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TERMS OF ADDRESS IN ARABIC AT THE ARAB COMMUNITY IN MEDAN CITY AND THEIR INFLUENCES IN THE INDONESIAN LANGUAGE DEVELOPMENT

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Abstract

Arabic language influences Indonesian vocabulary in term of borrowing words from Arabic, thus adding vocabulary to Indonesian. Vocabulary address form in Arabic are: ummi, abi, jid, jiddah, khale, khalati, amme, ammeh, ane, ente, antum, ustadz, ustadzah, mu'allimah, habib, bin, binti, akhi, ukhti, buya and the other. This is a field research and literature study aimed to explore terms of address in Arabic at the Arab community in Medan city and their influence in the Indonesian language development in Medan. This is a descriptive study using a qualitative approach that reveals facts, circumstances, phenomena which occur. This research conducted and presented data as it was, especially regarding to addressing terms used in the Arab Community city of Medan.

Keywords: *terms of address, the Arab community, vocabulary, kinship*

Abstrak

Bahasa Arab memengaruhi kosakata bahasa Indonesia, yaitu dengan kata-kata pinjaman dari bahasa Arab, sehingga menimbulkan berbagai perbendaharaan bahasa. Kata-kata sapaan dalam bahasa Arab, meliputi ummi, abi, jid, jiddah, khale, khalati, amme, ammeh, ane, ente, antum, ustadz, ustadzah, mu'allimah, habib, bin, binti, akhi, ukhti, buya dan lainnya. Penelitian ini menggunakan observasi langsung dan studi literatur dalam mengkaji kata sapaan bahasa Arab serta pengaruhnya dalam khasanah perkembangan bahasa Indonesia. Penelitian deskriptif ini menggunakan pendekatan kualitatif untuk mengungkap fakta, keadaan, dan fenomena yang terjadi. Penelitian ini berfokus pada data yang berkaitan dengan kata sapaan yang digunakan oleh komunitas Arab kota Medan.

Kata Kunci: kata sapaan, komunitas Arab, kosakata, kekerabatan

Introduction

Arabic is one of the languages in the world to interact and communicate and functioned to convey messages and ideas. According to Barakat (2012), Arabic has more speakers than any other language in the Semitic. Along with the entry of Islam into Indonesia brought by Arab traders, the existence of the language affects the Indonesian vocabulary. Through absorption of Arabic vocabulary, this creates new vocabulary for Indonesian vocabulary words such as kinship term of address and terms of address in the form of pronouns used in Arabic.

According to Isa (2010), People greet other people or second person, of course, using express what interesting to attract the attention of the other person and establish a conversation with discussing social relations.. Using the address forms with etiquette to greet, interaction with other people will run smoothly. Confirmed by Azzuhri (2016), the process of communication between ethnicities (Arabic and Javanese) is a change of words in two different languages called conventions. The existence of these conventions affects social order to create social harmony. Elements such as interlocutors, contexts, determinants of interpersonal relationship, and intentions are determining factors influencing the choice of second person terms of address in the Malay culture. These findings have implications on the understanding of current trends in choosing the terms of address among Malay speakers NS Mansor (2018).

In Indonesia, addressing words are important since they are used to determine the clarity of speech and the sustainability of an interaction and communication with conversation partners. The interaction can happen among people who have kinship relationship in nuclear family such as between a husband and wife. The other way, between a father and a son or a daughter, or between a mother and a son or a daughter. It can also happen among people who do not have kinship relationships such as between a father to a mother or father-in-law, and between a mother and a mother or father-in-law. (Mansur, 1988).

Research conducted by Arini (2016) in Banjar language concluded that the address forms to someone has an important role in the norms of society. It shows the quality of a person whether he is very educated or not. Banjar people need to greet someone well because the culture is still tied closely with the community.

This research studied about the addressing terms used in Arabic kinship system and used by Arab descents in Medan. This background is one of the reasons in conducting this research since the subjects are still retaining Arabic addressing words in the middle of their family even though they are in the third of Arab generation in Medan nowadays. As the third generation, they are still maintaining their kinship system firmly and using patrilineal system and using addressing words and specific kinship terms in Arabic.

