



## The Role of Arabic in Enriching the Indonesian Language Repertoire

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**Receive: 17/12/2023**

**Accepted: 15/01/2024**

**Published: 01/03/2024**

### Abstrak

Masuknya Islam di Indonesia memberikan pengaruh yang besar bagi masyarakat Indonesia. Penelitian ini mencoba mengungkap pengaruh bahasa Arab terhadap bahasa Indonesia yang telah lama dikonsumsi oleh masyarakat Indonesia dalam bahasa sehari-hari. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan kata serapan yang mengakibatkan dalam bahasa Indonesia banyak terjadi fenomena penyerapan linguistik yang disebabkan oleh bahasa Arab, seperti kosakata bahasa Arab yang ejaannya relatif sama dengan aslinya harus mengalami pemendekan vokal, kosakata bahasa Arab yang mengalami perubahan. dalam pengucapan, kosakata bahasa Arab yang artinya sama dengan makna yang dimaksudkan dalam bahasa Arab, dan kosakata bahasa Arab yang maknanya berubah dari makna aslinya. Bahasa Arab juga mempengaruhi kata serapan di Indonesia. Hal ini karena bahasa Arab adalah bahasa yang juga mengandung konsep agama dan budaya Islam. Contoh pengaruh dapat dilihat dari penamaan, penggunaan ungkapan, penggunaan istilah sastra dan istilah dalam penyelenggaraan negara. Terdapat kesamaan kosakata bahasa Arab yang hampir sama dengan bahasa Indonesia. Sedangkan bahasa Arab dan bahasa Indonesia memiliki hubungan dengan mayoritas penduduk Indonesia yang mayoritas beragama Islam, sehingga bahasa Arab dan bahasa Indonesia adalah bahasa dakwah, dan bahasa ilmu pengetahuan.

**Kata kunci:** kata serapan, bahasa Arab, bahasa Indonesia, kajian semantic

### Abstract

The arrival of Islam in Indonesia had a big influence on Indonesian society. This research tries to reveal the influence of Arabic on Indonesian which has long been consumed by Indonesian people in everyday language. This research uses a qualitative descriptive method with a loan word approach which results in many linguistic absorption phenomena occurring in the Indonesian language caused by Arabic, such as Arabic vocabulary whose spelling is relatively the same as the original having to experience vowel shortening, Arabic vocabulary undergoing changes. in pronunciation, Arabic vocabulary whose meaning is the same as the meaning intended in Arabic, and Arabic vocabulary whose meaning has changed

from its original meaning. Arabic also influences loan words in Indonesia. This is because Arabic is a language that also contains Islamic religious and cultural concepts. Examples of influence can be seen from naming, use of expressions, use of literary terms and terms in state administration. There are similarities in Arabic vocabulary which is almost the same as Indonesian. Meanwhile, Arabic and Indonesian have a relationship with the majority of the Indonesian population, the majority of whom are Muslim, so that Arabic and Indonesian are the languages of preaching and the language of science.

**Key words:** *loan words, Arabic, Indonesian, semantic studies*

## Introduction

Arabic entered the archipelago along with the entry of Islam between the 7th century to the 8th century AD through Muslim traders from Arabia and Persia and Islam began to develop in the archipelago around the 11th to 12th centuries AD (Hadi, 1995). That is, the age of Arabic in the archipelago has reached 12 centuries. In that long span of time, Arabic has become a very important part of the cultural expression of ethnic groups in the archipelago (Madjid, 1988). In fact, the Arabic script (*hijā'iyah*) was once the script used in writing in the archipelago until the eve of World War I (Asy'ari, 1998). It was the Dutch government that changed the Arabic script to Latin script and tried to systematically weaken the influence of Arabic in the archipelago.

