

CHAPTER I**INTRODUCTION****1.1. Background of the Problem**

Learning a language, especially a language which is living in certain ethnics, has certain interesting things. It is not because the language itself - the system of phonology, morphology, syntax, grammar, etc. - it is also about the relation between language and ethnicity.

Ferdinand de Saussure (bally, 1959:20) included ethnicity to what he called "external linguistics". First and foremost all the point where linguistic border on ethnology, all the relations that link the history of language and the history of a race or civilization. The close interaction of language and ethnography brings to mind the bonds that join linguistic phenomena. Furthermore he said (p.23):

The social bonds tend to create linguistic community and probably imposes certain traits on the common idiom; conversely, linguistic community is to some extent to ethnic unity. In general, ethnic unity always suffices to explain linguistic community.

Koentjaraningrat (1997:7), a professor of anthropology of University of Indonesia, said in the similar way. Ethnicity includes a unity or human collective which is bounded by consciensness on the same tradition and, sometimes, it is strengthened by the same language.



"Kalam Jama'ah".

Arabic as a great world language spoken by millions of people over the world offers a bewildering range of variations. First is the classical written language extending from pre-Islamic poetry to modern technical journal: this variety shows essentially the same sound system and morphology but with considerable variation in vocabulary, syntax and form of discourse. The second is Colloquial Arabic, the chain of regional dialect which constitute the Arab's mother tongue. These two varieties, Classical and Colloquial, exist side by side in the Arabic speech community in a diglossic relationship. Finally, in certain areas and under certain social conditions where Arabic has been used for limited purposes by people of other tongues, it has developed pidginized forms in which the lexicon and over grammatical categories of the language have been drastically reduced (Ferguson, 1970:116).

Similar with Ethiopia (Ferguson, 1970:117), Indonesia as a country with moslem as majority, Arabic has a special position. Every moslem of Indonesia learns at least or is familiar with a few expressions in Arabic, such as greetings (e.g. Assalamualaikum 'Peace be on you') invocation (e.g. Bismillah 'In the name of God'), a Statement of faith ('There is no God but Allah and Muhammad is 'Allah messenger'), and prayers including the Fatiha, the opening surah of Qur'an.

This is what Ferguson's (Ferguson 1970, in Fasold 1984) called Arabic as religious language. He gave seven functions of language, one of them is language as religious purposes.

Arabic also has an important position in Indonesian. Many Indonesian words are borrowed from Arabic words such as kitab (book), kursi (chair), mufakat (agreement), etc. Also the names of the days are taken from Arabic, and so on. Arabic Vocabularies enrich Indonesian vocabularies.

The Arabic inscription of Leran on the Northern Coast of East Java, probably dated 1082 is one of the oldest known text in Arabic scripts in South East Asia. The Arabic script become one of the most common scripts for Indonesian languages after the beginning of the sixteenth century (S.V. Shanmugam, 1978:5).

In relation with Arabic ethnic in Surabaya, Arabic vocabularies become one of the sources of the ethnic language. The lexicon of Arabic become a main source in this ethnic language. Some Arabic verbs they use without obeying the rules like gender, perfect-imperfect, nominative, accusative, genitive, (e.g. yo'kol (eat), yamsi' (walk), srob (drink), regot (sleep), rejak (go home), etc.) and so on, in which Arabic has the rules like perfect-imperfect, nominative, accusative, genitive, etc. (Tritton, A.S., 1949). They also give new meanings on some Arabic words (e.g. harem (woman, wife) which, in Arabic these meanings are different or even

unknown (see Rahayuni, 1990, and Nuh, 1974).

This ethnic language has 'different' sentence structures. In the sentence structure, they use one which is different from that of Arabic. From my first observation, it's similar to Indonesian (in 'formal' style) and Javanese (in 'informal' style). So the Arabic ethnic in Surabaya make such a hybridization between Arabic and Indonesian in one way, and between Arabic and Arabic in the other way.

There are not many studies have been done, especially studies about hybrid language, pidgin, or creole, in Indonesia. But in the world, there are so many works on this subject and it's difficult to mention all of them. There are some famous works that I can mention here.

Ferguson through his famous paper. He saw some phonological simplifications on some Arabic words in Ethiopia (Ferguson, 1970).

