

Sonkeigo

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SONKEIGO EXPRESSIONS IN JAPANESE TRANSLATION OF THE QURAN AS A FORM OF HONORIFIC TO ALLAH

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Abstract: *Sonkeigo Expressions in Japanese Translation Of the Quran As a Form of Honorific to Allah the Creator.* This study discusses *sonkeigo* expressions in Japanese translation of the Quran as a form of honorific to Allah, the Creator. This study focuses on *surah al-Baqarah* [2] verse 7-30. The *sonkeigo* is analyzed based on the changes of verbs referring to the acts of Allah, The Creator. A reference study is a method used to collect the data in this qualitative research. The data source is derived from the Japanese translation of the Quran scripture. The data is validated against Japanese native speakers and Arabic tafsir experts. Kayaba theory on the use of *sonkeigo* form as the honorific language in social interactions is employed. The research conclusion shows that one of the ways for men to respect Allah is by using *sonkeigo* expressions considering to the men position before Allah as the speaker, hearer, and subject of speech.

Keywords : Japanese; the Quran; Sonkeigo; Social Factor

Introduction

Language as a means of communication is contained in the Quran *surah ar-Rahmân* [55] verse 4. The verse bears the meaning that men must proficiently choose words in communication, both of horizontal communication, communication among men (*habluminannâs*), and vertical communication, communication between men and Allah The Creator (*habluminallâh*).

The Quran was revealed in Arabic as it was first revealed to people who spoke Arabic. In the development of *tafsir* (interpretation) history, as the prophet had passed away, the interpretation of the Quran has developed extensively, adaptive to the people who practice it. Among the Japanese, there is the Quran in Japanese interpretation that has been adapted to the characteristics and meaning of the Quran. The interpretation language of the Quran has also been adapted to the use of Japanese language and culture.

Japanese language has its principle in the use of honorific language. Honorific language takes primary place in social interaction especially when someone shows his/her respect to other through their language choice. The honorific language choice reflects language politeness. Language politeness is defined as a rule or norm of using language appropriately by the member of speech community and is based on language moral values. This can be realized through language form including pronunciation and physical gesture shown while communicating by using language.

The main objectives of making use of an honorific language are to actualize a harmonic communication with a respected person to be well-accepted in the society known as *keigo*.¹

Keigo is a style of honorific language used to communicate in consideration of speaker's social factor. In the use of *keigo* expression, the speech is made based on speaker's position. *Keigo* is in its usage divided into three usage principles namely, *sonkeigo*, *kenjougo*, and *teineigo*.² *Sonkeigo* 'respectful language' is an honorific language used to exalt the position of the speaker or a person that is the subject of speech. *Kenjougo* 'humble language' is an honorific language used to exalt the position of the hearer or a person that is the subject of speech by means of being humble. *Teineigo* is polite language that is, among others, characterized by the form of *~masu* and *desu*.³ A person may change his/her form of language, adaptive to the social status based on the age, position, familiarity and place where the speech is made factors⁴.

One of the markers of *keigo* is the change in Japanese verb. In conversation, *futsukei*⁵ verb may be used for a hearer younger than the speaker or for a hearer with position lower than that of the speaker. An example in Japanese is the verb *iku* 'to go'. The verb *iku* is a *futsukei* form verb or common form verb. Such verb will change to *irassharu* 'to go' (*sonkeigo* verb 'respectful language') when it is referred to an older hearer or a hearer with position above that of the speaker, for example, to a lecturer, a leader or an individual older than the speaker. Meanwhile, in *kenjougo* 'humble language', the verb *iku* will change to *mairu*. The verb *mairu* is spoken as humble language in order to respect the hearer.

Similarly in the Japanese translation of the Quran, verbs referring to Allah's acts and to men's acts are different. For example is the verb *iu* bears the meaning to say. The verb *iu* when referring to men's act will be expressed using the word *iimasu*, while if referring to Allah, the verb will change morphologically to the word *iwaremasu*. The verb *iwaremasu* can be translated to the word to say.

In communication, men have bidirectional communication. First, horizontal communication, communication between a man and the other men, or it in Islam is called *habluminannâs*. Second, vertical communication, communication between a man as the creature and Allah, the Creator or referred to as *habluminallâh*.

¹ Ely Triasih Rahayu, "Sistem dan Fungsi Tingkat Tutur Bahasa Jepang dalam Domain Perkantoran", *Dissertation, Universitas Sebelas Maret*, 2013, p.3

² Yukiko Suzuki, "*Utsukushii Keigo no Manaa*", Tokyo: Muryoku Bijutsu

³ Yukiko Kaneko, "*Nihongo Keigo Toreningu*", Tokyo: ASK Publishing

⁴ Ely Triasih Rahayu, "Comparison of Honorific Language in Javanese and Japanese Speech Community", *International Journal on Studies in English Language and Literature (IJSELL)*, India: Arc Publishing, Vol. 2, Issue 7, July 2014, PP 140-146

⁵ A common language of which is based on the relation of horizontal dimension including peer group.

In regard to the Creator, men must pay attention to their use of language. This is as Allah says below:

ادْعُوا الْمُعْتَدِينَ يُجِبْ لَا إِنَّهُ ۖ وَخُفْيَةً تَضَرُّعًا رَبُّكُمْ

Ud'û rabbakum tadharra'awwakhufyah, Innahû lâ yuhibbul mu'tadîn. (Q.S. *al-A'râf*[7]: 55).

