

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/351299729>

# Semantic Changes in Arabic Adopted into Indonesian in the Religious Field

Article in *Linguistica Antverpiensia* · March 2021

CITATION

1

READS

138

8 authors, including:



**Mahyudin Ritonga**

Muhammadiyah University of West Sumatera

156 PUBLICATIONS 649 CITATIONS

[SEE PROFILE](#)



**Ahmad Lahmi**

Muhammadiyah University of West Sumatera

60 PUBLICATIONS 282 CITATIONS

[SEE PROFILE](#)



**Neli Putri**

Universitas Islam Negeri Imam Bonjol Padang

6 PUBLICATIONS 38 CITATIONS

[SEE PROFILE](#)



**Musda Asmara**

Institut Agama Islam Negeri Curup

14 PUBLICATIONS 55 CITATIONS

[SEE PROFILE](#)

Some of the authors of this publication are also working on these related projects:



Project to strengthening the quality of lecturers at the Muhammadiyah University of West Sumatra [View project](#)



Journal [View project](#)

# Semantic Changes in Arabic Adopted into Indonesian in the Religious Field

Mahyudin Ritonga<sup>1</sup>, Ahmad Lahmi<sup>2</sup>, Neli Putri<sup>3</sup>, Musda Asmara<sup>4</sup>, Bambang<sup>5</sup>, Rahadian Kur-niawan<sup>6</sup>, Apri Wardana Ritonga<sup>7</sup>

<sup>1,5</sup> Arabic Language Education Study Program, Muhammadiyah University of West Sumatera, Padang, Indonesia

<sup>2</sup>Islamic Education Study Program, Muhammadiyah University of West Sumatera, Padang, Indonesia<sup>1,5</sup> Arabic Language Education Study<sup>3</sup>Arabic Language Education Department, Universitas Islam Negeri Imam Bonjol Padang, Indonesia

<sup>4,6</sup>Arabic Language Education Department, Institute Agama Islam Negeri Curup, Curup, Indonesia

<sup>7</sup>Arabic Language Education Department, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia

Email: mahyudinritonga@gmail.com

## Issue Details

Issue Title: Issue 1

Received: 15 January, 2021

Accepted: 08 February, 2021

Published: 31 March, 2021

Pages: 1209 - 1219

Copyright © 2020 by author(s) and  
Linguistica Antverpiensia

## Abstract

The absorption of Arabic in Indonesian that forms new words results in a change in meaning. It happens because of cultural differences and customs in each country. This study presents the problem of absorption of Arabic in the Indonesian language in the religious sphere that often appears among the community. Researchers used a descriptive qualitative analysis method to study this research. In the data collection, researchers applied the methodology of listening, by listening to sentences related to the structure of the word, and then the word is recorded on a blank sheet to continue with the classification by the group of words respectively and lastly the word is matched with the elements of the word absorption from the Arabic language contained in the Indonesian language in the religious sphere. In this study, researchers found the problem of absorption of Arabic in the Indonesian language in the religious sphere, among others; linguistic issues, social issues, political issues, future fixation, and the correcting of the words of absorption in question.

## Keywords

Absorption of Language, Arabic, Indonesian, Religious Domain

## 1. Introduction

Language absorption occurs due to long-lasting contact between speakers. According to Cenoz when the contact occurred, the two language users influenced each other[1]. The language that receives influence is called the model, and the language affected is called the donor. The process by which donors influence the model is called borrowing or absorption. The process of absorption between languages that make up a new word affects the change of meaning. This is due to the different cultures and customs of each country. The formation of words taken from one language to another takes a long time which eventually gives chances for a shift in meaning. In addition to how the word-making process is, a study of meaning will also be carried out, because in essence words and meanings are one.

In the case of sound similarities, of course, there are differences in sound between absorbing language and absorbed but there are similarities in the sound. In this case, Indo-

nesian is an absorbing language of Arabic. Its absorption by means: dissimilated and diphthongized.

Dissimilate, is the change of sound from two sounds of the same or similar to a sound that is not the same or different, changes that occur in the Indonesian language absorbed from the Arabic language include: a) The sound /â/ changes to /a/, such as the word /hâl/ to /hal/, b) The sound /' / changes to /k/, such as the word /ta'wîl/ to /takwil/ followed by a change / î / to /i/, c) The sound /î/ changes to /i/, such as the word /jîran/ to /jiran/, d) The sound /q/ changes to /k/, such as the word /yaqîn/ to /yakin/ with other changes in the form of /î/ to /i/, e) The sound /đ / changes to /d/, such as the word /haid / becomes /haid/, f) The sound z changes to z sound, such as the word /ta'zim/ to /takzim/ with a change /' / to /k/.

