Hybrid Language: Proof Harmony of Arab-Nusantara Cultural Acculturation

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Abstract

This study aims to analyze the arabic-archipelago hybrid language. The factor of grammar changes that occur in the Arabic-Archipelago language is supported by (a) the Arabic-speaking community that has its own prestige - its nationality which refers to the descendants of the prophet Muhammad, so that it has a positive charisma among the Nusantara community which is a mostly Muslim population in the world; (b) a very close degree of intimacy in social relations at the start even as evidenced by their participation in the struggle for Indonesia's revival; (c) demographic factors with the establishment of Arab villages (other than Chinatown) during the Dutch colonial period. The development of Arabic used as a language of commerce and religion is not inferior when compared to English, which is currently a global language in the world. The social interaction of Arab descendants and indigenous communities is manifested in the development of a new culture (in this case, language) in a genealogical society.

Keywords: *hybrid language*, *lexical acculturation*, *Arabic-Archipelago.*

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A. INTRODUCTION

The symbol of Islam-supported by the Arabic language behind it - has also given a significant impact on indigenous languages (languages in Indonesia, for example). This kind of phenomenon causes what is called "language contact. Matras (2009) mentions that language contact occurs "*when the speakers of different languages interact, and their words influence each other*." About Arabic, this interaction was established between Arab traders and indigenous communities (especially in port cities that were in the maritime trade routes, such as Cirebon, Kudus, Demak), which occurred around the 12th century.

Arabs who migrated out of the Arabian Peninsula are now settled in Western Europe, the Americas, Australia, and Asia (especially Southeast Asia). As stated by Martin (1974:367) that "the Arabs migrated to East Africa (some to Indonesia) in the Middle Ages around 500-1350, most of whom came from Ḥaḍramawt". Although some are from Yemen, in this case, the migrants belong to the clans of the clergy - descendants of the Prophet Muhammad. The movement of the Arabs was due to pressure from the demographic factors of their area of origin, poor climate, famine, flooding, and political upheaval. In their destination, they try to fill religious and juridical positions, trying to get a better situation through marital relations. Most of them play a role in making, expanding, and taking over political structures where they are. This is why people.

Arabs (especially *Ḥaḍramī*) are famous for their migration and ability to adapt to native communities or ethnicities.

This is in line with what Ansaldo (2003: 8) states that the external conditions of language contact involve at least one or several situations such as: (a) trade between different communities, (b) interethnic marriages, and (c) occupation as a consequence of migration, both coercive and spontaneous. This intersection expressed by Kalra (2005: 37) "gave rise to cultural configurations in the form of creativity and modification of cultural elements" (one of which is manifested in pen-language.). One of the final results of this language contact event is the birth of a new language (Thomasson, 2001; Matras, 2009). The new language in question is a *mixed language* derived from the accumulation of *borrowing,* which is the result of contacts for several generations and gradually accumulates in the direction of language change.

The role of language contact in language change seems to be an essential concern in the study of historical linguistics and sociolinguistics in the last few decades. As has become the consensus among linguists that language contact has structural consequences for the languages involved. However, what remains controversial is what this consequence will be like. Lately, issues of *simplification* and *complexification* have arisen. Some linguists believe that language contact leads to simplification, and some other figures argue that the incident led to complexification.

Although some languages maintain their level of complexity over time, simplification is always present. However, this simplification is a counter to complexification in the context of grammaticalization and the formation of new patterns. McWhorter (2008) states that this is caused by the existence of "*extensive acquisition by adults makes grammars simplify to a significant overall degree*". Moreover, Versteegh (2004: 344) mentions that "the process of accommodation (adjustment) in communication causes impacts such as reduction or category reduction, restructuring and simplification". Several studies on Riau Malay (McWhorter, 2008); 155 creole languages in the world (Parkvall, 2008); Portuguese and Spanish due to colonial expansion (Clements, 2009); and English in its former colony (Trudgill, 2010) supports the thesis.

The following is a comparison of hybrid Arabic spoken by communities of Arab descent in several regions in Indonesia [5]. The data used in this paper refers to research conducted on Arabic spoken by *muwallad* (people of Arab descent) in Surakarta (Fauziah, 2007), Madura (Fuad, 2008), and Banjarmasin (Husin, 2009).