According to Gan, David and Dumanig (2015), the use of address terms during interaction plays an important role especially in a society with socially stratified. There are several characteristics of the Arabs such as the location of residence called 'Kampung Arab'. Kampung Arab is a term to group Arab community in Medan Area, Kota Maksu, Kelurahan Pasar Baru, Medan Kota and Jl. Alfalah, Medan Timur Medan until 1980s. As time went by, Kampung Arab disappeared as they moved and assimilated with other communities. It has two groups, namely sayyid and not sayyid and from how they dress and speak.

The terms of address are used to show cultural wisdom as seen from its use in household and social relations. They are still preserving the addressing words as their identity and to show politeness when communicating with relatives and surrounding environment. The communication and interaction can be performing well and good relations can be maintaining to each other's. The kinship addressing is still used until today. It shows that the Arab community in Medan is still maintaining Arab culture through the use of Arabic in the midst of Indonesian society, especially in Medan.

Another phenomenon is the influences of the use of addressing forms and Arabic kinship terms to other Muslim ethnic communities nowadays. The use of *abi*, *ummi* and so on is also

mentioned by other communities in Indonesia. The Arabic speaker phenomenon in Medan contributes in enriching the Indonesian culture as a nation which has diverse cultures. The diverse cultures consist of a variety of local cultures which are influenced by outside including the Arab culture.

Method

This is a descriptive study using a qualitative approach that reveals facts, circumstances, phenomena which occur. This research conducted and presented data as it was, especially regarding to addressing terms used in the Arab Community city of Medan. This community inhabits the city area of Medan in various sub-districts, including the sub-districts of Medan Kota, Medan Timur, Medan Area, Medan Petisah and others.

The process of analyzing research data involved standard ways. Starting with distributing questionnaires to the Arabs community, the results of the questionnaire were then sorted into categories of address of terms between interlocutors. To complete the data, the researcher interviewed several community leaders to reexamine the results of observations. These observations researchers do on family ceremonials such as wedding's parties starting from: the Engagement, *Khataman*, *Ijab Kabul*, *Handolo Night*. In addition, the research observations were also organized at religious lecture program (*perwiridan*), *khitanan* and social gatherings. Data from all observations of researchers were recorded and videotaped. To validate data, Indonesian dictionary (KBBI) was also used. The loadwords from Arabic language were then sorted into general terms of words. However, the researcher stayed focused on the terms of address they used in these ceremonials.

Result and Discussion

Terms of Address in Arabic Language

Welcoming or greeting someone with polite and familiar greetings is normal for someone to other people. It is also aimed to foster social relations and attracting interlocutors to interact with each other. O'Grady and Dobrovolsky (1997) state the address forms is a greeting to the second person in the form of vocative (appeal, invitation or call) or pronominal form (you're, you, thou). Address forms are the words speakers use to choose the person they are talking to while they are talking to them. In most languages they are two main kinds of address form: name and second person's pronoun. Address forms are really part of complete semantic systems having to do with social relationships (Fasold, 1993).

Each ethnic, nation in the world has a diversity of address forms vocabulary, and has a distinctive characteristic each like an opinion Susanto (2014). Address terms become an important tool in communication in Javanese society as it used to choose the person they are talking to, to show the possession of formal and informal manners and consideration of the people, to express his or her feelings of respect, solidarity, intimacy, and familiarity to the other people, and to support social relation that occurs in daily life.