Language is a basic and important need for humans, because language is a medium for conveying ideas, ideas, and human thoughts in the form of speech or writing with the intention of being understood by others. Along with the passage of time human life a variety of languages is increasing, including Arabic, English, Chinese, Spanish, Korean, Japanese, and others. Among the world's languages, Arabic is the oldest and longest spoken language in the world. Since the Qur'an was revealed and the religion of

Islam has grown, Arabic speakers have grown to more than 200,000 people.

This language is officially spoken by approximately 20 countries. Another reason is that Arabic is the language of the holy book and the religious guidance of Muslims worldwide, it is of course the language of greatest significance to billions of Muslims worldwide, both Arab and non-Arab. Arabic apart from being a spoken language, it is also a written language. It is this written language that has established a scientific tradition among Muslims. Historically it can be proven through the phenomenal works of *ulamaulama* in various fields; in the field of *tafsir*, *hadith*, *fiqh*, *aqidah* and in other fields of Islamic sciences, it is written in Arabic. Because the original sources of Islamic teachings and Islamic science are written in Arabic, it is very important for Muslims, especially Muslim scientists or academics to learn and understand and master Arabic in the development of Islamic education. (Ambo Pera Aprizal, 2021)

The methodological conception of Arabic learning in recent times, seems to have stagnated for a long time. Among fellow Islamic educational institutions, ranging from *pesantren*, formal and informal education, *madrasah*, *diniyah* to course institutions, do not yet have methodological standards that are mutually

agreed upon as the minimum achievement limit. The existing learning method is a classic product that is applied. There has been no innovation in the midst of very rapid scientific development (Nurul Hanani, 2020)

Recently, Arabic has become one of the foreign languages developed and explored by the community to be studied and polished its methods, both oriented towards a spiritualist approach that believes that Arabic is a religious language because the Qur'an and Hadith were revealed using Arabic, or those that are educationally oriented who think that Arabic is a language that should be pursued as a means of communication and a door to understanding sciences Other. (Nurul Hanani, 2020)

The high interest in learning Arabic is closely related to the use of Arabic as the second means of communication in the world after English. Only difference, Arabic became the language of scripture and the source of Islamic scholarship from time to time. (Nurul Hanani, 2020)

Arabic has a strategic position in the Islamic world, both Arabic and every Muslim in general. This language is not only a means of communication, a medium of self-actualization, but also an identity for Muslim communities. Benkharafa sees its strategic role as caused by two aspects; *First*, its establishment as the national language, and *second*, its existence as the language of the Qur'an which is a complete description of Islamic tradition and culture. Furthermore, according to Dafah, the existence of the Qur'an further adds to the primacy of the Arabic language. Thus, apart from being the national language for the

Arab nation, it can be seen as a religious language that can unite all Muslims. (Zaki Ghufroon, Endang Saeful Anwar, 2020)

Language is a reality that grows and develops along with the growth and development of human beings as its users. The reality of language in this life significantly enhances human existence as a cultured and religious being. The strength of human existence as a cultured and religious being is reflected in its ability to produce great works in the fields of science, technology, and art that cannot be separated from the role of the language used<sup>6</sup>. Arabic has features and advantages that distinguish it from other languages. One of its features is as an eternal language, because Arabic is the language of the Qur'an which was revealed to the Prophet Muhammad (Zainuri, Muhammad, 2019)

Arabic has contributed much vocabulary to other languages in the Islamic world, similar to the role played by Latin to most European languages. During the Middle Ages, Arabic was also a major means of communication in the cultural sphere, especially in science, mathematics, and philosophy, resulting in much borrowing of vocabulary from Arabic. Arabic is not only used as a spoken language, but also as a written language. It is this written language that has built a strong scholarly tradition among Muslims. Historically, this can be proven through the monumental works of scholars in various fields such as tafsir, hadith, fiqh, aqidah, and other Islamic sciences, written in Arabic (Tuti Rafsanjani, Rhomiy Handican 2023)

As a religious and cultural language, it can be seen from the use of Arabic as the language of scripture (Al-Quran), ritual

language (worship), Islamic cultural language, and scientific language. As a ritual language, Arabic is used in the adhan, prayers, and prayers. As a cultural language, it can be seen its use in artistic expression (sound art, literary art, dramatic art, fine art, and others), both traditional and modern which has recently developed rapidly and is appreciated by various segments of society. Today the study of Islamic archaeology has also begun to receive attention because many historical relics in various regions of the archipelago are written with Arabic calligraphy (Hadi, 2001).

