

Arabic Interference in Manuscript of *Hadza Kitab Mujarrobat*: A Study of Arabic Philology and Sociolinguistics

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Abstract

This research aimed to describe the manuscript of the Hadza Kitab Mujarrobat and reveal the forms of Arabic interference found in the manuscript of the Mujarrobat. The research used a descriptive mixed method with two analysis tools, namely philology and sociolinguistics. This study employed Weinreich's interference theory, which applied three types of interference. The Hadza Kitab Mujarrobat manuscript used the Malay Pegon Arabic script printed in 1317 AH. There were several holes caused by termites, and it featured simple illumination and had a colophon. The use of Arabic interference in the manuscript of the Hadza Kitab Mujarrobat was in the form of prayers (141 times), propositions (7 times), names (39 times), opening words (5 times), subtitles (48 times), and expressions Islamic (33 times). Meanwhile, the use of interference from Arabic lingual elements in the manuscript of the Hadza Kitab Mujarrobat included the form of Arabic paragraphs (41 times), Arabic sentences (118 times), Arabic phrases (158 times), and Arabic words (93 times).

Keywords: Arabic interference; manuscript of the *hadza kitab mujarrobat*; philology

Introduction

In 2018, one of the Indonesian artists, Ayu Ting Ting, wrote an Arabic expression in the caption of her photo on one of the social media sites (Instagram). This sentence, which means "jika Allah menghendaki," has the complete editorial "pagi...insa Allah berkah hari ini," received a massive

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response from netizens regarding the transliteration error.¹ Numerous online users gently pointed out to the artist her burgeoning fame, noting her appearances in prominent national digital publications. Although the daily conversation is not standard Arabic.² The popularity of this case shows that Arabic has gained great attention for Indonesians in online conversations.

Arabic has existed in the Nusantara since Islam arrived in Indonesia. The popularity of Arabic is not only in Indonesia, but also in various countries including Malaysia, Brunei, and other Muslim countries. The widespread appeal of Arabic extends beyond just Muslim circles; it's also embraced by non-Muslim communities in Malaysia, where Arabic is taught in schools.³ Although there has been a lot of research regarding the arrival of Islam to Indonesia, the presence of Arabic in the Nusantara is not known for certain. Therefore, massive scientific research is needed, both from archaeological and philological evidence.

The entry of Arabic into the Nusantara, whether through teaching, social contact, or other methods, has varied processes.⁴ In social contact, Arabic has an influence, both in spoken and written language, using both languages at once. The languages under consideration encompass native tongues such as Malay, Bugis, Javanese, or various Indonesian dialects, alongside foreign languages. The process of using foreign languages and mother tongues in linguistic studies is one of the studies in sociolinguistics, including interference.

In the history of Arabic in Indonesia, Arabic interference has become an inseparable part. However, the study of interference to study language in the past has not been fully explored. In fact, Indonesian manuscripts, both in Arabic and other regional languages, are still scattered everywhere. Chamber-Loir, a library expert, believes that there are around 4000 Malay manuscripts in the catalog. Even though these manuscripts are protected by Indonesian law,

¹ Surya Hadiansyah, "Salah Tulis Bahasa Arab, Ayu Ting Ting Buat Kesalahan Fatal?," *Liputan 6 Online*, March 7, 2018, <https://www.liputan6.com/showbiz/read/3350666/salah-tulis-bahasa-arab-ayu-ting-ting-buat-kesalahan-fatal>. You can see ayu ting ting's post about this at <https://www.instagram.com/p/BgAQhPAF2W1/>.

² Tomasz Kamusella, "The Arabic Language: A Latin of Modernity?," *Journal of Nationalism, Memory & Language Politics* 11, no. 2 (December 29, 2017): 117, <https://doi.org/10.1515/jnmlp-2017-0006>. Standard Arabic, also known as Modern Standard Arabic (MSA), is the written variety of the language and is studied by speakers of foreign languages. Tali Arad Greshler, Nurit Melnik, and Shuly Wintner, "Seeking Control in Modern Standard Arabic," *Glossa: A Journal of General Linguistics* 2, no. 1 (October 9, 2017): 2, <https://doi.org/10.5334/gjgl.295>.

³ Mohd. Taqwudin Mohd. Yazid et al., "Teknik Pelajar Bukan Muslim Belajar Bertutur Bahasa Arab secara dalam Talian (The Techniques of Non-Muslim Students' in Learning Arabic Speaking Skills Online)," *GEMA Online® Journal of Language Studies* 22, no. 4 (November 30, 2022): 328, <https://doi.org/10.17576/gema-2022-2204-19>.

⁴ Abdul Ghaffar Ruskhan, *Bahasa Arab Dalam Bahasa Indonesia; Kajian Tentang Pungutan Bahasa* (Jakarta: Grasindo, 2007), 3.

namely Undang-Undang Republik Indonesia Nomor 11 Tahun 2010 tentang Cagar Budaya. The extinction of manuscripts has implications for the extinction of ancient scripts, especially in Islamic-Malay manuscripts which encourage the extinction of cultural heritage in the past.⁵

Interference is a form of error from one language to another. This phenomenon is expected in the context of language import and export from the mother tongue to the target language or vice versa.⁶ This viewpoint aligns with Astuti's perspective, asserting that interference occurs when the shared elements of languages in contact overlap, resulting in the simultaneous application of two linguistic systems within one language.⁷ Likewise, it agrees with Effendy's definition, which says that interference is a deviation from the rules of a language that occurs in bilinguals as speakers of two languages so that the two languages come into contact.⁸ In relation to Indonesians who speak Arabic, interference is one of the obstacles that is difficult to overcome.⁹ It also happened in the past. Therefore, this study will present language errors in the past.

Interference has five types, namely phonological interference, morphological interference, syntactic interference, lexical interference, and semantic interference. Phonological interference addresses the differences in utterances (language sounds) in the use of the language used by speakers. Morphological interference examines the affixes used by one language to form words in another language. Syntactic interference discusses language in sentence structure. Lexical interference studies the meaning that a lexeme has or has had even without any context.¹⁰ Nonetheless, this research adopts Weinreich's interference theory, which categorizes interference into three forms: phonetic, grammatical, and lexical.¹¹

⁵ Nyimas Umi Kalsum and Naffa Rachmadini, "The Threat of Discontinuity Ancient Scripts in the Islamic-Malay Manuscript," *Arabiyatuna: Jurnal Bahasa Arab* 7, no. 1 (June 13, 2023): 365, <https://doi.org/10.29240/jba.v7i1.7327>.

⁶ Abdul Chaer and Leonie Agustina, *Sosiolinguistik: Perkenalan Awal* (Jakarta: Rineka Cipta, 2004), 126.

⁷ Sri Astuti, *Sekitar Analisis Kesalahan Berbahasa Indonesia* (Yogyakarta: Mitra Gama Widya, 2003), 33.