Gillian Sankoff made a research on Tok Pisin of New Guinea. Tok Pisin, a language of thousands Papua New Guineans, also known as Neo-Malanesian, New Guinean Pidgin and Malanesian Pidgin (Sankoff in Blount and Sanchez, 1977).

Carol H. Malony (1977) observed that word adoptions taking place in Philippines Creole Spanish give one focus for examining the history of the language and its speakers.

Keith Whinnom (1956) studied Spanish Creole in Philippine Islands. He also gave a formula of linguistic Hybridization.

There are still many researchers who have done researches on pidgin and creole that I can not mention all here, such as Japanese Pidgin English, Chinese Pidgin English, Hawaiian Pidgin English, and so on. There are also a great number of pidgins that have not been studied yet. Studies on Pidgins and Creoles are still continuing.

1.2. Statement of the Problem

From the background of the problem above, the writer tries to make a research to answer the two kinds of problems: major problems and minor problems.

1. Major problems:

- a. What kind of simplification which occur on Arabic verbs in relation to verbs of Kalam Jama'ah?
- b. What is the structure of the sentence of Kalam Jama'ah in relation to Arabic, Indonesian, and Javanese?

2. Minor problems:

- a. How far the using of Arabic verbs used into verbs Kalam Jama'ah?
- b. How far the influence of Arabic, Indonesian, or Javanese on the sentence structure of Kalam Jama'ah?

1.3. Significance of the Research

Theoretically this research probably gives contribution to new thoughts on studies of Hybrid Language, pidgin, and creole. It gives new correlation between source languages

(Substrata language, Whinnom's term, 1972) and target language. Through this search we will know deeper about the process of simplification, especially how verbs is simplified in relation to the sentence structure. This research shows new relationships between source languages or substrata languages and target language, additional thought of language hybridization, especially, through its sentence structure. Beside that, this research relates some theories like language hybridization, diglossia, language style, and so on, and how they relate to each other. So there are many things which can be explained or described through this research.

This research can make the area of the study to be more known through its linguistic aspect. As far as the writer know, there is no linguistic study which has been done in this area, so, it is the first linguistic study or sociolinguistic study in this area. It is a useful contribution to the other researchers who want to know further about the area of the study.

1.4. Theoretical Framework

The term Hybrid Language is used by Ferguson to describe types and functions of language. He describes five types of language, one of them is pidgin which is defined as hybrid language with lexical stocks from one language and grammatical structure of another language or languages (Fasold, 1984).

Keith Whinnom (1972) is more specific in giving his analysis on hybrid language, pidgin, or creole. The most important process of linguistic hybridization is simplification - it is also mentioned by Dell Hymes in his introduction. Whinnom gives general formula for pidgin as :

Target Language

Substrata language A X B (X C ...)

Furthermore, according to Whinnom, language hybridization include large things. Usually beginning from phonological simplification and spread to many aspect of language (Keith Whinnom, 1974).

Roger Lass calls this phenomena in the term of merger, that phonological system can be split and the system become more complex or reversely the system become more simple (Roger Lass, 1984: 321). He also mentions (p. 304) involving extralinguistics factors (e.g. social controls) to this thing.

There are functions of language relating to this subject given by Ferguson (Fasold, 1984):

1. Group function, used primarily for communication within a particular speech community identifying it as a spesific sociocultural group in the country.
2. Religious purposes.

Because the society is multilingual society, so the theory of diglossia is used here. The term diglossia was coined by Ferguson (1959), who used initially to refer the use of two or more varieties of the same language by speakers under different conditions. There is a high language (H) and low language (L) variety of a language in the same society (Saville-Troike, 1982:57).

Diglossia was extended by Fishman. He said that diglossia exists not only in multilingual societies which officially recognize several 'languages' and not only in societies that utilize vernacular and classical varieties, but also in societies which employ separate dialects, register, or functionally differentiated language varieties of whatever kind (Fishman, 1975:74).

According to Labov (in Adji 1992:7-8), women are more sensitive to the prestige pattern of style since, for some sociolinguistic variables, they showed a more extreme shift towards the use of prestige forms in their formal speaking style. Furthermore, the range of styles shows a progressive increase in formality, and also in the degree of attention speakers paid to their speech.