Diphthongized, is the change of a single vowel sound (monophthong) into two vowels or double vowels (diphthong) in sequence. The change from single vowel to vowel is pronounced still in one peak of loudness so that it remains in one syllable.

There are not many research on the problem of absorption of Arabic in Indonesian. However, relevant research has been carried out by Rahmawati, (2018), entitled Minangkabau Vocabulary absorption from Arabic (Morphological-Semantic Analysis) focusing only on the morphological and semantic aspects that become the word absorption Minangkabau language in Arabic. Relevant research was also carried out by Supriyadi and Iswara entitled Phonological Changes in Sundanese Absorption Words from Arabic: A Case Study on Sundanese Communities in West Java, Indonesia[3]. The focus of the study was the change of words contained in the phonological Sundanese word absorption from Arabic. From the two studies above, there has not been a fundamental problem of the application of Arabic in Indonesian in the religious sphere. Where according to researchers the study is very important to be discussed considering the religious sphere in Indonesia is a complex thing and has a variety of types, such as; *walimah*, *tabligh akbar*, *majlis ta'lim*, *aqiqah*, circumcision, *maulidan*, etc.

## 2. Methodology

In this study, researchers used the descriptive qualitative analysis method. Descriptive analysis is a method by way of collecting data, compiling or classifying, analyzing, and interpreting the data that has been obtained. The descriptive analysis method is done solely based on existing facts or phenomena that are empirically still used by its speaker [4]. The purpose of this descriptive research is to systematically, factually, and accurately describe, identify, or draw the facts, traits, and relationships between the phenomena investigated.

The stages of this research were (1) Collecting and identifying data and literature related to Arabic absorption vocabulary into the Indonesian language in the religious sphere, (2) Reading and understanding books of other reference materials related to word formation, and (3) Analyzing the data that has been obtained as a result of the initial report and then systematically rearranging it in the form of the final report.

In providing data in this study the author used a method of listening to the method of data collection carried out by listening to the use of language. The listening method was done by listening to sentences related to the structure and form of the word absorption from Arabic in the Indonesian language in the religious sphere. Rasimin After doing the listening method, a note-taking technique was applied. stated that the recording technique

was recording done on the card which is immediately continued with classification[5]. This recording technique was intended so that the data obtained through the listening method can be collected and classified according to their respective groups. After the data were classified according to their respective groups, then will be conducted identity techniques to see more specifically the problems contained in the absorption of the language. Goris et al stated that the identification method is a method used to examine or determine the identity of diagonal units by using determinants that are outside the language[6]. The determining tools are everything designated language (referent), speech tool forming language (writing), other languages, and interlocutor talk for research needs. This solid method is used to match the analyzed elements, namely the words absorption from Arabic contained in the Indonesian language in the religious sphere with the determining tool of the original word in Arabic.

### 3. Result and Discussion

The absorption of words between nations was the oldest social phenomena in the history of the development of languages in the world. For example, there were Sumeria words that were absorbed into the Acadian language, such as the word (*haykal*) which in Sumeria meant "great house". Some Greek alphabetic names such as "alpha" and "beta" [7] were the word absorption from the Vinicio language [8]. Similarly, Arabic in the Jahiliah era absorbed words from Sanskrit, Persia, and Yunani. On the contrary, Arabic words in the early days of Islam were absorbed by nations domiciled in Syria, Iraq, and Egypt [9]. Furthermore many Arabic words were absorbed into European languages, especially in the fields of astronomy, medicine, and chemistry [10]. Also, Arabic was widely absorbed into Persia, Urdu, and Indonesian, especially in the field of religion [11]. Then when European culture entered the Arab world, many Western words were absorbed into Arabic, as well as into other Islamic world languages, including Indonesia, and continue to this day.