Language is a sound symbol system that functions for interacting tools (Chaer, 2012: 33). With language a person can convey feelings, hopes and thoughts to others, so that their intentions and interests can be channeled. As a system, the language is formed by a certain rules, rules or patterns, both in the fields of sound, form and sentence. If rules, rules or patterns are violated, communication can be disrupted (Chaer, 2012: 34).

According to Chaer (2012: 54) that language is inseparable from various possible changes that can occur at any time. These changes can occur at all levels of linguistics, namely phonology, morphology, syntax, semantics and lexicon. Changes at the phonological level often occur in the process of language absorption between one language and another.

According to Samsuri (1994: 50) the absorption process is a sign of changes in each language. Change is commonly called growth, as if language were something alive. Living language means the language that is still used by its speakers in everyday

communication. Language change is an unavoidable symptom. Language change is characterized by language development which includes addition, subtraction, replacement in the field of language. The change happened internally and externally. Internal changes are changes that occur due to the influence of the language itself, while external changes are changes that occur due to the influence of foreign languages characterized by the existence of elements levies from other languages (Cahyono, 1995: 358).

If viewed phonetically, the sounds of Arabic have many differences with the sounds of Indonesian. For example, in Arabic only voiceless labiodental fricative sounds [f] are known, while in Indonesian in addition to voiceless labiodental fricative sounds [f] are also known as bilabial stop sounds [p]. Another example, in Arabic is known as hissing sound or voiceless fricative sound [s], alveolar fricative sound [ʃ], and alveo-palatal fricative sound [ʂ], while in Indonesian only voiceless fricative sound [s] is known. In addition, Arabic also has double consonant sounds, long vowel sounds, pharyngeal ('ain), glotal (hamzah), while Indonesian does not have these sounds.

Another factor that supports internal and external changes in Indonesia because there is a close relationship between Indonesian and foreign languages is language contact that occurs in the community. Such is the relationship Indonesian with Arabic. "The influence of Arabic into Malay which was later named Indonesian along with the entry of Islam into the archipelago" (Rus Khan et al, 2000:2).

Several studies have been conducted by linguists regarding relationships between Indonesian and Arabic is the study of the word levies from Arabic that are absorbed into the Indonesian. Sudarno in Adib (2009: 93) explains previous research which states that "a number of 2500 words from Arabic and Persian have been absorbed into Indonesian and about 2300 of them come from Arabic."

Arabic has contributed greatly to the enrichment of Indonesian vocabulary. An example is the absorption of religious terms such as shahada, salat, hajj, rukun, doa, makbul, tawakkal. Apart from religious words, there are several terms in the field of governance that also adopt from Arabic terms, such as court, verse, consultative assembly. In addition, there are terms that we find in existing studies. Such examples are science, Makala, official, Mutahir.

The position of Arabic became more strategic and even became the language of education and culture, especially because some Islamic scholars also mastered Syriac, Greek, Persian, and Indian. Mastery of foreign languages, for Arabic scholars, is also the entrance to various fields of knowledge previously developed by the Greeks, Persians, and Indians. Arabic as an academic language in various existing educational institutions has also become a factor in accelerating the spread of Arabic for many circles. The centers of education and study that existed before Islamic rule conquered them, such as Jundisapur, Alexandria, Antokia, Harran, etc. which were widely developed by Syriac scholars, later became centers for the study and development of the Arabic language,

especially when the movement was carried out to translate foreign works (Greek, Persian, Syriac and Indian) into Arabic. (Taufiq Anshori)

In summary, the existence of Arabic in enriching Indonesian vocabulary can be seen from various aspects. Almost all aspects of everyday life have terms adopted from Arabic. Therefore, this study will examine the existence of Arabic in enriching vocabulary in Indonesian.

