

ethnics call the other ethnics (Javanese, Sundanese, Minangese, Batake, etc.) as 'orang Melayu' (Malay people).

Kalam Jama'ah has the terms of the ethnics living in Ampel area. For example:

<u>Kalam Jama'ah:</u>	<u>English:</u>
Ahwal	Javanese
Banajer	Banjarese
Baude	Chinese
Franji	Western people
Jama'ah	Arab people
Nagras	Madurese
etc.	

We can't find the real meanings of the words above in the dictionary. According to some informants, some of those terms are just 'word game', such as 'Banjar' become 'Banajer' and French become 'Franji' and some of the terms have 'negative' impression (as mocking), like 'Nagras' (Madurese). Nobody knows when those terms were created.

Kalam Jama'ah of Kelurahan Ampel is used not only by Arabic ethnic but also by the other ethnics during their social interactions. The ethnics, such as Javanese, Banjarese, etc., especially use Kalam Jama'ah when they have social interaction or talk to Arab people.

Some people (some of them speak Arabic language) call Kalam Jama'ah as 'Arab pasaran' (used in markets). Some of

them call it as 'Arab Sasak' (Sasak is the name of the street in Kelurahan Ampel).

Actually, the word Jama'ah more refers to the meaning of tradition. 'Jama'ah Swasta' is a term referred to -Arab people who have different traditions (do not talk and behave as Arab people)- 'swasta' is opposite of 'negeri' taken from the comparison of private school ('sekolah swasta') and public school ('sekolah negeri'), in which, 'swasta' has less pride than 'negeri'.

### 3.2. Phonological Split

The Arab people of Kelurahan Ampel sometimes pronounce the phoneme /p/ of Indonesian language or Indonesian vocabularies into phoneme /f/. For examples:

Indonesian:	Kalam Jama'ah:	English:
lupa	lufa	forget
apik	afik	good
patah	fatah	break
etc.		

The other interesting example is Abud (the name of the character of TV series titled 'Ada-Ada Saja'). He always pronounces the phoneme /p/ into /f/. He pronounces every word which has the phoneme /p/ into /f/, no matter where it comes from (borrowed from Arabic, Javanese or English, etc.). Of course, Abud is the extreme example, but it shows that there

is such as phenomena. Especially, Indonesian vocabularies borrowed from Arabic will be pronounced this way. For examples:

Indonesian:	Kalam Jama'ah:	English:
'paham'	'faham'	understand
'pikir'	'fikir'	think
'sepakat'	'sefakat'	agree
etc.		

Originally Arabic language doesn't have the phoneme /p/ and has the phoneme /f/ as a substitution. In their place of articulation and manner, the sounds /p/ and /f/ are very close so that the possibility to split between them are close too.

### 3.3. Simplification on Verb

One of the characteristics of hybrid language is simplification. Here, simplification includes two things. First, simplification on grammar (rules and system) and the second, simplification on the 'material' of the language (phoneme, morpheme, word, etc.). In this thesis, the writer takes the verb simplification (and also personal pronoun in the next part) as a representation to show the phenomenon of hybridization.

Kalam Jama'ah use Arabic verbs as a stem and use Javanese affixes or Indonesian affixes as completion. In Arabic, verb has rules (perfect-imperfect, etc.) and the which follow the

verb has rules (gender, number, etc.) (see A.S. Tritton, 1949: 53-58). In Kalam Jama'ah, the Arabic verb has changed.

Table 3.3.1. The changing of Arabic verb

Arabic	Kalam Jama'ah	English
sakata	sekot	shut
masyaa	yamsi	walk
syariba	srob	drink
syaghala	syohol	work
roja'a	reja'	go home
roqoda	regod	sleep

From table 3.3.1., we can see:

- the changing of Arabic verb by reverse the syllables.  
example: masyaa - yamsi
- the changing of Arabic verb by loosing the end syllable.  
example: roqoda - regod  
              syariba - srob
- the changing of Arabic verb by change and admit vowels.  
example: syaghala - syohol  
              sakata - sekot

### 3.4. Pattern of Hybridization

Generally, there are two patterns of hybridization in Kalam Jama'ah. First, hybrid of Arabic-Javanese (A-J). Second, hybrid of Arabic-Indonesian (A-I). In Kalam Jama'ah verbs, some Indonesian affixes (such as /di-/, /me-/, /-kan/, etc.) are often used while some Javanese affixes (such as /ng-/, /n-/, /no-/ etc.). Those patterns can be represented as:

Arabic-Javanese (A-J): Verb-no / V-no

Arabic-Indonesian (A-I): Verb-kan / V-kan

In communication - presented in the next part of this chapter, the two patterns of hybrid have different uses or functions. It is probably influenced by language class of Javanese ('ngoko-kromo'). Basically, language class is not known in Arabic and Indonesian or Malay (see, Ben Anderson in Prisma, page: 73-80).

#### 3.4.1. The Function of The Two Patterns

To know more about the function of the two patterns, we have to know how they are used in speech or communication. Beside deviding the participants into male and female, the writer also devides the participant into age groups. See the table below:

Table 3.4.1 Group of Participant

Listener:				
YM	YF	OM	OF	
Speaker:				
YM	YMYM	YMYF	YMOM	YMOF
YF	YFYM	YFYF	YFOM	YFOF
OM	OMYM	OMYF	OMOM	OMOF
OF	OFYM	OFYF	OFOM	OFOF

## Note:

- YM : young male  
 YF : young female  
 OM : old male  
 OF : old female  
 YMYM : young male speaker to young male listener  
 YMYF : young male speaker to young female listener  
 YMOM : young male speaker to old male listener  
 YMOF : young male speaker to old female listener  
 YFYM : young female speaker to young male listener  
 YFYF : young female speaker to young female listener

- YFOM : young female speaker to old male listener  
 YFOF : young female speaker to old female listener  
 OMYM : old male speaker to young male listener  
 OMYF : old male speaker to young female listener  
 OMOM : old male speaker to old male listener  
 OMOF : old male speaker to old female listener  
 OFYM : old female speaker to young male listener  
 OFYF : old female speaker to young female listener  
 OFOM : old female speaker to old male listener  
 OFOF : old female speaker to old female listener

In communication, the use of Arabic-Indonesian (verb-kan) and Arabic-Javanese (verb-no) are different and various. It is determined by gender and the age of the participant of communication.