In the Qur'an, there were also absorption words derived from various languages, such as Persia, Greek, Roman, and from languages as Arabic as Syriac [7]. The words were referred to as from the Habsyi language (*kifalyn, nashiah, awba, qiswarah, mishkah*), from Persia: (*al-bariq, al-tanawwur, al-dinar, al-siradaq, al-istibraq, al-zanjabil* [12], from Roman (*al-raqim, al-qisthas, tafqa, al-lawh*) [13], from Hebrew (*ba'ir, darast, hadna, ro'ina*) [14], from Suriani (*al-thur*), from Greek (*suriya*). The opinion of the words absorption in the Qur'an is based on the narration of *Sa'id ibn Jubair* and the narration of *Ibn 'Abbas* (w. 68 H), then supported by *As-Suyuty* and most scholars *fiqh lughah* today, but *Imam Shafi'I* (as he stated in his work *Ar-Risalah*), *Ibn Jarir At-Tabary*, *Abu 'Ubaidah*, *Qadi Abu Bakardan Ibn Faris* argued the absence of the word absorption in Qur'an [15].

From the history of its development, it was known that the main motivation of absorption activities carried out by individuals, groups and institutions were the factors of 'need' because the absorbent party did not have the concept of culture expressed in the word absorbed, or because of the difficulty of taking the meaning through translation. In addition to the encouragement of 'needs', a person used a foreign language or term because of the pride factor. Some people proudly slip foreign words when he speaks in his language (oral or written). Some people spoke a foreign language, and here they tried their best to speak as perfectly as possible, not to include the words of their language, to show their

proficiency using the foreign language they like [16]. The emergence of 'needs' or other reasons such as 'feeling proud' using foreign languages or terms, as a result of cultural interactions between groups or nations with language as the most dominant means of communication. Thus absorbing words between nations was a natural phenomenon, not to be viewed negatively.

Interaction between the people/nation of Indonesia and the outside world, in this era of globalization seemed to continue to increase, no exception with the Arab world, more assertively with Arab culture, not limited to the field of religion, religious education, and politics that has long been well established but also covered the social and economic fields. Increasing cultural interaction allowed for increased opportunities to interact in Arabic and Indonesian, including the absorption of Arabic terms into The Indonesian language.

Many problems that need to be answered about the absorption of Arabic terms in the intention, among others important were; What fields need to be absorbed, what were the terms natural sciences, biology, politics, economics, social religion, and so on? If the answer was religious terms, what were the criteria for selection or selection? How was the proper absorption procedure to meet the needs and even to accommodate pride in Arabic as a religious language, if the second reason was positive, can support the socialization of absorbent words in particular and enrichment of the Indonesian vocabulary in general? How to respond to the interesting pull in absorption between the desire to maintain the original Arabic *ujud*, and the desire to adapt Arabic words to the Indonesian rules completely? How was the wording done in the Indonesia dictionary in such an interesting sweltering situation?

### 3.1 Nature of Absorption

Absorption of a language, according to Ibrahim Anis, is a kind of imitation as, a child did when 'imitating' the language of his parents or adults in his environment [17], only that what he imitated is limited to certain elements of the language, whereas when imitating language, the child imitated all elements of what is heard from them [18].

Imitating or absorbing other language words or terms from time immemorial until now was done both by individuals and by groups. Performed by an individual, at first an official or a religious figure, or a poet, for example, using a foreign language word, then followed by members of his group, then over time the word or phrase was seen as belonging to all members of the group so that it became an integral part of their language as a whole. Then in this modern era absorption was carried out also by institutions tasked with developing local languages, such as the Language Center of the Ministry of National Education of the Republic of Indonesia and language institutions in many universities [19].

Because the absorption actors were different (individuals, groups, institutions) in terms of motivation, time absorbing, geographical and cultural background, then the absorption results were different, in terms of spelling and pronunciation, even the meaning or meaning of the word absorption was likely to experience a shift from the meaning of the original term.

That was why it is difficult to find a comprehensive definition of absorption applicable to all absorption activities. But the point was 'to use foreign spoken or written pronunciations, and in question try to make the word form appropriate or similar to the spelling and pronunciation of the language, so that it was easy to pronounce, and therefore sooner or later widespread in the local community.

From the brief explanation above can be drawn keywords that can be considered for the next description, namely: (1) Absorption activities were natural social phenomena and run naturally (2) Words of absorption (Arabic) adapted to the specifications Indonesian language, intending to make it easy to pronounce so that it was familiar in society.

### 3.2 Term of Meaning

The Language Center of the Ministry of National Education of the Republic of Indonesia made a definition of 'term', i.e. Term is a word or phrase used as a name or emblem and that carefully expresses the meaning of concepts, processes, circumstances or traits typical in the fields of science, technology and the arts.