⁸ Moh. Hafidz Effendy, "Interferensi Gramatikal Bahasa Madura Ke Dalam Bahasa Indonesia," *Dialektika: Jurnal Bahasa, Sastra, Dan Pendidikan Bahasa Indonesia* 4, no. 1 (2017): 5.

⁹ Afif Kholisun Nashoih and M. Faridl Darmawan, "Pengembangan Bahan Ajar Nahwu Berbasis Kontrasif Untuk Mengatasi Interferensi Bahasa Indonesia Terhadap Bahasa Arab," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 2 (November 13, 2019): 337, <https://doi.org/10.29240/jba.v3i2.1008>.

¹⁰ Chaer and Agustina, *Sosiolinguistik: Perkenalan Awal*, 122–124.

¹¹ Uriel Weinreich, *Languages in Contact: Findings and Problems*, 9th ed. (New York: Mouton Publisher, 1972), 14–62.

Interference is part of sociolinguistic studies. Sociolinguistic studies, especially in Arabic, are rare due to the difficulty of providing primary data. Additional data indicates that a mere 1.1% of sociolinguistic investigations were carried out by students enrolled in Arabic language education programs at UIN Sunan Kalijaga, UNSIQ Wonosobo, UNNES, and UMY.¹²

This research is also part of the maintenance and excavation of ancient Indonesian manuscripts, especially ancient manuscripts in West Kalimantan. It is part of the efforts of the Research and Development Center for Lectures and Religious Treasures, the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, which has digitized and collected 819 manuscripts.¹³

The excavation of this ancient manuscript is part of philology because this work relies on past writings to reveal meaning and culture, including language.¹⁴ This study offers insight into everything ever communicated or understood by humans, encompassing the historical state of the Arabic language.¹⁵

The *hadza kitab mujarrobat* manuscript was chosen because this book is quite old. This book has a lot of mixture of Arabic and Malay Arabic. Interference with this book can be seen at the beginning of this book, which is written:

هذا كتاب مجربات

The use of the word '*hadza kitab mujarrobat*' in this text is part of Arabic interference in Malay. The translator should have written '*Ini Kitab mujarrobat*' instead of '*hadza kitab mujarrobat*'. It can be understood that, the translator deliberately did not translate the words 'Kitab' and '*mujarrobat*' into Malay because the word 'kitab' has been absorbed by the Malay language, even though the word 'kitab' means 'book'. For example, "die ngambek kitab dari gerobok" means "he took a book from the cupboard".¹⁶ The word '*mujarrobat*' is a 'noun' that does not need to be translated to maintain its original meaning, although

¹² Agung Setiyawan, Moh Aini, and Uril Bahrudin, "Majallat Al-Buhuts al-Ilmiyyah Wa Kharithah Mafahimuha Fi Qism Ta'lim al-Lughah al-Arabiyyah Li al-Marhalah al-Jami'iyah Bi Jami'ah Sunan Kalijaga Yogyakarta Wa Jami'ah Ulum al-Qur'an Bi Wonosobo Wa Jami'ah Semarang al-Hukumiyah Wa Jami'ah Muhammadiyah Bi Yogyakarta," Arabiyatuna: Jurnal Bahasa Arab 6, no. 1 (n.d.): 164, <http://dx.doi.org/10.29240/jba.v6i1.3820>.

¹³ Maidir Harun, *Profil Puslitbang Keagamaan Dari Masa Ke Masa* (Jakarta: Departemen Agama RI Badan Litbang dan Diklat Puslitbang Lektur Keagamaan, 2009), 57.

¹⁴ Darusuprata and Hartini, *Problematik Filologi* (Surakarta: Sebelas Maret University Press, 1989), 3.

¹⁵ Siti Baroroh Baried and dkk, *Pengantar Teori Filologi* (Jakarta: Pusat Pengembangan Bahasa Pendidikan dan Kebudayaan, 1985), 1.

¹⁶ Idrus Lubis et al., "Kamus Bahasa Melayu Riau," in *Kamus Bahasa Melayu Riau* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1997).

this word means 'treatment', a similar word 'mujarab' is also used in Malay. For example "mujarab obat untuk penyakit kudes" which means 'mujarab obat untuk penyakit kudis'. In interference, the use of Arabic in the mother tongue (Malay) is an 'error' which has many questions or causative factors.

The *hadza kitab mujarrobat* is one of the most popular works of the past and is the embodiment of the ancient Malay language. This research demonstrates the historical closeness between Malay and Arabic, particularly during the era of this Kitab's composition. Therefore, this diachronic linguistic research will illustrate the development of Arabic in Malay across time.

Based on the background of the problem above, it is necessary to present several problem formulations so that this research is systematically focused on. The problem formulation in this research is how is the description of the *hadza kitab mujarrobat* Manuscript? and what is the form of Arabic language interference in the *hadza kitab mujarrobat* Script?

Methodologically, this research utilized two studies, namely philology and sociolinguistics. Both studies had two different methods of analysis. In philological studies, the first step was to collect manuscripts. During the search for manuscripts, researchers sought similar ones across museums, palaces, libraries, buildings, and other relevant locations associated with the Hadza Kitab Mujarrobat manuscript. The researcher employed the Edisi Naskah Tunggal method, where no comparisons could be made. Descriptions of the existing manuscripts were then provided. Subsequently, in linguistic studies, researchers conducted three stages of procedural linguistics, including data collection, data analysis, and presentation of data analysis results. A mixed method research approach with a descriptive method was utilized in this linguistic study.

The data in this research was divided into two categories: primary data and secondary data. The primary data in this research consisted of the Mujarrobat manuscript, while the secondary data encompassed all books, magazines, or other materials related to the theme of this study.

As a linguistic research endeavour, this study went through three stages. The first stage involved data collection, where the researcher employed the Simak technique by paying attention to the lingual elements in the Hadza Kitab Mujarrobat manuscript text. This technique was followed by the free listening technique, which entailed listening to the use of Arabic interference in the text without actively engaging with it. Subsequently, the researcher utilized the Note-Taking Technique, recording the use of interference into a specially designed data card to facilitate clear visibility and analysis. The second stage was the Data Analysis Stage, where researchers utilized methods dedicated to analysing data on linguistic phenomena. Uriel Weinreich's interference theory was employed to identify Arabic interference in the manuscript. The third stage involved data display, employing formal and informal presentation methods. Formal

presentation entailed describing data using words or descriptions, while informal presentation involved presenting data using formulations adhering to phonological and linguistic rules, which could include lingual signs, formulations, tables, or pictures.