### Research Methods

This study used a descriptive qualitative research design. The source of this research data comes from the Dictionary of Foreign Absorption Words in Indonesian (Badudu, 2003), Dictionary of Loanwords (Martinus, 2001), other mass media such as the news that spread on the Internet. Data collection techniques are carried out using the record method.

The stages of data analysis carried out by researchers are:

1. Collecting loanwords Indonesian from Arabic,
2. Explain words lexically and semantically,
3. Classifies absorbed words by explaining their usefulness.

In this study, researchers will use Moeliono's theory (1985: 119) to analyze the phenomenon of absorption of words from Arabic into Indonesian. At the same time, the theory becomes the basis for researchers in providing a picture of what happened. Moelino (1985: 119) said that absorption elements can be absorbed into language in three ways, namely.

1. Elements that undergo adjustment into their phonological form or spelling.
2. Elements that undergo morphological processes.
3. Elements of levis that undergo translation.

## Results and Discussion

Understanding Arabic The definition of Arabic can be viewed in terms of language and terms. The linguistic definition of "Arabic" is the Sahara desert, or barren land in which there is no water and trees grow on it. While "language" is a communication tool used by humans to interact with each other and relate to the various motivations and needs they have. In terms of Arabic is the language used by a group of humans who live on the Sahara Desert Country, Arabian Peninsula. Arabic is a Semitic language in the Afro-Asiatic language family and is related to Hebrew and Neo-Aramaic languages that have been spoken in the Arabian Peninsula for centuries. Arabic has more speakers than any other language in the Semitic language family. Today Arabic is widely spoken on earth. It is spoken by more than 280 million people as a first language, most of whom live in the Middle East and North Africa. Arabic is also the language of worship in Islam because it is the language used by the Qur'an, namely "verily we have made the Qur'an in Arabic, so that you may understand it" (QS. Az Zukhruf:3)( Ambo Pera Aprizal,2021)

The entry of Arabic vocabulary or Arabic terms into Indonesian/Malay writing and conversation began before the Western colonial era entered. Arabic vocabulary and

terms, have a large role in the development of vocabulary

which is in the Indonesian. We can feel and find this when reading books and hearing conversations in various forms. Specifically, we can find this vocabulary in several fields and aspects, including in the fields of religion, literature, philosophy, law, politics, and science. The contribution of Arabic continues today, although quantitatively not as much as English. For example, in the words paper, muktamar, sahih, milad, sakinah, madani, afdol, cutting-edge, and many more.

The development of Islam in Indonesia today has caused so incessant absorption of Arabic terms into Indonesian. The desire to understand Arabic texts prompted many interested parties to transliterate Arabic in Latin letters. It is considered a simple step to help people who are interested in learning Arabic texts, but have limited competence to read texts with Arabic letters.

Imam Shafi'i said: "People do not become foolish and always disagree except because they abandon the Arabic language, and prefer Aristotle's concept". That is Imam Shafi'i's expression to the ummah, so that we do not marginalize the language of pride of Muslims. Had the imam witnessed the current condition of the people towards the Arabic language, surely his concern would have peaked. Arabic is different from other languages that are the means of communication among mankind. The variety of advantages of Arabic is so much. Ideally, Muslims devote their attention to this language. Either by learning it for themselves or facilitating and directing children to that end.