Hierarchical and solidarity interpersonal relationships exist in any society, but the extent to which they are associated with the native speaker's socio-cultural and linguistic sensitivity varies from language to language. the usages of address and reference terms in American English Title sequence ' (HonT& PT): e. g., Mr. President, Mr. Chairman Title alone (GT/ PT/KT) : e.g., sir, ma'am, miss, professor, doctor, colonel, grandfather, mother. Title & last name (PT & LN or HonT& LN): e.g., President Reagan, Professor Bender, Mrs. Martin. Last name alone (LN): e.g., Reagan, Bender, Martin. Full first name (FFN): e.g., Samuel, Eveline. Nickname(Nn): e.g., Sam, Eve. Affectionate nickname (AfNn): e.g., Sammy, Evie. Hijrida dan Sohn (1983: 139 dan 144). Braun (1988:9) agree with Hijrida and Son that noun of address are substantives and adjectives which designate collocutor or refer to them in some other way. This class comprises the most diverse types some of which shall here be mentioned because of their frequency. First, names

belong to the nominal repertory of address in all kinds of languages. Secondly, kinship terms are terms for blood relations and for affine. Third, general forms which need not regard as particular titles and are common use and combinatory or social characteristics. Fourth, there is no unanimity about what should being classified as a title, achieved by appointment (such as doctor, major), or are inheriting (such as Count, Duke). The term address is no longer found in the Arab community at this time. Fifth, abstract noun are forms of address which originally referred to some abstract quality of the addressee, e.g., (your) Excellency, (your) Grace, (your) Honor. Sixth, to a great or lesser extent, occupational term designating an addressee's profession or function serve as forms of address, e.g., English waiter, French chauffeur, Russian voditel 'driver'. Seventh, words for certain types of relation are used as forms of address in many languages, e.g., Turkish *arkadas* 'friend', Arabic *zari* 'neighbor'. Eighth, terms of endearment are defining by context and function than formal or semantic characteristic. In addressing small children or persons to whom the speaker feels close, almost any noun- whether previously existing or invented for this purpose-can serve as a form of address. Ninth, some forms of address define addressee's as father brother, wife or daughter of someone else by expressing the addressee's. Such forms are, e.g., Arabic *abu* A:li 'father of Ali, *bint* Ahmed' daughter of Ahmed.

Analysis of the results of research on the Arab Community in the city of Medan on the use of address forms based on Braun's opinion as follows:

1. Personal Name

Arab community in Medan City is descendants of immigrants from the Hadramaut Yemen Arabian Peninsula where Islamic religion is taught by Rasulullah SAW. Therefore, Islam became a belief in carrying out daily worship rituals obediently. Obedience was also manifested in the form of giving names to their *nasab* with good names accordance with the teachings of the Prophet Muhammad pbuh. in the following *hadis*

Basyarahil (1992) :

يا رسول الله، ما حق ابني هذا؟ قال: تحسن اسمه وأدبه وضعه موضعاً حسناً (رواه الطوسي)

Yā rasūlallāh, mā ḥaqqu ibni hādẓā? qālā : tuḥsinu ismahu wa adabahu wadha'hu maudhi'an ḥasanān / Ya Rasulullah, what is the right of my son this? He said: His name improved and his manners put him in a good position (Narrated by at-Tusi).

By referring to the hadith they give names to the good name *zurriyat* so that they become good progeny in accordance with the name given. The names are taken from the names of the Prophet, the Prophet's comrades and Muslim scholars such as Ali Mubarak, Usman Yazid, Muhammad Abdullah Sani Lubis, Muhammad Gabril Malahi, Zaid Hasan, Ahmad Haris, Kahlid Basalamah, Taufiq Abdulaziz, Abdillah Al Mahdaliy, Fakhrizal Alaydrus, Farhan Ali Nabhan, Hafiz Al Mahdaliy, Faiz Shalih Yislam, Fu'ad Nabhanm Faris bin Faisal Aminsyah. For women's names i.e: Nasywa Aliyah Nabhanm, Nisrina Nabhan, Na'imah Hamdah, Jamilah Abdulazizm Farahdila binti Rahmat Faisal Aminsyah, Khadijah Ali Bartebe, Rahmah Abdallah Ahmad, Rodiah Shalih Yislam, Faridah Balatifm, Sarah Basalamah and so on.

2. Kinship terms

These terms are used to show blood relation and for affine as the address forms: *Aby, abah, baba, Umy, hale, halaty, Ame, Ameh, Ana, Akhy, Ukhty, Jiddan Jidda*.