Although it differs from the number of existing manuscripts, Philological research has been carried out. However, research on kitab *mujarrobot* in West Kalimantan has never been done, especially when juxtaposed with interference. Interference studies have also been conducted, including an article by Fariz al-Nizar, later published with the title "Interferensi Fonologis dan Leksikal Bahasa Arab terhadap Bahasa Indonesia dalam Terjemahan Buku *Washoya al-Abaa' Lil-Abna'*". This study found six forms of phonological interference and found the use of lexical interference.¹⁷ Then, the research written by Sabah Salman Sabbah entitled "Negative Transfer: Arabic Language Interference to Learning English" examines Arabic language interference in students learning English at the English Language Center Community College of Qatar.¹⁸ M. Athoullah Ahmad has conducted *mujarrobot* manuscript research but not philological research.¹⁹

Findings and Discussion

The *Mujarrobot* Book as a Medicinal Medium in Kalimantan

The *Mujarrobot* manuscript is one of the most popular books in Indonesian society. There are various versions of the *Mujarrobot* manuscript in circulation. One of the popular ones is written by Sheikh Ahmad ad-Dairobi, entitled "*Fath al-Mulk al-Majid li Naf'il Abid wa Qam'i Kulli Jabarin 'Anid'*".

The genesis of this Kitab, as recounted by Sheikh Ahmad ad-Dairobi in his *muqaddimah*, traces back to a tumultuous backdrop where unjust rulers aimed to annex residential lands and plantations in his village. In response, he led communal prayers and *istighasab* to safeguard against impending peril.²⁰

The popular name given is Sheikh Ahmad Dairobi al-Kabir. This is the book's name that was *tahqiqed* by Sheikh Abi Abdillah Muhammad bin Yusuf

¹⁷ Fariz al-Nizar, "Interferensi Fonologis Dan Leksikal Bahasa Arab Terhadap Bahasa Indonesia Dalam Terjemahan Buku *Washoya Al-Abaa' Lil-Abna'*," *Jurnal Modeling: Jurnal Program Studi PGMI* 1, no. 1 (2014): 28.

¹⁸ Sabah Salman Sabbah, "Negative Transfer: Arabic Language Interference to Learning English," *Texs: Arabic World English Journal*, no. 4 (Mei 2014): 269.

¹⁹ M. Athoullah Ahmad, "Eksperimen Ahli Hikmah Terhadap Ayat-Ayat *Mujarrobot*," *Al-Qalam: Jurnal Kajian Keislaman* 20, no. 96 (2003): 97, <https://doi.org/10.32678/alqalam.v20i96.654>.

²⁰ M. Bagus Irawan, "Mengenal Kitab Pesantren: Kitab Sakti *Mujarrobot* Karya Syekh ad-Dairobi," July 30, 2023, <https://alif.id/read/mbi/mengenal-kitab-pesantren-24-kitab-sakti-mujarrobot-karya-syekh-ad-dairobi-b229584p/>.

as-Sanusi al-Hasani. On the other hand, it is known that Ahmad Dairobi's full name is Ahmad Ibnu Umar ad-Dairobi asy-Syafi'i. However, if you look at the book *Mujarrobat ad-Dairobi al-Kabir* by Sheikh Abi Abdillah Muhammad bin Yusuf as-Sanusi al-Hasani, only Sheikh Ahmad ad-Dairobi is written. The word 'asy-Shafi'i,' according to Qodri Azizy, is a term used to refer to a scholar who adheres to the Shafi'i school of thought.²¹

The primary reference for one of his works is *Fathul Mulk al-Majid al-Muallaf li Nafi al-'abid*. This work had many copies and became a popular book in its time. Even now, many copies of the *Mujarrobat* book are used both for private and general public use. His other works include *Ghayatul Maqshud Liman Yata'atha al-'Uqud* and the book *Fathul Mulk al-Jawwad*.

The arrival of Islam to West Kalimantan brought changes that led to cultural acculturation. Islam brought romance stories, history, law, legends, Sufism, poetry, literature, and others, Islam also brought traditional medicine based on the holy verses of the Quran²² including this *Mujarrobat* book as well as the *Kitab Tib* and *Tajul Mulk*.

Not only for treatment, the use of these books extends to being a reference for reading spells for magic. Reading spells for the people of West Kalimantan is nothing new; this tradition has existed since Islam came to West Kalimantan. It is just that the reading of these incantations has gone through a process of acculturation with Islam to the point that many of the incantations are also referred to in Islamic medical books. Even a shaman in the 'opposite' region (Pontianak) said that if an incantation does not start with the recitation of *bismillah* and then ends with the sentence *la ilaha illallah*, the incantation will not be effective.²³

Mujarrobat Manuscript Inventory

The *Mujarrobat* book has many copies with various title variants. However, in this research, the researcher focuses on the *Mujarrobat* book, which Mr. Elmansyah personally collected. Variants of the book of *Mujarrobat* are found in various regions, including the book entitled *Mujarrobat ad-Dairobi al-Kabir: al-Musamma fath al-Mulk al-Majid al-Mualaf li Naf'ail al-Abid* written by as-Shaykh Ahmad ad-Dairobi. This Arabic manuscript was printed by *Matba'ah Musthafa Muhammad* in Egypt. Another *Kitab* that was found was a book entitled *Kitab Mujarrobat: Referensi Terlengkap Ilmu Pengobatan dan*

²¹ A. Qodry Azisy, *Reformasi Bermaʿzhab: Sebuah Ikhtiar Menuju Ijtihad Sesuai Saintifik-Modern* (Jakarta: Teraju, 2003), 51.

²² Yusmilayati Yunos and Noriah Mohamed, "Ramuan Flora dan Fauna dalam *Mujarabat Melayu*," *Jumantara* 2, no. 2 (2011): 3–4.

²³ Syamsul Kurniawan, "Hadis Jampi-Jampi dalam *Kitab Mujarabat Melayu dan Kitab Tajul Mulk Menurut Pandangan Masyarakat Kampung Seberang Kota Pontianak Provinsi Kalimantan Barat*," *Skripsi* (UIN Sunan Kalijaga, 2005), 2–3.

