

## RESEARCH ARTICLE



# From global language use to local meanings: Arabic to Indonesian absorption

Muassomah\*

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\*Corresponding author:  
Muassomah. Faculty of  
Humanities, Universitas Islam  
Negeri Maulana Malik  
Ibrahim, Indonesia  
E-mail:  
[somahwibisono@gmail.com](mailto:somahwibisono@gmail.com)

**Abstract:** Arabic being one of the oldest languages in the world, has made significant contributions to other languages including Indonesian. Some Indonesian vocabulary along with its development has been adopted from Arabic. This paper not only aims to map the absorption words in various categories, but also to analyze the factors of Arabic absorption into Indonesian. Descriptive qualitative method is used to explore the data in the text. The data is analyzed in four stages: data reduction, data display, data verification, and conclusion drawing. This study shows that the adoption of Arabic into Indonesian tends to be on words related to Islam, which relate to function, morality, death, and the occult. The language absorption cannot be separated from the history of Islam in Indonesia as the language of Islam (Arabic) colors Indonesian culture. Further research can sharpen the semantic analysis because the absorbed words experience reduction and degradation of meaning.

**Keywords:** Language expansion, Arabic language, Indonesian language, Global language, Local meaning.

**Abstrak:** Bahasa Arab menjadi salah satu bahasa tertua di dunia, telah memberikan kontribusi yang signifikan terhadap bahasa lain termasuk bahasa Indonesia. Beberapa kosakata bahasa Indonesia seiring dengan perkembangannya telah diadopsi dari bahasa Arab. Tulisan ini selain bertujuan untuk memetakan kata serapan dalam berbagai kategori, juga menganalisis faktor-faktor penyerapan bahasa Arab ke bahasa Indonesia. Metode kualitatif deskriptif digunakan mengeksplorasi data dalam teks. Data dianalisis dalam empat tahap: reduksi data, display data, verifikasi data, dan penarikan kesimpulan. Penelitian ini menunjukkan bahwa adopsi bahasa Arab ke dalam bahasa Indonesia cenderung pada kata-kata yang berkaitan dengan Islam, yang berhubungan dengan fungsi, moralitas, kematian, dan okultisme. Penyerapan bahasa tersebut tidak lepas dari sejarah Islam di Indonesia sebagai bahasa Islam (Arab) yang mewarnai budaya Indonesia. Penelitian lebih lanjut dapat mempertajam analisis semantik karena kata serapan mengalami reduksi dan degradasi makna.

**Kata kunci:** Ekspansi bahasa, Bahasa Arab, Bahasa Indonesia, Bahasa global, Makna lokal.

### About Author

Muassomah, Department of Language and Arabic Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim, Indonesia.

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## 1. Introduction

The Indonesian language has been built by not only the local languages but also foreign languages, such as Dutch, English, Portuguese, and Arabic. Arabic makes a major contribution to the development of Indonesian, compared to other languages. The everyday conversations of the Indonesian community have widely absorbed the Arabic language, which is about 10-15 % of the vocabulary. There are approximately 2.336 Arabic words involving in the Indonesian vocabularies (Nur, 2014). The Arabic words are assimilated into the Indonesian language through Islam, such as the word *wajib* (mandatory), *sahabat* (friend), *tamat* (the end), *kalimat* (sentences), etc., which further apply to the more general meanings. Badudu (in Afrizal, 2017) denotes that many of Indonesian vocabularies are associated with religion, such as Allah, *malaikat* (angels), *rasul* (the messenger), *nabi* (the prophet), *adzan* (prayer call), *shalat* (prayer), *wudlu* (ritual ablution), etc. In the subsequent development, personal names also employ the Arabic language. The contribution of the Arabic language to Indonesian has taken place because both are lingua francas, so that language contacts can easily take place (Herniti, 2018). Thus, the expansion of the Arabic language to the Indonesian cannot be avoided.

