REINFORCEMENT OF SOCIAL STRATIFICATION THROUGH THE USE OF SPEECH LEVELS IN MADURESE TRANSLATION OF QUR'ANIC DIALOGUE VERSES

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Abstract: Despite the apparent egalitarian principles and language of the Qur'an, the use of speech level in the Madurese translation's dialogue verses appears to reinforce social stratification, which has existed for a long in society. The current article seeks to map the typology of relationships underlying the use of speech level, its determinant factors and implications. To achieve this, a critical discourse analysis was employed, with the main source being one version of the Qur'anic Madurese translation published by the Indonesian Ministry of Religious Affairs in 2018. Close reading of the verses to gather representative samples, coding, categorization mapping, analysis, and creative synthesis-making were all part of the analysis process. The findings suggest that there are two main types of relationship patterns: hierarchical and egalitarian. These patterns are influenced by factors such as social status, family connections, and the surrounding circumstances. The former focuses on the manifestation of cultural nuances in the translations of the verses, whereas the latter is primarily concerned with the impact on real-life social dynamics.

Keywords: Madurese qur'anic translation, dialogue verses, speech level, social stratification.

Introduction

The Madurese translation of the Qur'an by the Indonesian Ministry of Religious Affairs in 2018 possesses both cultural and formal authority, although its readership is limited due to its narrow

publication. The authority can be attributed to two distinct factors. The first is the use of various Madurese language accessories, which lend the translation a certain cultural legitimacy. The second is the translation's association with a government institution and its authorship by relevant multidisciplinary experts, which conveys a sense of formal legitimacy. One of the language accessories employed in the translation is *onḍhâgghâ bhâsa*, which refers to the different Madurese levels of speech used with regard to the status of the speaker, listener, or third person.[1] When a speaker converses with an elder, the soft level of speech is typically used, whereas a rough level is used in the opposite situation.[2] The sporadic and consistent use of the speech level at the whole part of translation indicates the coming of targeted language unsure to the source language which does not have the similar system. One of consequences of this language switch is the strengthening of social stratification which classify people based on various categories and have.

Studies on the Madurese translation of the Qur'an is relatively limited after its launching last 2018. However, some authors have discussed it. Some of them belong to Fikriyati,[3] Hariyanto,[4] Fu'adiy,[5] Royyani,[6] Mursidi,[7] and Mardhatillah.[8] Among them, it is only

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[1] Alan M. Steven, "Language Levels in Madurese," *Language* 41, 2 (1965), pp. 294–302.

[2] Akhmad Haryono and Bambang Wibisono, "The Use of Speech Level in Socio Cultural Perspective of Tapal Kuda Madurese Ethnic Society," Parole Journal of Linguistics and Education 8, 2 (2018), p. 57.

[3] Ulya Fikriyati, Ah. Fawaid, & Subkhani Kusuma Dewi, "Vernacular Tafsir in Madura: Negotiating Idea of Human Equality in the Social Hierarchical Tradition," *Australian Journal of Islamic Studies*, 6, 4 (2021), pp. 47–67.

[4] Erie Hariyanto, Mohammad Mashur Abadi, & Bashri Asy'ari, *Respon, Peluang dan Tantangan Terjemahan al-Qur'an Berbahasa Madura* (Pamekasan: STAIN Pamekasan Press, 2010).

[5] Ahmad Robby Fu'adiy, "Analisis Konsistensi Terjemahan Bentuk Imperatif dalam Surah Al-Baqarah pada Al-Qur'an Tarjamah Bhasa Madhura Juz 1, 2, & 3 Karya LP2Q tahun 2012," *Undergraduate thesis* (Pamekasan: IAIN Madura, 2021).

[6] Arini Royyani, "Al-Qur'an Tarjamah Bhasa Madura (Study Kritik atas Karakteristik dan Metodologi)", *Undergraduate thesis* (Yogyakarta: UIN Sunan Kalijaga, 2016).

[7] Mursidi and Moh Bakir, "Problematika Terjemah Al-Qur'an Bahasa Madura: Studi Kasus Terjemah I'raban Keterangan Madhurah Atoro' Lil-Jalalain (TIKMAL)," *Nun* 7, 1 (2021): pp. 27–60.

[8] Masyithah Mardhatillah, "Qur'an Translation in Indonesia; Scriptural Politics in A Multilingual State," ed. Johanna Pink (New York: Routledge, 2023).

Fikriyati's work[9] which puts the Ministry version as the material object using negotiation on the egalitarian value amidst hierarchal Madurese society as the formal objects. Other than that, there was almost no relevant previous research. Others are indirectly relevant, such as those of Hasanah[10] about the writing of Madurese Qur'anic exegesis, Husna[11] on accuracy and characteristic on the Sundanese translation of the Qur'an, and Mardiah[12] about acculturation in the Malay translations of the Qur'an. Too, Muta'ali discusses inaccuracy issues in Indonesian translation of the Qur'an that leads to radicalization and terrorism.[13] Likewise, as exposed by Huriyah English translation of the Qur'an is sometimes inaccurate .[14] Those studies do not only show little attention and concern on the local language translation of the Qur'an, but also neglect surrounding attached phenomenon in the translation process, including the entrance of speech level as a manifestation of language, which is profane, to the sacred Qur'anic text.

Therefore, this writing generally aims to fill the gap among the previous studies which seem to ignore the urgency of translating the Qur'an into local language, particularly Madurese. Meanwhile, specifically, this aims to complement the work of Fikryati et al.[15] using different point of view and scope. If it argued that Madurese translation of the Qur'an successfully makes negotiation on the hierarchal speech structure among Madurese, this current study is going to strengthen otherwise; that translation, particularly on the dialogue verses among creatures or society members, in fact create or

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[9] Fikriyati, et.al, "Vernacular Tafsir in Madura"

[10] Ulfatun Hasanah, "Sejarah dan Perkembangan Penulisan Tafsir Al-Quran di Madura," *Jurnal Al-Fanar*, 3, 1 (2020), pp. 71–92.

[11] Nurul Husna, "Analisis Akurasi dan Karakteristik Terjemahan Al-Qur`an dan Terjemahnya Bahasa Jawa Banyumasan," *Al-Itqan: Jurnal Studi Al-Qur'an* 6, 1 (2020).