Table 1 Comparison of Changes in Arabic and Archipelago

Level	Arabic-Javanese (Fauziah, 2007)	Arabic-Madura (Fuad, 2008)	Arabic-Banjar (Husin, 2009)
	Loss of emphatic sound The loss sound pharyngeal fricative [ʕ] and	Loss of emphatic sound The loss sound pharyngeal fricative [ʕ] and [ħ]	Loss of emphatic sound The loss sound pharyngeal fricative [ʕ] and [ħ]

Phonology	[ħ] Loss of velar sound [x] The loss sound uvular plosive [q] The loss sound dental fricative [θ] and [ð] Anapticist Monophonization	Loss of velar sound [x] The loss sound uvular plosive [q] The loss sound dental fricative [θ] Anapticist Shortening of vocals	Loss of velar sound [x] The loss sound uvular plosive [q] The loss sound dental fricative [θ] and [ð] Loss of gemination Monophonization
Morphology	Acculturation lex-ical◎	Lexical acculturation Reduplication	Lexical acculturation Reduplication
Syntax	Loss of conformity Possessive phrases SVO	Loss of conformity	Possessive phrases

B. RESULT AND DISCUSSION

1. Contact of Arabic-Archipelago in Intangible Simplification

a. Phonetic erosion

The symptoms that occur in Arabic-Nusantara languages show uniformity in the loss of certain sounds found in Arabic. This phenomenon can be more clearly observed in changes at the phonological level, as listed in **Table 1.**

In terms of sound, the specialty of Arabic is the ownership of the emphatic consonants which are characteristic of Semitic languages. In fact, Arabic has a consonant that is only owned by Arabic, namely the consonant / ḍ /. This is why Arabic is also called "*ḍād*" (*al-luġah aḍ-ḍād*). Meanwhile, emphatic consonants in Arabic (/ ṣ /, / ḍ /, / ṭ /, / ð̣ /) are realized in Arabic-Nusantara as non-emphatic consonants (/ s /, / d /, / t /, / d /), for example:

ṣayīr > *sogīr* 'small'; *faḍḍal* > *faddol* 'please'; *maṭbax* > *Matbah* 'kitchen'; *ð̣uhr* > *duhur* 'noon' (Fauziah, 2007)

Compare with

qoṣīr > *gosir* 'short'; *ḍaif* > *daef* 'guest'; *ṭifl* > *tifl* 'child'; *ð̣ufr* > *dufrun* 'nails' (Fuad, 2008)

Compare with

xalāṣ > *halas* 'finished'; *marīḍ* > *marit* 'sick'; *ṭālib* > *talib* 'talib' (Husin, 2009).

The loss of the fricative pharyngeal sounds [ʕ] and [ħ] is also a collective change in Arabic-Javanese, Arabic-Madurese, and Arabic-Banjar. The fricative pharyngal sound [ʕ] is replaced by the glottal inhibition [ʔ], while the sound [ħ] is replaced by the

sound [h] in the hybrid Arabic. Sequentially the changes in the frical pharyngeal tone are shown in **Table 2** below.

Table 2 Changes in the pharyngeal fricative sound if

	Beep [ʕ]	Beep [ħ]
Fauziah (2007)	*la* ʕ *ab* > *la* ʔ *ap* 'play';	*tuffāhah* > *tuffāhah* 'apple';
	ta ʕ *ab* > *ta* ʔ *ab* 'tired'	*laħm* > *lahèm* 'meat'
Fuad (2008)	*la* ʕ *ib* > *la* ʔ *ib* 'play';	*xomsah* > *homsah* 'lima';
	ʕ *ala* > ʔ *ala* 'at the top.'◎	*fallāħ* > *fallāh* 'farmers'.
Husin (2009)	*ta* ʕ *līm* > *ta* ʔ *lim* 'learn';	*ħarām* > *haram* 'wife';
	ta ʕ *rīf* > *ta* ʔ *rif* 'know'	*laħm* > *laham* 'flesh'

