

## CHAPTER II

## GENERAL DESCRIPTION

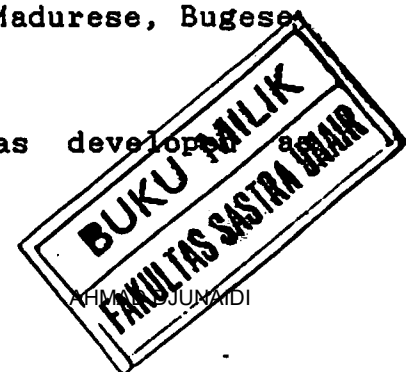
## 2.1. Description of Arab People in Indonesia

In the beginning, the Arabs came to Indonesia (Nusantara Islands) for trading. They came from Hadramaut (Arab), Gujarat (India), and Persia. They came to Indonesia not only for trading but also for spreading Islam. Some of them stayed and married Indonesian women.

The year of coming of the Arabs to Indonesia is not precisely noted. One source said that they came before Islam was born. This is based on Al Quran's story which says that Arab people like to make journeys in winter and summer. In winter they went to south, around Yaman and reached Indonesia, while in summer they went to North and reached Europe (Rahayuni, 1990).

Marwati Djoned Poesponegoro and Nugroho Notosusanto (in Rahayuni, 1990:36-38) described the process of assimilation and aculturation between Arab people and regional tribes in Indonesian archipelago. There are many languages used in Indonesian archipelago. In Java, they used old Javanese and old Sundanese. In Sumatera, they used old Malay. They use many other regional languages, such as Batakese, Madurese, Bugese, Ambonese and so on.

Since 17<sup>th</sup> century, Malay language has developed



lingua franca. Malay became a trade language which was used in Indonesian archipelago. And the coming of Arab people developed and enriched Malay vocabularies which were borrowed from Arabic vocabularies.

The coming of the Arab people in many regions of Indonesia were not in the same time. According to Marwati Djoened and Nugroho Notosusanto (in Rahayuni, 1990:37-40), since seventh and eighth century Arab merchants sailed to East Asia and South East Asia and arrived in Malaka. The coming of Arab people in Java were proved by the tombstone of Fatimah binti Maimun (1082) in Leran (Gresik). In the glorious era Mojopahit (about 13<sup>th</sup> century). The influence of Arabic was showed by some tombstones in Proloyo (Trowulan) and Gresik.

According to ethnographic data of Hasan Muarif Ambary which showed about ethnographic in 17 - 18 century about Islamic funerals in East Java, cultural contacts had happened by merchants and this could be seen in Gresik, Tuban, Ampel, and Madura. Especially, it was connected with some tombstones with Arabic Writings but used Javanese in the end of 14<sup>th</sup> century (Grijns and Robson in Rahayuni, 1990:40-41).

C.D. Grijns and Robson (in Rahayuni, 1990:40-41) quoted Ma Huan, a Chinese traveler, who in 1416, said that there were Arab people who stayed in Gresik.

According to Agus Sunyoto (1987:13-26), the coming of the Arab people to Java was the time when Majapahit began to set

down, and the cities in the north coast of Java such as Gresik, Tuban, Ampel and so on, developed into busy trade ports cities.

Acculturation and assimilation between Arab and Javanese had happened in that time.

## 2.2. Description of Arab People in Dutch Era in Indonesia

According to Deliar Noer (1982:66-67), the closer relation between Arab people and Indonesian people was not only because of the same religion but also because many Arab people came from Indonesian mothers. Arab people used their mothers' language. They also had Indonesian traditions. They sent their sons to Hadramaut (Yaman) to have educations and when their sons came, they married Indonesian women.

Furthermore, Deliar Noer (1982:68-81) explained about some organizations, especially educational organizations, which were built by Arab leaders who were not satisfied with the education of their children. Another reason was the fact that Chinese people had an organization, Tiong Hoa Hwee Koan, which also built schools for their children.

### 1. Jamiat Khair.

Al-jam'iyat al Khairiyah, better known as Jamiat Khair, was built in Jakarta on July 17<sup>th</sup>, 1905. This organization was opened for all Muslims without race discrimination, but Arab people were the majority members. The leaders of this

organization were the rich Arab people who supplied the fund of the organizations.

Jamiat Khair has two activities. First, building elementary schools, and the second, sending their sons to Middle East to have higher education. The elementary schools Jamiat Khair were not only religious schools but also ones which taught many various lessons, such as history, math, geography, and so on. In this elementary school, Malay was used in teaching the lessons. Dutch was not taught in this school, but English was taught as an obligatory language (Deliar Noer, 1982:69).

According to Deliar Noer (1982:69), Malay language had become a lingua franca, even among Arab people. It shows the possibility of hybridization of those two languages, Arabic and Malay.

## 2. Al-Irsyad.

Al-Irsyad is the akronim of Jam'iyat al-Islam wal Ersyad al Arabia which had legal confession from Dutch government on August 11<sup>th</sup> 1915. Al-Irsyad which built by Syaikh Ahmad Soorkati, concentrated the activity on the field of education. The mission of this organization is to collect funds for its activities, such as to maintenance the Arabic traditions, to improve Islamic knowledges, Arabic, Dutch and other languages. This was mentioned in the article of regulations of the organization (Deliar Noer, 1982:73-74).

