**Article Title : *Sufism* Healing and the Translation of Metafunction in *Al-Hikam* Aphorism**

**Revision Date : June, 29 2021**

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| No. | Comments & Suggestions | Improvements/Notes/Clarifications |
| 1 | **Proofreading. Double check for consistency: al hikam aphorism, or aphorism al hikam?** | This study investigated the "Sufism healing" in Al-Hikam aphorism |
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| 2 | **Data description. What is the data? It needs to be mentioned explicitly both in the abstract and in the method** | The main data in this research had been collected from Arabic clauses in Al Hikam aphorism. The Functional Systemic Linguistic Study examined sufism healing in Al-Hikam aphorism from the *metafunctional* side, which has three main layers, namely the dimension of textual meaning (*clause as message*), the dimension of interpersonal meaning (*clause as exchange*), and the dimension of ideational meaning (*clause as representation*).  (abstract) |
|  | **Data description** | The main data in this research is Arabic clause which had been collected from al-Hikam aphorism. In this study, the book of al-hikam is believed to be one of the important elements in the study of Sufism Healing.  (Paragraph 1) |
|  | **Data description** | In Al-Hikam aphorism, we can find the variant clause in Arabic language which had been translated into Indonesian language.  (Paragraph 4) |
|  | **Data description** | In Arabic, the term clause is matched by the term *‘ibārah* (عبارة), *jumlah shughrā* (جملة صغرى), or *jumailah* (جميلة) (R. M. Baalbaki, 1990, p. 91). In the SFL tradition, a sentence that contains more than one clause is called a complex clause, and if a single clause stands alone, then the clause is called a simple clause (Wiratno, 2018, p. 53). Based on the SFL study, a clause contains three dimensions of meaning at once, namely textual meaning, interpersonal meaning, and ideational meaning.  (Paragraph 4) |
|  | **Data description** | This research uses a qualitative method. The data is analyzed using a descriptive method (describing the structure of language). The method in this research had been divided into three basic steps, they are: (1) collecting the data, (2) data analysis, and (3) reporting the result of data analysis. The data had been collected comprehensively from Al-Hikam aphorism’s clauses which had been translated into Bahasa Indonesia language by (Pustaka, 2016). The data in Al-Hikam aphorism had been classified into two basic patterns of Arabic clauses, SVO and VSO. After the data had been classified, the data had been analyzed by thematic structure (Theme and Rheme) to find and declare the given and the new information in Al-Hikam aphorism.  (Paragraph 6) |
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| 3 | Incorrect: ….by (Almanna, 2016, pp. 140–141)  Correct: …by Almanna (2016:140-141) | Using Mendeley system APA 7th  Theme and Rheme in Arabic language based on the translation perspective had been elaborated by Ali Almanna (2016, pp. 140–141).  (Page 3) |
|  | Incorrect: (Anis, 2018) had been…  Correct: Anis (2018) had been.. | Anis (2018) had been elaborated the ideology of translation in Al-Hikam aphorism, but in this study, he has not elaborated about the implementation of translation techniques.  (Page 3) |
| 4 | **Menambahkan jumlah data dalam abstrak + diagram data** | The total data in this study amounted to 435 clauses containing the thematic structure in 100 al-Hikam aphorisms, Arabic – English – Indonesian. |
| 5. | **Penjelasan diagram data (memperkuat hasil temuan) – findings** | The high percentage of Topical Unmarked Themes shows that textually, the distribution of information on Arabic-English-Indonesian aphorisms is organized in a coherent and systematic manner through placing the subject in front of the clause as a tool to emphasize the main issues discussed in it. The most dominant number of issues in the subject is occupied by the subject of Allah SWT, the heart (*qalbun*), the relationship between God and humans. This condition confirms that al-Hikam aphorism has a strong relationship with Sufism healing. Sufism healing method that elaborates to heal the human’s heart (*qalbun*) by improving human moral-ethics towards God. |
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