The use of the word '... meticulously...' in the meaning of careful; thorough (KBBI), may still have questions, if it was related to the process of absorption of natural language, and see the fact that not a few terms, including religious terms such as prayer, zakat, fasting, hajj that can be seen as not or less thorough in expressing the concept or meaning of these terms. On the other hand, the word 'meticulous' can be subjective, and it is difficult to formulate the indicators.

In this regard, it was not wrong to note the notion of 'term' according to the native speakers (Arabic), which emphasizes 'agreement', not on 'carefulness'. may still have questions, if it was related to the process of absorption of natural language, and see the fact that not a few terms, including religious terms such as prayer, *zakat*, fasting, *hajj* that can be seen as not or less thorough in expressing the concept or meaning of these terms. On the other hand, the word 'meticulous' can be subjective, and it is difficult to formulate the indicators.

In this regard, it was not wrong to note the notion of 'term' according to the native speakers (Arabic), which emphasizes 'agreement', not on 'carefulness'. Terms are words that are agreed to be used by experts in certain fields of science to express concepts in the field of science in question.

The definition stated by Al-Jurjani (d. 816 H) in his work showed how the process of creating terms. The result of a group's agreement to name something in a way (*al-naql*). *An-naql* in the sense of giving a word 'new understanding' which has conformity or similarity of nature or other to the 'original sense' of the word.

For example, the word (*al-shalat*) originally meant 'prayer', then the fiqh experts agreed to give it an understanding (*aqwal wa af'al muftahah bi al-takbir wa mukhtam bi al-taslim*), thus (*al-shalat*) with the second sense it becomes term fiqh. Similarly, the word (*al-kalam*) whose original meaning was to speak, became a term in the field of theology, the field of fiqh, and the field of language, with a new sense of each agreed by the experts of their respective fields.

It can be admitted that carefulness was one of the good signs of the term, but at least for the purposes of discussion in this study it should not be understood as a criterion in determining a word as a 'term' or open. In essence (1) The term was a word that contained a special understanding in a particular field of science (2) The term was the result of the agreement of experts in their respective fields, so that a meaning that is still ikhtilaf did not need to be inventoried in the activities of formalization the term.

### 3.3. Religious Term

In the definition of the term Language Center above mentioned the term ... in the fields of science, technology, and the arts. Do religious Arabic terms covered all three areas?. Before answering the question, it should be stated, that today there were estimated to be 650

branches of science, developing from two main clumps, namely: the clumps of natural sciences, and the clumps of social sciences. Science was growing rapidly by giving birth to branches of science and it was estimated that there are now 650 branches of science. The main branches of social sciences were anthropology, psychology, economics, sociology, and political science. Anthropology was divided into five branches: archaeology, physical anthropology, linguistics, ethnology, and social/cultural anthropology. From there developed applied social sciences, such as educational science which was a social science that applied concepts of psychology, anthropology, and sociology[20].

About today's absorption, the science of the natural sciences will not be absorbed into the Indonesian language. The reason, because as natural science, sciences such as biology, physics, and chemistry were neutral, it did not have the potential for any religious nuance, and modern concepts in this field were the result of excavation (culture) of Western scientists, so it was not surprising that Arabic terms in this field were mostly in the form of absorption from Western languages.

While the branches of social sciences, namely; psychology, economics, sociology, political science, linguistics, and law and education (as applied sciences), although obtained by scientific methods, such as natural sciences, but Islamic scholars contributed by giving it a religious foundation and avoiding applications contrary to Islamic teachings.

Here was born the Islamic economy, sociology in the perspective of Islam, Islamic political science, legal science, and Islamic education. Figures of knowledge such as Imam Shafi'i and other *mujtahid* fiqh (Islamic law), Islamic philosophers who have attention to psychiatric analysis and education in his works, such as Al-Ghazali, pioneers of Islamic Arabic social sciences such as Ibn Khaldun and Arab scholars today prove the existence of social sciences with religious nuances.

Arabic terms (as a result of agreement) in their respective areas of knowledge can be traced through their works, dictionary of terms, and so on. In addition to such religious science terms, it was certainly the terms of the field of religion that may still not be collected so far.