The term kinship for ethnic Arabs in terms of kinship of: 1. *al-ittihād* (confederation), 2. *as-syu'ūb* (the public), 3. *al-qabīlah* (the tribe), 4. *al-fasīlah* (the group), 5. *al-'asyīrah* (the clan), 6. *al-zurriyah* (the descendant), 7. *al-'utrah* (the houshold), 8. *al-'Āilah* (the family) (al-Sahlany & al-Husseini, 2010; Suri, 2017).

The relation of the terms of word in the kinship system can be seen in the *al-'asyīrah* kinship system. *Al-'Asyīrah* is ta reference to the term clan in the Arabic tradition. The clans or surname is a very central aspect in the life of the Arab ethnic community. The name of the clan is a hereditary tradition that is preserved as an Arab ethnic self-identity (Kafaabillah, 2018).

This proves that the kinship system adopted by the Arabs is strengthened by the Islamic religion (al-Qur'an), Suri (2017). The term *'asyīrah* can be seen in the Qur'an written 3 times in the q.s *al-Mujādilah* (58): 22, *ash-Syu'arā'* (26): 214 and *at-Taubah* (9): 24

According to Sibarani (2004), clan names "surname/Relative name" is the name given to a person automatically based on the kinship of unilinear or the genealogical lineage patrilineal from one ancestor. The clan names of Arab community in the city of Medan are Abdat, Abdul Azis, Al-Attas, al-Habsy, Badres, Balatif, Baodan, Madi, Mazroq, al-Mahdaly, Assegaf, Bahajaj, and Ya'gub.

Although in Islam there is no difference in human status except in term of faith, things do not always go well in the culture of Arab society. In the past, the Arab communities are classified into 5 groups, namely 1) Sada group (plural of sayyid) of the descendants of al-Husayn, the grandson of the prophet Muhammad with the title habib, 2) the sharif group with the title *munsib* descent of al-Hasan, 3) The Qabaal group, (the aristocrat group), 3) the middle group (traders, farmers, craftsmen, etc.), 4) the Da'fa and Masakin groups (van de Berg, 1989).

But when the stratification has increasingly blurred, the current realization of a person's kinship is respected not by class but judging by the leader and expert, especially religious knowledge that is benefiting to society and in the Arab community in particular (Suri, 2017).

3. Titles

Variants have to be distinguish from formal, combinatory, or social characteristics are common use in other word honorable words what we call titles e.g: sayyid, habib, Abstract noun are form of address which originally referred to some abstract quality of the addressee, or pronoun, e.g ente, antum.

4. To a great or lesser extent, occupational term designating an addressee's profession or function serve as forms of address. E.g. *Muadzzin, ustadz, ustadzah, mu'allimah, bilal*.
5. Words for certain types of relation are used as forms of address in many languages, e.g. *sohib, jiran*.
6. Terms of endearment are defined by context and function rather than formal or semantic characteristic, e.g: *habiby, humaira*.
7. Some forms of address define addressees as father brother, wife or daughter of someone else by expressing the addressee's. The Arabism especially in the Arabian Peninsula, call a person's name to attach it to the name of the child being called. The term is called *al-Kunyah*. E.g., *ummi Fatimah, abu Ahmad* etc.

The following nouns are not included in the category written by Braun, but he only explains it in the description of his writing.

8. Address inversion is the use of a term, mostly a kinship terms which does not express the addressee's, but the speakers role in the dyad. In Arabic a senior male unknown to the speaker can be address as *hale, halaty, Ame, Ameh*. However, this community uses the terms address for kinship from fathers and mothers line.
9. Reciprocity and symmetry. It's address when two speakers exchange the same forms of address or called by pronoun in Arabic *dhamīr*. The pronoun is only by the community in prayer sentences not in term of address.

Arabic Addressing Forms Enriching Indonesia Vocabularies

Indonesian language is one of the elements of Indonesian national identity mentioned in Article 36 of the 1945 Constitution Chapter XV is the language of the state is Indonesian (*bahasa Indonesia*). At the beginning of the Indonesian language grew and developed from the Malay language that is language as Lingua Franca. Then the Indonesian language was confirmed as the unifying language of the nation with of the Youth Pledge of year 1928, which continuously experienced dynamics of language growth and development in accordance with the movements of the nation's struggle.