In the past, Arabic had a very strong place in the hearts of Muslims. Scholars and even the caliphs did not look at it with one eye. Fashahah (truth in language) and sharpness of tongue in language are one indication of the success of parents in educating their children during childhood. The dimming of attention to the Arabic language was seen when the spread of Islam had entered 'ajam (non-Arab) countries. Interracial interacts and unites under the umbrella of Islam. Spelling mistakes are increasingly dominant in conversation. Especially when we look at the reality of Muslims today in general, many are concerned about Arabic. What is quite concerning is that parents do not encourage their children to pursue Arabic. (Ambo Pera Aprizal, 2021)

Transliteration is a tool that can make it easier for language users to understand other languages that use different fonts such as Arabic (Nur, 2008: xxviii). Transliterations are made according to sounds that sound relatively the same as the language of the user. For example, for Indonesian speakers, the transliteration of the sound fa (ف) is f because the sound is close to the sound (f) in Indonesian, **The transliteration of the sound of the sun sound (س) is s** because it is close to the sound (s), while the transliteration of the sound of syin (ش) **is the pronounced sy <(s)**

However, when viewed in a large Indonesian dictionary, the transliteration of the sad is also s, whereas the (ص) sound sad sound (ص) **is pronounced (s) instead of (s). When compared to other transliterations for the same letter, there is a SH symbol .to represent the sound**

Arabic is the language of unity of Muslims worldwide, the language used by Allah SWT to communicate with His servants (Messenger of Allah SAW) called the Qur'an which will remain authentic until the day of qiyamat, will not be contaminated by the speed of world civilization. In addition, Arabic is the language of science that has given birth to great works in the fields of philosophy, Sufism, history, medical science, culture, sastra, and others. No wonder the UN made Arabic an international language after Spain. In the book Faid al-Qadir Sharh al-Jami' al-Sagir composition of Al-Manawiy, it is mentioned that from Ibn Abbas with the Muslim narration, the Prophet said:

أَحِبُّوا الْعَرَبَ لِثَلَاثٍ : لِأَنَّ وَالْقُرْآنَ عَرَبِيًّا وَكَلَامَ أَهْلِ الْجَنَّةِ عَرَبِيًّا .

"Love Arabic because of 3 things: Because I am an Arab, the Qur'an uses Arabic, and the conversation of the heavenly expert is Arabic.

Here researchers include data about Arabic terms that are considered and recognized by Indonesian, and can be used for writing and everyday conversation. This data is obtained based on surveys and analysis of various dictionaries and information spread on the Internet. Arabic vocabulary that undergoes pronunciation changes and lexicalization or synonym. Take a look at the following table.

**Table 1**  
**Changes in pronunciation and lexicalization**

NO	Indonesian	Arabic	Lexical
1	News	أخبار	Information
2	Repent	توبة	Aware
3	Think	فكر	Cruel

**Table 2**

**Arabic vocabulary whose spelling is still relatively the same**

N o	Ara bic	Informa tion	Indone sian	Informa tion
1	Bod y	-	Body	No change
2	Bod y	-	Body	No change
3	Allā h	Long vowel a	God	Vocal a short
4	Rob b	Conson ant use b	Rab	Use of consona nt b
5	Kaa ba	-	Kaaba	No change

**Table 3**

**Arabic vocabulary that undergoes pronunciation changes**

No	Arabic	Indonesian	Phoneme changes
1	Zhahir	Born	zh → l
2	News	News	KH → K
3	Grant	Disaster	Vocal a short
4	Robb	Rab	sh → s
5	Think	Think	f → p

**Table 4**

**Arabic vocabulary with the same meaning**

No	Arabic	Indonesian
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1	Body	Body
2	Body	Body
3	God	God
4	Shukr	Gratitude
5	Shalah	Prayer

**Table 5**

**Arabic vocabulary whose meaning changes**

N o	Ara bic	Mean ing	Indonesian	Meanin g
1	Ijāza h	Holid ay	Diploma/d iploma	Certific ate of comple tion of study
2	Hujj ah	Holid ay	Blaspheme	Denou ncing
3	Sum	Sente nce	Sum	The process of adding a visit
4	Ziyā rah	Visiti ng (publi c)	Pilgrimage	Visiting (to the cemete ry)
5	Usta dz	Teac her	Ustaz	Religio us preach ers

In addition, the words above also have their respective uses and functions among the people of Indonesia. The country that has the most Muslims today, it is certainly not difficult to understand the terms in Arabic.