### 3.4 Characteristics of the Arabic Word

Arabic, based on genealogy, was included in the Hamit-Samit family, while Indonesian was included in the Austria language family, a sub-family of Austronesia, therefore it was not surprising that there are many differences between the two languages, included into the field of words and elements that make up them, namely syllables and phonemes. For absorption, the following was centered on the characteristics of the Arabic word that was not contained in the word Indonesia, in summary.

Form of Arabic Words: 1) Arabic language used Arabic letters, while Indonesian uses Latin letters; 2) Arabic is analytical (*tahliliyah*), which is known as *ishtiqaq* (derivation) and *al-tashrif* or inflection, in contrast to the agglutinative Indonesian (*al-shafiyah*), so that for grammatical development and also semantics were used prefix, infix and suffix by not changing the basic form (spelling) of the developed word. For example, (*kataba*) developed (*tashrif*) to (*katib, maktub, kitab, maktabah*), because there is no *isytiqaq* system in Indonesian, also in English, the five Arabic vocabulary in Indonesian and English appear to vary into: *penulis/writer-tulisan/letter-buku/book-meja tulis/desk-perpustakaan/library*. 3) with its analytical properties, Arabic has a system that did not exist in Indonesian, as follows; a) Particle (*al*), b) Plural form (*jam'u al-taksir, jam'u al-mudzakkar al-salim, jam'u al-muannats al-salim*), c) *Musanna* form (denotes

two) like *shahadatayn*, d) (*h*) at the end of the word as a sign *mu'annas* (feminine), e) (*i*) at the end of the word to indicate the meaning of the nature as in the second word of the following phrase. *Al-fik al-falsafy-bank islamy, al-madzhab al-hanafy-sanah hijriyyah-al-madrasah al-tsanawiyah-al-'anashir al-asasiyyah*, f) (*yah*) at the end of the word to give meaning *masdar* to the word in question called (*mashdar shina'i*), like *al-insaniyah* (humanity), *al-jahiliyyah* ignorance, *ananiyyah* egoism, *hiwayah* identity, f) There is a sign of '*irab*', as in *muslimani-muslimayni-muslimina*.

These characteristics need to be considered in the absorption of Arabic words into Indonesian.

### 3.4 Arabic Words Sound

Characteristics of the sound of words to note in the insertion, as follows. First, Arabic segmental phonemes that were not in Indonesian, namely: /ث / /س ح - / /h/ ذ - /z/ ص /s / / ض -d/ ط - /t/ ظ - /z/ غ - /.../ ع - /g/ ق - /q /In addition, there are actually 4 Arabic consonant phonemes, namely /f/, /kh/, /sy/, and /z/, but have been accepted for their use among the Indonesian people, as in the Arabic word absorption: benefits, sermons, gratitude, and times.

Second, *Arabic supra segmental phoneme*: a) Long vowels /a/, /i/ and /u/ called (*al-madd*), b) Long pronunciation due to the existence of a double consonant called *syaddah* as in the word (*fa'al*), c) Long pronunciation in syllables (KVVK) when *waqf*, d) As in (*mal*) in the word (*istikmal*), e) In syllables (KVKK) as in the word (*fikr*) and (*qalb*) when *waqf*, f) and as in the word (*shah, khatha'* when *waqf*, g) The spread of letters (*wa*) and (*y*) or that called (*layn*) which seems to form a diphthong.

### Adjustment with Indonesian Language Rules

In general, it can be stated as follows: 1) The design of Arabic spelling and pronunciation with Indonesian rules (phono tactic) was done in certain ways, including how the word (*zhuhur, zhahir*) became /*zahir*/, unlike what has been the case, i.e. being /*lohor, lahir*/. Also how the phoneme /.../ ع was omitted when occupying the starting position and replaced with /k/ when occupying the ending position of the syllable; 2) In the syllable field, how did words containing (*almadd-aslshiddah*) and KVKK pattern syllables, such as /*fajr*/ became /*fajar*/, /*jirm*/ to /*jirim*/, /*quds*/ to /*kudus*/, but why /*ilm*/ became /*ilmu*/ (not *ilim*). 3) In Indonesian there were no spelling such as *mas'alah, jumu'at, tabi'at, da'irah, majallah, kulliyah, wujud, taqwa, dunya, hibah dan hairan*, with adjustment it became *masalah, jumaat, tabeat, majalah, kuliah, ujud, takua, dunia, hebat, heran*. 4) Plural words and musanna in Arabic were returned to their mufrad form. The word *kalimat, jumul, shahadatain* was absorbed by using the word of its *mufrad*, namely 'sentence' and 'number', and its use likes to be added with the proposition or re-word into several sentences, numbers and two creeds. Similarly particles (*al*), *ta' marbutah*, suffix (*y*) and (*yah*) were all omitted, as in the expression of one's Islamic and Islamic philosophy, being one's Islamic philosophy and Islam.