Studies related to the relationship of language to other languages have been mapped as follows. Research comparing phonemes with their native phonemic words in "Diwan" Malay dictionary with those in "Mu'jam alwasit", has shown that there are 1791 Arabic loan words in Malay in the Dewan Dictionary (Zaidan et al., 2014). Arabic has also influenced the development of local languages, such as languages in Makassar, Java and Minangkabau (B, 2018; Hanif, 2017; Suwatno, 2018). In line with this, there are 700 words from the Acehese language which are considered to be the result of absorption from Arabic, as stated by (Firdaus, 2011). This absorption process has had an impact on changes in spelling and changes in meaning; however, the Acehese language tends to have meanings according to the language of origin (Firdaus, 2011). In his work, Putradi (2016) has shown that there are five phonetic patterns in the absorption of foreign language words into Indonesian, namely the absorption pattern of one and two vowels, one consonant, two consonants, three consonants, and the pattern of absorption of vowels and consonants. Absorption of language can reduce the original meaning, namely the expansion of meaning and narrowing of meaning (Yasin, 2018). Previous studies have mapped the absorption of Arabic in certain regional languages, and patterns of changes in aspects of language elements and meaning.

This article aims to complement previous studies that every language is influenced by other languages because language is a communication tool between individuals for any interest, such as religion, education, occupation, political and economic relations/trading, etc. Arabic has made a great contribution to the vocabulary of the Indonesian language that this paper presents some evidence formulated in three statements, a) the loanwords of Indonesian to the Arabic language in a noun; b) The loanwords to Arabic among Indonesian names; c) the loanwords to Arabic that refer to activities The three points are the focus of this paper.

This paper perceives that the expansion of the Arabic language to Indonesian is caused by the coming of Arab traders to Indonesia, who also envisioned spreading Islam. The Malay/Indonesian language has an important role in facilitating communication among traders in Selat Malaka, while Arabic contributed to the spread of Islam, so both have a close contact reflected in the loan vocabularies related to the Islamic religion and common nouns. The language contact (English and Arabic) presents the balance of the two languages, which resulted in the borrowing and absorption of the language.

## **2. Literature review**

### **2.1. Global Language and Local Meaning**

Global languages are called international languages, which mean languages with a large number of speakers spread all over the world (Zhang, 2011). Languages that are considered global languages are languages that are recognized and used officially within the United Nations Organization (PBB) (Crystal, 2013). There are six official languages of the United Nations, namely English, French, Spanish, Russian and Arabic (Sastrio, 2017). Global language can be interpreted as an international language, which means a language that refers to 2 concepts, namely 1) is part of the official language of the United Nations; 2) language means a liaison between countries (Sartono, 2020). In addition, the language that is determined as a global language is a form of language that has characteristics that are easy to understand and have an open scope (Bohara, 2018). Arabic was designated as the sixth official language after the UN General Assembly adopted Resolution 3190 on 18 December 1973 (Nanin Sumiarni, 2014).

According to the Unabridged Indonesian Dictionary (KBBI), local is defined as a wide area (KBBI, 2008). In addition, local is also a homonym, in which the meanings have the same spelling and pronunciation but different meanings (Rachmawati, 2020). Local also means a class of nouns or nouns, which can change nouns or pronouns to be more specific (Putradi, 2016). In line with this, local meaning is borrowing the meaning of words from the source language (a foreign language) into the meaning of a local language (Burton & Bellos, 2021). This borrowing of meaning certainly experiences several shifts in meaning between the source language and the borrowing language (Zalizniak, 2018). The rendering of the meaning of a word in any language has been carried out by agreements by an authoritative institution.

### **2.2. Language and Culture**

Language is part of a culture, and both are subordinately related in that a language is always in the cultural sphere (Sejdiu & Dibra, 2020). They also have a coordinative relationship in a way that they have an equivalently high degree (Devianty, 2017). Language and culture are two systems that cannot be separated from the human. Culture is a system that regulates the interaction among the community, and language functions as a means of the interaction (Santoso, 2017). Separately, language is defined as a system of signs which possesses a cultural value as a social identity symbol of the speaker (Lun, 2020). The prohibition of its use is often considered by speakers as a rejection of social groups and their culture. Thus, language symbolizes a structural reality (Kramsch, 2011). Besides, culture is a way of life that is developed, owned by a group of people, and passed down from generation to generation (Kusniyati & Pangondian Sitanggang, 2016). Shuhratjonqizi et al. (2020) denotes that culture is a whole field that includes knowledge, belief, art, morals, law, custom, and abilities, as well as other habits by humans as a member of society.