Penyembuhan Islam written by Sheikh Ahmad ad-Dairobi. This book is in the LPMP South Sulawesi catalog and is in Indonesian. Another similar Kitab that was found is titled Kitab Mujarabat, written by Sheikh Ahmad ad-Dairobi, is in Malay. This book was published by Mathba'ah al-Muhammadiyah al-Islamiyah in 1317 AH. Furthermore, other kitab are found that have no known author and year of publication. This manuscript is in prose and uses Arabic script and is in Arabic. This manuscript contains various readings and recitations for various purposes and objectives at specific numbers and times, including readings to treat sick people or to fight people. This manuscript is in the Jakarta National Library with collection code IS/64/SYAM. Additionally, there exist kitab without identifiable authors or publication dates. This manuscript is in prose, uses pigeon script, and is in Javanese. This manuscript contains healing texts using mantras and tattoos. This manuscript is in the Jakarta National Library with collection code AW 125. Next there is Mujarabat book whose author and year of publication are unknown. This manuscript is in prose, uses Arabic script, and is in Malay. This text contains instructions for traditional medicine for treating sick people using mantras, with readings from the Koran and hadith, and guidelines. This manuscript is in the Jakarta National Library with collection code OB 2/AMZ. Another Kitab, titled Azimat Mujarabat, whose author and year of publication are unknown. This manuscript is in prose and uses Arabic script and is in Arabic. Within this manuscript are inscribed amulets comprising recitations from the Quran, supplications, benedictions, herbal remedies, and traditional medicinal formulations derived from plants and animals. This manuscript is in the Jakarta National Library with collection code NB 2182. Furthermore, a kitab entitled Serat Mujarobat, the description of which is unknown. This manuscript is in the Jakarta National Library with collection code NB 17127. Another important Kitab found is titled Jampi-jampi Mujarobat, whose author and year of publication are unknown. This manuscript is in prose, uses Arabic script, and is in Arabic. This manuscript contains prayers and diagrams in letters and words, which are called mujarobat (incantations) in mystical circles. This manuscript is in the Jakarta National Library with collection code PR/8/AMZ. The last important Kitab found is titled Mujarobat Melayu by Ahmad al-Diyar/al-Dayr bin Syafi'I (1300 H/1882 AD) translated by Mat Rofa. For the first printing, the date or year cannot be known. Meanwhile, this book was reprinted in 1981 by the publishers al-Maktabah al-Sya'biyyah and Dar al-Ma'arif, Pulau Pinang, Malaysia. This Kitab has an opening that takes reference from Sheikh Ahmad ad-Dairobi. Apart from that, this book was adapted from the book of Fawa'id al-Bahiyyat with the original name Fawa'id al-Bahiyyat fi al-Tib al-Badaniyyat. As much as 30% of this book discusses treatment from a biological perspective. Other discussions consist of treatments from flora and fauna, such as using golden wood leaves or seagull wood, and some even discuss unusual treatments, such as blood, bats, or parts of wild animals.

Description of the Mujarrobat Manuscript

This Hadza Kitab Mujarrobat manuscript is in the personal collection of Mr. Elmansyah, a lecturer at the State Islamic Institute (IAIN) of Pontianak. The researcher described the manuscript using the facsimile method, presenting the data in photographic form.

The Hadza Kitab Mujarrobat manuscript is generally in good writing condition and can be read clearly. However, holes or tears were found on certain pages in the middle of the paper, making it difficult for readers to understand or try to connect sentences. Apart from that, the condition of the paper at the end of the page was damaged at the edges of the paper. This is the result of the paper being released from the thread, which binds the paper together, causing the edges of the paper to fold and tear.

In philological research, manuscript identity information needs to be presented. The following is the identifying information of the Hadza Kitab Mujarrobat manuscript.

Category	Information
Title	Hadza Kitab Mujarrobat
Manuscript Owner	Elmansyah
Number of Texts	One
Manuscript Type	Book Manuscript
Manuscript Form	Print
Language	Malay
Copyist	Unknown
Copy	Unknown
Publisher	Muhammadiyah Al-Islamiyah
Publication Year	1317 AH/ 1899 AD
Place of Publication	Bandar Singapura

This section of the manuscript describes the physical condition of the manuscript.

Category	Information
Paper Material	HVS Paper
Paper Stamp	Unknown
Ink Color	Black
Manuscript Condition	There is a hole in the paper in the middle of page 1-87
Manuscript Size	17 cm x 11 cm
Number of pages	96 pages
Number of sheets	48 sheets
Number of Lines per Page	25 rows

Category	Information
How to Outline	Two lines surrounding the writing
Page Numbering	Written in the center outside the top page frame line
Manuscript Age	706 years

The condition of the writing and binding of the mujarrobat manuscripts can be explained in the following table.

Category	Information
Script Type	Arab pegon
Writing Form	Khat Naskhi dan Riq'ah
Correction Sign	There isn't any
Line Change Sign	There isn't any
Punctuation Sign	When changing subthemes, the first word is written in more giant letters and is given in brackets.
Colophon	There is
Illumination	Flower decoration on the first page and at the end of each discussion on the left and right sides in a downward conical pattern.
Illustration	There isn't any
Cover Material	Thick Cardboard Paper
Cover Motif	There isn't any
Fastening	Thread

This manuscript is entitled "Hadza Kitab Mujarrobat". The initial sentence, "hadza kitabun mujarrobaatun", is on the first page. This sentence employs the term "hadza," serving as a marker for denoting an object, whether in terms of identity or providing other pertinent details. Consequently, this manuscript represents the authentic title of an Arabic-written manuscript.

Furthermore, at the very bottom, it is written that this manuscript was printed by the publisher Muhammadiyah al-Islamiyah in 1317 AH or around 1899 AD. Meanwhile, on the last page, there is a colophon. This information is in the bottom row in thicker ink than the other writing and has a larger font size. This information is also given simple illumination in the form of two lines at the top of the text and two lines at the bottom of the text. Meanwhile, the location of publication is inscribed at the bottom of the page, nestled within the subsection labeled "I'lan," denoting "announcement." Within this segment, there is also embellishment in the shape of an equilateral triangle adorned with

motifs resembling three flowers. Meanwhile, the last row is illuminated at the beginning and end of the sentence. The illumination is in the form of 4 leaves facing each other and then covered with a black box.

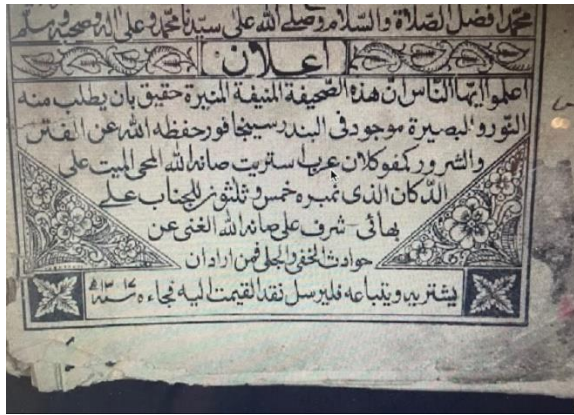


Figure 1. Colophons in the Mugarrobat Manuscript

It is known that this Mugarrobat manuscript is a copy of the Mugarrobat book by Sheikh Ahmad ad-Dairobi Asy-Syafi'i (d. 1758 AD), which was translated into Malay. However, it is not known who the author of the book Mugarrobat is because no information shows the translator's identity. In the opening section, this text uses references from Sheikh Ahmad ad-Dairobi asy-Shafi'i. It is said that the beginning of the writing of the Mugarrobat book was due to the struggle for power in the land. Apart from that, a sentence explains that this Mugarrobat book is adapted from the Fawa'id al-Bahiyat book Mugarrobat Book. The full name of this book is Fawa'id al-Bahiyat fi al-Thib al-Badaniyyat, which means "Brilliant Faids in Body Medicine".

The writing in the manuscript uses Malay Pegon Arabic script by combining it with Arabic. On the first page, there is a flower-shaped decoration surrounding the writing. The top forms a wave line in the middle to look like a dome.