Translation in English:

³ 'Supplicate to your Lord with humility and in secret. He does not love the transgressors.' (Q.S. *al-A'râf*[7]: 55).

The verse teaches men to speak in a well-mannered way during praying, communicating with the Creator. Praying bears the meaning of asking, therefore it is to use humble language and in secret, not to exaggerate the volume, to exalt the God, to respect Him with a hope that what they pray will be will granted. Islam teaches men of how to use their speaking instrument to produce polite speech.

The Quran is a miracle in Islam Allah had revealed through His Messenger. The Japanese translation of the Quran the writer uses is issued by the *Nihon Muslim Kyoukai* that is an association of Muslim in Japan. This association was established in 1952, with Sadiq Imaizumi as the first leader.

This translation of the Quran was arranged by Umar Mita⁶, a descendant of *Samurai* 'Japanese army' who was the second leader of the *Nihon Muslim Kyoukai*⁷. Based on the background above, the researcher is interested in studying *sonkeigo* verbs 'respectful language' in the Japanese translation of the Quran, on how language is used well in order to show respect to Allah, the Creator. The selection on particular surah of the Quran is made based on sampling as the research data are the verses of the Quran. The surah used as the data is *al-Baqarah* [2] verse 7-30. The results of this qualitative research are then presented descriptively.

1. The Quran Studies

Allah says in *surah Az-Zumar* [39] verse 23, "Allah has sent down the best discourse, a Book, consimilar in its of repeated (verses) that the skins of those who fear their Lord tremble; and thereafter their skins and hearts soften to the Remembrance of Allah. Such is the Guidance of

⁶ When Mita wandered about to China, it was the first time for him to know about Islam and felt impressed by Islamic way of life. In 1920, he wrote an article of "Islam in China" in a Japanese magazine "Toa Keizai Kenkyuu" 'Economic Research of Far East'. In 1941, Mita had become a Muslim, however, he did not publish it because of being bound by a 'descendant of *Samurai*' matters with Buddhism faith. At that time in Peking, Mita met Imam Wang Reilan at Mosque *Nyuchie* and given a name "Umar". Since then, he declared formally that he has decided to become a Muslim. While embracing Islam, Umar Mita translated The Quran into Japanese for 12 years, and had it complete on June 10, 1972. See, Umar Mita, *Sei Kuruaan*, (Tokyo: Nihon Muslim Kyoukai, 2012), p. 23

⁷ Sigit Tri Nugroho, "Penggunaan Verba Keigo dalam Al-Qur'an Terjemahan Bahasa Jepang (Surat Al-'Ankabut: 2-30)", *Undergraduate thesis*, Universitas Jenderal Soedirman, 2016, p.8

Allah, whereby He guides whosoever He wills; and whosoever Allah leads astray, he has no guide."

The Quran covers very complicated separation of ideas and notions. It is presented in creative language that is considered revelation by Muslim. Both content and language of the Quran can grow creativity in linguistics. The contemplative characteristic of the verses of the Quran and explicit direction for men to think critically and to contemplate oneself and the cosmos help grow the creativity and critical thinking by learning, understanding, analyzing and interpreting the verses of the Quran.

The Quran is not only a religious text listing directions and instructions to commit Islamic ritual worshipping, but also a didactic and esthetic book. Regardless of its creative style and beautiful text, the language of the Quran automatically induces creative language. The plurality of meaning contained in each verse and the pluralistic interpretations of the text has generated some books of interpretation of the Quran.

Various languages are used in the text of the Quran with various narrations, expository explanations of story, anecdotes, guide and consistent descriptions of the Quran, and creative and various lexicons are used in the whole text. The verses of the Quran reserve originality, flexibility, and eloquence for learner's language and notions.

Based on the verse, learning the Quran contributes significantly to the learning of Arabic grammar, its use in classic linguistic context attributed to the creative dimension of originality, elaboration, fluency and flexibility. Zaid, researches the relationship between learning The Quran using the heart and academic knowledge, with learning language and linguistic creativity. Such research also tries to achieve the basic foundation of the Quran in language acquisition. This paper describes the ground to view the Quran not only as a religious book, but also a linguistic miracle for the Arabs. This paper reviews the evidences monumentalizing the relationship between language creativity and learning of the Quran and builds the relationship between learning the Quran with academic achievement of other school subjects.⁸

The research has proven that the Quran is a strong source to establish thinking method and creativity. This research once again observes the language acquisition in the Quran and the investigation of its influence to learning of creative language based on relevant Arabic scientific scripts. This paper is finished with pedagogic notes and the implication for learning of L1 and L2. Most of researchers relate first language acquisition to cognitive and socio-affective genetic factors that tend to be maintained with socialization. Meanwhile, second language acquisition and

⁸ Mohammed A Zaid, "Language Acquisition, Linguistic Creativity and Achievement: Insights from the Qur'an", *Kemamusiaan*, Vol. 18, No. 2, 201, 2011, p.75-100

learning of foreign language are, in addition to the above, also influenced by other factors such as intelligence, memory processing and academic achievement.