### Phenomena of Deviation And Standarization of Absorption Word (Sociolinguistic Review)

In its use in the broader community, even in Indonesian Dictionary, there are absorption words that seem to deviate from the Indonesian language rules, both in phonemes, syllable fields, and in word fields, such as examples in the following table.



Use in the community	based on Indonesian language rules	Use in the community	based on Indonesian language rules
<i>Musabaqah</i>	<i>Musabakah</i>	<i>Al-Qur'an</i>	<i>Quran/Alquran</i>
<i>qiraat</i>	<i>kiraat</i>	<i>aurat</i>	<i>orat</i>
<i>mi'raj</i>	<i>miraj</i>	<i>gairah</i>	<i>gerah</i>
<i>wujud</i>	<i>ujud</i>	<i>ummat</i>	<i>umat</i>
<i>sayid</i>	<i>sayid</i>	<i>arwah</i>	<i>ruh or roh</i>
<i>ilmu</i>	<i>ilim</i>	<i>ulama</i>	<i>alim</i>
<i>haid</i>	<i>hed</i>	<i>fidyah</i>	<i>fidiah</i>
<i>syi'ar</i>	<i>syiar</i>	<i>nabati</i>	<i>nabat</i>
<i>bid'ah</i>	<i>bidah</i>	<i>ilmiah</i>	<i>ilmu</i>

Phenomena of language that appear to deviate from the rules of Indonesian language, as in the example in the table above, did not need to be viewed negatively, but rather as a natural phenomenon, if it is remembered that absorbing vocabulary and terms between nations as well as in the field of science without exception- has been done by humans thousands of years ago and only then in modern times the expert in this field formulated the rules based on scientific studies/research. The rules were in the early stages in the form of general rules [9], which may still be left linguistic data that seemed to deviate from the general rule, but in subsequent developments, it was proven that such 'deviations' can be formulated specific rules.

So absorbent words that still maintained their original form should not always be viewed negatively. If what was initially considered a deviation was accepted by most / all speakers, then the deviation became a rule as well. This applied to all languages, including Indonesian[21].

The brief comment above indicated that the use of absorbent words that deviate from Indonesian language rules-as a sociolinguistic phenomenon-should still be given a place to live in the user's community, but on the other hand the efforts of the standard must be continuously carried out and dynamically improved, with the following explanations.

First, What is meant by standard absorption words were words of absorption that are agreed as absorption words that will be used as benchmarks as words of absorption that were 'good and correct' in communication that was an official state, both in writing and oral. Referred to as a benchmark or as a reference framework, because the standard absorption word was characterized by the norms and rules of the Indonesian language used as a gauge of the correct or not use of the language in general, as well as the use of the word absorption in particular. Referred to as communication was official because non-standard absorption words were still used in social situations that were not the official state. The purpose of the official state situation, including in education, in textbooks, in-laws, and so on.

Second, Standard absorption words will be able to carry out their functions (i.e. as a benchmark and used in official state communication) if they have three very important characteristics as must be possessed by the standard language in general, namely (1) have dynamic stability characteristics (2) have the characteristics of scholarly, and (3) have characteristics of rationality[22].

Characteristics of dynamic stability, the form of rules of absorption of a fixed word. But the stability was flexible enough, so it can accept the possibility of changes in a certain period because theoretically, the language was dynamic as the user community of that language. The characteristic of scholarly meant that standard absorption words can be

used to discuss science, technology, and modern life, especially religious knowledge and religious knowledge.

The characteristic of rationality, meaning the standard absorption words must be rational. So the word absorption that contained paradoxical and controversial meanings did not reflect the rationality of it. 1) The standardization of religious absorption words into the Indonesian language was carried out by the authorities, in this case, the Language Center of the Ministry of National Education, because only this institution that met the requirements, both in terms of legality that covered the national, facilities, facilities, and human resources. However, it was necessary to get the support of interested parties such as The Ministry of Religious Affairs and Training, MUI, formal education circles, the book industry, and mass media. 2) Lastly, one thing that needed special attention in the activities of wording absorption of the field of religion and knowledge with religious nuances, namely the reversal in the 'phoneme pronunciation' Indonesia, such as the word 'information' whether pronounced exactly like the spelling, or /*ma'lum*/ and so on.