Al-Irsyad's schools were very popular and spread in many cities as Jakarta, Surabaya, Cirebon, Tegal, Pekalongan, Bumiayu, and lawang. In Surabaya, Al-Irsyad had an elementary school which used Dutch called Schakelschool. In Jakarta, Al-Irsyad had many kinds of schools from elementary schools up to teaching schools. There was also a department for students to specialize in Islamic knowledge and languages (Deliar Noer, 1982:75).

### 2.3. Description of the Location of the Research

#### 2.3.1. History of Ampel Area

The word "ampel" has some meanings. Some people say it came from Arabic words: 'al-am' (year) and 'al-fiil' (elephant) and then became one word 'amfil' (the year of the birth of Prophet Muhammad). Some say, it came from Javanese words which mean 'borrow' - Sunan Ampel borrowed this area from the King of Majapahit. Ampel also means a kind of bamboo tree which was found in this area when people opened this area for the first time (Rahayuni, 1990:56-57).

Sunan Ampel or Raden Rahmat Rahmatullah has Arabic blood from his father and Cambodians from his mother. He is known as the leader among the Islamic spreaders called Wali Songo. He opened the land given by Brawijaya V, King of Mojopahit, and built 'Pesantren' (a traditional Islamic school). His pesantren became very popular not only in Java but also

outside Java, such as in Kalimantan, Sulawesi, Maluku, etc, known as Pesantren Ampel Denta (Rahayuni, 1990: 58-59, also Sunyoto, 1987: 45-47).

### 2.3.2. 'Kampung Arab'

'Kampung Arab' (Arab's campoong) or Ampel area is a district of many Arabs and Arab tradition. Ampel area is known as 'kampung lama' (old area) in Surabaya. Actually, if we talk about Arab's campoong, we cannot limit it to Kelurahan Ampel (Ampel District) because some of the areas do not belong to Kelurahan Ampel, Kecamatan Semampir, but belong to Kelurahan Nyamplungan-Kecamatan Pabean Cantikan. So Kelurahan Ampel is just a limitation made by government and does not really show the fact (see the linguistic map of Kalam Jama'ah that the writer has made).

Kelurahan Ampel (Ampel District) is located in the Northern of Surabaya, consisting of 17 RW and 102 RT. The width of Kelurahan Ampel is 8,845 meter 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 people (statistics, 1984), consisting of many ethnic groups such as Javanese, Arabic, Banjarese, Indian, Madurese, Chinese, Ambonese, etc.

According to the data of Kelurahan Ampel, Arab's descendants are the biggest among the other descendant citizens. Chinese descendants are the second and Indian

descendants are the third. See table 2.2.1:

Tabel 2.2.1: Specification of Inhabitants based on 'WNI Keturunan' (descendant citizens) and WNA (non-citizens).

	'WNI Keturunan'	WNA
Arabs	3.497	63
Chinese	201	271
Indians	49	11
Total :	3.747	345

Source : Data of Kelurahan Ampel, June 1989 (Rahayuni,1990:68)

Most of Arab people live in campoongs which have the name of Ampel in front of it, such as, Jalan Ampel Lonceng, Jalan Ampel Maghfur, Jalan Ampel Melati, Jalan Ampel Sawahan, Jalan Ampel Suci, Jalan Ampel Kejeron, Jalan Ampel Menara, Jalan Ampel Masjid, Jalan Ampel Rahmat, and Jalan Ampel Mulia. The majority inhabitants in the Pegirikan area of Kelurahan Ampel are Madurese.

As the writer has said before, if we talk about Arabs and Arab Campoongs we must include areas which do not belong to Kelurahan Ampel, but belong to Kelurahan Nyamplungan-Kecamatan Pabean Cantikan. These are Jalan Kalimas Udik, Jalan Kalimas

Madya, and Jalan Panggung.

Most of Arabs work as merchants or traders. This include business in textiles, books (Islamic books), parfumes, etc. Some of them have drugstores, bookshops, little restaurants, and souvenir shops. Only a few of them are goverment officers. Some of Arab young men are 'makelar' (brokers) and some of them are unemployers or jobless.

According to the data of Kelurahan Ampel, trading and craft-working are the biggest kinds of jobs. The other kinds of jobs are goverment officers, clerks, army, pensioners, unemployers.

Table 2.2.2. Specification of inhibitants based on kinds of jobs.

Jobs	Total
Goverment officers/clerks/ABRI	815
Traders	1.761
Craft-working	13.414
Pensioneres	174
Unemployers	3.741
<b>Total</b>	<b>19.905</b>

Source: Data of Kelurahan Ampel, June 1989 (Rahayuni, 1990:72).



Female inhabitants are bigger than male inhabitants and most of them are youngsters. See table 2.2.3. and table 2.2.4.

Tabel 2.2.3. Specification of inhabitants based on gender.

Gender	Total
Male	9.649
Female	10.299
<b>Total</b>	<b>19.948</b>

Source: Data of Kelurahan Ampel, July 1989 (Rahayuni 1990:69).

Tabel 2.2.4. Specification of inhabitants based on ages.

Age groups	Total
0 - 9	8.133
10 - 17	3.127
18 - 25	2.666
26 - 40	2.686
40 - above	3.217
<b>Total</b>	<b>19.948</b>

Source: Data of Kelurahan Ampel, July 1989 (Rahayuni, 1990:70).

# **CHAPTER III**

## **PRESENTATION AND ANALYSIS OF THE DATA**