1.5. Methodology

1.5.1. Working Definition

Kalam Jama'ah is a hybrid language spoken by Indonesian Arabs who live in Surabaya, especially, in Kelurahan Ampel, Kecamatan Semampir, Kotamadya Surabaya, which is known as 'Kampung Arab' (Arabic Community). Kalam means 'speech' or 'language' (Nuh, 1974) and Jama'ah is term refers to Arab people.

Hybrid Language is a language with lexical stock of one language and grammatical structure of another language or languages (Ferguson in Fasold, 1984). In relation to this subject, Kalam Jama'ah is a language with the lexical stock of Arabic and grammatical structure of Indonesian or Javanese.

An Indonesian Arabs is he or she who proclaims himself or herself as Indonesian Arab and usually has the Arabic family name, such as al-Jufri, Albar, Alatas, Basmeh, Baladraf, and so on.

Simplification is a process from a condition or a situation of complex system or rules to condition or a situation of simple system or rules.

Verb is a word showing what a person or something does or is.

Sentence Structure is a organization of words or line of words like subject-verb-object in the sentence especially when they make a conversation or speech.

1.5.2. Location of the Research

The location of this research is Kelurahan Ampel. It is located in the Northern of Surabaya and consists of 17 RW and 102 RT, The width of the are 8,845 meter per square, bordered by Pegirikan River in the east, Jalan Pabean in the south, Jalan K.H.M. Mansur in the west, and Jalan Danakarya in the north. The inhabitant is 21,845 of people (statistics,1984) which consist of many ethnic groups, such as Arabs and Javanese (the most), Banjarese, Indian, Chinese, Madurase, and Ambonese.

There are some reasons why the writer choose Kelurahan Ampel as the location of the research:

1. Kelurahan Ampel is known as 'Kampung Arab' (Arabic Community) in Surabaya, so it makes it easier to find respondents.
2. Kelurahan Ampel is included as 'Kampung Lama' (old community) (A. Adi Sukadana in Rahayuni, 1990) in Surabaya. This is useful for social observation of language situations, also the respondents become more vary in relation with the time they lived.
3. Kelurahan Ampel is geographically nearer to the campus, nearer to the library which some secondar data taken in to complete the research.

1.5.3. Sampling

The informants are selectively chosen and separated into age groups, gender groups, social status, and jobs (Samarin, 1988). In sociolinguistic studies, The number of informants are usually more than one or two informants, because it's usually connected to age, genders, jobs, class, or other sociological factors needed in the sampling (Samarin, 1988).

In this research, the writer will choose thirty informants both men and women, divided into two groups of age:

1. First group: people between 35-50 years old representing the old generation.
2. Second group: people between 17-25 years old, representing the young generation.

The other important factors that will be used are kinds of job of informants, educational background, social status, and so on.

1.5.4. Techniques of Data Collection

The techniques of data collection used in this research are:

1. Questionnaire

This type is used for getting the data, such as age, kinds of job, and other social factors (Samarin, 1988).

2. Interviews and Recordings

This type is used for getting the data, especially linguistic data, such as pronunciation, sentences (Samarin, 1988).

3. Observation

The observation is done by proclaiming as a researcher and without proclaiming as a researcher in order to get real or correct data (Samarin, 1988).

The observation also take place in public places such as coffee house, mosque, and so on. William Labov (1970) called it unsystematic observation:

One can record a number of constant and variable features from large numbers of people in public places such as trains, buses, lunch counters, ticket lines, zoos - wherever enough numbers of the speech community are gathered together so that their speech is naturally and easily heard by others. There are many biases built into such observations - loud and less educated talkers, for example, are strongly selected. But as corrective to the bias of the interview situation, such data can be very valuable.

1.5.5. Technique of Data Analysis

All the data which have been collected were analysed systematically:

1. Map and Table.

Compiling the information into maps and tables for getting comparisons.

2. Files.

A collection of files each containing certain data such as linguistic form or meaning (Samarin, 1988).

Then it is continued by making or relating each maps, tables and files. Finding the relation between linguistic factors and social factors. Relation or reflection between linguistic data and social data (Fishman, 1975). After processing all the figures, maps, tables and files, then continued by interpreting and describing the result.

CHAPTER II

GENERAL DESCRIPTION