

## CHAPTER II GENERAL DESCRIPTION

### 2.1. Ampel Area in Surabaya

Kelurahan Ampel (Ampel District) is one the five districts in Kecamatan Semampir Kotamadya Surabaya. Before that, Ampel is a part of Kecamatan Pabean Cantikan. Through Surat Keputusan Gubernur Kepala Daerah Tingkat I Jawa Timur No : PEM/128/22/SK/Da March 13th , 1975, Ampel became Kelurahan (BPP Kotamadya Dati II Surabaya 1980:35).

Kelurahan Ampel is located in the northern part of Surabaya, consisting of 17 RW and 87 RT. The width of Kelurahan Ampel is 38 ha 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 18.070 (Data of Kelurahan Ampel, March.1995) consisting of many ethnic groups, such as Javanese, Madurese, Banjarese, Ambonese, Arab, Chinese, etc.

According to the data of Kelurahan Ampel, Arab people descendants are the biggest number among the other descendants citizen.

**Table 2.1.**  
**Spesification of inhabitants based on WNI Keturunan (non-native citizen) and WNA (non citizen)**

No		WNI Keturunan	WNA
1	old nation of Indonesia	12.147	
2	Arabs	4465	58
3	Chinese	814	114
4	Indians	263	21
5	Pakistani	182	6
	<b>Total</b>	<b>17 871</b>	<b>199</b>

(Data of Kelurahan Ampel, March 1995)

**Table 2.2**  
**Spesification of inhabitant based on gender**

Gender	Total
Male	8.713
Femake	9.357
<b>Total</b>	<b>18 070</b>

(Data of Kelurahan Ampel, March 1995)

**Table 2.3**  
**: Spesification of inhabitant based on age group**

NO	Age Group	Total
1	0 - 3	1.862
2	4 - 6	1.287
3	7 - 12	1.951
4	13 - 15	1.110
5	16 - 18	1.254
6	19 -	10.566
	<b>Total</b>	<b>18.070</b>

(Data of Kelurahan Ampel, March 1995)

As a famous name, Ampel has become a legend among people who live around this area and many more outside. Because of the variety of ethnic group who live there, there appear many interpretations of the meaning of "Ampel".

The word "Ampel" has some meanings for Javanese and Madurese. First, Ampel; is a name which came from the name of bamboo tree. Before the opening of this area and the coming of a religious figure Raden Achmad Rahmatullah or later known as Sunan Ampel, we could easily find this bamboo tree.. Secondly, Ampel is a name which occurred in the same time with the coming of Raden Achmad Rahmatullah or Sunan Ampel in this area, The word "Ampel" comes from Javanese "Ngampel" and it seems more familiar to Javanese people. "Ngampel" means "to borrow". As a matter of fact "Ngampel" at that time was part of Majapahit Kingdom. It was borrowed by Sunan Ampel by the permission of the king Prabu Brawijaya Kertabumi V to build Pesantren (traditional Islamic school) named Ampel Denta as the centre of Islam. It could happen because one of the Majapahit King relatives, Dewi Dharawati was one of Prabu Brawijaya Kertabumi V wife, was the aunt of Sunan Ampel himself. By that story we can recognize the name "Ngampel" or later "Ampel" is taken from the process of the forming of that area - "Ngampel" means "to borrow". So, the name Ampel existed after the coming of Raden Achmad Rahmatullah (Patji, 1983:54-5)

Ampel area has become one of the main sources of Indonesian history. Because Ampel has been recognized as the centre of Islam in Java and the eastern part of

Indonesia due to a religious figure Raden Achmad Rahmatullah or well known as Sunan Ampel and his Pesantren Ampel Denta.

Some of Arab people who live in Kelurahan Ampel have different reference about the name. For them the word "Ampel" is derived from two Arabic words, 'Al an'am" and "al fiil". These two words are combined together. "Al an'am" means "year", while "Al fiil" means "elephant". So, "Ampi(e)" means the "elephant year". In the history of Islam the Elephant year is a period when the elephant army of Yaman conducted by Abrahah (the Governor of Yaman) came to destroy Ka'bah in Makkah, Saudi Arabia. Unfortunately, they were attacked by some small birds by throwing stones before the army reached Makkah. In "elephant year" born the holy prophet Muhammad in Makkah. Dealing with the word "Ampel", the important moment is not the trial conquerer of Abrahah, but the birth of the holy prophet Muhammad who shines the world with the light of Islam. This moment is interpreted in different ways. They consider that "Ampel" is a symbol of the beginning of the spreading of Islam in that area.