Ruslan, researches the variety of the word “wife” in the Quran through a sociolinguistic study. In such research, the words *zaujun*, *imra'atun*, and *nisâ'un* are found in the Quran bear the meaning wife. The three words have difference in social level.⁹

The word *zaujun* bears the meaning not only wife in the world, but it is also used in the word *aswajun muthahharah* ‘pure wife’, being wife in the heaven. This is the word Allah uses to call Prophet Adam’s wife in the heaven. The word *zaujun* is oriented to establishing internal and external relationship. That is to say, *zaujun* has a function to strengthen the unity of couple of a husband and his wife in the effort to uphold human values.

Allah also uses the word *nisâ'un* that bears the meaning wife. In social context, the word *nisâ'un* bears women’s natural characteristics that need their husband’s guidance and protection. This word is used by Allah to express a wife’s feminine characteristic in interaction with her husband.

Another word used by Allah bearing the meaning wife is *imra'atun*. This word has different social level compared to the previous two words. This word is dominantly used to describe women in their interaction with children, being for pregnancy, giving birth and taking care.

Further, Idiagbon, observes the Quran from sociolinguistic perspective based on the narration in Prophet Moses story. Such research describes some elements of linguistic science that become markers for speaker’s identity and power. This also justifies the existence of correlation between communication pattern and social setting. Some examples of the use of such elements in the Prophet Moses story are the use of language depicting persuasion, threat and tension.¹⁰ Through this academic analysis, Idiagbon finds argument from the Prophet Moses story to create new discourse in religious aspect to be more open to non-religious analysis. Based on the research, Idiagbon concludes that language is not merely a means of communication, but also expressing the speaker’s identity in relation to the speaker’s power.

With regard to the politeness of language of the Quran, Al-Khatib¹¹, finds three ways for Allah to convey messages, among others, direct conveyance, by story and by example. Al-Khatib

⁹ Ruslan, “Language Variation Analysis of Expressions of Al-Quran Word Wife”, *Research on Humanities and Social Sciences*, Vol. 4, No. 11, 2014, p. 143-149

¹⁰ M.S. Abdullahi-Idiagbon, “Language, Identity and Power in the Quranic Story of Moses: A Sociolinguistic Survey”, *Journal of Research in Humanities*, Vol. 1, 2014

¹¹ Mahmoud A. Al-Khatib, “Politeness in the Holy Quran: A sociolinguistic and Pragmatic Perspective”, *Intercultural Pragmatics* 9(4), 2012, p.479-509

uses the politeness theory of Brown and Levinson to investigate this issue. The result of such research is discovery of 4 strategies of politeness of language in the Quran. The most often found strategy is bald on-record strategy or without strategy, followed by positive politeness strategy or intimacy, negative politeness strategy or formality, and the most rarely found, off-record strategy or vague.

Al-Khatib also finds that Allah most often conveys information with discipline instructions, discipline directives, procedural instructions, and procedural directive. Off-record strategy is almost not used in The Quran. There are many formal communications in the Quran between Allah and men with unequal position, thus direct communication is used. From such finding, we may conclude that the politeness of language is not an absolute concept, but it is only used based on complex relationships in multiple social interactions.

In the second study, Al-Khatib, researches the interpersonal politeness of language in the Quran. The conclusion of this study states that direct requests are different between one to another contexts. Thus, directives in religious context cannot be stated as impolite expressions. In this research, the writer investigates the derivatives of honorific language in the Quran.¹² Therefore, the writer also takes some previous researches related to honorific language.

Al-Ni'aymi (2007) has conducted a research by comparing the honorific language in both Arabic and English. Honorific language has an important role in a sociopragmatic linguistic study domain and communication theory. The purpose of this research is basically to examine the similarities and differences between honorific language in modern standard of both Arabic and English in terms of structures.¹³ This research also aims at briefly explaining the honorific language terms and expressions realized in both languages.

There are some honorific language comparisons in Arabic. The Iraqi arabic language and standard have various honorific languages which show respect, familiarity, joy, and intimacy. The implications are in the forms of relationship between the speakers and hearers in their social status, age, and profession.¹⁴

Okushi (1998) has also conducted a research on the use of keigo in Japanese daily social interactions. Keigo may be in forms of affixes, specified vocabularies, and phrases processed through the formulation within both linguistic and sociolinguistic rules. Keigo shows the speakers'

¹² Mahmoud A. Al-Khatib, "Politeness in the Holy Quran: A sociolinguistic and Pragmatic Perspective", *Intercultural Pragmatics* 21 (4), 2012, P 479 – 509

¹³ Hashim S.S. Al-Ni'aymi, "Honorific Expressions in Arabic and English with Reference to other Languages", *Tikrit University Journal for Humanities*: Vol. 14 No. 3, 2007 29

¹⁴ Enas N Kadim, "Honorifics in Arabic and English," *Journal of Thi-Qar University*: No.1 Vol.4 (June), 2008, p. 61-67.

politeness to the hearers or those being talked about.¹⁵ Honorific system is contained within several aspects of Japanese grammatical patterns.

2. Politeness in Japanese Language

Japanese speakers recognize *keigo* 'honorific language', as a form of speech in respect of others. *Keigo* is variation of language of which difference is determined by the position of speaker (O1) regarding his/her relationship with an individual that is the hearer (O2) or with an individual that is the subject of speech (O3). Such relationships are non-linguistic factors that may influence the uses of language chosen when a person communicates.

In Japanese language, when O1 talks to O2 that is of a higher position, O1 shall use *sonkeigo*, while expressions for himself/herself (O1) shall be of humble language or in Japanese referred to as the term *kenjougo*. Below are matters to be taken into consideration in communication with Japanese speaker.