Language and culture are related to each other in the translation process. A person is required to be competent in a language and understand the culture of that language (Crista, 2018; Husin & Hatmiati, 2018). Santoso (2017) adds that the use of a language can identify personal identity, social class, ethnicity, and nationality. Further, language shows one's social class. Someone who is from a low class has different linguistic features from those of the high class (Santoso, 2017). Language and culture within a society will not be the way from the influence of foreign language and culture, as a result of the internal

relationship with community groups and also the interaction with other languages and cultures (Wijana, 2014). In other words, language and culture do not come in isolation but always within the circumstance which affects each other (Chairunnisa, 2018).

### 2.3. Arabic and Indonesian Language

Arabic is the oldest language in the world, and the oldest text of the Arabic language was found two centuries before the coming of Islam, known as the literature of *jahiliyah* (Al-Adab al-Jahili) (Rohim, 2013). Arabic has a particular characteristic that is not found in other languages, such as the character of the letters and the way to write them down from right to left, which have a varied derivations (Lesmana, 2021). These specialities cause Arabic to be flexible and highly elastic. The excess of the Arabic language, in addition to the language of religion, is that it is the language of science, as written in the history of the renaissance, in which it acted as a connector between the ancient Greece and modern Europe (Abdullah, 2019). Arabic also runs and maintains its function as a language of communication, the means in the spread of Islam, and recording various sciences; it can be used easily and correctly (Rabrusun, 2019). On the other hand, the Indonesia language has grown and developed from the Malay language, which has long been used as a common language (*lingua franca*) in the north coast of the Island of Sumatra, The Malaka Peninsula, the east coast of the Island of Borneo, Brunei, and Sabah. Malay is the *lingua franca* in Indonesia that can serve as the language of communications and the language of trade. The system of the Malay language is very simple and easy to learn because it does not have a language level or differences in polite and rude language, gender, and word form (Yazidi, 2012).

Arabic and Indonesian are two different languages that both possess different natures (Marlina, 2019; Mirdayanti et al., 2018). The most basic difference is the difference in race, nation, and language because Arabic comes from the Semitic language family (*Assamiyah*), and Indonesian belongs to the Austronesian language family (Darman, 2019). Arabic is one of the flexion languages, while Indonesian is included in the agglutination language. Flexion is the process or result of adding affixes to basic words or roots to limit their grammatical meaning. Agglutinative language is a language whose word structure and grammatical relationship are characterized by the free merging of elements. In this type of language, the addition of affixes to the root word is intended to indicate its grammatical function (Kridalaksana, 1984). This difference in language families implies typological differences. Thus, the Semitic language family generally has a flexion identity, and the Austronesian language family has an agglutination identity (Pribadi, 2013).

### 2.4. Language Absorption

Language is a dynamic communication tool (Ami Podrebarac, 2019). It is always subject to the law of change, so it always evolves along with social development (Wise & Sevcik, 2016). *Bakalla* in Isra stated that there is no pure language in this world as languages can influence one another either in one or two directions (Pantu, 2014). This word borrowing is caused by three factors, which are the adjacent geographical location, the power factor, and the need factor. The geographical proximity lets languages easily influence or borrow from each other. We can see the mutual influence among multilingual societies, for example, Arabic and Persian, which are geographically close, so the two languages influence each other, and also Javanese and Sundanese, which are geographically close and located in one island (Java Island) making the two languages easy to influence each other (Pantu, 2014). Likewise, the languages of Bugis, Makasar and

Gorontalo, which are spoken on the island of Sulawesi, influence and borrow from one another (Rabiah & Kunci, 2016).