Arabic is a language that in its grammar adheres to a system of distinction

between masculine and feminine gender. Almost all classes of words are distinguished between masculine or feminine. The feminine type in the noun or adjective word class is characterized by the presence of the suffix –ah attached to masculine nouns or adjectives, such as *ustadz* 'guru' becomes *ustadzah* 'female teacher', *haji* 'haji' becomes *hajah* 'female haji', missionary 'preacher' becomes missionary 'female preacher', reciter 'male Qur'an-reader' becomes reciter 'female Qur'an-reader', Muslim 'Muslim' becomes *Muslimah* 'female Muslim', The pretext of 'pious people' becomes the *salihah* of 'pious women', and so on.

The gender differentiation system mentioned above was later adopted by Indonesian so that in Indonesian system known feminine gender markers with the suffix –ah, such as *da'i* to *da'iah*, *aziz* to *azizah*, *fadhil* to *fadhilah*, *karim* to *karimah*, and so on. In addition to the suffix –ah, for the formation of feminine gender also use the suffix –at as in the word audience becomes presence, missionary becomes missionary, muslimin becomes muslimat, *sha'im* becomes *sha'imat*, and so on. In the words audience, missionary, muslim, and *sha'im* above there is a suffix –in attached noun indicating masculine plural meaning which suffix is changed to –at to indicate feminine plural meaning.

In the field of grammar, Arabic contributes the suffix forms –wi., –ani, and –i as trait markers. Such as worldly, spiritual, and Islamic examples. The suffix is then used also in non-Arabic words such as heaven becoming heavenly, body becoming Christian becoming Christian, and so on. Based on this research, readers and writers

can understand that in Indonesian there are many Arabic terms used. Of course this provides benefits for us, especially Muslims, that the language in the Qur'an can be acquired by our mother's abhasa, Indonesian. Arabic is a language embodied in religious and cultural concepts. With the embrace of Islam in the archipelago, the concepts of religion and culture entered the cultural system of Indonesian society through Arabic. Among the contributions of Arabic in the cultural development of Indonesian society can be seen the naming of names, the use of expressions, the use of terms in literature, and the use of terms in the constitution.

Generally, Indonesian Muslim communities give names to their children with Islamic names taken from the names of prophets, angels, companions of the prophet, wives of prophets, Muslim heroes, Muslim scholars, Muslim rulers, salaf scholars, names from the Qur'an, and the names of Allah in *Asmaul Husna*, which are all derived from Arabic. Examples from among prophets such as Adam, Idris, Noah, Shaleh, Abraham, Ishmael, Isaac, Ya'kub, Yusuf, Moses, Aaron, Dawud, Solomon, Ilyas, Zachariah, Yahya, Muhammad, and Ahmad (other names of Prophet Muhammad see Qur'an surah Ash-Shaf verse 6). From among angels such as Ridwan and Jibril. From among the companions of the prophet, such as Umar, Uthman, Ali, Hamzah, Hasan, Hussein, Abdul Muttalib, Ja'far, Abdullah, Abbas, and Abu Sufyan. From among the wives of the Prophet and the Prophet's female companions, such as Khadija, Aisha, Hafsa, Mariah, um Kalsum, Maemunah, Hindun, Zaenab, Fatimah, and so on. From among