Sunan Ampel had Arabic blood from his father and Cambodians from his mother. He was the leader among the Islamic spreaders in Java called Wali Sanga. He opened the land borrowed from Majapahit King Brawijaya V and built Pesantren (Traditional Islamic school). His Pesantren became very popular not only in Java but also outside Java. It was well known as Pesantren Ampel Denta (Sunyoto, 1987:45-7).

Comparing to other areas in Surabaya, Ampel has certain characteristics. Day and night, there are many Arab traditional food sold, Arab song sung and frequently Arabic term of address heard.

Arab campoong which is located in Kelurahan Ampel Surabaya is formed by Dutch Colonialism in order to control the mobility of the society. So, the Dutch could easily overcome the problems arisen from the Arab ethnic. Consequently, Arab people could easily maintain their own tradition and life style. In short, they live exclusively different from other ethnics.

Since the independence of Indonesia in 1945, the exclusiveness of this ethnic has gradually disappeared. It can be proved by their participation in the development. But the title of Arab campoong is still recognized due to the fact that they still maintain their own tradition.

Actually if we talk about Arab campoong, we cannot restrict merely on Kelurahan Ampel, because some of the areas do not belong to Kelurahan Ampel, Kecamatan Semampir, but belong to Kelurahan Nyamplungan, Kecamatan Pabean Cantikan, such as Jalan Kalimas Udik, Jalan Kalimas Madya and Jalan Panggung.

## 2.2. Arab People Descendants

The coming of Arab people in Indonesia is not known precisely. One source said that they came before Islam was born. This statement was likely derived from

Al-qur'an's story which said that Arab people liked to make journeys in winter and summer. In the winter season they went to south, around Yaman and reached Indonesia, while in the summer season, they went to north and reached Europe (Rahayuni, 1990) (Patji, 1983:56).

Another source said that the coming of Arab people in Indonesia was not in the same time. Since 17th and 18th century Arab merchants sailed to East Asia and South East Asia and then arrived at Malaka. The coming of Arab people in Java were proved by the tombstone of Fatimah binti Maimun (1082) in Leran Gresik. It is before the glorious era of Majapahit (around 13th century). This is said by Marwati Joned and Nugroho Notosusanto (in Rahayuni, 1990:37:40).

On the other hand, according to Agus Sunyoto, the coming of Arab people in Java was the time when Majapahit began to set down. And the cities in the north coast of Java such as Tuban, Gresik, and Ampel developed into busy trade port cities (Sunyoto. 1987:13-26).

There are still many versions of the coming of Arab people in Indonesia, Before the birth of Islam Arab people came to Indonesia just for trading. They took pepper, rubber, coconut and others and sold abroad. It can be considered that at that time they did not stay longer yet. But after the birth of Islam, they had two purposes, trading and spreading Islam. This made them stayed longer and some of them married Indonesian woman. Therefore Arab people in Ampel call Javanese "akhwal". It is the

plural of "khal' which has an equivalent meaning with the younger and older brother of the mother, while "khala" refers to the younger and older sister of the mother. In short, the term "akliwal" can be referred back to the family of the mother.

The coming of Arab people in Java especially in Ampel area, according to one informan, was around 1680. The first immigrant was Syech Awad Bobsaid. He was from Hadramut (now it is a part of Yaman). So, the Arab people descendants who live in Ampel now are his grandsons and granddaughters. Among Arab people Syech Awad Bobsaid is well known as "Syech Awal" or the first Syech. The Bobsaids in the Dutch era, then became Arab Captain (Kapitein der Arabieren) - the informal leader authorized by the Dutch. The last Arab Captain was Ali bin Muhammad bin Syech Awwal Bobsaid from 1937 to 1950. (Patji, 1983:57).

### **2.2.1. Specific characteristic**

As an ethnic group, Arab people can be identified through (1) Having specific biological characteristics such as the shape of face, the skin colour, the body shape which differ from other ethnics. (2) Holding, doing and maintaining specific cultural values transformed by their grandfathers such as the way of receiving guest, the way of having meal, etc. (3) Making an intensive communication and interaction among the members which is signed by the using of certain variety of language. (4) the membership of this group is signed by the group stratum. These identifications as an

ethnic group are based on the recognized formula in Anthropology (Barth,1969:10-11 in Patji, 1983:57).

The physical appearances of Arab people can be seen through the skin colour (brown, dark, yellow), face shape (showing and influenced by West Asian type - Arab), such as unflat nose, thick eyes, big eyes, hair type. They usually know directly the differences among other ethnics.

They still maintain their own traditions, for instance on the way of receiving guest, during his observation the writer never sees the male guest is received by the female and vice versa. In the special occasion or meeting, we can find the separated seat available for man and woman.