Growth in each language, develop continuously, along with the development of the era, culture and science in accordance with the needs of communication. The Indonesian Nation, as a nation that opens to development, always conducts communication with other nations in various activities, such as societal, governmental, and religious. Through the cultural contact that occurs between the Indonesian nation and other nations, through the linguistic so that the influence of foreign languages into the Indonesian language (Burhanuddin & Ruskhan, 1993).

Further it has become a normal tendency for a language to loan words from foreign languages. The language absorption process is carried out through language contact through the user, which can be carried out like the arrival of the foreigner to Indonesia through trade, colonialism or religion.

The Arabic language contributes to developing and enriching the vocabulary of Indonesian in various areas of linguistics, such as social, law and constitution, education, science, and especially in the field of religion. Religious aspects play a decisive role in the process of influencing or borrowing Arabic language into Indonesian.

This is evidenced by more generous Arabic vocabulary used in religious life. In fact, every aspect of Islam is inseparable from Arabic language. Indonesian users in the archipelago are about ninety percent Muslim, the Arabic words which were originally Islamic terms gradually changed to everyday vocabulary in Indonesian. Thus, the Arabic religious words turn into general vocabulary (Rohbiah, et.al, 2017).

And unintentionally the Arabic loanwords are often used by Indonesian people as a means of communication as a habit in various lines of life. Thus, the religious Arabic words were transformed into a generally vocabulary. Arabic language which is used as a source of source of loanwords until now still used accordance to the times and needs. And unintentionally the Arabic loanwords are often used by Indonesian people as a means of communication as a habit in various lines of life. Social media is a means to popularize the term of address vocabulary enrichment in Arabic in Indonesian society.

The phenomenon of absorption words in the vocabulary words of addresss is a necessity that cannot be avoided in daily use such as in the form of discussions, lectures, writing, dialogues or in the form of interacting between each other.

Haugen in Junanah explained that loadword is a reproduction sought in a language about patterns previously found in other languages (Juannah, 2010). Heah Lee Hsia in Gaffar (2008) explained that the borrowing (load) is the process of taking and using other language elements in other contexts. Thus, the loanword of Arabic is all that entered into the language of the Indonesian vocabulary which is sourced or derived from Arabic and reproduced with the adjustment of Indonesian language rules and then become part of the language. (Afjalurrahmansyah, 2018).

Arabic language knows the terms of the loanword with the term *Ta'rīb* and *Dakhīl*. The word *al-dakhīl* is rooted from the word *dakhala* which means entry, so that *al-dakhīl* means input or insertion. In terminology, *al-dakhīl* means any word inserted or entered in the talks of Arabs but not part of their language (Ma'luf, 2005). *At-Ta'rīb* is the infinitive form of the rabba'a verb meaning the Arabization. *At-Ta'rīb* means the absorption of foreign elements, both word and term (Hadi, 2002).

Afjalurrahmansyah (2018), the difference of the two terms above is that in *at-ta'rīb* the words absorbed change according to the standard Arabic rules, whereas in *al-dakhīl* it does not undergo transformation and is used as the original form. The term *al-dakhīl* is more general and broad when compared to the term *at-ta'rīb*.

The word uptake as loanwords is used to distinguish between the original vocabulary and the word uptake. Vocabulary absorption is a vocabulary that is taken or absorbed from a donor language with the adjustment of the rules in the absorbent language of the model (Kridalaksana 2008: 112).

Sapaan is a derivation from the word “*sapa*” which means to address (greetings, having conversation, etc), which added with a suffix “-an” into “*sapaan*” which means an invitation to have conversation, greetings and talking (KBBI, 1998).

The same thing was also mentioned by Kartomiharjo (1988) that greeting is one of important language part since a certain interaction may continue with addressing. Chaer (2000) also stated that addressing are words used to greet, reprimand or mention a second person, or people were are inviting to talk.