Another factor is power, such as military powers facilitating language absorptions into other countries; these powers include the Netherlands, Spain, and Portugal; Their colonizations caused their languages to spread over several countries (Pantu, 2014). In the past, Islamic empires controlled several parts of the world such as Persia, India, Africa, and Europe, letting Arabic influence the languages of these countries/regions (Gustiasari, 2018). The Dutch and Portuguese had colonized Indonesia for quite a long time, resulting in the Indonesian language heavily influenced (Rabiah & Kunci, 2016). This colonization facilitated the absorption of numerous loanwords from Dutch and English. According to a previous study, in Indonesian there are 3.280 loanwords from Dutch, 1.610 words from English, and 131 words from Portuguese (Moeljadi, D., Kamajaya, I., & Darnis, 2019). Furthermore, the need factor also influences language absorption. It is demonstrated in the modernization process, which has affected the whole world in various ways. Words from European languages, such as English and French, have had a significant influence on many languages in the world. Likewise, Arabic, as a carrier of Islamic culture, has influenced languages throughout the world. It can be seen in the use of Arabic words and expres.

### **3. Method**

The current study employed a qualitative descriptive method, which was based on data from Indonesian texts. It included two materials: first, popular Indonesian vocabulary commonly used in daily communication and general terms borrowed from Arabic. The vocabulary consisted of nouns, verbs, and personal names. Secondly, the rich Indonesian vocabulary has been the result of borrowing from Arabic. They were sorted and classified based on religion, morality, personal names, and words that indicate an activity. The vocabularies and terms collected were often used as both official and non-official languages among individuals and groups in everyday life.

The data presented in this paper were collected through reading and note-taking techniques by marking codes to the vocabulary borrowed from the Arabic in the Indonesian language dictionary "Kamus Besar Bahasa Indonesia" (KBBI). Each vocabulary found was mapped according to the themes specified in this paper. Nouns are mapped on the basis of objects which reflect ownership, as means and facilities, and increase in function, usability, and infrastructure. Verbs include activities related to death, life after death, spiritual activities, and words that mean interaction with others. In addition, it also mapped the words used by the Indonesian people for personal names. Names were also classified based on three characters, those related to monotheism, morality, and the relationship of humans with one another. The entirety of the data were analyzed.

The materials in the form of the Indonesian language vocabulary as a result of the absorption of the Arabic language were examined in three ways. First, every loan vocabulary from Arabic was seen in the word structure and the original language. Second, the vocabularies were studied by sorting the words related to religion, common words, personal names, and daily activities. Third, the results of the word classification were linked to the contact between Indonesian and Arabic. Also, this paper investigated the way a language affects one another from the aspect of meaning. Each datum was described according to its meaning and usage in the Indonesian language.

The entire data collected were then analyzed in four stages: data reduction, data display, data verification, and conclusion drawing. Data reduction was carried out by selecting and sorting data according to the research focus and cancelling the out-of-context data. The data presented were those obtained from the observations; they were marked after the screening. The data were presented in the form of tables and descriptions. Data verification was made by re-checking the data in the study. Conclusions were drawn after interpreting all the compiled data. They were interpreted according to the meaning related to the context of the language community and the historical background of the Indonesian language development.

#### 4. Result

A language, such as Indonesian and Arabic, is a means of communication and interaction, which always develops and changes due to the speaker's needs to communicate; a language usually possesses a historical factor leading to acculturation. Arabic has penetrated the Indonesian language in a formal way, recorded in the Indonesian Dictionary (KBBI), and also in a non-formal way, embedded into personal names. The total number of words in the KBBI is 110,538 words, and there are approximately 2,336 Arabic words contained in the Indonesian vocabulary. Arabic has been accepted in Indonesian in various types of words, such as nouns, adjectives, verbs, and personal names, as described in the following explanation.

##### 4.1. Noun Absorption

The noun in the Indonesian language gives indications that they are the results of the absorption of Arabic into Indonesian, in addition to the vocabularies that reflect ownership, objects that indicate facilities, and those which show an increase in function and infrastructure, as shown in the following table.