**Table 3.4.2. The use of verb-kan and verb-no.**

	verb-kan	verb-no
a.		
YMMY	1	4
YMFY	3	2
YMMO	4	1
YMOF	4	1

b.

YFYM	3	2
YFYF	1	4
YFOM	4	1
YFOF	2	3

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c.

OMYM	2	3
OMYF	2	3
OMOM	2	3
OMOF	2	3

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d.

OFYM	2	3
OFYF	1	4
OFOM	4	1
OFOF	2	3

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From table 3.4.2., we can see:

- the kind of hybrid used by the same age and gender  
(YMYM, YFYF, OMOM and OFOF):

Verb-kan : 30 %

Verb-no : 70 %

- the kind of hybrid used by the same age but different gender (YMYF, YFYM, OMOF, and OFOM):

Verb-kan : 60 %

Verb-no : 40 %

- the kind of hybrid used by the different age but the same gender (YMOM, YFOF, OMYM, and OFYF):

Verb-kan : 45 %

Verb-no : 55 %

- the kind of hybrid used by the different age and gender (YMOF, YFOM, OMYF, and OFYM):

Verb-kan : 60 %

Verb-no : 40 %

The hybrid of Arabic-Javanese (Verb-no) is more often used than the hybrid of Arabic-Indonesian (Verb-kan) when the participant of the communication are in the same age and gender. This shows the intimate relationship between the participants of the communication. The percentage of Verb-no of the same age but different gender is lower than Verb-no of the same gender and age. The writer's assumption that there is still 'limit' between the different gender. There is still 'distance' relationship between men and women. The hybrid of Arabic-Indonesian (Verb-kan) is considered as 'respect' style from younger to older. It is shown by the percentage of Verb-kan of the different age but the same age is higher than Verb-no.

Female is more often used Arabic-Indonesian (Verb-kan) than Arabic-Javanese (Verb-no) when she talks to male. Women use 'polite' style because 'socially' women hoped to be 'polite' and 'smooth'. Women more often used 'respect style' because 'traditionally' (Eastern culture) women expected to be more respectable to men.

### 3.5. Personal Pronoun

In Arabic, personal pronoun has some rules, such as gender (masculine and feminine), number (singular, dual, and plural), etc, (see A.S. Tritton, 1949: 26-27). They can be illustrated like this:

	singular	dual	plural
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3	F hiya		hunna
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huma:

M huwa		hum, humu
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2	F anti		antunna
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antuma:

M anta		antum
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1	F/m ana		nahnu
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In Kalam Jama'ah, the rules like gender and number are not used. Only a few of personal pronouns of Arabic are used, such as 'ana-ente' ('ane-ente'), in Jakarta dialect. The personal pronouns are as following:

ana	I
kita orang	I/we
ente/antum	you
huwa	him/her
kau/kamu	you
de'e/dia	him/her

In communication between family, Arab ethnic has some terms of address for the name of parent, such as 'aba-umik', 'abi-mama', etc. Beside it is influenced by the strength of tradition, It is also influenced by social status and economical class (see Dede Oetomo, 1990: 29-35).

Table 3.5.1. The use of the terms of address of parent

	middle class	low class
'walid-umik'		2
'aba-umik'	1	1
'abi-umik'	6	4
'abi-mama'	2	3
'papa-mama'	1	

During the observation, the writer found five informants that use hybrid term pronoun 'abi-mama'. They are middle class and low class people. In one side, they want to keep the tradition and, the other side, they want to step to 'modernity'.

'Abi' (father) itself is Arabic term, while 'mama' is an Indonesian term (or English (?)). During the observation, the writer didn't find any informants that use Arabic-Javanese terms, such as 'bapak-umik', 'abi-emak', 'abi-ibu', 'abi-embok', etc.

This is some examples:

- ' ente sekuto lek abie ente kalam. '
 

You have to shut up when your father talks.
- ' ente sudah yo kol? ana ju, ana yo kol dulu ya? '
 

Have you eaten? I'm hungry, I eat first, ok?
- ' ana mafi fulus, homsa ndak punya. '
 

I don't have money, even five rupiahs.
- ' ta'ab sohol sama rijal satu itu, horot thok! '
 

It's difficult work with that man, often lie!
- ' harem zen! sufen! '
 

a beautiful woman! look at her!
- ' ana ngesuf hareme ente yamsi di Jalan Sasak kemarin. '
 

I saw your wife was walking on Jalan Sasak yesterday.
- ' sufno walade ana. '
 

Look after my child.

- ' ente ahsan reja'o wa reguto. '  
You'd better go home and sleep!
- ' ojo hibuan thok ente, zuato ae. '  
Do not just make a date, you have to marry her.
- ' dingin gini, dohonan wa srob kohwa asyik. '  
In this cold weather, smoking and drinking coffee are nice.
- ' ente didogo rijalnya kalau macam-macam. '  
You will be eaten by her husband if you disturb her.

# **CHAPTER IV**

## **CONCLUSION**