

The Indonesian Vocabulary Enrichment through Arabic

¹Tatang Suparman, ²Dadang Suganda, ³Wahya

Abstract--*There are two major theories in the treatment of a vocabulary that is enriched from other languages. First, a vocabulary word must be given the form and meaning of the original language. The second theory states that the vocabulary of levies from other languages no longer has to be in accordance with the form and meaning of the original language. Writing with the title "Enrichment of Indonesian Vocabulary through Arabic: Religious List" examines the vocabulary instructions for these theories in the perspective of the Islamic religion. The title of this paper is part of the author's research dissertation with the title "Indonesian Language Vocabulary Enrichment". The purpose of this study is to get a clear picture of the enrichment of English from Arabic in the list of religions. Indonesian from Arabic which is used in Islammany that deviate from the original meaning requires a formula to overcome it in the language that is translated by transcribing the Arabic letters into Latin-Indonesian letters. The method used is descriptive method - a method that describes the process and results of research with what is there. How does the technique remember by direct notes?. The enrichment of foreign vocabulary into Indonesian is noticed its etymology so that the word absorbed matches the original meaning and exists which no longer matches the meaning of the original word. 2. The enrichment of Indonesian vocabulary from Arabic in Islam many whose meanings are not in accordance with the original word meaning (Arabic), giving rise to distorted meanings. The current research provide a clear picture of the enrichment of English from Arabic in the list of religions.*

Key words--*Vocabulary; Arabic; languages.*

I. INTRODUCTION

Since it was announced as the language of unity in 1928 until now, Indonesian has experienced remarkable development. The development in question is the enrichment of vocabulary in addition to improving linguistic rules. Even for the amount of vocabulary, Indonesian can be said to be the language with the richest vocabulary in the world compared to the languages of other countries. This is considered logical because the enrichment of Indonesian vocabulary does not only take from other countries' languages, but can also come from regional languages that are owned by Indonesians, which number in hundreds of languages ([Dendy, 2003](#); [Abdullah, Ramli, & Rafek, 2017](#); [Svoboda & Zagar-Sostaric, 2019](#)). We know that each tribe in Indonesia has one regional language as a means of communication and some even have more than one language, for example, the Batak tribe: Mandailing, Karo, and Toba languages.

Along with the need to maintain and develop a life supported by advances in education, economy and technology, cultural contact between communities in Indonesia is inevitable. Malay (Minang), Batak, Sundanese, Acehnese, Madurese, Dayak, and other tribes interact with each other mainly in big cities, such as

¹Faculty Padjadjaran University Bandung, Indonesia, E-mail: tatang.suparman@unpad.ac.id

²Faculty Padjadjaran University Bandung, Indonesia, E-mail: dadang.suganda@unpad.ac.id

³Faculty Padjadjaran University Bandung, Indonesia, E-mail: wahya@unpad.ac.id

Jakarta, Surabaya, Medan, and Bandung. It is certain that the language used between them is Indonesian which is flavored by the respective regional languages. Then shift the regional vocabulary which is gradually being used also in daily conversation by people or tribes who are not native speakers, such as *motekar*, *pain*, (Sundanese), *horas*, *ucok* (Batak), *beta* (Ambon) ([Badudu, 1983](#)).

The enrichment of Indonesian vocabulary through regional languages relatively does not cause problems of meaning because in addition to most of the letters and phonemes of local languages that are used relatively the same, before being standardized, the regional vocabulary is often already accepted in the community. New problems arise when certain regional vocabularies used in communicating are anonymous with other languages, such as the word *do not*, which in Indonesian means that it should not be synonymous with the word *do not* in Javanese, which means vegetable. The word 'need' is synonymous with Malay which means 'male genitalia', and so on. However, in general the enrichment of Indonesian vocabulary through regional languages is not at issue.

In contrast to vocabulary from regional languages, enrichment of vocabulary from other countries' languages, such as Arabic raises several problems. Factors suspected of raising this problem are the different letters used between Arabic and Indonesian letters; some letters and phonemes in Arabic, have very striking differences with those in Indonesian, such as the difference / q / and / k /. In Arabic / qof / and / kaf / can have different meanings, but in Indonesian it is not. The word / qolbu / 'heart' in Arabic is absorbed into Indonesian to be / heart / which means 'heart' but in the original (Arabic) word / heart / has another meaning, which is 'dog' ([Achmad, 2002](#)). Likewise the phoneme / 'a / read / ' ain / in Arabic letters are absorbed into Indonesian into / a /, for example, in the word / 'fair / ' wise 'it is absorbed into / just / with initial / alif / deep letters Arabic means to show. Besides, of course, it can be understood that the rules of Indonesian and Arabic are very different: structure, vocabulary, pronunciation, letters, and so on. It is necessary for future language planning, especially in the field of religion (Islam) ([Dik & Kooij, 1994](#)).