**Table 1.** The List of Loan Nouns

Loan Noun					
Arabic	Indonesian	English	Arabic	Indonesian	English
حياة	Hayat	Life	صلاة	Shalat	Prayer
هدية	Hadiah	Gift	مصيبة	Musibah	Calamity
هداية	Hidayah	Guidance	كافر	Kafir	Infidel
بركة	Berkah	Blessing	أحد	Ahad	Sunday
فائدة	Faedah	Benefit	أثنين	Senin	Monday
منفعة	Manfaat	Benefit	ثلاثاء	Selasa	Tuesday
درجة	Derajat	Degree	أربعاء	Rabu	Wednesday
مؤلف	Muallaf	Convert	خميس	Kamis	Thursday
ورث	Waris	Inheritance	جمعة	Jumat	Friday
نفس	Nafas	Breath	سبت	Sabtu	Saturday
موت	Maut	Death	خبر	Kabar	News
قراية	Kerabat	Family	أبد	Abad	Sunday
أسفل	Aspal	Asphalt	لفظ	Lafal	Pronunciation
علم	Ilmu	Science	علامة	Alamat	Address
لغة	Logat	Accent	ملائكة	Malaikat	Angel



The nouns borrowed from Arabic contain certain meanings that can be mapped into three tendencies. The first consists of objects that show possession, such as *derajat* (درجة), *kerabat* (قربانة), *hadiah* (هدية), and *nafas* (نفس). The word degree means one's achievement on certain scale that is higher or lower. It is also written in the holy book that Allah will raise the degree of humans who believe in knowledge (Qur'an 85:11). The word *kerabat* means someone who is close to family ties. Or, it can be interpreted as a group of people in a community who are temporarily joined to carry out the same task. The word *hadiah* refers to a gift to someone without reciprocity, in the form of memories, appreciation, and respect. *Hadiah* functions as an act to bring social relationships closer. The word *nafas* means air that is inhaled through the nose or mouth and exhaled back through the lungs. A person is alive if he or she is still breathing, and he or she is dead if there is no more breath within his or her body.

Secondly, objects that show facilities that ease people to do things, such as *aspal* (أسفل), *ilmu* (علم), *logat* (لغة), *lafal* (لفظ), *alamat* (علامة), *kabar* (خبر), *abad* (أبد), the names of days: *Ahad*, *Senin*, *Selasa*, *Rabu*, *Kamis*, *Jumat*, *Sabtu* (أحد، الإثنين، الثلاثاء، الأربعاء، الخميس، الجمعة، السبت). *Aspal* is a viscous liquid which is a hydrocarbon compound containing little sulfur, oxygen, and chlorine, which functions as a binder in flexible pavements, and has a viscoelastic characteristic, especially as a road construction that facilitates traffic. This object, from the aspect of quality and consistency, is ready to be used for road construction, where the road is always located below. The word *ilmu* is defined as a lamp, and it guides people to live a happy life in this world and the hereafter. With knowledge, one's steps become easy. The word *alamat* is defined as a sign which helps someone identify something by the presence of an address. The words that refer to the names of the days are loanwords from Arabic. A day is a unit of time, and it takes the earth to rotate on its own axis. A day consists of a day and a night. The word *kabar* refers to a report about factual and actual events.

The third, objects that show an increase in function/usage/infrastructure, such as *alat*, *majalah* (مجلة), *kitab* (كتاب), *kertas* (قرطاس), *mimbar* (منبر), *sajadah* (سجادة), *kursi* (كرسي), *daftar* (دفتر). The word *kursi* is defined as a tool to sit or support body parts. It has many usages in everyday life in government, education, social, economic, and other fields. It benefits human life. The word *kertas* is a basic medium in the world of writing, painting, and printing, in addition to the tool for cleaning. The word *kitab* means a collection of God's revelations that were sent down to His messengers to be taught to mankind as instructions and guidelines for life. The word *sajadah* is a tool used by Muslims for prayer mats to keep them clean during prayer. *Mimbar* is a small platform where someone preaches during the Friday prayers and Eid prayers in which the Imam can see the congregation, and the congregation can listen to the Imam's sermon. In addition, it is also used as a place to make speeches in front of the devotees.