[12] Anisatul Mardiah, "Akulturasi Budaya Melayu dalam Terjemah Al-Qur'an (Studi Signifikansi Bahasa Al-Qur'an Terjemahan terhadap Pemahaman Islam di Sumatera Selatan)," *Jurnal Ilmu Agama* 19, 2 (2018), pp. 211–221.

[13] Abdul Muta'ali, "The Repercussion of Grammatical and Cultural Culpability of The Holy Qur'an Translation to Religious Harmony in Indonesia," *Journal of Indonesian Islam* 8, 1 (2014)

[14] Huriyah, "Syntactic Analysis of the Translation of the Interpretation of the Noble Qur'an by Muhammad Taqiuddin Al-Hilali and Muhammad Muhsin Khan," *Ulumuna: Journal of Islamic Studies* 18, 2 (2014).

[15] Fikriyati, et.al, "Vernacular Tafsir in Madura".

strengthen social stratification that has grown and developed among Madurese. This difference is seemingly inevitable considering that Fikriyati's work involves dialogue verses among God and creatures as well as among creatures, while this present study only focuses on the dialogue among creatures. Furthermore, the present study aims to put forth new findings that in some respects contrast those presented in the work of Fikriyati et al., as some of the examples studied in their work have been identified as anomalies by the current study.

This paper intends to present descriptive, analytical, as well as transformative efforts on the use of speech level in the Madurese translation of Qur'anic dialogue verses. It does not only aim to map out the typology of relationships that underlie the use of speech levels in the translation but also seeks to reveal the determinants of the usage based on context as well as the implications of such translation within theoretical and practical scopes. This paper furthermore contends that the use of speech levels in the Madurese translation of Qur'anic dialogue verses serves to reinforce the existing social stratification in Madurese society. This reinforcement means both description of the use and support to preserve the living value beyond speech leveling, like respecting elders or caring for the youngers. Although the translation may lead to a reduction or distortion of the original values of the text, it provides insight into the translation process and the dynamics of translating a language that does not recognize speech hierarchy into one that emphasizes hierarchical structures. Thus, while considering the conventions of translation in a given society, this observation underscores the interplay between languages and social structures in shaping the translation process.

The research methodology employed in this study is qualitative, utilizing cultural text (the Madurese Qur'anic translation) as the primary source of empirical data,[16] specifically one version of it. Given that this text serves as both material object and primary data source for the study, the analysis methodology that is deemed most appropriate is Critical Discourse Analysis (CDA). This analytical approach is considered suitable for the formal object, which in this case is social stratification, as it not only examines recurring patterns within written

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[16] Norman K. Denzin, & Yvonna S. Lincoln, "Introduction; The Discipline and Practice of Qualitative Research", in N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage Handbook of Qualitative Research*, Third Edition (London: Sage Publication, 2005), p. 3.

texts[17] but also facilitates an understanding of the relationship between language and power.[18] Moreover, CDA is capable of unveiling various structural relationship elements, such as domination, power, control, and discrimination that may be concealed behind language expressions.[19] This study also relies on other primary sources, namely literature on the Madurese language, with a specific focus on its speech level. The literature consists of books and journal articles that provide a relevant overview. Furthermore, secondary sources are also required, including literature related to translation, social stratification, and Qur'anic studies. The analytical process starts with data reduction followed by tabulating the data. Subsequently, the data is verified and then analyzed using a CDA framework.

Mapping the Speech Level Relation Pattern in Madurese Translation of the Qur'an Dialogue Verses

Despite the highly hierarchical nature of the Madurese language, the identification of speech level in the Madurese translation of Qur'anic dialogue verses still reveals patterns of egalitarian relationships in some cases. This two-patterned categorization is closely linked to the concept of social stratification, where the egalitarian pattern is used between individuals of similar social status, from the same community or group or those who do not know each other. Conversely, the hierarchical pattern is employed when there is a difference in social status between individuals, as in the case of varying familial relationships, age, social class, gender, or in leader-subordinate relationships. This dichotomous categorization is different from the conventional division of speech levels into three,[20] four,[21] even six

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[17] Abdelhamid Elewa, "A Critical Discourse Analysis of Ideological Translations of Arabic Quotations in English Language Newspapers," *Language and Intercultural Communication* 19, 50 (2019), p. 11

[18] Ruth Wodak, "Critical Discourse Analysis", in Clive Seale, Giampetro Gobo, Jaber F. Gubrium, & David Silverman, *Qualitative Research Practice: Concise Paperback Edition* (London: Sage Publications, 2007), pp. 185–202.

[19] Ruth Wodak, "What CDA is about-A Summary of Its History, Important Concepts and Its Developments," Ruth Wodak, & Michael Meyer (eds.), *Methods of Critical Discourse Analysis* (LondoN: Sage Publications, 2001), pp. 1-13.

[20] Kusti Agnis Kinasih & Muhammad Hawas, "Speech Levels of Madurese Language: Socio-Pragmatic Study of Bangkalan Dialect," Language Maintenance and Shift (Lamas) 7: The Vitality of Local Languages in Global Community (2017), pp. 3–10.

[21] Alan M. Stevens, "Language Levels in Madurese," *Language* 41, 2 (1965), p. 297.

patterns[22] and is better suited to this study because the Madurese intermediate-level of speech (*enggi-enten "yes-no"*) is rarely used.[23]

In contrast to the Madurese language, Arabic does not differentiate social hierarchies in its use of diction. The term *qâla* (to speak, answer, or query), for instance, is used in conjunction with any speaker in a speech or text. This differs greatly from Madurese, where the verb *aḍhâbu* 'to speak" is used in conjunction with individuals of higher social status, *mator* in conjunction with oneself while interacting with people of higher social status, and *ngoca'* in conjunction with a first, second, or third person of the same or lower status.[24] Examples of these two patterns in the familial sphere in the Madurese translation of Qur'anic dialogue verses are identified in Table 1 below.