Figure 2. Mugarrobat Manuscript Illumination

The following decoration is on page 1, rectangular as a boundary between the book's opening and the discussion. There is also a decoration in the form of a right triangle on the left and right sides facing each other so that the plain colour of the paper will form a downward arrow, which is found on page 7. Similar shapes are also found on pages 21, 24, 29, 31, 35, 46, and 96, with different triangle sizes. On page 36, the pattern is formed like a jagged arrow, while on page 22, the manuscript decoration is in the form of a trapezoid on the left and right sides, opposite each other. This decoration is always placed at the end of the discussion.

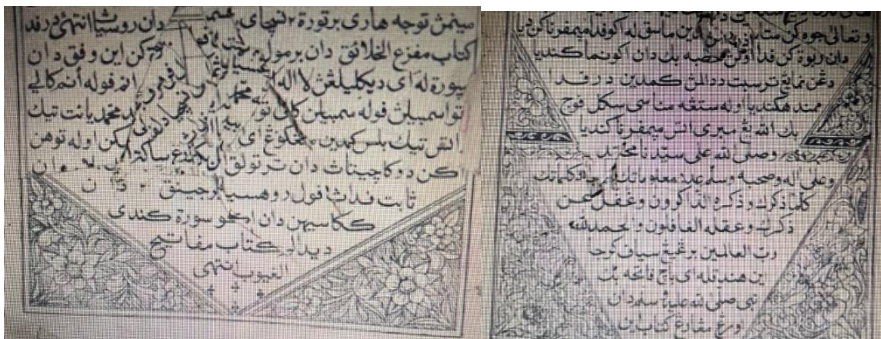


Figure 3. Illumination at the End of the Subtitle of the Mujarrobat Manuscript

The decoration above is decoration that print publishers usually make. This decoration is also commonly found in 21st-century Al-Qur'an prints with simple decorations. In general, illumination is a manuscript page decoration with pattern and colour. The illumination decoration on any manuscript has historical and social aspects of a society. The historical aspect is that decorative illuminations can explain the origins of a mushaf and will help explain history in writing. Meanwhile, from a social aspect, this decoration can depict perseverance and high cultural values that connect creatures with their creator.

The illumination on the manuscript usually indicates that most of the manuscript came from the palace environment, where the beauty of the manuscript was generally emphasized. The variety of illuminations shows that each culture has unique characteristics. However, some manuscripts do not have illumination. This efficacious book has no illumination. Generally, there are only two straight lines vertically and horizontally around the text on each page. It's usually made by people in traditional Islamic boarding school environments, which lasted until the end of the 19th century or the beginning of the 20th

century. Generally, they are simple, because the precision in preparation and function is different. It's usually used for teaching and learning purposes.²⁴

This manuscript has 96 pages with 48 sheets. In general, the number of lines in this manuscript is 25 lines. However, some pages have less than 25 lines. This is because there are illustrative images included in the article. On average, written images are squares, triangles, circles, rhombuses, arrows and tables. Some are star-shaped, but the average number of rows must be reduced. The details are found on the page 6, 77, totaling 16 lines (illustrations in tabular form, and pages 8, 10, 23, 81, totalling 17 lines (illustrations in tabular form) next pages 11, 12, 17, 33, totaling 21 lines. Pages 13, 16, 21, and 22 total 20 lines. On pages 14, 15, 22, 26, 75, 76, 78, 22 lines. Page 31 has 15 lines. Pages 25, 30, 73, totaling 18 lines. Page 34 has 14 lines, i. pages 36 72, totalling 19 lines. Pages 47 84, totaling 23 lines. Pages 87, 92 total 24 lines, and page 95 has eight lines.

On the other hand, an even number of custodes, reclamants, or catchwords will be found on every page. Custode is the first word that is a pointer or link to the text on the next page. The word is located at the bottom left outside the illumination. This word is printed in italics to differentiate it from other writing. Apart from that, the left edge of the paper also has a pen scrawl in Indonesian and numbers, which the owner deliberately did to provide a vital sign.

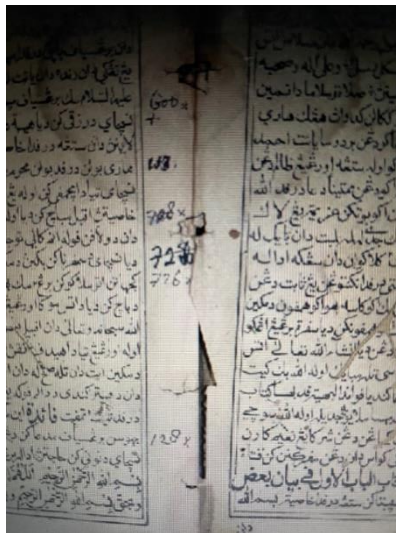


Figure 4. Pen scribbles on the Mujarobat Book

²⁴ J.A Rohmana, "Empat Manuskrip Al-Quran Di Subang Jawa Barat (Studi Kodikologi Manuskrip al-Quran)," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 3, no. 1 (2018): 14.

More than some of the manuscript paper was damaged. The most severe damage was on pages 1-6 in the form of a large hole in the middle that took up 9 to 12 writing lines. In detail, page 1 in lines 10 to 17, pages 2 in lines 8 to 19, pages 3 in lines 11 to 18, pages 4 in lines 11 to 20, pages 5, 6 in lines 11-21, pages 7 in lines 12-20, pages 8 in lines 10 to 20, pages 9 in lines 11-21, pages 10 in lines 7-17, pages 11 in lines 12-18 and 3 lines in a table, pages 12 in lines 12-20, pages 13 in lines 12-18 and 4 lines in a table, pages 14 in lines 12-18 and 5 lines in a table, pages 5 in lines 11-18 and 3 lines in table, pages 16 in lines 6-16, pages 17 in lines 8-10, pages 18 in lines 11-14, 17-19, pages 19 in lines 11-14, 17-23, pages 20 in lines 8-11, 13-18, pages 21 in lines 7-9, 12-18, pages 22 in lines 7-9, 12-14, pages 23 in lines 5-8, 12-14, pages 26 in lines 1-3, lines 11, and 16-18, pages 27 in lines 2-4, 12-15, 20-23, pages 28 in lines 2-4, 11-14, 18-21, pages 29 in lines 2-3, 11-14, and 19-22, pages 30 in lines 4-7 and 12-15, pages 31 in lines 2-4 and 8-12, pages 32 in lines 2-4, 11-14, and 19-21, pages 33 in lines 4-10, and 14 to 15, pages 34 in lines 2-8 and 9 lines in a table, pages 35 in lines 2 to 4, 9 to 14, 18 to 20, pages 36 in lines 2 to 8 and 12 to 14, pages 37, 38, 39, 40, 41 in lines 2 to 4, 8 to 14, 18 to 20, pages 42 in lines to 2 to 5, 8 to 14, 18 to 20, pages 43 in lines 4 to 5, 8 to 14 and 18 to 20, pages 44 in lines 4 to 6, 9 to 15 and 19 to 21, pages 45, 46 in lines 9 to 15 and 19 to 20, pages 47 in lines 6 to 11 and 15 to 17, pages 48 in lines 10 to 13 and 17 to 19, pages 49 in lines 9 to 10 and 12 to 13, pages 50 in lines 5 to 6, 9 to 11, 13 to 14, and lines 19, pages 51, 52, 53, 54 in lines 4 to 10 and 12 to 13, pages 55, 56, 57, 58 in lines 5 to 10 and lines 13, pages 59, 60, 61, 62, 65, 66 in lines 4 to 8 and 11 to 12, pages 63, 64 in lines 5 to 9 and lines 13, pages 67, 68 in lines 5 to 8 and 11 to 12, pages 69, 70 in lines 6 to 8 and 10 to 12, pages 71, 72, 73, 74, 75, 76, 77, 78 in lines 6 to 7, pages 79, 80 in lines 4 to 7 and 19 to 21, pages 81 in lines 4 to 7, pages 82 in lines 4, pages 83, 84, 85, 86 in lines 5 to 6, and pages 87, 88 in lines 5.