#### 4.2. Arabic Absorption in Personal Names

The absorption of Arabic into Indonesian can also be seen in the personal names. The names that come from the Arabic are religious treasures which play as a prayer for the person who owns them. The names show the virtues that apply in Islam, related to *tauhid*, human relations, and world morality, as shown in **Table 2**.

**Table 2.** Personal Names in Arabic

<b>The Borrowed Names from Arabic Language</b>			
<b>Arabic</b>	<b>Indonesian</b>	<b>Arabic</b>	<b>Indonesian</b>
أمان الله	Amanullah	عبد الكريم	Abdul Karim
أمين الدين	Aminuddin	أكمل	Akmal
عبد الله	Abdullah	أمير	Amir
أسلم	Aslama	صادق	Shodiq
أمنة	Aminah	صابرين	Sobirin
أسماء	Asma'	مخلص	Mukhlis
سلمى	Salma	صالحة	Shalihah
نور إله	Nur Ilah	لطيفة	Lathifah
نور الزمان	Nuruzaman	محمودة	Mahmudah
عند روحاني	Indah Ruhani	سلطان	Sulthan
نور جنة	Nur Jannah	معاونة	Mu'awanah
فلاح	Falah	إصلاحية	Ishlahiyah

**Table 2** shows that the personal names of Indonesians with Arabic words can be classified into three categories. The first indicates *tauhid* (monotheism), such as Amanullah, Aminuddin, Abdullah, Aminah, Aslama, Salma, Nur Ilah, Nuruzaman, Indah Ruhani, and Nur Jannah. Amanullah is a popular name for men, borrowed from Arabic. This word means getting secured by Allah; someone who always holds *tauhid* and the teachings of Islam will be secured and saved from hell and dangers in life. The word Aminudin is an Islamic name for men, which means a person who is trustworthy in holding religion. The hope behind the name is to always hold tight to the faith and do good and pious deeds. The word Nur Ilah is a name commonly used for a girl, which means the light of God or the guidance of God. The name hopes that every step in her life is under God's direction. Nur Jannah means the light of heaven, which is a guide to heaven by carrying out the teachings of Islam and avoiding His prohibitions.

Secondly, personal names that describe the relationship among humans, such as Abdul Karim, Akmal, Amir, Falah, sultan, Mu'awanah, Islahiyyah. The word Abdul Karim is pinned on the name of a man. It means a noble or generous servant of God. Someone is perceived to be noble as he has a higher position, dignity, and honor than others. It is interpreted as a philanthropist, someone who likes to give his wealth to people in need without expecting anything in return or praise. The word Amir means leader, and Sulthan means ruler, both of which refer to the ones who have power towards people or subordinates. Interaction is always established with the people under him. Mu'awanah is a name used for girls, which means helping each other. It reflects the togetherness that grows within a community, working together to achieve a goal. Islahiyyah refers to peace, which means the establishment of friendship and social harmony without hostility, violence, and conflict. Thus, the Arabic language used as the name of the Indonesian people implies the good relationship among people.

Thirdly, one's name reflects the formation of morality. The name Shodiq reflects someone who is honest, who behaves and speaks based on facts. It can also mean giving charity. The name Sobirin refers to the person who is full of patience for the calamities and trials that have befallen him. The name Mukhlis means a sincere person, doing everything



solely for the sake of Allah. The name *Salihah* means a pious girl who always does good deeds blessed by Allah. The name *Lathifah* refers to the girl who is gentle in speech and action. These names have reflected morality and Islamic values in living life. Thus, the name attached to a person shows morality.

#### 4.3. Arabic Absorption in Verbs

The absorption of Arabic into Indonesian, apart from nouns and personal names, also happens in verbs. Some verbs are borrowed from Arabic, which include activities related to death, life after death, words related to spiritual activities, and those which mean interaction with others. It is provided in **Table 3**.