The loss of velar [x] is also apparent in the three new Arabic languages. The voiced shear velocity consonant / x / is realized in terms of the global shift [h] especially at the final position of the syllabus, for example: *maṭbax* > 'kitchen' *mat* ; *xayr* > *hēr* 'good'; *xadamah* > *hodamah* 'helpers' (Fauziah, 2007). The words *xubz* 'bread' and *xalāṣ* 'finished' are pronounced [hubus] and [halas] in Arabic-Banja r (Husin, 2009). Besides, Fuad (2008) displays the changes found in the word *roxīṣ* > *rogis* 'murah' in Arabic-Madura.

Replacement of noiseless uvular noise / q / with noiseless velar inhibition / g / occurs in almost all positions, except the final position which is replaced with noiseless sound / k /, for example: *qabla* > *gobla* 'before'; *qalīl* > *golīl* 'little'; ʔ *azraq* > ʔ *azrok* 'blue' (Fauziah, 2007). This change was also shown by Fuad (2008) as in words θ *aqīl* > *sagil* 'ring an', *roxīṣ* > *rogis* 'cheap,' and *sarīq* > *sarek* 'thief.' Husin (2009) found changes in *qahwah* > *gahwa* 'coffee' and *qalīl* > *golil* 'little.' This is as mentioned by Badawi (1992) in his book *Modern Arabic Literature* that one of the distinctive features of the Ya man dialect is to pronounce the consonant / q / with the sound [g].

The disappearance of the fricative dental sound [θ] occurs in Arabic-Javanese and Arabic-Madurese, as in the word θ *amīn* > *samīn* 'fat'; *ka* θ *īr* > *kasīr* 'a lot' (Fauziah, 2007) and θ *awb* > *sawb* 'clothes' (Fua d, 2008). In both languages, the sound [θ] is realized with [s]. Unlike Husin (2009) who found a replacement sound dental fricative [θ] into [t] as in θ *ala* θ *ah* > *Talata* 'three' and *ka* θ *ir* > *katir* 'many.' Also, Fauziah (2007) found the word ʔ *Ustad* pronounced [ʔustaːt] 'teacher' and *tilmīð* declared [tilmiːt] 'pupil.' This indicates that the sound [ð] is realized to be the sound [t] in Arabic-Javanese.

The cause of language change at the sound level is in line with the idea initiated by Poedjosoedarmo (2006: 2) that "an individual (or speech community) has a dominant tendency to adapt himself to the language of others (in this case the language- regional languages in the archipelago-pen.) who want to be his friend. "This is what he called accommodation, the adaptation of individuals to other words , then accept and adapt it. That is, people of Arab descent accommodate the sound system based on the unique treasures found in Javanese, Madurese, and Banjar (or Indonesian in general) languages. This is done because the Arabic phonological system as a Semitic language family and the phonological system of the Javanese, Madurese, and Banjar languages - which belong to the Austronesian language family - have significant differences based on language typology. In other words, the accommodation functions within the framework of sound economic objectives.

Changes in hybrid Arabic sound are not limited to consonants, but also vowels. This can be proven by monophonization and vocal shortening and loss of double consonants (gemination).

Monophonization occurs in the replacement of the diphthong / ay / sound with the middle vowel front / é / in almost all positions, for example: *bayt* > *bét* 'house'; *ʃaybah* > *sébeh* 'parents'; *dayn* > *dén* 'debt' (Husin, 2009). In Arabic-Javanese, the final diphthong sound is lowered and in some cases becomes monophthong compensated by vocal lengthening (aw> ao or ō and ay> ae or ē), for *example*: *mawjūd* > *maujūt* 'exists'; θ *awb* >θ *aob* ; *kayfa* > *kaef* or *kēf* 'how'; ʔ *ayna* >ʔ *aen* or *EN*; *xayr* > *xēr* or *hēr* 'good' (Fauziah, 2007). The shortening of vowels, for example, *Bustan* > *bustan* 'garden'; *fulūs* > *fulus* 'money' (Fuad, 2008). In Arabic S tandar, vocal lengthening serves as a differentiator of meaning. Fuad (2008) states that "the loss of long vowels in some lexicon of Arabic-Madurese occurs because the suprasegmental element by some speakers lacks attention." The loss of double consonants (gemination) is only found in Arabic-Banjar, for example, *sukkar* > *sêkar* 'sugar'; *jadd* > *Jedi* 'grandfather' (Husin, 2009). The double consonant sound or gemination is realized as a single consonant. This decreasing number of consonants and vowels in Standard Arabic is what we call phonetic erosion.