- 1) Speaker's position against the hearer or individual that is the subject of speech, for example;
 - student and teacher,
 - staff and leader,
 - shopkeeper and buyer,
 - receptionist and guest,
 - child and parent,
 - wife and husband.
- 2) Difference in age; child and parent.
- 3) Familiarity factor; newly encountered individual, guest, friend, and relatives.
- 4) Hearer's position with regard to the *uchi-soto* concept (in group and out group). *Uchi* (in group) bears the meaning of individuals on the part of the hearer, e.g. family or co-worker. *Soto* (out group) refers to external individuals to the hearer, e.g. individual of other family or from other company.

According to Kabaya, for a communication to run appropriately, we must pay attention to the position of speaker, hearer, and individual that is the subject of speech, similarly to in what condition, situation, event and context the speech is made.¹⁶

a) Inter-participants relationship

In *keigo* expressions, inter-participants relationship is divided into three factors; the speaker (the speaker himself/herself in expressing *keigo* language 'honorific language'), the hearer,

¹⁵ Okushi, Yoshiko. 1998. *Use of Japanese Honorifics in Daily Life: What the Traditional Theories Do Not Say*. ERIC Clearinghouse Languages & Linguistics: ED 422 716.

¹⁶ Hiroshi Kabaya, *Keigo Hyougen Handobukku*, (Tokyo: Taishukan, 2009), p.77

and individual that is the subject of speech. Inter-participants relationship is the relationship of speaker with hearer or individual that is the subject of speech when expressing *keigo*. When speaking, the speakers must understand the inter-participants relationship. Inter-participants relationship in speaking consists of ;

- Hierarchical relationship ----- superior /subordinate relationship
- Familiarity relationship ----- close /non-close relationship
- Position, role ----- position of speaker and social role

In hierarchical relationship, there are rules or norms that objectively or indirectly regulate inter-participants e.g. relationship between leader and staffs, employer and employees. Familiarity (intimacy) relationship is sometime measured according to the duration of relationship, e.g. familiarity with a friend for one year of friendship will be more intimate compared to a relationship with a friend for only one week. This is similarly to the position of speaker and social role. There are matters that have been regulated by Japanese norms, such as teacher and student, superior and subordinate, buyer and shopkeeper, etc. In the three relationships above, the most important thing is how the subject/speaker understands his/her position in speaking.

b) Hearer position

Hearer position is the position of speaker in determining his/her position against the hearer or individual that is the subject of speech. Hearer position will be marked (+) for upper-non-intimate relationship and lower-intimate relationship will be indicated with the (-) mark.¹⁷

- Hearer position 0 ---- colleague of equal level, individuals in the first encounter.
- Hearer position +1 ---- superior, teacher, senior
- Hearer position -1 ---- junior, friend, family

c) Formal/informal situation

Formal/informal situation is related to the condition/situation where a speech event takes place. Speech event takes place in a formal situation, e.g. in a meeting, research presentation meeting, while informal situation, e.g. in gathering to drink *sake* and during break conversation. Formal/informal is also related to the means of communication; via telephone, e-mail, document or memo.

¹⁷ Hiroshi Kabaya, *Keigo Hyougen Handobukku*, (Tokyo: Taishukan, 2009), p.77

d) Place/location factor

Similarly to hearer position, place factor is based on formal/informal condition. A place with higher level of formality will be marked with plus (+), while minus (-) will indicate a place with lower level of formality.¹⁸

- Place/location factor 0 ---- family, neighbor
- Place/location factor +1 ---- ceremony, meeting, lecture
- Place/location factor -1 ---- a place of intimacy in *sake* shop.

e) Speaker's awareness of hearer position

According to Kabaya, there are two forms of communication; communication with clear intention and communication with unclear intention, such as why, what for, and in what mind condition the communication takes place.¹⁹

One of the purposes of *keigo* expressions 'honorific language' is how to reach a good communication for the participants. In order to reach it, one should be aware (mindful) of the hearer and not only thinking of himself/herself. For example, when one intends to ask something to the hearer with hearer level +1, the honorific expression must begin with the word *sumimasen* 'sorry' or the word *ojamashimasu* 'sorry to interrupt'.

f) Topic of conversation

Something to be communicated when a person speaks is referred to as *naiyou* 'topic of conversation/speech' or the message contained in the speech. In the *keigo* system, people tend to emphasize the way to communicate it, in what kind of expression and how to choose *keigo* language. However, *keigo* expression is in fact determined by the topic of conversation/speech to be communicated. For example, in communicating a request, the expression *yoroshiku onegaiitashimasu* 'please help' is a *keigo* expression placed at the end of a request speech.

g) Form of discourse

In expressing *keigo*, the form of discourse is also considered important. The hearer will not understand the *keigo* expression if there is no form of discourse in each speech. This form of discourse becomes an important aspect related to the method to communicate, or how to communicate to each other with the hearer.²⁰

¹⁸ Hiroshi Kabaya, *Keigo Hyougen Handobukku*, (Tokyo: Taishukan, 2009), p.77

¹⁹ Hiroshi Kabaya, *Keigo Hyougen Handobukku*, (Tokyo: Taishukan, 2009), p.77

²⁰ Hiroshi Kabaya, *Keigo Hyougen Handobukku*, (Tokyo: Taishukan, 2009), p.77

The form of discourse is related to the following:

1. *Goi* ‘vocabulary’, the issues related to various words (vocabulary).
2. *Bunpou* ‘grammar’, the issues related to the use and change of words.
3. *Bunshou* ‘speech’, *kaiwa* ‘conversation’, the issues related to *hatsugo* ‘sentence composition’.
4. *Hatsuon* ‘tone’, the issues related to voice.
5. Format or expression related to oral language or written language.
6. Non-linguistic act, the issues out of linguistic domain such as facial expression and gesture.