**Table 3.** The Loan Verbs from Arabic Language

Loan Verbs					
Arabic	Indonesian	English	Arabic	Indonesian	English
عمل	Beramal	to do charity	وضوء	Berwudlu	to take a blution
شكر	Bersyukur	to thank	عقل – يعقل	Berakal	to think
سجد	Bersujud	to take a bow	نوى – ينوي	Niat	to plan
شاور – مشاوره	Bermusyawarah	to discuss	تاب – يتوب توبة	Bertaubat	to repent
عبد – يعبد	Beribadah	to worship	دعا – يدعو	Berdoa	to pray
خان – يخين – خيانة	Berkhiyanat	to betray	حسب – يحسب	Menghisab	to calculate
أمن – يؤمن – إيمان	Beriman	to believe	بحث – يبحث	Membahas	to explain
يعامل	Bermuamalah	to associate	صبر	Bersabar	to be patient
موافقة	Mufakat	to make consensus	قبر	Mengubur	to bury
ذكر	Berdzikir	to remember	كفاني	Menkafani	to wrap a corp in white
مات	Mati	to die	وفاة	Wafat	to pass away
مقام	Memakamkan	to bury	عامل – يعامل - معاملة	Bermuamalah	to associate

Verbs that refer to Arabic have three tendencies. First, activities related to death and the afterlife, such as the words *mengkafani* (to shroud), *mengubur* (to bury), *memakamkan* (to bury) and *menghisab* (to calculate). *Mengkafani* is a loanword from Arabic “كفاني” which means “enough for me”. *Mengkafani* in the Indonesian language is an activity related to corpses or people who have died, which means “wrapping the corpse in a white cloth after the corpse is bathed”. *Mengubur* (قبر) and *mekamkan* (مقام) are words that have the same meaning in Indonesian, which mean “to bury a corpse into the grave”. The word *wafat* and *mati* comes from Arabic (وفاة) and (مات), which mean “to die/pass away”. Both have the same meaning, but in Arabic they have different functions. *Wafat* is a term used to describe a person or human who has passed away while the word *mati* refers to the animal or plant that is no longer alive.

The second, words related to spiritual activities, such as *beribadah* (to worship), *bersyukur* (to thank), *beriman* (to believe), *beramal* (to do charity), *bertaubat* (to repent), *berdzikir* (to remember God). The word *beribadah* is derived from the Arabic word (يعبد - عبد) which means “to worship”. In Indonesian, it is defined as an act to declare a servant's devotion to his or her Lord (Allah) by following Allah's commands and avoiding those prohibited by Allah. The word *beramal* comes from the Arabic word (يعمل - عمل), which means an action, interpreted as doing good, such as giving advice, teaching, and working for society welfare. The word *bertaubat* is originally from the Arabic word (توبة - يتوب - تاب), which means asking Allah for forgiveness for the sins that have been made. The word *berdzikir* comes from the word (يذكر - ذكر), which means “to remember”. It refers to an act of always remembering Allah in any circumstances.

Thirdly, there are words which mean “to interact with others”, such as the words *bermuamalah* (to associate), *bermusyawarah* (to discuss), *membahas* (to explain), and *bermufakat* (to make consensus). The word *muamalah* is derived from the Arabic word (معاملة) which means “to associate”. In Indonesian, *muamalah* is everything related to social act, such as association, civil, and others. The word *bermusyawarah* is rooted in Arabic (مشاورة) which means “to consult and to discuss”. In Indonesian, it means “joint discussion to reach an agreement and decision in particular issues). It can also refer to negotiation and deliberation. The word *bermufakat* comes from the Arabic word (موافقة) which means “to agree or to make consensus”. It can be defined as having a meeting and speaking to reach an agreement.

## 5. Discussion

Arabic has played an important role in Indonesian vocabulary in addition to other languages. Some nouns, adjectives, verbs, and even personal names have been borrowed from Arabic. The good relationship between Arabs and Indonesians through trading and the spread of religion resulted in the development of the Indonesian language. In addition, the Indonesian language is naturally open, which allows it to receive other necessary language elements, including Arabic. The absorption of Arabic into Indonesian is directed at not only one-word elements but also various types of words. Arabic has played a major role in coloring Indonesian vocabulary.