b. Loss of Redundancy

In the Arabic language, phrase or clause element shall have concurrence (*agreement/concord* or *government*), the type, quantity, *ketakrifan*, case, or persona (Ryding, 2005: 57). Trudgill (2010: 15) mentions that *the loss of redundancy* is one of the criteria for simplification. This simplification in Arabic-Archipelago appears in the loss of the corresponding type and phrase match in the following example.

ðalika l-mar ʔ *ah* (Arabic-Javanese)
mask. It's def-fem. women

'that woman.'

hāða s-sayyāroh (Arabic-Javanese)
mask.ini def-fem.mobil
'this car.'◎

tilka l-marʔ ah (Standard Arabic)
fem.it is def-fem.women
'that woman.'◎

hāðihi s-sayyāroh (Standard Arabic)
fem.ini def-fem.mobil
'this car.'◎

Demonstrative pronouns in Arabic are distinguished by their distance: near and far. Also, this pronoun displays differences in type and number. For this 'close' range, we use the pronoun *hāða* as a correspondence to the singular masculine noun and *hāðihi* for the singular feminine. As for the long-distance, 'it' is used *ikaalika* for singular masculine, while the feminine is singular with *tilka*. The asymmetry of the type match appears in the da *ðalhal mar ʔ ah* 'that woman' and *hāðas sayyāroh* 'that car.' This means, demonstrative pronouns are no longer required to adjust the noun as described.

c. Anaptic Symptoms

Anaptikis is a symptom in which a vowel is inserted between two consonants (Crystal, 2008: 25). This symptom is a common symptom as found in Indonesian absorption words from Arabic, such as understand> *fahm*; levels of < *qadr*; patient < *ṣabr*; body < Badan; shares < *Sahm* (Hadi, 2003: 128). In Arabic phonotactic terms, the existence of *clusters* (consonant clusters) in the position of the councilor is not the case with Indonesian and Madura languages , which does not allow the existence of *clusters* in the councilor. Given this phenomenon, the lexicon of the Arabic-Archipelago tends to add vocals between two consonants that are attached, for example:

la ħm > *lahèm* 'meat', *xubz* > *hubès* 'roti', *waqt* > *wagèt* 'time' (Fauziah, 2007); and *taħt* > *tahat* 'under', *milħ* > *choose* 'milk', *naml* > *namal* 'ant' (Fuad, 2008).

For the number, categories are divided into forms: singular, dual, and plural. In Arabic-Javanese, it tends to add vowels / è / to facilitate pronunciation. In contrast, in Arabic-Madura, the addition of vowels tends to be followed by adjustments to the vowels in front of them.

d. Transparent Possessive Phrases

Personal pronouns in Arabic (*ḍamīr*) are divided into two forms: (i) non-combined pronouns (*ḍamā ʕ ir munfaṣila*), and (ii) combined pronouns or often referred to as pronominal suffixes (*ḍamā ʕ ir muttaṣila*). In Arabic, non-joint pronouns are used to express persona as subjects in a sentence, while suffix pronouns are used to indicate possessive or ownership meaning.[9]

Table 3 Comparison of Own Phrases between Hybrid Arabic and Standard Arabic

	Hybrid Arabic		Arabic Standard
Fauziah (2007)	*sayy āroh*	ʔ *you*	*sayyārotu - ka*
	car nom.fem	pro.2mask	nom.fem.mobil-sufspro.2mask
Husin (2009)	*dukan*	*ana*	*dukan - yeah*
	nom.mask.toko	pro. mask / fem	nom.mask.toko-sufkpro.1mask / fem

In hybrid Arabic, the element of the *possessor* (owner) is not realized in the form of a pronoun suffix, but with a non-combined pronoun. This indicates that the clarity of the *possessor is* expressed by referring directly to the pronoun, which implies a loss of transparency because the form of the pronoun persona and the pronoun suffix are slightly different.