Politeness in Japanese language is also applied in the Japanese translation of the Quran. There are *sonkeigo* verbs as a form of honorific to Allah in the following verse²¹ :

- Servant’s prayer to Allah (Allah as Hearer).

الدُّعَاءُ سَمِيعُ إِنَّكَ ۖ طَيِّبَةُ ذُرِّيَّةٍ لَّنْكَ مِنْ لِي هَبْ رَبِّ قَالَ ۖ رَبُّهُ زَكَرِيَّا دَعَا هُنَالِكَ

Hunâlikada’â zakariyya rabbahu, qâla rabbihablî milladunka dzurriyyatan thayyibatan, innaka samî’uddu’â. (Q.S. *Âli ‘imrân* [3]: 38)

Translation in Japanese:

そこでザカリーヤは、主に祈って言った。「主よ、あなたの御許から、無垢の後継ぎをあたしに御授け下さい。本当にあなたは祈りを御聞き届け下さいます。」

Sokode zakariyaa wa, omoni inotte itta. ‘Omo yo, anata no omoto kara, muku no atotsugi wo atashi ni ouke kudasai. Hontou ni anata wa inori wo okikitodoke kudasaimasu.’

Translation in English:

At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication". (Q.S. *Âli ‘imrân* [3]: 38)

In this verse, there is a request in the form of *sonkeigo*, marked with the word 御受け下さい (*ouke kudasai* ‘grant’) and the verb 御聞き届け下さいます (*okiki todoke kudasaimasu* ‘Hear’). The *sonkeigo* form ‘form of honorific’ in paying respect to Allah in the two expressions above is marked with the use of prefix O- followed by the word 受け (*uke*) and (聞き) *kiki*. The prefix O- written in kanji 御 is one of the patterns to form *sonkeigo*.

- Allah as the Third Party.

²¹ Sigit Tri Nugroho, “Penggunaan Verba Keigo dalam Al-Qur’an Terjemahan Bahasa Jepang (Surat Al-‘Ankabut: 2-30)”, *Undergraduate thesis*, Universitas Jenderal Soedirman, 2016, p.8

يَتَفَكَّرُونَ لَآيَاتِ اللَّهِ فِي إِنَّ ۖ وَرَحْمَةً مِّنْهُ بَيْنَكُمْ ۖ وَجَعَلَ إِلَيْهَا أَتْسَنُكُونَا أَزْوَاجًا أَنفُسِكُمْ مِّنْ لَّكُمْ خَلَقَ أَنْ آيَاتِهِ وَمِنْ

Wamin ayaatihi ankhalaqalakummin anfusikum azwaajallitasukumu ilaihaa waja'ala bainakummawaddah. Inna fii dzaalika la ayaatilliqaumiyatafakkaruun. (Q.S. *Ar-Rûm* [30]: 21)

Translation in Japanese:

またかれがあなたがた自身から、あなたがたのために配偶を創られたのは、かれの印の一つである。あなたがたはかの女らによって安らぎを得るよう（取り計らわれ）、あなたがたの間に愛と情けの念を植え付けられる。本当にその中には、考え深い者への印がある。

Mata kare ga anata gata jishin kara, anata gata no tame ni haigū wo tsukurareta no wa, kare no shirushi no hitotsudearu. Anata gata haka no on'na-ra ni yotte yasuragi wo eru you (torihakaraware), anata gata no ma ni ai to nasake no nen wo uetsuke rareru. Hontōni sono nakaniha, kangaebukai-sha e no shirushi ga aru.

Translation in English

‘And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.’ (Q.S. *Ar-Rûm* [30]: 21)

In the verse, there is a *sonkeigo* verb, that is 創られた (*tsukurareta* ‘create’). This verb is used to pay respect to Allah’s act, that is, the act to create for you (for Allah’s servants) mates. The marker of *sonkeigo* form in such verb lies on the pattern of *~rareru* (that changes to *rareta* because it indicates the past).

1 Research Method

This is a descriptive qualitative research, that is, a research with final result in the form of creative and thorough natured narrative, using fully authentic analysis²². This research is in the form of description in accordance with the fact of object to be reviewed.

Descriptive qualitative research is a research that uses qualitative method, being one that uses no statistical procedure. Thus, a descriptive qualitative research is a form of research that describes and explains data based on the existing fact.

The source of data the writer uses is translated verses of the Quran in Japanese, *surah al-Baqarah* [2] verses 7-30. The data the writer takes is all expressions with *sonkeigo* marker as a form of honorific to Allah.

²² M. Amin Amrulloh, *Panduan Menyusun Proposal Skripsi Tesis & Desertasi*, (Jakarta: Smart Pustaka, 2013), p.38

The data is collected by observing and taking a note technique. In this final project, the writer observes the data of Japanese translation of the Quran *surah al-Baqarah* [2] verses 7-30 and compares it to the English translation and the Arabic version.