Table 1: Dialogues between Family Members

Relationship	Identified Speakers	Verse in the Qur'an	Relational Typology	Speech Level
Parents-Child/Children	Ya'qub (Jacob)-Yusuf (Joseph)	Q. 12: 5	One-directional hierarchal	*Enjâ' iyâ*
	Ya'qub-Children	Q.2: 133 and Q. 12: 13, 18, 64, 66-67, 83-84, 86-87, 97.	Two-directional hierarchal	*Enjâ'-iyâ Èngghi-bhunten*
	Nuh (Noah)-Son	Q.11: 42-43	Two-directional hierarchal	*Enjâ'-iyâ Èngghi-bhunten*
	Ibrahim (Abraham)-Son	Q. 37: 102	Two-directional hierarchal	*Enjâ'-iyâ Èngghi-bhunten*
	Luqman-Son	Q. 31: 13, 16-19	One-directional hierarchal	*Enjâ' iyâ*
	Moses (Musa)' Mother-Moses' Sister	Q. 28: 11	One-directional hierarchal	*Enjâ' iyâ*
Child/Children-Parents	Ya'qub's Children	Q. 12: 11-12, 14, 17,	One-directional hierarchal	*Èngghi-bhunten*

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[22] Haryono and Wibisono, "The Use of Speech Level in Socio Cultural Perspective of Tapal Kuda, p. 58.

[23] Kinasih & Hawas, "Speech Levels of Madurese Language, p. 4.

[24] Stevens, "Language Levels in Madurese, p. 297.

Relationship	Identified Speakers	Verse in the Qur'an	Relational Typology	Speech Level
	(except Yusuf)–Ya'qub	63, 65, 67, 81-85, and 96-98		
	Syu'aib/Jethro's Daughter-Syu'aib	Q. 28: 26	One-directional hierarchal	*Èngghi-bhunten*
	Yusuf-Ya'qub	Q. 12: 4, 99-100	One-directional hierarchal	*Èngghi-bhunten*
	Ibrahim-Father	Q. 6: 74	One-directional way hierarchal	*Èngghi-bhunten*
		Q. 19: 42-47	Two-directional hierarchal	*Èngghi-bhunten* *Enjâ'-iyâ*
Sibling	Yusuf's Brothers to One Another	Q. 12: 8-10, 80	Multidirectional egalitarian	*Enjâ'-iyâ*
Older-Younger Brother	Yusuf-Bunyamin (Benjamin)	Q. 12: 69	One-directional egalitarian	*Enjâ'-iyâ*
	Qabil (Cain)-Habil (Abel)	Q. 5: 27-29	Two-directional egalitarian	*Enjâ'-iyâ*
Younger-Older Brother(s)	Musa-Harun (Aaron)	Q. 7: 142	One-directional egalitarian	*Enjâ'-iyâ**
		Q. 7: 150 and Q. 20: 92-94	Two-directional egalitarian	*Enjâ'-iyâ**
	Yusuf-Brothers (except Bunyamin)	Q. 12: 89-93.	Two-directional egalitarian	*Enjâ'-iyâ**
Uncle-Niece	Zakariyya-Maryam	Q. 3: 37	Two-directional hierarchy	*Enjâ'-iyâ* *Èngghi-bhunten*

The table provides evidence of how familial relationships impact the use of speech levels in the translations. The translations make use of polite speech when children converse with their parents, while the opposite is true for rough speech. The utilization of the rough speech

level is also observed in dialogues between siblings, as well as in a conversation between an uncle and his niece. Nevertheless, when it comes to sibling dialogues, regardless of age or birth order, the speech patterns follow the egalitarian framework. In fact, when a younger sibling converses with an older sibling, they should typically utilize the *tengga* (intermediate) level of speech, particularly *engghi-enten*[25] or even *alos* (polite), specifically *èngghi-bhunten*[26] considering the age difference. The utilization of a different level of speech may refer to cases of anomalies or a change in real-life dynamics where younger siblings nowadays rarely converse with their older siblings using a soft level of speech. The table above also illustrates the patterns of one-directional and two-directional dialogue in the Qur'an.

The subsequent group of examples, which is closely interconnected with the aforementioned group, pertains to the spousal relationship between husband and wife as demonstrated in the table below;

Table 2: Dialogue between Spouses

Relationship	Identified Speakers	Verse in the Qur'an	Relational Typology	Speech Level
Husband-Wife	Egyptian merchant-Wife	Q. 12: 21, 25, 28	Two-directional egalitarian	*Enjâ'-iyâ**
	Musa-His Family/Wife	Q. 27: 7, 28: 29, and Q. 20: 10	One-directional hierarchy	*Enjâ'-iyâ*
Wife-Husband	Fir'aun (Pharaoh')s Wife-Pharaoh	Q. 20: 9	One-directional hierarchy	*Èngghi-bhunten*

The table depicts how Madurese couples typically interact, albeit with a smaller sample size than the first table. Husbands speak roughly to their wives, while wives speak softly to their husbands.[27] However, there are married couples today who interact with egalitarian patterns,

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[25] William. D. Davies, *A Grammar of Madurese* (Berlin: Walter de Gruyter GmbH, 2010), p. 486.

[26] Stevens, "Language Levels in Madurese, pp. 298-299.

[27] Davies, *A Grammar of Madurese*, p. 473.

i.e. both use rough language[28] or both use soft language. Based on this context, the second instance (Musa to wife) and third instance (Pharaoh wife to Pharaoh) both contradict the first instance, which demonstrates an anomaly that will be examined in the following section. The second part of the first instance in the third group presented in the table below, which captures a conversation between a daughter of Syu'aib and Prophet Musa on their second encounter, further supports this.

Table 3: Dialogue between Strangers

Relationship	Identified Speakers	Verse in the Qur'an	Relational Typology	Speech Level
Male-female	Moses-Syu'aib's Daughters	Q. 28: 23	Two-directional	*Enjâ'-iyâ*
	Moses-Syu'aib's Daughter	Q. 28: 25	One-directional hierachal	*Èngghi-bhunten**
	Sulaiman-Bilqis	Q. 27: 31, 42 and 44.	Two- directional egalitarian	*Enjâ'-iyâ*
Older-Youngster	Syu'aib-Musa	Q. 28: 27-28	Two-directional egalitarian	*Enjâ'-iyâ* *Èngghi-bhunten*
Student-Teacher	Musa-Khidr	Q. 18: 66-82	Two-directional egalitarian	*Enjâ'-iyâ**
Contestants	Fir'aun's Magicians-Musa	Q. 7: 115-116 and Q. 20: 61, 63, 65-66	Two-directional egalitarian	*Enjâ'-iyâ*

The third table, similar to the second, shows instances of abnormality in the shift in speech level from enjâ'-iyâ in the first meeting between Musa and the two daughters of Syu'aib to èngghi-bhunten in the second meeting between Musa and one of them. There are anomalies in the third case as Madurese tradition dictates that students talk sweetly to instructors, but teachers respond harshly to pupils. The Qur'an implies that Khidr was the teacher and Musa was

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[28] A. Erna Rochiyati Sudarmaningtyas, "Penggunaan Bahasa Madura dalam Keluarga Muda Etnik Madura Di Kabupaten Sumenep Madura," *Semiotika, Jurnal Ilmu Sastra dan Linguistik* 14, 2 (2013), p. 187.

the learner in this scenario through the events and talks between the two. Although there are two oddities, the third group of examples, which document dialogues between strangers, indicates that elements like the conversation's context and momentum have a role in shaping the chosen relationship patterns and speech levels.