Damage to paper is typical if it is not cared for properly. Many things can trigger this damage. Some of these factors are environmental, biota, and internal factors. A damp environment can make paper susceptible to mould. The colour of mushrooms varies, ranging from green, black, white, and so on. If not treated immediately, the fungus will cause the paper to crumble and tear. Exposure to water and excessive heat will also destroy paper quickly.

Apart from that, insects also cause paper damage. Insects that can eat paper include termites, bookworms, and others. Paper that insects eat usually has holes everywhere, and there are paths for the insects themselves, which are generally blackish-brown in colour. There are even rodents that can eat paper on a large scale.

In the *Mujarrobat* manuscript, a blackish-brown line is found in the hole at the end. The damage is thought to be caused by two things: being eaten by insects or being burned. However, judging from the holes in the paper, it is more likely to indicate damage caused by insects. This is because the straight

brown lines form a unique path for insects to travel. When paper burns, it will produce irregular black spots surrounding the hole in the paper.



Figure 5. Damage to the Mugarrobat Manuscript

Manuscript Text

This Hadza manuscript of the Book of Mugarrobat contains rajahs, amulets, and efficacies based on Islamic culture. The author compiled this book from various medical books. In general, we have three major parts, namely the opening page, the contents page, and the closing page. However, after reading this book, the researcher divided it into nine categories to facilitate understanding of the contents of this book.

On the first page or the first section, the book explains about this book and ends with an explanation of the printing of the book. On the second page or the second section, the author gives the opening sentence and continues with the Khasiat Basmalah. At the end of the session, the author provides information on the source of the Book of Mafatih al-Ghuyub on the seventh page.

In the third section or pages eight to twenty-one, the book explains the efficacy of La ila ha illah Allah and annotates the book Fawaid Sharji at the end of the book. In the fourth section, the author explains the efficacy of Basmallah and annotates the book of Mugarrobat ad-Dairaby on page 24. The fifth section explains the efficacy of La haula wa quwwata and annotates Syamsul Anwar on page 31. In the sixth section, the author explains the talismans to defeat the jinn in the world and then ends with Syamsul Anwar's information on page 35. In the seventh section, this book explains the blessings of the verses of the Qur'an and provides information on Mugarrobat on page 46. The eighth section explains about the Prophetic thibbun until page 96 without providing reference

sources. On the last page or 96, concluding information is given in Arabic. This is the ninth or final section of the Book.

Interference in the Mujarobat Manuscript

Arabic in the Mujarobat Manuscript includes writing ‘do’a’ that are read or written on paper for medicinal purposes. Researchers use the term ‘do’a’ in this case because the author of the Hadza Kitab Mujarobat manuscript uses this term to refer to readings taken from the Koran or a combination of various verses in the Koran.

دان يائت دعا بسم الله انيله بسم الله اللهم إني أسئلك بفضل بسم الله الرحمن الرحيم وبحق بسم الله الرحمن الرحيم ومهيبة بسم الله الرحمن الرحيم وبمنازلته.²⁵

Dan yaitu doa “*bismillah allahumma inni as’aluka bihaqqi bismillahirrahman ar-rahim bifadli bismillahirrahman ar-rahim wa bihaibati bismillahirrahman ar-rahim wa bimanzilatih.*

Arabic interference in the term ‘do’a’ ultimately uses Arabic in its entirety, whether in the form of verses or pieces of verses. The author maintains the use of Arabic or does not translate into Malay for the purity of the meaning of the source language. In this case, the author uses the natural borrowing technique by bringing lexical or other items into the target language.

The following is the use of Arabic in prayers in the Mujarobat manuscript.

...اين سوات فائده يغ لايين قول باچكن أخير سورة الحشر لو انزلنا هذا القرآن على جبل مئك أخير سورة ايت توجه كال دان منيف كن اتس اورغ...²⁶

“...ini suatu faedah yang lain pula bacakan akhir surat al-Hashr *lau anzalnā bāḥḥa al-qurān ‘ala jabalin* m(h)ingga akhir surat ayat tujuh kali dan meniupkan atas orang...”²⁶

The use of Arabic sentence above is the use of the phrase “*lau anzalnā bāḥḥa al-qurān ‘ala jabalin*”. The use of ‘do’a’ in Arabic causes lexical interference. Although this is unintentional, in the context of linguistic purity this phenomenon causes a mixture of Arabic and Malay. In linguistic, Weinreich called it by loan translation proper. So, reseacher found that Arabic Interference in ‘prayer’ form is 141 times.

²⁵ In manuscript ‘Hadza Kitab Mujarobat’ page 3 author use term ‘do’a’

²⁶ In manuscript ‘Hadza Kitab Mujarobat’ page 9

The author also uses verses from the Koran and Hadith to strengthen his opinion (*dalil*). In this case, the author also uses Arabic in a complex/complete manner to maintain the purity of the arguments used in this book. The following is using Arabic as a *dalil* in the Mujarobat text.

...فرمان الله تعالى وهي تجري بهم في موج كالجبال ههنا أيتها ايت يكن فكرجان يغ بسر...
 “firman Allah ta’alā wa biya tajri bibim fī maujin ka al-jibālī hingga akhir ayat. Itu bukan pekerjaan yang besar...”²⁷

The using sentence of “*wa biya tajri bibim fī maujin ka al-jibālī*” in Arabic is one of part lexical interference because of the mixture of Malay in Arabic in the sentence. The example above is from surah Hud verse 42.

The researchers also found that the use of Arabic is in the form of names, both in the form of people's names and names of books. Names are written according to the grammar of Arabic script in the Hadza Kitab Mujarobat manuscript. This is due to the fact that the names mentioned 39 times in the Mujarobat are names of Arabic origin.