Further technique to collect the data of this final project is by taking a note. Taking a note is recording the result of observation into the data file²³. After observation, the writer makes an inventory of verbs to be analyzed using contextual method into the data file that the writer saves digitally in a laptop.

The *keigo* verbs are reclassified into *sonkeigo* verbs, analyzed based on the formation of word. The formation of word is reclassified into morphological (change of word based on pattern) and syntactical (change of word without pattern) formations.

The data is validated after it is reduced. In order to find out that the data is correct, the writer has it checked by native speakers and Arabic tafsir experts.

5. *Sonkeigo* Expressions in Japanese Translation of the Quran

The analysis of *sonkeigo* verbs in *surah al-Baqarah* [2] verses 7-30 begins by displaying the verses of the surah. The surah is then reviewed from its translations in Arabic, Japanese and English. Below is *sonkeigo* review on verses 7-30 of *surah al-Baqarah* [2]

(1)

عَظِيمٌ عَذَابٌ وَلَهُمْ ۖ غِشَاوَةٌ أَبْصَارِهِمْ عَلَىٰ ۖ سَمْعِهِمْ وَعَلَىٰ قُلُوبِهِمْ عَلَىٰ ۖ اللَّهُ خَتَمٌ

27

Khatamallahu 'alaa quluubihim wa'alaa sam'ihim wa'alaa abshaarihim ghisyaawaatun, walahum 'adzaabun 'adhziim.

Translation in Japanese:

アッラーは、かれらの心も耳をも封じられる。また目には覆いをされ、重い懲罰を科せられよう。

Arraa wa, karera no kokoro mo mimi o mo fuujirareru. Mata me ni wa ooi o sare, omoi choubatsu o kaserareyou.

Translation in English.

13

'Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment. (Q.S. al-Baqarah [2] verses 7-30)

3

The topic of discussion of this verse is regarding the unbelievers whose hearts, hearing and vision are set a seal by Allah. The believers (O2) should not follow their acts which may result in painful punishment.

18

²³Sudaryanto, *Metode dan Aneka Teknik Analisis Bahasa*, (Yogyakarta: Duta Wacana, 1993), p.135

Fuujirareru 'set a seal' in Arabic is written with the verb *khatama*. The verb is found in verse 7 of surah Al-Baqarah. *Fuujirareru* is a *sonkeigo* verb with a change to its suffix *~rareru* from its basic verb *fuujiru*, while *khatama* is a special diction in Arabic used to exalt Allah's act. In Arabic, the verb *khatama* is only used in the beginning of verse, covering the objects *qulub* 'hearts', *sam* 'hearing', and *bashar* 'vision'. In Japanese, *fuujirareru* is only used for the objects *kokoro* 'hearts' and *mimi* 'ears/hearing', while for *me* (eyes/vision), the verb *ooi wo sare* (to veil) is used.

Ooi is a noun in Japanese that bears meaning to veil, *wo* is a particle to connect the object upon which a work is imposed by the predicate, while *sare* is a verb that bears meaning to do. The verb *sare* is a *renyoukei* verb at the level of *sonkeigo* speech. The *sonkeigo* marker in such verb is the change of form *~rareru* from the basic verb *suru* to *sareru*. As it is used to close the clause in plural sentence, *sareru* is changed into the form of *renyoukei* verb 'conjunction verb', *sare*.

The verb *kaserareyou* 'to impose' is also a *sonkeigo* verb. In the original Arabic *mushaf*, it is written *walahum 'adzaabun 'adziimun* 'and for them is a great punishment'. There is no verb used in such part of verse, while in Japanese, it is translated to 重い懲罰を科せられよう (*omoi choubatsu wokaserareyou* 'may impose a great punishment'). *Kaserareyou* is a *kanoukei* verb 'potential verb' *sonkeigo* with the form of verb *ikoukei* 'verb of intent form' (a verb that expresses speaker's intent). The verb *kaserareyou* is derived from the basic verb *kasu*, that transforms to the *kanoukei* verb, *kaseru*. The verb *kaseru* transforms to *sonkeigo* speech with suffix *~rareru*, thus it transforms to *kaserareru*. The pattern *~you* located at the end of the word is used as the marker of form of *ikoukei* verb 'verb of intent form' (a verb that expresses speaker's intent).

In this verse, Allah (O1/speaker) says of the unbelievers (O3/subject of speech). Servants of Allah (O2/hearer) in this verse are people who read Al-Qur'an. The hierarchical relationship between Allah and Al-Qur'an reader is that of God and Its servants. O1 is the absolute Ruler of all things, while O2 is His servant who must abide by and surrender to Him. Allah with His power wills to set a seal upon the hearts, vision and hearing (spiritually) of the unbelievers, as response to their unbelief in Allah. Consequently, in the afterlife, for them there is great punishment.

In the Tafsir Ibn Katsir, the unbelievers whose hearts, hearing and vision have been set a seal in this verse are those who have been destined as unbeliever until their death. The example is Abu Lahab, who has been reported directly of his unbelief by Allah in surah Al-Lahab. Meanwhile, any non-Muslims who remain alive, upon whom no direct report in Al-Qur'an or hadith, we cannot say whether or not their hearts, hearing and vision are set a seal by Allah. In this case, there is still possibility for them to learn about Islam and to convert to Muslim.