Among the other groups, the next sample group contains the most instances, namely recorded conversations between two parties with different social statuses. Conversations between a merchant and a commoner, a king or kingdom official and a commoner, an emissary, and proselytization targets, among others, fall into this category. As a result, this fourth group is divided into two sections: from people of higher social status to those of lower social status and vice versa.

Table 4: Dialogue between People of Different Social Statuses

Relationship	Identified Speakers	Verse in the Qur'an	Relational Typology	*Speech Level*
Superiors-subordinates	Egyptian Trader's Wife-Yusuf	Q. 12: 23, 31	Two-directional egalitarian	*Enjâ'-iyâ*
	Egytpian Trader-Yusuf	Q. 12: 29 dan 54-55	Two-directional hierarchal	*Enjâ'-iyâ* *Èngghi-bhunten*
	Egyptian King-Kingdom Officials	Q. 12: 43-44	Two-directional hierarchal	*Enjâ'-iyâ* *Èngghi-bhunten*
	Egyptian King-People	Q. 12: 54-55	Two-directional hierarchal	*Enjâ'-iyâ* *Èngghi-bhunten*
	Bilqis-Kingdom Staffs/Supervisors	Q. 27: 29, 32-35	Two-directional egalitarian	*Enjâ'-iyâ* *Èngghi-bhunten*
	Sulaiman-Subordinates	Q. 27: 38-41	Two-directional hierarchal	*Enjâ'-iyâ* *Èngghi-bhunten*
	Fir'aun-Musa/Harun	Q. 20: 47-52, 57-59 and Q. 26: 23-24, 26 31	Two-directional egalitarian	*Enjâ'-iyâ**
	Fir'aun-Advisors	Q. 7: 110-112, 127	Two-directional egalitarian	*Enjâ'-iyâ**
	Fir'aun-magician	Q. 20: 71-73	Two-	*Enjâ'-iyâ*

Relationship	Identified Speakers	Verse in the Qur'an	Relational Typology	*Speech Level*
			directional hierarchal	*Èngghi-bhunten*
	Musa-Samiri	Q. 20: 95-97	Two-directional egalitarian	*Enjâ'-iyâ**
	Harun-Israelities	Q. 20: 90-91	Two-directional hierarchal	*Enjâ'-iyâ* *Èngghi-bhunten*
	Sulaiman-Bilqis' emissary	Q. 27: 36, 37	One-directional hierarchal	*Enjâ'-iyâ*
	Soleh (Selah)-His People	Q. 11: 61-65 and Q. 27: 46, 47, 49	Two-directional egalitarian	*Enjâ'-iyâ**
	Sulaiman-His People	Q. 27: 16, 18	One-directional egalitarian	*Enjâ'-iyâ*
	Musa-His Assistant	Q. 18: 60, 62-64	Two-directional hierarchal	*Enjâ'-iyâ, Èngghi-bhunten*
	Nuh-His People	Q. 7: 59-61 Q. 11: 25-34	Two-directional egalitarian	*Enjâ'-iyâ**
	Hud (Eber)/His People	Q. 7: 65-70 Q. 11: 50-56	Two-directional egalitarian	*Enjâ'-iyâ**
	Lut (Lot)-His People	Q. 17: 80-82 Q. 11: 78-80	Two-directional egalitarian	*Enjâ'-iyâ**
	Syu'aib-His People	Q. 7: 85-93 Q. 11: 84-93	Two-directional egalitarian	*Enjâ'-iyâ**
	Zulkarnain-People	Q. 18: 94, 95, 98	Two-directional egalitarian	*Enjâ'-iyâ**
	Fir'aun-Subrdinates	Q. 28: 38	One-directional hierarchal	*Enjâ'-iyâ*
	Musa-His People	Q. 7: 128-129, 150, and	Two-directional	*Enjâ'-iyâ* *Èngghi-*

Relationship	Identified Speakers	Verse in the Qur'an	Relational Typology	*Speech Level*
		Q. 20: 86-88	hierarchal	*bhunten*
	Egyptian King-Cities Women	Q. 12: 51	Two-directional hierarchal	*Enjâ'-iyâ Èngghi-bhunten*
	Egyptian Trader's Wife- Cities Women	Q. 12: 32, 51	One-directional egalitarian	*Enjâ'-iyâ*
	Yusuf-His Brothers	Q. 12: 59-61, 78-79, 81, 88-89	Two-directional hierarchal	*Enjâ'-iyâ Èngghi-bhunten*
Subordinates-superiors	Yusuf-Egyptian merchant	Q. 12: 26	One-directional egalitarian	*Enjâ'-iyâ*
	Ex-prisoner-Egyptian King	Q. 12: 45, 50	One-directional hierarchal	*Èngghi-bhunten*
	Yusuf's Brothers-Egyptian king	Q. 12: 78 and 88	One-directional hierarchal	*Èngghi-bhunten*
	Musa' Sister-Fir'aun's Family	Q. 28: 12 and Q. 20: 40	One-directional egalitarian	*Enjâ'-iyâ**
	Musa/Harun-Fir'aun	Q. 7: 104-110,	Two-directional egalitarian	*Enjâ'-Iyâ**
	Prominents-Fir'aun	Q. 7: 127	Two-directional hierarchal	*Èngghi-bhunten Enjâ'-Iyâ*
	Magicians-Fir'aun	Q. 7: 113-115, 121-122,123-126	Two-directional hierarchal	*Èngghi-bhunten Enjâ'-Iyâ*
	People-Qarun (Korah)	Q. 28: 76-78	One-directional egalitarian	*Enjâ'-Iyâ**
	Musa's People-Musa	Q. 7: 138	Two-directional hierarchal	*Enjâ'-Iyâ Èngghi-bhunten Enjâ'-Iyâ**
		Q. 7: 132, 134, 140	Two-directional	

Relationship	Identified Speakers	Verse in the Qur'an	Relational Typology	*Speech Level*
			egalitarian	

The large number of samples, the variety of conversation directions (one and two directional), and the variety of contexts make reading the patterns in Table 4 above difficult. The presence of anomalous cases (denoted by an asterisk) also managed to diversify the pattern of relations, despite the fact that dialogues between speakers of different social degrees should have similar patterns. Instead, the egalitarian pattern can be seen in some instances. The above findings strongly suggest that context, situation, or the presence of respect between speakers has a significant impact on the structuring of the speech level relational patterns used. Table 5 below, on the other hand, is quite the opposite. The mapping of relational patterns is very visible in the group of conversation instances between community members of relatively similar social status, and thus the egalitarian pattern appears in all instances.