Muslim rulers such as Harun al-Rashid, Al-Ma'mun, Marwan, Umar bin Abdul Aziz, and sultans. From among the heroes such as Saladin al-Ayyubi, Umar Muhtar, Maryam Jamilah. From among scholars such as Ibn Sina, Ibn Rushdi, Ibn Khaldun. From among salaf scholars such as Imam Ghazali, Imam Nawawi, Imam Hambali, Imam Shafi'i, Rabi'ah Al-Adawiyah, Sufyan Tsauri, and so on. From among Muslim thinkers such as Muhammad Abduh, Jamaluddin Al-Afghani, Muhammad Iqbal, and so on. Taken from the names of months in the Islamic calendar such as Ramadan, Shawwal, and Rajab. Taken from words in the Qur'an such as Thaha, Yasin, Hamim, Miftah, and so on. Or the names are taken from the beautiful attributes of Allah in Asma'ul Husna, namely Fatah, Rahman, Rahim, Karim, Majid, Muhaimin, Aziz, Alim, Razak, Jawad, Jabar, Manan, Lathif, Ra'uf, Ghafur, Ghaffar, Matin, Mujib, Malik, Muiz, Halim, Jalil, Hadi, Nur, Rashid, Tawab, Wahid, Wahab, Hafiz, Khalik, and so on. Likewise with the names of mosques, educational and religious institutions, as well as religious organizations such as Nahdatul Ulama, Muhammadiyah, Matla'ul Anwar, and so on.

In Indonesian society, expressions are widely used as a form of expression that is thick with religious breath in social life. The expressions use Arabic, such as greetings such as Assalamu 'alaikum 'may salvation be upon you', Alhamdulillah 'all praise be to Allah' (pronounced when getting a favor or gift), na'uzubillah 'we take refuge in Allah' (pronounced as a hope that unwanted things will happen), astaghfirullah 'I ask Allah for forgiveness' (pronounced as a form of confession of guilt

/ sin), God willing 'if Allah wills' (pronounced as a statement uncertain promises), subhanallah 'most holy of Allah' (pronounced as a form of admiration), inna lillahi wa inna ilaihi raji'un 'verily we belong to Allah and to Him we return' (pronounced when someone dies or calamity), deceased / deceased 'loved ones' (expression for the deceased), yarhamukallah 'may Allah have mercy on you' (pronounced when hearing others sneeze), jazakallah 'may Allah reward you' (pronounced when receiving giving), sahibul bait 'host', and so on.

Indonesian literary terms and expressions use many Arabic terms, such as the words hikayat, cerita, syair, sajak, shahibul hikayat, syak, madah and hatta. These terms and expressions are found in classical Indonesian literature. In many poems we often find the expression With bismillah we begin, read this nazam essay, while in closing a saga found the expression Wallahu a'lam bissawab 'Allah knows the truth best', Wa lillahil marji'u wal ma`ab 'to Allah is the place of return', and in closing speeches or remarks often used Billa hit taufik wal hidayah 'may Allah give guidance and guidance'.

Based on a literature review of relevant previous research, there is a significant lexical influence of the development of Arabic on Indonesian. Research by Mahmud 40 in "The Influence of Arabic Language on Indonesian Language Development" in Arabici: Journal of Arabic Studies concluded that the influence of Arabic is seen in the use of loanwords, vocabulary, and sentence structure in Indonesian. This is reinforced by Suryanto<sup>41</sup>'s research in The Impact of Arabic on Indonesian Islamic Vocabulary" in

the Indonesian Journal of Islam and Muslim Societies which found that the development of Arabic had a significant effect on Islamic religious vocabulary in Indonesian. Research by Baharuddin<sup>42</sup> found that loanwords from Arabic, particularly in the fields of religion, science, and culture, have substantially influenced Indonesian vocabulary. Examples of such lexical influences can be found in words such as "mosque" (from Arabic "mosque"), "science" (from Arabic "ilm"), and "salam" (from Arabic "greeting"). Another study conducted by Anwar<sup>43</sup> looked at the influence of Arabic on Indonesian from a morphological point of view. The results of his research showed that there was an affixation and reduplication inspired by Arabic in the formation of Indonesian words. For example, the word "imagine" has the root word "imagination" which comes from the Arabic "khayāl" and the affix "ber-", and the word "quote" which has the root word "quote" which comes from the Arabic "qaṭā". In addition, Widayati<sup>44</sup>'s research in "Arabic Influence on Indonesian Cultural Terminology" in the Journal of Arabic and Islamic Studies shows that Arabic plays an important role in the development of cultural terminology in Indonesian. Rasyid<sup>45</sup> in "The Impact of Arabic on Indonesian Media Language" in the Journal of Media and Communication Studies also found that Arabic influences the use of terms and phrases in Indonesian used in media contexts.