Jernud and Das Gupta developed a theory to solve the problem of pronunciation and spelling rules like the case above through a process. In the language planning that is examined, the writer considers that the problem of pronunciation and spelling is more directed to the productive aspects, namely aspects related to the development of a language in order to meet the new demands that arise in various fields of life that are the target of planning ([Anton, 1981](#); [Anton, 1983](#))

Responding to differences in pronunciation in each language, there are two opinions that have their respective arguments. The first opinion states that foreign vocabulary that is absorbed into Indonesian must be studied with the Indonesian language system and no longer need to see the etymology of the word because we will have difficulty when the language absorbed into Indonesian is taken from various countries which have different language rules. The second opinion expresses that we must know the origin of words absorbed into Indonesian; what is the meaning of the word and where did it come from so that it is not mistaken in its use. This paper outlines a problem that can clarify the attitude or opinion chosen from the problem that is the topic of this paper.

II. RESEARCH METHODS

The research data analyzed were written data obtained from the Indonesian Completely Dictionary 1991 (Hasan, 1991). Oral data as comparable data were obtained from informants through the method of listening and proficiency with the technique of engaging in proficiency, namely direct interviews with informants at the research location. Interviews were conducted using instruments in the form of questionnaires or questionnaires. Data obtained from the field are written in phonetic script, which is based on the pronunciations of native speakers (Sudaryanto, 2015).

The lexicon is analyzed by synchronous and diachronic approach. The synchronous approach aims to describe the existence of the lexicon as an autonomous wealth of national languages. The diachronic approach aims to describe the history of the development of the lexicon, both concerning changes in form and meaning and the origin of the lexicon.

The research procedure is carried out with the following stages: first, the implementation of literature studies, namely studying theories relating to phonomorphics and theories of sound change and language meaning; second, making research instruments, namely compiling a list of vocabulary questions; third, data collection in the field as a comparison, i.e. collecting data by direct interview techniques at the research location with guided vocabulary question lists.

Fourth, selecting interview data, which is selecting and selecting which data is truly valid, not in doubt; comparison of data, i.e. comparing Indonesian language data obtained at the research location with standard Indonesian to find out the variations in the sound of the language.

Fifth, data sorting, which is to sort out which data shows phonological differences, which data shows lexical differences, and which data shows changes in meaning; analyzing data, i.e. analyzing data showing phonological, lexical, and meaning differences; the conclusion, which concludes the results of data analysis; presentation of research results, i.e. present research results in the form of articles.

III. DISCUSSION

As people working in the world of languages, we should be to not only use the vocabulary, but also to recognize and even understand its meaning and origins, especially vocabulary that is often used in daily communication. Likewise, the use of vocabulary uptake from Arabic that is already very familiar in the lips and ears of the people of Indonesia, we should understand the meaning. Consider the following sentence:

- (1) *Usul masyarakat perihal sumber daya alam untuk kemakmuran rakyat dikabulkan oleh Majelis Hakim.*
- (2) *Dewan Perwakilan Rakyat bersepakat untuk menyelamatkan sumber hayati di setiap*

The absorption of Arabic vocabulary in sentence (1) consists of words / *usul* /, / *masyarakat* /, / *perihal* /, / *sumber* / *alam* / *for* / *kemakmuran* /, / *rakyat* /, / *dikabulkan* / by / *majelis* /, / *hakim* /. Likewise in sentence (2) which consists of words / *dewan* /, / *perwakilan* /, / *rakyat* /, / *sepakat* / *for* / *menyelamatkan* / *resources* / *hayati* /, in each / *wilayah* /. From the two examples of the sentence, it appears that the vocabulary that we use everyday that comes from Arabic is overwhelming. The problem is that Indonesian and Arabic have different rules, one of the differences is the meaning of the letters as they are stated in the Introduction. Indonesian Spelling (EBI) does not include many rules for transliteration of letters from Arabic, except / *kha* /

be / kh. However, we can find out the transliteration of the letters if we examine the standardized vocabulary data (dictionaries) that originate from the Arabic language. From these data it can be concluded that the rules for the absorption of vocabulary from Arabic into Indonesian include the following