Table 5: Dialogue between Community Members

Relationship	Identified Speakers	Location in the Qur'an	Relational Typology	Speech Level
People equal in social status	People-Maryam	19: 27-28	Two-directional egalitarian	*Enjâ'-iyâ*
	Cities Women to one another	12: 30-31	Multi-directional egalitarian	*Enjâ'-iyâ*
	(Two) Prisoners – Yusuf	12: 36-42, 46-49, 50	Two-directional egalitarian	*Enjâ'-iyâ*
	Ashabul Kahfi (Companions of the Cave) members to one another	19: 19-20	Multi-directional egalitarian	*Enjâ'-iyâ*
	The owner of gardens-his companion	19: 34, 37, 39	Two-directional egalitarian	*Enjâ'-iyâ*

An Egyptian Man-Musa	28: 20	One-directional egalitarian	*Enjâ'-iyâ*
Musa' Adversary-Musa	28: 19	One-directional egalitarian	*Enjâ'-iyâ*
Yusuf-A fellow prisoners	12: 50	One-directional egalitarian	*Enjâ'-iyâ*
Egyptian People-Yusuf's Brothers	12: 70-75	Two-directional egalitarian	*Enjâ'-iyâ*
Syu'aib's People to one another	7: 90	One-directional egalitarian	*Enjâ'-iyâ*

The five tables depict the occurrence of egalitarian patterns utilizing the Madurese informal or casual speech level, also known as *enjâ'-iyâ*, in the Qur'anic translations of conversations between individuals who are familiar with each other[29] as well as those who are not.[30] The essential characteristic of such conversations is the balance of power between participants[31] as well as their shared understanding of the appropriate speech level. Examples of such conversations include those between Sulaiman and Bilqis who hold equal status as leaders of their respective nation or kingdom; between Musa and the two women who intend to draw water from a well; between Maryam and the people in her neighborhood; and between Yusuf and his fellow prisoners. These examples align with the daily practice of Madurese language, where the use of *enjâ'-iyâ* by a speaker prompts similar responses from their interlocutors.[32]

The second typology, namely hierarchical, is observed in various relationships and specific cases, including determinants such as familial relations as well as differences in age, gender, occupation, and social status. The Madurese translation of the Qur'an consistently uses hierarchical speech levels when portraying dialogues between parents and children, regardless of whether the children are obedient, such as

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[29] Kinasih & Hawas, "Speech Levels of Madurese Language, p. 6

[30] Stevens, "Language Levels in Madurese, p. 299.

[31] Davies, *A Grammar of Madurese*, p. 473.

[32] Kinasih & Hawas, "Speech Levels of Madurese Language, p. 6

Abraham's son, or disobedient, like the son of Prophet Nuh. However, such hierarchical speech levels are not consistently applied in other dialogues, such as those between older and younger siblings, between spouses, between elders and younger people, or between kings and their subjects. This suggests that hierarchical communication patterns are more complex compared to egalitarian patterns. If the first person holds a higher status than their interlocutor, the *enjâ'-iyâ* is used, while the interlocutor responds with *èngghi-bhunten*. This is different from the egalitarian pattern, where both the first and second person use *enjâ'-iyâ*. Therefore, these two communication patterns require different categorizations of the same speech form, where *enjâ'-iyâ* can be used in both egalitarian and hierarchical relationships.

Social Stratification as a Determinant in Speech Level Relation

In the previous section, the five tables provide evidence that the Madurese translation of the Qur'an is not static, but rather dynamic. The usage of egalitarian and hierarchical patterns, as well as the variations of *èngghi-bhunten* and *enjâ'-iyâ*, demonstrate the flexibility of the Madurese language in different situations and contexts. Furthermore, the consistent use of speech levels in various dialogue excerpts from related cases highlights social stratification as the primary determinant that structures speech levels. Although various factors such as wealth, descent, education, occupation, age, kinship, and nationality are typically considered to influence speech level preference,[33] the patterns of speech level relations in this translation are primarily determined by social grouping (based on age, gender, and social class), kinship, and context or event as can be seen in the table below.

Table 6: Determinants of Speech Level Usage

No	Determinant/Context	Instances/Actors	Relational Pattern of Speech Level(s)
1	Social Group		
	a. Age	Syu'aib-Musa	Hierarchal
	b. Gender	Syu'aib's daughter-Musa	Hierarchal

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[33] Steven, "Language Levels in Madurese," p. 295.

	c.	Social Class	Bilqis-subordinates	Hierarchal
2	Familialism			
	a.	Parents-Children	Nuh-son	Hierarchal
	b.	Siblings	Qabil-Habil	Egalitarian
	c.	Uncle-Niece	Zakariyya-Maryam	Hierarchal
	d.	Husband-Wife	Fir'aun's wife-Fir'aun	Hierarchal
3	Context			
	a.	Deteriorative Anomaly	Musa-Harun	Egalitarian
	b.	Ameliorative Anomaly	Yusuf's brothers-Yusuf	Hierarchal

Table 6 displays the three determinants and their respective derivatives, which play a crucial role in shaping behavior patterns, including communication, in real life. The influence of cultural norms on such patterns is significant, and it can vary across different societies, including in terms of linguistic expressions. For example, Madurese language follows speech level rules that structure utterances based on social classes and various other aspects. In contrast, Arabic only incorporates editorial changes in *dhamir* or pronouns in the first, second, and third person positions. However, the way it makes mention of limbs or applies adjectives and verbs, for example, remains impartial in terms of attributing anyone from any social class. Meanwhile, in the context of the Qur'an, a speaker's identity and their relationship with the interlocutor are not always explicitly stated. To address this issue, the translation process plays a crucial role in identifying the characters' identities and their relationships one another, which is fundamental to accurately determining speech level. Therefore, it can be assumed that during the translation process, the translation team first established the identities of each speaker and their interlocutor, as well as their historical backgrounds and their relationships. This is particularly evident, for instance, in the verse that records the conversation between Zakariyya and Maryam, where Maryam's name is mentioned distinctly, without any specific mention of being Zakariyya's niece, for instance.