Nonetheless, incorporating Arabic names in this manner still constitutes a type of linguistic interference within the realm of Arabic usage in Malay texts. The translator didn't alter the script based on pronunciation but adhered to the grammatical writing conventions of Arabic. In other words, the translator was influenced by his ability to speak Arabic. This means that the writing of the names in the manuscripts was influenced by the Arabic grammatical interference. The rules of writing Arabic absorption words may follow the sound (phoneme), but other rules state that in Malay-Arabic writing, Arabic vocabulary must be written based on the rules of the language of origin.

For example, the word “*khairu ad-dīn*” should be written as “خير الدين”, but due to Malay phonological interference, this word can be written as “كبير الدين”.²⁸ The letter “*kha*” is replaced by the letter “*kāf*”.²⁸ This Malay phonological interference then becomes a linguistic phenomenon that allows the writing of absorbed words or words originating from Arabic to be written according to their consonants. Thus, there is actually a reciprocal interference in this hadza Kitab Mujarobat, namely the existence of Malay phonological interference and Arabic grammatical interference. Here is an example of grammatical interference in the names of this manuscript.

²⁷ In manuscript ‘Hadza Kitab Mujarobat’ page 17

²⁸ Aprijon Efendi, “Analisis Kontrasif Bahasa Melayu Riau Dan Penulisan Bahasa Arab Serta Implikasinya Terhadap Pengajaran Bahasa Arab (Analisis Kontrasif Penulisan Kosakata Bahasa Indonesia Yang Diadopsi Dari Bahasa Arab,” *Sosial Budaya: Media Komunikasi Ilmu-Ilmu Sosial Dan Budaya* 11, no. 2 (July 2014): 209–11.

...دولادفن بلس كالى دان لفظا محمد رسول الله دان شيخ عبد القادر الجيلاني دان شيخ شهاب الدين ### انتهي
مجربات الديرابي.

“...delapan belas kali dan lafaz Muhammadu Rasūlullah dan Syaikh ‘abd al-qādir al-Jailāni dan Syaikh Syihābu ad-dīn ### intahā Mujarrabāt ad-Dairaby”

The researchers present the Malay Arabic letters because it is to see the orthography. The example above shows the use of syntactic interference in the names namely "Muhammadu Rasūlullah", "Shaykh 'abd al-qādir al-Jailāni, "Shaykh Shihābu ad-Dīn, and "Mujarrabāt ad-Dairaby". The use of these names in the language text is a form of syntactic interference, because the writing of the above names can also be adapted to Malay orthography such as writing شيخ into شخ or شهاب الدين into سهاب الدين and so on.

The writing of names is also followed by titles that correspond to terms in the Islamic religion. The researchers found that the degree writing used fluent Arabic, meaning that source language interference was dominant.

Writing نبي الله سليمان عليه السلام followed by the title 'alaihi as-salam,' which means 'may salvation be upon him' is written correctly. In Malay, the writing of the title 'alaihi as-salam' is not translated to purify the meaning, as is the case in this book. This is also found in other prophets. However, the inclusion of titles or prayers is also found in the names of scholars, such as امام الثعلبي رحمه الله تعالى. The title 'rahimullah 'alaihi ta'ala' is a form of Arabic interference in Malay.

Typically, in the preliminary sections of most books, several introductory pages precede the main body of the text, serving as separate components from the book's contents. This pages aim to introduce a book to readers.²⁹ The researchers found Arabic in Hadza Kitab Mularobat manuscript. The use of Arabic in this opening sentence is written according to Arabic rules in fluent Arabic. Generally, the foreword begins with thanksgiving and prayers to the prophet Muhammad in Arabic and Malay.

“Muhammad Shallahu ‘alaihi Wassalam penghulu segala Rasul wa ‘ala ālihi wa ṣahbihi ajma’in dan atas keluarga dan ṣahabatnya sekalian. Salātan wa salāman dāimaini...”³⁰

The use of the phrases "wa 'ala ālihi wa ṣahbihi ajma'in" and "Salātan wa salāman dāimaini..." in the Malay text is part of syntactic interference. The translator could have translated the above phrases into Malay, but did not. Syntactic interference on this introduction page was found 5 times.

²⁹ al-Zubaidi Nassier A.G, “Preface Section in English and Arabic Linguistics Books: A Rhetorico Cultural Analysis,” *Advance in Language and Literary Studies* 7, no. 2 (2016): 26.

³⁰ In manuscript ‘Hadza Kitab Mularobat’ page 2

Furthermore, the researcher found consistent use of Arabic in the Mujarrobat manuscript in subtitles, subtitle descriptions, and captions at the end of the discussion before entering a new title. The use of Arabic is written according to the rules of fluent Arabic.

The most consistently found uses of Arabic are 'bāb, fāidah, and faṣl.' This is understandable because in Malay, the words 'bāb, fāidah, and faṣl' are loan words originating from Arabic. The form of inference used is the form of writing. The word باب is sometimes written by adding the article ال, which is a particle in Arabic. Another form of inference used is by writing the sequence of chapters in Arabic, such as الباب الأول then also writing الباب الثاني on pages 2 and 4. Then, the author also adds information using Arabic, such as في بيان خواص بسملة and في خواص فاتحة الكتاب written by the rules of grammar Arabic. The employment of 'subheadings or subtitle captions' influenced by Arabic occurs 48 times.

Likewise, the word فائدة is also a loan word originating from Arabic, but many writers write it in the form of inference by writing the letter ة at the end of the word. Even though the word 'faedah' in the content section is written in Malay, namely using the letter ه, that is, or writing فائدة. Writers sometimes write the word 'faidah' in the plural form of taksir, namely فوائد, even though in Malay, you can use repetition to say the plural.

At the end of the discussion, the author consistently uses Arabic انتهى... to state that the discussion on a particular theme has been completed. After mentioning the words above, the author then mentions the reference book used or the theme of the chapter discussed. At the end of the discussion, the author consistently uses Arabic انتهى... to state that the discussion on a particular theme has been completed. After mentioning the words above, the author then mentions the reference book used or the theme of the chapter discussed.

Furthermore, researchers also discovered Arabic in the form of common expressions used by Muslims in their daily lives. The expressions used are a form of expression taught in Islam. The Expressions defined as a chunk of words that relate to some events to produce a meaning. Language expression are connected with the their own culture.³¹ Sebagai contoh, ungkapan 'insha Allah' its mean 'God Willing' is common expression used to refer to upcoming occurrences like "I'll see you next week". The use of 'Islamic expressions' amounted to 33 times.

³¹ Doud Khammyseh, "The Problem of Translating Islamic Expressions In Religious Occasions," *Jurnal of Education and Practice* 6, no. 35 (2015): 103.

Lingual Interference Elements in Arabic in the Mujarobat Manuscript

Interference can cover all lingual elements in speech, namely paragraphs, phrases, words, and letters. The following is the lingual elements of Arabic contained in the Mujarobat Manuscript.