Apostropic (‘) markers /‘ ain / become / a / or / u /

(3) *Phonics / Jum‘at / to / Jumat /.*

The word *Jum‘at* (‘a from the letter‘ ain) means the name of the prayer which must be performed by Muslims once a week on every Friday with the prescribed procedures. The word *Jumat* / (a of the letter alif) means 'wig' or a wig. Truly these two words have very different meanings ([Achmad, 2002](#)).

Omitting apostrophes in another example is the word *Alquran* / which is now in KBBI 1991 being the word *Quran* /. *Alqur‘an* / means the Muslim holy book which contains the word of Allah Subhanahuwataala delivered through revelation to the Prophet Muhammad. The Quran has the meaning of reading in general as well as the term newspaper

(4) *Umrah / become / Umrah/.*

‘Umrah / (using‘ ain) which means ‘prosperity’ is the pilgrimage which is not done in the month of Zulhijjah which is also called a small pilgrimage. As for the word *umroh* / which uses / a / (alif) has a command meaning.

/ Sh / be / s/

(5) */Sholat / become / salat /.*

Sholat has the meaning of worship performed by a Muslim which starts with a recitation of takbir and ends with a greeting. As for *salat* means 'interesting'.

/ q / be / k /

(6) *Qolbu / become / kalbu//*

/Qolbu/ which in Arabic means 'heart' ([Achmad, 2002](#)), then is absorbed into Indonesian into */kalbu/*. */Kalbu/* in Arabic does not mean 'heart', but 'dog' ([Achmad, 2002](#)).

/ ‘ain / be / k/

(7) */ Ma‘lum / which means 'known' is absorbed into the Indonesian language to be /maklum/. Changes / ‘ain / to / k / have an impact on the change of meaning known to ‘show’*

The data and discussion in this paper are very limited, i.e. only to changes in letters which results in changes in meaning. There are still a lot of data and other topics related to the absorption of vocabulary from Arabic into Indonesian that cause different meanings.

IV. CONCLUSION

1. The enrichment of foreign vocabulary into Indonesian is noticed its etymology so that the word absorbed matches the original meaning and exists which no longer matches the meaning of the original word.

2. The enrichment of Indonesian vocabulary from Arabic in religious registers (Islam) many whose meanings are not in accordance with the original word meaning (Arabic), giving rise to distorted meanings.

Suggestions

Vocabulary absorption from Arabic relating to the term worship to be given specificity so as not to deviate from the original meaning, for example, Jumat with Jum'at, Alquran with Alqur'an, dan Allah with Alloh.

REFERENCES

1. Abdullah, N. H., Laily Ramli, N. H., & Rafek, M. (2017). Mass lecture in language learning: What do the boys and girls think? *Journal of Advances in Humanities and Social Sciences*, 3(2), 115-123.
2. Achmad, S. (2002). *Al-Fikr: Indonesian English Arabic dictionary*. Surabaya, Indonesia: Halim Jaya.
3. Anton, J. S. (1983). *This is the true Indonesian language*. Jakarta, Indonesia: Gramedia.
4. Anton, M. M. (1981). *Language development and developmentt: Alternative threats in language planning*. Jakarta, Indonesia: Djambatan.
5. Badudu, J. S. (1983). *This is the True Indonesian Language*. Jakarta, Indonesia: Gramedia.
6. Dendy, S. (2003). *Indonesian indication of foreign words and phrases*. Jakarta, Indonesia: Indonesian Indication of Foreign Words and Phrases.
7. Dik, S. C., & Kooij, J. G. (1994). *General language sciences*. Jakarta, Indonesia: Development Center and Language Development and Leiden University.
8. Hasan, A. (1991). *Indonesian completely dictionary*. Jakarta, Indonesia: Balai Pustaka.
9. Sudaryanto. (2015). *Different language analysis methods and techniques*. Yogyakarta: Shanata Dharma University Press.
10. Svoboda, M. & Zagar-Sostaric, P. (2019). The challenges of learning and teaching German (as a foreign/second) language in times of migration. *International Journal of Humanities, Arts and Social Sciences*, 5(1), 20-26.