2. Arabic-Nusantara Contact Intangible Complexification

a. Lexical Acculturation

Lexical acculturation occurs when there are Arabic lexemes combined with local language morphemes, in this condition, the language in the archipelago. In Arabic, [-*an*] is not an affix, but the sound of nunasi or tanwin, which functions as an indefinite marker and accusative case sign on a noun that functions as an object (Ryding, 2005: 27; 2014: 71). The *words* 'all at work' (Husin, 2009) and *zuwatan* 'marriage' (Fauziah, 2007) are examples of lexical acculturation. The words *suggest,* and *zuwatan* are words formed from the verbs *ʃa ɣ aLa* 'work' and *ZaWaJa* 'married.' From these two verbs, it can be quoted *maṣdar* (noun deverbal) in the form of *ʃu ɣ L* 'work; busyness' and *zuwat* 'marriage.' These two words then get the suffix {- *an* } contained in Javanese and Banjar languages. Example, the other is on *harem yaftarūn yu ʔ Kulan* 'she was buying food' (Fuad, 2008). *Immediately the* word *yu ʔ KuLan* [10]has a structural similarity to the *gawian* word in the Banjar language, which is patterned D + {- *an* } with the first

word in the form of the verb *gawi* 'work'.

b. The emergence of Reduplication

Morphological reduplication is one of the morphological processes commonly found in most languages in the world, especially those with the agglutinative type (Zamzami, 1993: 43). This is contrary to the Arabic nature of inflective. Arabic does not have a reduplication process in word formation, but word changes in Arabic morphology can be inflective - with affixation processes - and derivatives. The full reduplication process (pattern D + R) looks on *yaher-yaher* ' beautiful things' (Husin, 2009).

Even more unique is what happened in Arabic-Madura. Delivered by Fuad (2008) that Arabic-Madura adopted the Madura language reduplication system. According to Musaffak (2011: 794), Madurese language has a unique method of repetition, the repetition of syllables forms a second base, and the most basic form is the second re morpheme, for example in the word *glue - Malem* derived from underlying *malem* 'night.' This partial sound repetition has the pattern R (S) -D. This repetition occurs in the second syllable of the basic form, which undergoes a repetition process. This repetition occurs in several methods. Namely, the basic word undergoes complete recurrence. This repetition suffers the disappearance of the first syllable in the form that is repeated, so that there is a partial repetition, as happened in the *mite* 'sick'> *rit - marit* 'many were sick.'

rit - skelter < *skelter - skelter* < *skelter*

R (S) -D R + D D

Fuad (2008) also found the repetition of this type with a combination of affixing, in this case, the suffix {*-an* }, in Arabic-Madura: *bagar* 'cow'> *gar - bagaran* 'resembles a cow.'

C. CONCLUSION

In my view, the factor of grammar changes that occur in the Arabic-Archipelago language is supported by (a) the Arabic-speaking community that has its own prestige - its nationality which refers to the descendants of the prophet Muhammad -, so that it has a positive charisma among the Nusantara community which is a mostly Muslim population in the world; (b) a very close degree of intimacy in social relations at the start - even as evidenced by their participation in the struggle for Indonesia's revival; (c) demographic factors with the establishment of Arab villages (other than Chinatown) during the Dutch colonial period.

The development of Arabic used as a language of commerce and religion is not inferior when compared to English, which is currently a global language in the world.

This paper is a small part of Arabic language evolution. Not only in the Arabian Peninsula, but it also turns out that the speakers always maintain hybrid Arabic languages (new Arabic) in the pockets of the archipelago and undergo modification. The social interaction of Arab descendants and indigenous communities is manifested in the development of a new culture (in this case, language) in a genealogical society. New styles emerge as evidence of a basic hybridity formula called Kalra (2005: 37) in order "Making culture is easier when you are living through difference." Once again, this proves how close and sturdy the chain of social contacts between them.

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