From the explanation above, several problems need to be considered about the absorption of Arabic terms into the Indonesian language, especially the terms of religion and the terms of the field of religious science, as follows. First, Linguistic problems, Comparative/contrastive studies between Arabic and Indonesian were more careful and accurate, including areas of language relevant to the need for the correcting of the word absorption from Arabic in the field of religion and religious science into The Indonesian language. Operational formulation of the understanding of religious terms and religious science terms. Solid and dynamic standard Indonesian grammar as a benchmark for absorption adjustments on spelling, pronunciation, and meaning. Research to obtain Arabic language data to be absorbed.

Second, Social problems. The attitudes of the Muslim community, including among Arabic language-lovers informal educational institutions and in Islamic Boarding School against the absorbing words 'religious term' and the term science with religious nuances. Third, Political issues, the government's awareness of the importance of developing the Indonesian vocabulary through the absorption of the Arabic language for political, economic, and socio-cultural purposes.

Fourth, Future standardization, the standardization was carried out by the Language Center of the Ministry of National Education with concrete support from interested parties so that the resulting absorbent words have dynamic stability, scholarly, and rationality. Fifth, To correct the absorbent words in question, it was necessary to strengthen, or if possible the correcting of 'phoneme pronunciation' Indonesia, such as the steady 'spelling' with the presence of Indonesian language grammar.

In some of the data disclosed above, the Indonesian language that has adopted Arabic made changes in phonetic, morphine, and semantic aspects. In the semantic aspect there was an expansion of meaning, narrowing of meaning, refining of meaning, this reality was inseparable from the efforts to adjust the language absorbed by the standard rules contained in the Indonesian language, but the original owner of the absorbed language must be a reference so that the basic meaning cannot be ignored.

In some of the data disclosed above, the Indonesian language that has adopted Arabic made changes in phonetic, morphine, and semantic aspects. In the semantic aspect there was an expansion of meaning, narrowing of meaning, refining of meaning, this reality was inseparable from the efforts to adjust the language absorbed by the standard rules

contained in the Indonesian language, but nevertheless, the original owner of the absorbed language must be a reference so that the basic meaning cannot be corrected.

#### 4. Conclusion

Indonesian language absorbed from Arabic will not perfect like the original language. In this case, there are problems in the process of absorption of Arabic in the Indonesian language, especially in the religious sphere, among others; linguistic problems, social problems, political times, future standardization, and the standardization of the absorption words mentioned. Deviations found by researchers not only occur in the wider community but also are contained in the dictionary of the Indonesian language (KBBI), both in the phoneme aspect, the field of syllables, and in the aspect of the word itself. Because this study only reveals the problem of absorption of Arabic in The Indonesian language in the religious sphere in general, so it does not discuss the specific religious sphere. Therefore, researchers recommend continuing research with religious domains in designated areas. Because each region in Indonesia has a variety of religious traditions that are different from each other.