In these studies, it was found that Arabic has a strong influence on the lexical Indonesian, both in loanwords and religious and cultural vocabulary. The use of loanwords from Arabic has been

widespread in Indonesian, especially in religious, cultural, and media contexts. This shows the importance of understanding and studying the lexical influence of Arabic on Indonesian, where Arabic contributes loanwords in Indonesian, especially in the fields of Arabic religion, science, and culture.

### Conclusion

History proves that the entry of Islam in Indonesia has had an impact and legacy that we use today. The legacy that means a lot to us is the Arabic language absorbed by Indonesian. Data in this study proves that there are 14 Arabic vocabulary words used by Indonesians to communicate in the form of daily conversation or writing although sometimes there is a shift in the meaning of the word itself.

Of course this is a special attraction and pride for all of us as Muslims in Indonesia, because the language of the Qur'an can be acquired and even recognized by Indonesian culture itself even though sometimes there are people who do not know the meaning or vocabulary. However, the focus now is that the existence of Arabic itself is very large and influential for Indonesian. If we look at the development of Arabic vocabulary in the Indonesian, of course we both know that the terms listed above are also used by state officials when giving speeches, meetings or other events, which means that these terms are not only used by young people but government circles who always communicate using formal language.

The synergistic relationship between Arabic and Indonesian is none

other than because the majority of Indonesia's population is Muslim. It is through this religion of Islam that Arabic is included as a language in the worship of Muslims in Indonesia, a language used in da'wah media, a language used in Islamic studies, a language used in Islamic science, art, and literature in addition to Arabic as the language of the holy book of the Qur'an which guides Muslims. Thus, there is no doubt the considerable contribution of Arabic to the development of Indonesian language and culture. As the language of revelation and the language of religion, Arabic has long entered the recesses of the soul Indonesian so that a number of Arabic vocabulary words have moved into Indonesian vocabulary.

Not only limited to vocabulary that moved into the Indonesian of Arabic, the Arabic grammatical system also moved into Indonesian grammatical systems such as gender formation systems and word formation systems that show the meaning of nature. In terms of cultural aspects, Arabic also has a significant contribution to the development of Indonesian culture, such as the use of Arabic names among Indonesian Muslims, religious institutions, and state institutions. In addition, a number of Arabic terms have become Indonesian vocabulary used in everyday expressions, literature, and in the Indonesian constitutional system.

For Indonesian learners and observers, learning Arabic is important because it will increase understanding of Indonesian identity. Understanding Arabic will increase our love for Indonesian whose spirits and souls are partially transfused from Arabic blood.

This research underscores the importance of the influence of Arabic in the development of Indonesian. Lexical, syntactic, and role influences in literature development are some important aspects that need to be understood and considered. The results of this research can be a foundation for further development in understanding the relationship between Arabic and Indonesian and its implications in the fields of education, literature, and cross-cultural communication. The results of this study have important implications in various fields, especially education, literature, and cross-cultural communication. A better understanding of the relationship between Arabic and Indonesian allows for the development of more effective education, especially in the learning of language, literature, and culture. In addition, a deep understanding of the influence of Arabic in Indonesian literature can enrich Indonesian literary works and inspire writers in developing creative works. In addition, a good understanding of the influence of Arabic is also important in cross-cultural communication, especially in the context of mass media reporting and social interaction. Thus, the results of this study provide a solid foundation for further development in understanding the role of Arabic in the development of Indonesian and its implications in various aspects of life and disciplines.

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