The Arabic absorption into Indonesian cannot be separated from the history of the entry of Islam into the archipelago. Arabic has made a great contribution in fostering and developing the Indonesian language along with the development of Islam in Indonesia in the seventh/eighth century until now (Syafrizal, 2015). The Arabs, as the carriers of the Islamic religion, had caused the Arabic language to grow rapidly and color the development of the Indonesian language. The spread of Islam from Arabs was made through several strategies and approaches, including trading, *da'wah bil-hal* (invitation to believe in Islam), marriage, education, and culture (Alfiani et al., 2019; Syafrizal, 2015b; Muhsin, 2007). Language contact (Indonesian and Arabic) was unavoidable between the carriers of Islam and the indigenous people, especially members of the kingdom. Many kingdom and community cultures adapted to the Islamic cultures, including both written and spoken language. The role of figures in the spread of Islam could not be separated from the role of the kingdom because Indonesia at that time was ruled in kingdoms.

At first, the use of Arabic personal names for the Indonesian people began a long time ago with the entry of Islam to Indonesia, which was pioneered by Walisongo. People who converted to Islam slowly changed their names from the local language to Arabic. The

change of names is still ongoing now among the community who vows to convert to Islam. The absorption of the use of Arabic names in subsequent developments is made when someone returns to Indonesia after performing the pilgrimage in Mecca. Changing names after performing the hajj is a tradition for Indonesian in the past, in a contract of buying a new name (in Arabic). The use of Arabic names in Indonesian society is increasingly massive, followed by the rapid development of Islam, and the majority of the Indonesian population embraces Islam. In addition, the fast growth of Islamic educational institutions, such as Islamic boarding schools and *madrasah* scattered in many areas of Indonesia. The level of public understanding of Islamic teachings from various Arabic sources has triggered the massive naming in Arabic. A research conducted by Basyir shows that up to 75% names in the Pekalongan telephone book, November 2007-2008 edition, use Arabic (Basyir, 2013).

Islam has made a great contribution to the development of the Indonesian language, creating not only a new culture but also the Islamic language, Arabic, in every activity of Islamic teachings. The shift in tradition and religion from Hindu-Buddhist to Islam is followed by the absorption of the Arabic language. Activities related to the occult, which absorb Arabic, were found in the Indonesian dictionary because the people of the archipelago who first converted to Islam were officials or kings, and the rulers made a lot of language contact in social, cultural, and political issues. This is inseparable from the teachings of Islam, which have provided education to the people of the archipelago that life in the world is temporary, and there is still life after death. This vocabulary has never been known by people who previously embraced the Hindu-Buddhist religion. Absorption of vocabulary related to death and life or things related to activities until the last day in Islam uses Arabic references. In other words, Arabic has been adopted by Indonesian as the development of a language that does not yet have any equivalents.

The Arabization of Indonesian vocabulary has become a very important part of the cultural expression of ethnic groups in Indonesia (Syaifullah, 2020). Even, the Arabic script (*hijaiyyah*) at that time was used in writing in Indonesia until the eve of World War I (Yuspa, 2018). Slowly, the Arabic script was replaced by the Latin script by the Dutch government. They tried to weaken the influence of the Arabic language in Indonesia. This condition was followed by a decline in Arabic learning in Indonesia, yet it is still taught in Islamic boarding schools.

## **6. Conclusion**

This study concluded that the Indonesian vocabulary cannot be separated from Arabic. The absorption of Arabic into Indonesian is based on the historical event - the entry of Islam into Indonesia. Traders who came to Indonesia not only carried out trading activities but also spread Islam and incorporated Arabic into Malay (Indonesian). Up to the present day, Arabic has given varied styles to the Indonesian language, coloring not only the vocabulary but also people's names.

This paper is limited to the discussion of meaning in the Indonesian dictionary. Therefore, it is suggested that further studies could sharpen the analysis through semantics because the adopted vocabulary has experienced meaning reduction and degradation from the original meaning in their original language.

### Author Contribution Statement

Muassomah contribute as concepts, drafters, analyzer, interpreters, collecting data, and critically revising the article.

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We have no conflict of interest to declare

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