The familiarity relationship of O1 and O2 is very close spiritually. The role of O2 in this relationship is as worshipper (-), created only to worship O1. The Speaker's awareness of the

hearer can be observed in the use of the *sonkeigo* verb for Himself. In principle, using *sonkeigo* for oneself is not allowed in communication between humans, but Allah uses *sonkeigo* in this verse because He is aware of His nobleness and is aware of His servant's humility.

يُصِرُّونَ لَا ظُلُمَاتٍ فِيهِ وَتَرْكُهُمْ يُنْورِهِمُ اللَّهُ ذَهَبَ حَوْلُهُ مَا أَضَاءَتْ قُلُومًا نَارًا وَقَدَّاسٌ الَّذِي كَمَثَلِ مَثَلُهُمْ

Matsaluhum kamatsalilladhistawqada naaran falammaa adhaa-at ma hawlahuu dhahaballahu binuurihim watarakahum fi dzulumatillaa yubsiruun. (Q.S. *al-Baqarah* [2]: 17)

Translation in Japanese

かれらを譬えれば火を灯す者のようで、折角火が辺りを照らしたのに、アッラーはかれらの光を取り上げられ、暗闇の中に取り残されたので、何二つ見ることが出来ない。

Karera wo tatoereba hi wo tomosu mono no you de, sekkaku hi ga atari wo terashita no ni, Arraa wa karera no hikari wo toriagerare, kurayami no naka ni torinokosareta node, nani futatsu miru koto ga dekinai.

Translation in English

⁹ 'Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.' (Q.S. *al-Baqarah* [2]: 17)

The next verse containing *sonkeigo* verbs is verse 17 with the verb *toriagerare* 'took away'. In this context, Allah takes away the light as the object of His act. Meanwhile, the original version is the verb *dzahaba* 'leave' to state that the light is leaving as the subject. The origin of verb *toriagerare* is *toriageru* 'takes away'. Such verb transforms morphologically in *sonkeigo* with suffix *~rareru*, to *toriagarareru*. As it is used to close a clause of plural sentence, such verb is changed to the *renyoukei* form to *toriagerare*.

In the same verse, there is a verb containing the *sonkeigo* marker, that is *torinokosareta* 'leave'. In Arabic, such verb is written *tarakahum*. The verb *torinokosareta* is a *sonkeigo* verb from the basic verb *torinokosu*. Such verb transforms morphologically with suffix *~reru* to *torinokosareru*. As its usage in the context of the past, such verb changes to *torinokosareta*.

This verse is the speech of Allah (O1) to the believers that read the Quran (O2) of the hypocrites, as expressed in the previous verses. In this verse, the hierarchical relationship between O1 and O2 is that of the God and His servants. The God is the absolute ruler of all things and the servant has no power and strength but with what He has revealed. In this verse, with His power, Allah may will to leave strayed the hypocrites who always deceive the believers.

The familiarity relationship between Allah and the believers is very intimate. In this relationship, the hearer position is worshipper (-), who must intend each of his/her acts to worship the Speaker (+). The topic of conversation in this verse is regarding the hypocrites who pretend to be believers, but indeed harms themselves as they are left strayed by Allah.

وَأَنْتُمْ أَنْدَادُ اللَّهِ تَجْعَلُوا فَلَا تَكُنْ رِزْقًا الثَّمَرَاتِ مِنْ بِهِ فَأَخْرَجَ مَاءَ السَّمَاءِ مِنْ وَأَنْزَلَ بِنَاءَ وَالسَّمَاءِ فِرَاشًا الْأَرْضِ لَكُمْ غُلَجَ الَّذِي تَعْلَمُونَ

30

Alladzii ja'ala lakumul arda firasyan wassamaa-abinaa-an wa-anzala minassamaa-i maa-an fa-akhraja bihi minatstsamaraati rizqallakum, falaa taj'ahuu lillahi andaadaan wa'-ntum ta'lamuun. (Q.S. al- Baqarah [2]: 22)

2

Translation in Japanese

（かれは）あなたがたのために大地を臥所とし，また大空を天蓋とされ，天から雨を降らせ，あなたがたのために糧として種々の果実を实らせられる方である。だからあなたがたは（真理を）知った上は，（唯一なる）アッラーの外に同じような神があるなどと唱えてはならない。

(Kare wa) anata gata no tame ni daichi o fushido to shi, mata oozora o tengai to sare, ten kara ame o furase, anata gata no tame ni kate to shite shuju no kajitsu o minora se rareru katadearu. Dakara anata gata wa (shinri o) shitta ue wa, (yuiitsu naru) Arraa no soto ni onajiyouna Kami ga aru nado to tonaete wa naranai.

Translation in English

5

‘(He) who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know. (Q.S.al-Baqarah [2]: 22)

The verb *sare* ‘make’ found in the verse 22 has a marker at the level of *sonkeigo* speech. Such verb is in Arabic written *ja'ala*. The verb *sare* is derived from the basic word *suru*. As the subject (actor) is Allah, such verb must be changed into *sonkeigo* form to *sareru*. As the closing marker of clause in plural sentence, the verb *sareru* changes to the *renyoukei* form, *sare*.

The speaker in this verse is Allah, while the hearer is His servants. The hierarchical relationship between the speaker and the hearer is the God with His servants. Creating the sky and the earth, sending down rain and bringing forth plants are Allah’s absolute ability that men will impossibly do.