They also use different variety of language which differ from other language. They call language they use Kalam Jamaah. It is a hybrid language with lexical stocks of Arabic and grammatical structure of Javanese or Indonesian. The writer will explain later in the separated sub-chapter.

Another identified element that Arab people have is the group stratum among them. This characteristic is still a dominant factor especially in Surabaya. As mentioned in the previous chapter, there are Sayid and non Sayid stratum among Arab people descendants. Sayid is a number of Arab people who claim themselves as the direct descendants of the holy phropet Muhammad through his daughter Fatimah binti Ali bin Abi Thalib. They call themselves as "Alawiyyin". The finder of Hadramaut

Sayid is a Quraisy clan, Ahmad bin Isa Al Mohajir. He was the key holder of Ka'bah. He and his family went to Hadramaut to spread Islam. So, the Hadramaut society called them Sayid. They showed their respect to them by kissing their hand (taqbil). For those who do not belong to this group can be considered as non-Sayid. Other common name of Sayid and non-Sayid are Baaluwy and Syech.

#### **2.2.2. Kinship system**

The deviation between Baaluwy Arab (Sayid) and Syech Arab (non-Sayid) causes the differences in kinship due to the fact that Sayid is the direct descendants of the holy phropet Muhammad through his daughter Fatimah binti Ali bin Abi Thalib who had two sons, Hasan and Husein. The holy phropet himself did not have any son. Arab Syech (non-Sayid) have different perception of this matter. They consider every Arab people who spread Islam around the world is the descendants of the holy phropet.

This phenomenon can also be explained by referring back to the history of the Arab people descendants in Indonesia. Sayid Arab belongs to Arab Arabic group, while non-Sayid Arab belongs to Arab Semitic group which come from different part. But Arab people realize that if we look back to the era of the phropet Ibrahim, they are still one big family with the same grandfather.

We can easily recognize the Baaluwy Arab and Syech Arab by referring to the family name (fam) they use as the last name. Fam can be understood as big family, extended family, or clan.

It can be said that fam is an important element as a social unity of Arab society. They have the same feeling and derived from the same grandfather. They are joined together as the same kinship group, so, they know each other very well.

The name of Syech Arab fam are Al Khatiri, Alamudi, Bakar, Bahasuan, Baladraf, bin Thalib, bin Mahfud, Abdad, Bajuber, Baraja, bin Dahdah, Baya'qub, Basharahil, bin Mahdi, Baya'sud, Attamimi, Nabhan, Balwed, Barmen, Martak, Hadadi, etc. While the name of Baaluwi Arab fam are mostly initiated by "Al...." . They are Albar, Al Jufri, Assegaf, Alatas, Al Habsyi, Alaydrus, Al Mughdor, Al Hadad, bin Syech Abu Bakar, Ba'bud, Rahmat, Wirai, etc. According to one informan the number of Baaluwi fams are more than 200 all over the world.

Generally speaking, they have locality tightness to keep the unity of the family, such as there is a tendency that for the family who live outside Ampel area have to visit regularly.

Several kinship term which still reflect Arabic terminology can be seen below

### 2.2.3. Social life

In Ampel area most of Arab people live in campoongs which have the name of Ampel in front of it, such as Ampel Lonceng, Ampel Maghfur, Ampel Gubah Lor, Ampel Gubah Kidul, Ampel Melati, Ampel Sawahan, Ampel Kesumba, Ampel Kejeron, Ampel Kembang, Ampel Mulia, Ampel Rahmat, Ampel Suci, Ampel Wirai, etc. Some of them live in Nyamplungan, Petukangan, and Sukodono area, but most of the inhabitants there are Javanese and Madurese.

As the writer has mentioned before if we talk about Arabs and Arab campoongs, we must include some areas which do not belong to Kelurahan Ampel but belong to Kelurahan Nyamplungan Kecamatan Pabean Cantikan. They are Jalan Kalimas Udik, Jalan Kalimas Madya and Jalan Panggung.

Table 2.4  
Specification of inhabitant based on kinds of job

No	Kind of Job	Total
1	Government Officer	183
2	Military member ( ABRI )	9
3	Private Workers	4.332
4	Pensioneres	168
5	Traders	2.166
6	Craft Worker	49
7	Jasa	437
	<b>Total</b>	<b>7.344</b>

(Data of Kelurahan Ampel, March 1995)

Most of Arab people work as traders. They sell textiles, books (Islamic books), perfumes, etc. Some of them have drugstores, book shops, and souvenir shops. Arab young men who do not have enough capital to work by themselves work as the assistants in their relative stores or doing "makelar" job (broker) of whatever goods.