The use of speech levels in the Madurese translation of the Qur'an is predominantly influenced by social group, which is the most

apparent determinant. This suggests that Madurese people consider social class as an important factor in their interactions with others. When speaking to older individuals, even if they are unfamiliar, speakers tend to use a soft speech level, as seen in the dialogue between Musa and Syu'aib. Syu'aib's use of rough speech level towards Musa appears to be influenced by both age and social class.[34] This preference illustrates Musa's respect for Syu'aib, while Syu'aib attempted to establish closeness.[35] Furthermore, gender relations also contribute to shaping the use of speech levels. In a patriarchal society like Madura, men are placed in higher positions than women, including in familial relations.[36] Thus, although the initial meeting between Musa and Syu'aib's two daughters involves a dialogue with an egalitarian pattern as they are unfamiliar with each other,[37] the subsequent meeting shows a shift towards a hierarchical pattern, where one of Syu'aib's daughters employs a soft speech level.

The final sub-determinant under the category of social grouping is social class. This factor is most apparent in instances of translation, ranging from hierarchical relationships (superior-subordinate, king/-ruler-people, and royal staff-people) to egalitarian ones, such as among members of a community and between leaders of kingdoms. In most contexts, social class carries more weight than other determinants, such as age and gender, and even kinship. This is evident in the dialogue between Yusuf and his brothers after Yusuf's extended stay in Egypt. Although Yusuf is younger, as might be inferred from his facial lines and posture, his position as a member of the royal staff prompts his older brothers to use soft speech level. However, once they discover that the royal staff member is in fact Yusuf, their lost brother, they switch to using the rough speech level (12: 90–93). This instance highlights the contestation among determinants in determining the variety of speech levels, necessitating Madurese speakers to prioritize one determinant over the others.

The second category of determinants that structure the appropriate type of speech level is kinship. The dialogues recorded in the Qur'an involve various kinship relations such as parents and children, older

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[34] Kinasih & Hawas, "Speech Levels of Madurese Language, p. 4.

[35] Haryono and Wibisono, "The Use of Speech Level in Socio Cultural Perspective of Tapal Kuda, p. 58.

[36] Ibid., p. 61.

[37] Stevens, "Language Levels in Madurese, p. 299.

and younger siblings, husbands and wives, and an uncle and a niece. Although the identity of each character is not always explicitly stated in the Qur'an, most dialogues with familial determinants mention the relationship of the speakers, such as Ya'qub and his children (as *âli Ya'qūb* or the Children of Israel), Nuh and his son, Ibrahim and his father, Ibrahim and one of his sons, Fir'aun and his wife, and so on. The Qur'an tends not to reveal characters by name unless they are central figures or protagonists in a story.

The category of parent-child relationships serves as the first derivative from the second determinant in structuring speech levels. It is only those between Ibrahim, Ya'qub, Nuh and Syu'aib with respective child/ren which come in two way. Others are in one way with the main articulation to the first person's speech. It consistently uses hierarchical relational pattern, where parents use the *enjâ'-iyâ* and children use the *èngghi-bhunten*. This reflects Madurese society's tendency for children to speak softly to their parents,[38] while parents use rough language to express emotional intimacy and build closeness with their children, rather than being rude.[39]

Meanwhile, dialogues between brothers are found only in a few instances, including those between Musa and Harun, Qabil and Habil, and Yusuf and Bunyamin, while the rest involves Ya'qub's sons, with Yusuf as the main focus being present or not. The dialogues between Musa and Harun and between Qabil and Habil are one-on-one, while that among Ya'qub's sons does not specifically target a certain person other than Yusuf or Bunyamin, and even Bunyamin's name is not clearly mentioned at the Qur'anic text. Moreover, there is no recording of Bunyamin's words to Yusuf that would be useful in revealing the variety of speech level that younger brothers use when talking to their older siblings in normal situations, or when there is no conflict. The existing two-directional conversations between two brothers, which are in an egalitarian pattern, depict unusual conditions. Musa, who is described as being angry with Harun to the point of pulling his brother's beard, uses a rough speech level that seems unethical by norms. Similarly, Habil, who has just received a threat from Qabil, also uses a rough one. Hence, it appears that kinship determinants alone

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[38] Kinasih & Hawas, "Speech Levels of Madurese Language, p. 6-7

[39] Haryono and Wibisono, "The Use of Speech Level in Socio Cultural Perspective of Tapal Kuda, pp. 63-4.

cannot be used as the sole benchmark for speech level as emotional conditions and the context of events also play a significant role.

Another determinant of speech level usage is the husband-wife relationship. Just like social class, a wife in Madura typically speaks softly to her husband, while the husband tends to use a rough speech level.[40] When examining the Qur'anic dialogues between spouses in the Madurese translation, it is observed that the two-way dialogues between Fir'aun and his wife and the one-way dialogue between Musa and his wife/family use a hierarchical pattern of speech. This turns out to be different from how the wife of Egyptian merchant spoke to her husband using egalitarian. The interaction between uncles and nephews/nieces is another case, exemplified in the case of Zakariyya and Maryam (3: 37). Zakariyya, as the uncle, uses a rough speech level, while Maryam replies using a soft speech level. This pattern is common among Madurese speakers, as uncles are often seen as parental substitutes deserving of respect and special treatment, including the use of formal speech levels.

The last determinant factor which assigns speech level use is context, situation, or event. This determinant category reflects deviations from the ethical rules of Madurese regarding the appropriate use of hierarchical or egalitarian relations based on the first two categories of determinants. Anomalies may arise when two speakers are in a tense situation due to a certain conflict, resulting in the use of speech levels that are disproportionate or do not conform to the general patterns. They happen due to unusual, unfamiliar, or unpleasant circumstances. These anomalies can be categorized into two types, deteriorative and ameliorative anomalies, which are both surprising and leave us questioning their validity. The deteriorative anomalies refer to the use of rough speech in a formal setting, which is supposed to use the soft, while the ameliorative anomalies refer to the use of soft speech in an informal setting, which is supposed to use the rough.