The addressing forms used to talk are not always the same for each person to talk to. The difference in the relationship between the addresser and the address is significantly affecting the addressing forms use. In other words, addressing forms are words which are used to address, name, and call the interlocutor or the person who is talk about in a language phenomenon. The addressing forms become designations that can signify one's position in social life. Addressing forms are also used to greet other people while considering the language ethics and norms. The use of addressing forms is bounding to local customs, politeness, circumstances, and the conversation condition. It means that a speaker must pay attention to the interlocutor so there will not be an error which can trouble the interaction.

These are some terms of addresses vocabularies which come from Arabic and Enrich Indonesia Vocabularies:

Arabic	Transliteration	Indonesian
أب	Abu	Abi
أم	Ummu	Umi
أنت	Anta	Ente
أنتم	Antu	Antum
أستاذ	Ustaz	Ustaz
بویا	Buya	Buya
حافظ	Hafiz	Hafiz
حافضة	Hafizah	Hafizah
كاهن	Kahin	Kahin
محبوب	Mahbub	Mahbub
محبوبة	Mahmubah	Mahbubah
مفتي	Mufti	Mufti
صاحب	Sahib	Sahib
صوفي	Sufi	Sufi
أستاذة	Ustazah	Ustazah
معلمة	Muallimah	Muallimah
أنا	Ana	Ane
حبيب	Habib	Habib
سيّد	Sayyid	Sayid
بلال	Bilal	Bilal
بواب	bawab	Bawab
داع	da'i	Dai
غلام	ghulam	Ghulam
خادم	khadam	Kadam
ابن	bin	Bin
بنت	binti	Binti
أخي	akhi	Akhi
أختي	ukhti	Ukhti
أبویا	abuya	Buya
حاضرين	hadirin	Hadirin

حاضرات	hadirat	hadirat
حاج	hajji	Haji
حاجة	hajjah	Hajjah
حاكم	hakim	Hakim
خطيب	khatib	Khatib
علماء	‘ulama	Ulama
إخوان	ikhwan	Ikhwan
أخوات	akhawat	Akhawat
إمام	imam	Imam
عامل زكاة	‘amil zakat	Amil zakat
أمير الحج	amirul haj	Amirul haj
ميت	mayit	Mayat
قارئ	qari	Qari
قارئة	qari,ah	Qariah
صائم	Saim	Saim
صائمة	saimat	Saimat
شيخ	syaikh	Syekh
صاحب البيت	sahibul bait	Sahibul bait
صاحب الحاجة	sahibulhajat	Sahibulhajat
طبيب	tabib	Tabib
مبلغ	muballigh	Mubaligh
مأموم	ma’mum	Makmum
جمعة	jama’ah	Jemaah
جنازة	janazah	Jenazah
قاضي	qadi	Kadi
مسلمين	muslimin	Muslimin
مسلمات	muslimat	Muslimat
مؤمنين	mu,minin	Mukminin
مؤمنات	mu,minat	Mukminat

The results of the words of address found in the field and at the KBBI confirm that the words of address are the result of absorption words from Arabic into Indonesian. These 59 words of address are almost all used by Indonesian people, especially Muslims, and including non-Muslim people also use the words of address such as *jemaah*, *ustadz*, *kadi*, *muslim*, *jenazah*, *qari*, *muslim*, *tabib*, *imam*, *hadirin*, *ane*, *hakim*, *haji*, *ulama*, *syekh*, *mayat*, *umi*, *abi* and so on

Conclusion

With the spread of Islam into Indonesia brought by Arab traders, the presence of Arabic in Indonesia affects the Indonesian vocabularies. Through the borrowing words from Arabic vocabularies, it gives rise to terms of address of Indonesian languages. The classification Arabic terms of address used by the Arab community in Medan are personal names, kinship terms, titles, abstract nouns, occupational, words for relationship, terms of endearment, form of address define, address inversion, and reciprocity and symmetry. The terms of address that comes from Arabic have been absorbed by Indonesian findings as much as 59 vocabularies. Thus, the Indonesian language is increasingly rich in vocabulary, especially terms of address.[]

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