During the observation, the writer found 5 parts of commercial areas around Ampel, three parts outside Kelurahan Ampel and two more inside. The three are Jalan K.H.M.. Mansur, Jalan Danakarya and Jalan Nyamplungan. In these area Arab people mostly sell textiles including Kopiah (traditional hat), some of them open drugstores and electronics stores, while Chinese and other ethnics sell everyday needs. The other parts are Jalan Sasak and Jalan Ampel Suci. These parts are dominantly inhabited by Arab people. Most of them open stores and sell textiles including saroong, kopiah (traditional hat), sajadah, moslem clothes, etc, Islamic books, and also everyday needs.

For the education of their children Arab people build several schools. Al Khairiyah, Al Irsyad and Attarbiyah are the names of the schools built. One informan says that the students of Al Irsyad mostly come from Syech Arab, while Al Khairiyah and Attarbiyah built especially for Baaluwy. But according to Patji who quoted the three schools data in 1983, the number of Arab students in Al Kairiyah was just 9,5 % , while in Attarbiyah and Al Irsyad reached almost 80 %. Al Irsyad is the complete one comparing with the two, because it has a kinder garden, an elementary school, a junior high school, and a senior high school (for girls only).

In Kelurahan Ampel which consists of 17 RW and 87 RT, Arab people also participate in the social activity, such as Karang Taruna, PKK, and other activities. In RW IV which consists of 6 RT, all the chieives are Arab, it is also in several parts of Ampel.. This shows the good will of Arab people to get involved in the development

### **2.3.Kalam Jamaah**

This sub-chapter will describe the language used by Arab people in Ampel area. The writer takes Junaidi's analysis in his thesis about the hybridization in Kalam Jamaah (Junaidi, 1992:24-3) and combine them with the data the writer found during the observation.

Kalam Jamaah is a variety of language used by Arab people in Surabaya. It is a hybrid language with lexical stocks of Arabic and grammatical structure of Javanese or Indonesian.

Kalam means statement, but among Arab people in Ampel, Kalam has equal meaning with "to speak", "to talk", and "language". Here are some examples of the term "Kalam" in the sentences.

- Walidak kalam opo mau ?

What did your father say just now ?

- Ente la'at kalam fadhi

Don't talk unimportant thing

The term "Jamaah" is an Arabic term referred to Arab society. This term is not only recognized in Ampel Surabaya but also in Jakarta (Kebon Kacang area) and Malang (Marzali, 1985:111-112 in Junaidi, 1992:24)

According to Amir Marzali as quoted by Junaidi, Arab people in kelurahan Kebon Kacang Jakarta speak many Arabic words if they attend a meeting in order not understood by the other ethnics (Junaidi, 1992:24-5).

Arab people also give specific term of other ethnics such as Javanese, Madurese, Banjarese, etc. The terms can be seen below.

<u>Kalam Jamaah</u>	<u>English</u>
Akhwal	Javanese
Banajer	Banjarese
Baude	Chinese
Franji	Western people
Nagras	Madurese
Jamaah	Arab people
etc	

Kalam Jamaah in Ampel area is not only spoken by Arab people, but also by the other ethnics when they speak to Arab people. Some of the Javanese and Madurese who live in Ampel area speak Kalam Jamaah to each other when they want to talk secret things.

Kalam Jamaah is also recognized to have phonological split of Phoneme /p/ into /ʔ/. Arabic doesn't have phoneme /p/, but it has /ʔ/. Based on the place of

articulation and manner of articulation, the position of both is very near, so, these two sounds tend to split frequently (Junaidi, 1992:26).

The simplification of word also occurs in Kalam Jamaah. The following table will show the phenomenon.

<u>Arabic</u>	<u>Kalam Jamaah</u>	<u>Phonetic transcription</u>	<u>English</u>
syaghola	syohol	[sɔhɔl]	work
syariba	srob	[srɔb]	drink
roja'a	reja'	[rɔjɔʔ]	return
akala	yo'kol	[yɔʔkol]	eat
roqoda	regod	[rɔgɔd]	sleep
masya'a	yamsyi	[yɔmsi]	walk

In grammar, Kalam Jamaah has unique pattern especially on verb pattern due to the fact that the hybridization of three languages, Arabic, Javanese, and Indonesian. The verb is added by either Javanese suffix "-o". Here are some examples in a sentence.

- reguto, engko ndak iso tangi subuh !

go to bed now, so you can wake up early

- Ente ne' ju', yu'kulo

if you are hungry, please have a meal

The hybridization in Kalam Jamaah also appeared in the variation of term of address for the parents. Some of Arab people still maintain the former terms of address for the parents, "abi/aba - umi", "walid - walidah", but the others call their parents "abi - mama", "papa - mama".