A dialogue between Musa and Harun shows an example of deteriorative anomalies, demonstrating how context or events can easily change a person's actions. When seen through a Madurese perspective, when speaking to his older brother Harun, the younger Musa is expected to use soft language. However, the excerpts from 20:

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[40] Stevens, "Language Levels in Madurese, p. 99; Nasr Hamid Abu Zaid, *Teks Otoritas Kebenaran* (Yogyakarta: LKiS, 2003), pp. 111-178.

92–94 show that Musa's anger, shock, and frustration can easily change his habits and speech patterns when he discovers that the Children of Israel committed *aqeedah* (creed) violations after leadership was temporarily transferred to his older brother. Despite the assumption that this is one of Musa' characteristics, given that their conversation prior to the unpleasant event (7: 142) follows an egalitarian pattern, this example strongly suggests that context also structures the use of speech levels.

In a similar vein, an anomaly occurred during the conversation between the Egyptian merchant and his wife in the context of the unpleasant situation involving Yusuf. The Qur'an recounts that the wife was attempting to persuade her husband about the incident that was being discussed by everyone (12: 21, 25, 28). However, the translation of the dialogue reveals that the wife used rough speech level, which is unusual when compared to other Qur'anic dialogue verses between husband and wife. These two instances demonstrate that the urgency of the situation or the emphasis on a particular intention has the potential to alter the speech patterns. This anomaly has not been widely addressed in theories related to levels of speech.

The ameliorative type of anomaly in speech levels is the opposite, which can be observed in the story of Yusuf and his brothers. Before recognizing Yusuf as their younger brother, the brothers are shown as using a soft speech level when interacting with him (12: 59-61, 78-79, 81, 88-89). However, after the recognition, they revert to using a rough speech level (12: 89-93). On the other hand, in the story of Musa and the Children of Israel, the opposite occurred. Initially, the Children of Israel used a soft speech level (7: 128-129, 138, 150, and 20: 86-88), but turned to a rough one after their betrayal of Musa and his teachings (7: 132, 134, 140). Although the former is ameliorative and the later is deteriorative, these examples demonstrate that the dynamics of a relationship and the presence or absence of respect between speakers are significant factors in determining the speech level.

Based on the few dialogues found in the Qur'an, the specific categories that organize communication patterns using different speech levels have notable restrictions, especially when it comes to subcategories or related aspects. The first category pertains to communal life in general, whereas the second group is exclusive to family life. The first two elements define the locus, whereas the third element represents the context or circumstance around an event or

dialogue inside it. The first category, together with its three derivatives, can still contribute equally, unlike the latter two categories. Within a conversation or story, all three derivatives of speech level determinants can have equal significance, however one determinant may be more prominent. In the discourse between Syu'aib and Musa, age being the key variable for the speech level chosen does not imply that other characteristics such as social status are entirely ignored. It is more appropriate to establish the speech level relation on age rather than socioeconomic class due to age's higher visibility and effect. This sets apart this pattern from the previous two determinants, which do not overlap. In a conversation or tale, a scene cannot convey both a parent-child connection and a sibling relationship at the same time.

The mapping of determinants presented here thus synthesizes the conclusions of prior researchers on the factors that impact the selection of speech levels, while also incorporating the dynamics that are likely to arise as speech levels shift during deteriorating or improving social interactions - a topic that has been largely overlooked. Hence, this remapping of determinants is significant and fitting.

Other than that, this mapping becomes necessary because any existed categorization uses the different material object so the determinant factor might be different. Those formulated determinant factors have covered some points mentioned here except the last one, namely anomaly cases or context. The context beyond dialogue is rarely counted because the focus is more on the identity of speakers instead of which situation, they interact each other. Additionally, material objects of those previous research rarely touched written text because they preferred daily interaction in normal situation. Abnormal situation like disharmony of conflict which potentially leads to anomaly on the speech level use was ignored and out of mapping of the existed categorization, although it might be known.

Social Stratification Aspects of Speech Level Relations in the Madurese Qur'anic Translation

The Madurese Qur'anic translation's use of two speech level relations with different determinant factors has both theoretical and practical implications. These relations are necessary in translation because it involves not only language transfer, but also the culture and values that come with it. The theoretical implication arises from the fact that language has been extensively theorized in various guidelines

and standards, while practical implications focus more on the structural impact in everyday life. The impact of social stratification on the use of speech levels in the context of Madurese Qur'anic translation demonstrates the need for further research and discussion from various perspectives due to its multidimensional implications.

The initial implication reveals the presence of cultural subtleties during the translation of Qur'anic verses, highlighting the dynamic nature of language. This can be observed fundamentally through the hierarchical and egalitarian speech level relations that have not been mapped in the previous proposed categories. Additionally, the mapping of the determinant of context has not been fully linked to anomalies or exceptions. It is important to note that the aforementioned considerations cannot be disregarded as they are inevitable in practical scenarios. The emergence of unusual situations, changes in the dynamics of a relationship, or the preference for a certain speech level are all factors that must be taken into account. In a broader context, the use of speech level in the Madurese Qur'anic translation has significant theoretical implications as it highlights the cultural nuances. When a word is translated differently in various contexts due to varying levels of speech, the negotiation between the source and target languages results in translations that may not be identical but can still be deemed equivalent. While Arabic utilizes the same verb or noun to refer to individuals of varying social status, the Madurese translation cannot remain entirely congruent.

On the other hand, the dynamic nature of language appears to be a conduit for such shifts, where translations aimed at making Qur'anic messages more widely accessible may simultaneously distort the original Qur'anic values and substitute them with conflicting ones. This nature is even more conspicuous in various translation examples that exhibit changes in speech levels between two or more characters in a dialogue due to different settings and situations, such as those between Yusuf and his brothers in two distinct scenarios. The identification of various anomalies or exceptions, albeit minor, further reinforces this dynamic nature, in which the structural rules evolve and change according to the context or situation and the needs of the speakers. Language is increasingly recognized as moving away from a static category since the context behind its use is known to determine the style or, in this case, the preferred varieties of speech level axnd patterns of its relations.