#### References

- [1] J. Cenoz, "The influence of bilingualism on third language acquisition : Focus on multilingualism," *Lang. Teach.*, vol. 46, no. 1, pp. 71–86, 2013, doi: 10.1017/S0261444811000218.
- [2] I. Rahmawati, "Kosakata Serapan Bahasa Minangkabau dari Bahasa Arab (Analisis Morfofonologi-Semantik)," *TAMADDUN J. Kebud. dan Sastra Islam*, vol. 18, no. 2, pp. 40–53, 2018, doi: 10.19109/tamaddun.v18i2.2789.
- [3] T. Supriyadi and P. D. Iswara, "Phonological Interference in Reciting Al-Qur ' an : A Critical Reflection on the Learning of Al- Qur ' an Ph onology through Action Research," *Int. J. Learn. Teach. Educ. Res.*, vol. 18, no. 9, pp. 46–77, 2019, doi: 10.26803/ijlter.18.9.3.
- [4] H. Nassaji, "Qualitative and descriptive research : Data type versus data analysis," *Lang. Teach. Res.*, vol. 19, no. 2, pp. 129–132, 2016, doi: 10.1177/1362168815572747.
- [5] Rasimin, *Metodologi Penelitian Pendekatan Praktis Kualitatif*. Yogyakarta: Trussmedia Grafika, 2018.
- [6] J. Goris, E. Denessen, and L. Verhoeven, "Determinants of EFL learning success in content and language integrated learning," *Lang. Learn. J.*, vol. 0, no. 0, pp. 1–16, 2020, doi: 10.1080/09571736.2019.1709886.
- [7] M. Ritonga, "The Influence of Greek Philosophy on The Development of Arabic Grammar," *Langkawi J. Assoc. Arab. English*, vol. 5, no. 1, pp. 13–25, 2019, doi: 10.31332/lkw.v5i1.1135.
- [8] M. F. Hijazy, *Al Usus Al Lughawiyah li Ilmi Al Mustholah*. Al Qahirah: Maktabah Wahbah, 1993.
- [9] M. Ritonga, "Bargaining Kata di Dalam Al Qur'an: Kontroversi Ahli Terhadap Bahasa al qur'an," *Akad. J. Pemikir. Islam*, vol. 21, no. 02, pp. 229–254, 2016.
- [10] Y. M. Faruqi, "Contributions of Islamic scholars to the scientific enterprise," *Int. Educ. J.*, vol. 7, no. 4, pp. 391–399, 2006, [Online]. Available: <http://iej.cjb.net>.
- [11] W. A. Elwahas, "The Effect of Local Arabic Dialects on Learning English Language Pronunciation," *Arab World English J. Int. Peer Rev. J.*, vol. 11, no. 1, pp. 489–499, 2020, doi: 10.24093/awej/vol11no1.33.
- [12] M. Ritonga, "Kontribusi Pemikiran Linguistik al-Anbari terhadap Penafsiran Kosa Kata Kontranimi (al-Tadhah)," *J. Afkaruna*, vol. 14, no. 2, pp. 219–242, 2018, doi: 10.18196/AIIJIS.2018.0088.219-241.
- [13] A. A. Avram, "An Outline of Romanian Pidgin Arabic," *J. Lang. Contact-VARIA*, vol. 3, no. June 2010, pp. 20–38, 2010, doi: 10.1163/000000010792317884.
- [14] T. Kizel, "Languages in Contact: The Influence of Arabic on Modern Israeli Hebrew

- 
- Slang,” *Int. J. Adv. Res.*, vol. 5, no. 2, pp. 744–752, 2017, doi: 10.21474/IJAR01/3210.
- [15] D. Hidayat, “Masalah Keberadaan Kata Serapan Dalam Alquran (Tinjauan Metodologis),” *Pendidik. Islam*, vol. 10, no. 01, 2007.
- [16] I. Anis, *Fi al-Lahjat al-’Arabiyyah*, no. 4. Kairo: Maktabah al-Anjalu, 2002.
- [17] A. D. Kurniasari, Y. Nasucha, and A. I. Al-Ma’Ruf, “Language function acquisition of three-year-old children in urban educated family environment,” *Lire J. (Journal Linguist. Lit.*, vol. 4, no. 2, pp. 247–257, 2020, [Online]. Available: <https://lirejournal.ubb.ac.id/index.php/LRJ/index>.
- [18] I. Anis, *al-Lughah Bayn al-Qawmiyyah wa al-’Ammiyyah*, no. 1. Kairo: Dar al-Ma’arif, 1975.
- [19] M. Ritonga, Asrina, R. Widayanti, F. Alrasi, Julhadi, and S. Halim, “Analysis of Arabic Language Learning at Higher Education Institutions with Multi-Religion Students,” *Univers. J. Educ. Res.*, vol. 8, no. 9, pp. 4333–4339, 2020, doi: 10.13189/ujer.2020.080960.
- [20] C. M. Vu, “The Influence of Social Science Theories on the Conceptualization of Poverty in Social Welfare,” *J. Hum. Behav. Soc. Environ.*, vol. 20, no. 8, pp. 989–1010, 2016, doi: 10.1080/15433714.2010.494983.
- [21] H. Steinhauer, “The Indonesian language situation and linguistics Prospects and possibilities,” *Bjdr. A Backward Glimpse a Forw. Glimpse*, vol. 150, no. 4, pp. 755–784, 1994.
- [22] K. Gauthier and F. Genesee, “Language Development in Internationally Adopted Children: A Special Case of Early Second Language Learning,” *Lang. Dev.*, no. March 2011, pp. 1–41, 2019, doi: 10.1111/j.1467-8624.2011.01578.x.