The familiarity relationship we may find in this verse is that Allah is very close to His servants. Allah with His love gives His creatures provisions from them to survive in the world and

to be a means of worshipping Allah. The intimacy of Allah with His creatures is also marked with prohibition from attributing to Him equals, for His servants to be always close to Allah.

In this verse, the hearer position is servant (-) who has been given with grace of various provisions, and must be grateful by worshipping Allah without attributing to Him equals of any kind. The situation of the speech in this verse is non-formal, as no *teineikei* sentence is used. The location of speech in this verse is the World (-) that is a transit to gather provisions in heading to the eternal realm (+).

In speech, men are not allowed to use *sonkeigo* for himself/herself. However, Allah uses the verb *sonkeigo* to exalt Himself. This indicates Allah's awareness of His high level above all of His creatures. The topic in this verse is about Allah's power that cannot be imitated by His creatures, about Allah's grace in the form of provisions, and prohibition from attributing to Allah equals.

۞ رَبِّهِمْ مِنَ الْحَقِّ أَنَّهُ فَعِلُومُونَ آمَنُوا الَّذِينَ فَأَمَّا ۚ فَوْقَهَا مَافَتْ بَعُوضَةً مَا مَثَلًا يَضْرِبُ أَنْ يَسْتَحْيِي لَا إِلَهَ إِلَّا ۚ
 ۞ الْفَاسِقِينَ إِلَّا بِهِ يَضِلُّ وَمَا ۚ كَثِيرًا بِهِ وَيَهْدِي كَثِيرًا بِهِ يَضِلُّ ۚ مَثَلًا بِهَذَا اللَّهُ أَرَادَ مَاذَا فَيَقُولُونَ كَفَرُوا الَّذِينَ وَأَمَّا
 25
*Innallaha laa yastahyii an yadhriba matsalan maa ba'uudhatan fama fawqaha, fa-ammaa
 alladziina aamamuu faya'lamuuna 'annahulhaqu mirrbbihim. Wa-ammalladziina kafaruu
 fayaquluuna maadzaa araadallahu bihaadzaa matsalan. Yudhillu bihi katsiirawwayahdi bihi
 katsiiran, wamaa yudhillu bihi illalfasiqin. (Q.S. al-Baqarah [2]: 26)*

Translation in Japanese

2
 本当にアッラーは、蚊または更に小さいものをも、比喻に挙げることを厭われない。信
 仰する者はそれが主から下された真理であることを知る。だが不信心者は、「アッラー
 は、この比喻で一体何を御望みだろう。」と言う。かれは、このように多くの者を迷う
 に任せ、また多くの者を（正しい道に）導かれる。かれは、主の掟に背く者の外は、（誰
 も）迷わさない。

*Hontouni Arraa wa, ka matawa sarani chiisai mono wo mo, hiyu ni ageru koto wo itowarenai.
 Shinkou suru mono wa sore ga omo kara kudasareta shinri dearu koto wo shiru. Daga
 fushinjinsha wa, 'Arraa wa, kono hiyu de ittai nani wo onozomidarou.' To iu. Kare wa, kono you ni
 ooku no mono wo mayou ni makase, mata ooku no mono wo (tadashī michi ni) michibikareru.
 Kare wa, Aruji no okite ni somuku mono no soto wa, (dare mo) mayowasanai.*

Translation in English

4
 'Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it.
 And those who have believed know that it is the truth from their Lord. But as for those who
 disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby

and guides many thereby. And He misleads not except the defiantly disobedient.’ ((Q.S. *al-Baqarah* [2]: 26)

The verb *sonkeigo* found in the verse 26 is *itowarenai* ‘not timid’, or in Arabic *laa yastahyi*. The verb *itowarenai* is derived from the basic word *itou* ‘hate/timid’, such verb changes to negative form, *itowanai*, then changes to *sonkeigo, itowarenai*.

In the verse, Allah (O1) speaks to His servants (O2) of example He speaks of in part of verses of The Quran. The hierarchical relationship between O1 and O2 is that of the God and His servants. Allah speaks with various examples for His servants’ contemplation. Allah also wills to use such examples to guide and mislead His servants.

Allah is very close to His servants, marked by the use of examples in His verses for ease of understanding. Allah, The Guide guides any servants He wills. Meanwhile, they who are misled by Allah with His examples are only the debauchers.

The hearer, being Allah’s servant, takes position as servant (-) to whom examples are given by Allah for contemplation. In this verse, Allah also uses *sonkeigo* speech to exalt His own act. This indicates the awareness of position of Allah against His creatures. The topic in this verse is about examples in the Quran for men to contemplate and have it in expectation for Allah’s guide.

Conclusion

In the Japanese translation of the Quran, there are expressions aimed to exalt Allah’s act through *sonkeigo* expression. *Sonkeigo* expression is marked with change in the basic word with suffix *~rareru*. This *~rareru* pattern is used to give mark of *sonkeigo* form ‘respectful language’ a form of men representation as Allah’s servant in paying respect to Allah The Creator.

Based on the research of *surah al-Baqarah* [2]verse 7 to 30, 4 verses are found containing *sonkeigo* verbs. In verse 7 there are 3 *sonkeigo* verbs, in verse 17 there are 2 *sonkeigo* verbs. In verse 22, there are 2 *sonkeigo* verbs and in verse 26 there is 1 *sonkeigo* verb. These uses of *sonkeigo* verbs looks different compared to men’s expressions as the speaker, hearer, or men as the subject of speech.

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