In the Hadza Kitab Mujarobat manuscript, the researchers found 41 times the use of Arabic interference in the form of paragraphs. The following are an examples of Arabic interference in the form of paragraphs in the Hadza Kitab Mujarrabat manuscript.

ياث دعا بسم الله دان انيله بسم الله اللهم إني أسئلك بفضل بسم الله الرحمن الرحيم وبهية بسم الله الرحمن الرحيم وبمزلته بسم الله الرحمن الرحيم ارفع قدري ويسر امر واشرح صدري يامن هو كهيعص حم حق المص المرحم الله لا اله الا هو الحي القيوم بسر الهية والقدرة وبسر الجبرت والعظمة اجعلني من عبادك المتقين واهل طاعتك المحبين وافعل لي كذا يارب العالمين وصلي الله علي سيدنا محمد اله وصحبه اجمعين.

“...yaitu doa bismillah dan inilah *bismillāhi allāhunna innī as'aluka bi faḍli ar-rahmān ar-rahīm wa bihaibati bismillāh ar-rahmān ar-rahīm wa bi manzilatibi bismillāhirrahmān ar-rahīm 'irfā'i amri waasyrah ṣaḍrī yā man huwa kāf hā 'ain ṣād hā mīm haq al-maṣ al-marba Allāh lā ilāha illa huwa al-bayyu al-qayyūm bisirri al-haibati wa al-qudrati al-jibrat wa 'izmati 'ij'alnī min 'ibādika al-muttaqīn wa abli tā'atika al-muhibbīn wa'f'al li kaẓā yā rabb al-'ālamīn wa ṣalla Allah 'ala sayyidinā muhammadun sayyidinā muhammad ālihi wa ṣabbihī ajma'im...*”.

The paragraph above shows the element of Arabic paragraph in form. The element of Arabic above consists of several sentences to built a paragraph. Although it can be understood the reason for the use of Arabic in this Malay manuscript, Arabic interference in this case cannot be disallowed to use element Arabic in Malay manuscripts. The use of Arabic in this context can be called lexical interference even though the elements of Arabic use are broader than sentences. Generally, Weinrich call it by loan translation proper.

A sentence, including in Arabic, is a collection of words or a collection of phrases.³² After analyzing the data, the researchers found 181 times Arabic 'sentences' in the Mujarroat manuscript.

دغان دعا دان بركتاله اللهم إني أسئلك باسمك العظيم الله...

“...dengan doa dan berkatalah *allābuma innī as 'aluka bismika al-'aẓīm...*”

The use of *allābuma innī as 'aluka bismika al-'aẓīm* in the example above shows that there is Arabic interference in the form of perfect sentences. The

³² Devy Aisyah, “Bahts Naqd 'An al-Jumlah 'Ind al-Nuhat Wa Atsaruh Fi al-Ta'lim,” Arabiyatuna: Jurnal Bahasa Arab 4, no. 1 (Nopember 2022): 304, <http://dx.doi.org/10.29240/jba.v4i2.1802>.

sentence above fulfills all the requirements of a grammatical sentence. Therefore, the form of interference used is lexical interference.

The researchers found 158 times Arabic 'phrases' in the Mujarrobat manuscript. This is for example how translator use Arabic in form of Arabic 'phrases'.

...دترجمهن دغان بهسا ملايو اوله ستغه درفد العلماء الصالحين....

“...diterjemahkan dengan bahasa Melayu oleh setengah daripada *al-‘ulamā aṣ-ṣālihin...*”.

The sentence above uses the phrase 'ulamā aṣ-ṣālihin' in the sentence. This phrase uses Arabic which should be translated with the phrase 'para ulama yang saleh'. This 'error' is part of lexical interference where there is the use of foreign language elements (Arabic) in the Malay text or called it by loan translation proper.

A word in Arabic is known as '*kalimah*', the smallest unit of a sentence or number consisting of a combination of letters.³³ After analyzing the data, the researchers found 93 times Arabic 'words' in the Mujarrobat manuscript. Here is an example of the use of Arabic in the form of Arabic 'words' in this manuscript.

اتس سات فوتغ درفد كاین سترا اتو قرطاس تتكلا هندق...

“..atas satu potong daripada kain sutera atau qirtās tatkala hendak..

The sentence above shows that there is a use of Arabic in the Malay text. The form used is 'word'. The Arabic 'word' used is *qirtās* which should be translated as 'kertas'. The type of Arabic interference used is lexical interference.

Hadza Kitab Mujarrobat uses Pegon Arabic letters, which are derived from Arabic letters. Not only in letters, this manuscript also uses numbers and symbols for treatment. The letters and numbers used for the treatment are derived from the Quran.³⁴ The Arabic letters used are connected and unconnected. This shape affects researchers in identifying letters.³⁵ In relation to

³³ Anisatu Thoyyibah, “Analisis Kesalahan Ortografi Bahasa Arab Mahasiswa Pendidikan Bahasa Arab Universitas Muhammadiyah Malang,” *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 2 (November 13, 2019): 321, <https://doi.org/10.29240/jba.v3i2.1017>.

³⁴ Retno Purnama Irawati et al., “Traditional Medicine Practices Using Arabic Symbols,” *Arabiyatuna: Jurnal Bahasa Arab* 7, no. 2 November (November 17, 2023): 656, <https://doi.org/10.29240/jba.v7i2.8490>.

³⁵ Deia Ganayim, “Letter Visibility and the Optimal Viewing Position Effect of Isolated Connected and Un-Connected Letters in Arabic,” *Psychology of Language and Communication* 19, no. 3 (December 1, 2015): 175, <https://doi.org/10.1515/plc-2015-0011>.

interference, it is not possible to distinguish the use of original Arabic letters and Pegon Arabic letters because of the similarity in form. However, the symbols used for treatment show that there are no letters outside the original Arabic letters such as ج , غ or other letters.

Conclusion

After analyzing the data, this research concluded that this manuscript is entitled *The Mujarrobat Book* from Mr. Elmansyah's collection. This manuscript uses the Malay Pegon Arabic script, printed in 1317 AH, and has 96 pages. The mean number of lines per page stands at 25; however, certain pages contain fewer than 25 lines. The illumination in the Mujarrobat manuscript is in the form of flower decorations placed on the first page and at the end of the discussion subtitle. Afterward, it's encased with twin lines encompassing the script. Numerous perforations, attributable to termite activity, mar pages one through eighty-seven. Portions of the paper have detached from the binding thread, resulting in damage along the edges. The manuscript concludes with a colophon adorned with floral illuminations.

The use of Arabic interference in the Mujarrobat manuscript uses the form of prayers (141 times), propositions (7 times), names (39 times), opening words (5 times), subtitles (48 times) and Islamic expressions (33). Meanwhile, the use of interference from Arabic lingual elements in the mujarrobat script uses the form of paragraphs (41 times), sentences (118 times), phrases (158 times), and words (93 times).

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