Meanwhile, the most significant practical implication of employing speech levels is the incorporation of the source language into the target language. In other words, the source language "succumbs" to the target language due to the greater influence of the latter in the translation process. Since Arabic does not acknowledge the speech levels, the language becomes inevitably translated using the speech level framework. Consequently, certain conversations may exhibit hierarchical patterns while others may reflect egalitarian patterns, while both soft and rough speech can be utilized interchangeably depending on the determinants. This also means that religious values that were originally egalitarian in Arabic become centered around social classes in the translated version. As a result, such translation framework depicts the emergence of unequal gender relations, social classes, and the deterioration of social cohesion, which diminishes the original egalitarian values.

An instance of this phenomenon is illustrated by the cultural privilege of certain individuals to be associated with soft speech levels. Despite being unable to bestow themselves with an honorable attribution while speaking in first person, the Madurese language's cultural subtleties still ascribe them a superior social standing that sets them apart from individuals of lower social classes. Hence, despite the fact that the translation of sacred religious texts is a testament to the religious devotion through the widespread accessibility of its readability and respect for the holy book, religion ceases to be pure when it undergoes cultural interpretations that distort the noble values it originally embodies.

The emergence of social stratification and profane cultural influence in the sacred religious realm implies further practical implications. The consistent use of local speech levels in the Madurese translation of Qur'anic dialogue verses appears to preserve the paradigm of social stratification in Madurese society by using the sacredness of the Qur'an to provide additional justification. This finding strengthens the assumption that both religion and culture play a role in shaping the understanding and interpretation of a text, as Nasr Hamid Abu Zaid's thesis[41] which suggests that the Qur'an is both a producer of culture and a cultural product. Arabic itself is a cultural product that was selected as the language of the Qur'an, but during

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[41] Nasr Hamd Abu Zaid, *Tekstualitas Al-Qur'an; Kritik terhadap Ulumul Qur'an* (Yogyakarta: Pustaka Pelajar, 2016).

interpretation-including translation-the cultural tools of the target language, such as speech levels, cannot be ignored. Additionally, cultural interventions that create social stratification and distort the egalitarian value of the Qur'an emphasize the difference between the source and target texts, demonstrating how the source text, in this case, the holy book, cannot be replaced by the translated text. Ultimately, the most obvious practical implication of this social stratification is the inimitability of the source text.

In addition, the act of translating the Qur'an and other texts into local languages, like Madurese, is often seen as a way to preserve these languages amidst the threat of extinction and competition with more widely used languages. However, the full extent of these translation efforts' implications is often not fully realized or considered by translators. Typically, the focus is on accurately conveying the message from the source language to the target language, while potential impacts on the values distortion are often neglected. This is dilemmatic because if a Madurese conversation between a leader and an aide uses an egalitarian pattern, for instance, it does not only reduces the accuracy and cultural validity of the translation, but also goes against the unwritten rules and ethics of Madurese society. While these rules reflect the class-based nature of Madurese language, they also embody values of politeness and proper behavior when interacting with others. Therefore, while translation work must take into account potential implications, it remains necessary to increase readership of a work through various surrounding perspectives.

The debate over the benefits of translating a work versus the potential implications that may arise during the process is a natural result of the transfer of language and culture in a wider context. In some instances, the merging of the source language into the target language may suggest that social stratification is endorsed by not only the profane, cultural aspect of society but also the sacred, religious aspect as represented by the Quran. This assumption is especially common among individuals who are not fluent in the source language and must rely more heavily on the target language. Consequently, distortions of and egalitarian religious values through cultural inter-pretation require an equitable counter-discourse, such as a preface or instructional material accompanying the translation. This approach ensures that while the transfer of values during translation is inevitable and even necessary in exceptional cases, the overlap of understanding

between sacred and secular areas can be minimized. In this way, the validity of the translation and the noble values expressed in the Quranic verses can both be preserved without compromising one or the other.

Several findings concerning the typology, determinants, and implications of the use of speech levels in the translation that reinforce social stratification necessitate reflection and synthesis of relevant previous research results. The two primary relational patterns represent a synthesis of existing categorizations as well as a new formulation based on relational patterns rather than speech-level varieties. Additionally, the limited sample size used for the categorization of determinants reinforces prior research findings while also adding a new contribution by identifying the subcategory of context or situation that underlies a dialogue.

The conclusions regarding implications are categorized into theoretical and practical aspects, offering a different viewpoint on the translation of the Qur'an into local languages, considering prior study results. The three cited discoveries highlight the close connection between translating writings, including holy ones like religious scriptures, and the cultural environment in which both the source and target texts exist.

Conclusion

The diverse categorizations of speech levels require a synthesis that can accommodate them from different perspectives. Egalitarian and hierarchical relational patterns can provide an alternative synthesis that can cover a range of categorizations, from general to specific. These variations and relations are structured by determinants, which have been categorized differently in previous studies. However, these various perspectives ultimately point to social stratification, which shapes the use of speech levels based on the first, second, and third person identities. In the context of translating Qur'anic dialogue verses into Madurese, social group and family relations are not the only determinants at play, as the context or situation of a conversation also influences the use of certain speech levels in cases of anomalies.

In the Madurese translation of Qur'anic dialogue verses, the use of speech levels is found to contribute to the preservation and reinforcement of social stratification. This translation process involves linguistic and cultural transfers that imbue the source text with the

target text. Although the concept of speech level is not recognized in Arabic, it is essential to incorporate it in the Madurese translation to ensure its validity and accuracy. Failure to do so would result in a translation that is only Madurese in its redaction, but not in its semantic aspects. This issue presents a dilemma that has not been widely explored in studies on translated works, including the translation of sacred texts. The potential implications of accuracy-oriented translation go beyond the contestation between which language is more dominant. It also involves the reduction of values in the source language, which can lead to a shift from the Qur'an egalitarian spirit to a hierarchical one. The incorporation of speech levels in the translation may even suggest that the ethical and behavioral norms surrounding speech among the Madurese are in accordance with the Qur'an's teachings.

This study has limitations in that it only focuses on dialogue verses delivered by direct quotation. Other types of verses, such as those describing third persons, scenes or events, dialogues involving non-human entities, or verses targeting specific communities or groups as the audience, can also serve as relevant research materials. By incorporating these samples from other categories, a more comprehensive and in-depth analysis of how social stratification appears in the Madurese translation of the Qur'an through speech levels can be presented. Additionally, further studies that specifically examine the contestation between the source and target languages in determining the "color" of a translation are necessary. These studies should delve into the cultural values carried by each language and explore whether the widespread readability of a work through translation is worth the reduction of moral values in the source and/or target language, among other related questions. []

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