

CHAPTER II

GENERAL DESCRIPTION OF THE OBJECT

2.1. MALAY AS THE ORIGIN OF INDONESIAN

Indonesian, which is commonly called bahasa Indonesia, is a language based on and developed from 'bahasa Melayu Pasar' ('Market Malay'), the trading language of the Nusantara archipelago during the colonial periods. Since the seventeenth century Malay has developed and has been widely used as lingua franca, a means of communication among traders and people who were involved in the trading, as well as the society around the trading resorts. It was an important language of trade in some main ports of the Indies. According to Anwar (1980), Malay was also used by moslems traders in order to communicate with native rulers and inhabitants (Khaidir Anwar, 1980: 3). Alisjahbana also stated that there was evidence that the use of Malay was not limited only to South East Asia, but even spread out to the Centre of Commerce in India and South China (Alisjahbana (1967) in Anwar, 1980: 3).

Because of its wide use, and based on historical point of view, the nationalist authorities decided that Malay would make the best foundation for a national language of Indonesia. The name 'bahasa Indonesia' for malay

came into use as the recognized language of unity among the nationalistically oriented Indonesian youth on October 28th, 1928, who held a congress for the young people called Konggres Pemuda Indonesia ('the All Indonesian Youth Congress') in Jakarta. The most important result, related to the development of Indonesian, was the upholding Indonesian as the language of unity. It is also recognized that the date was the day of agreement to use the term 'bahasa Indonesia' to replace the term 'bahasa Melayu' for Malay. which was previously used.

The use of bahasa Indonesia as the language of unity led the language to be a national language. The needs of using bahasa Indonesia in state affairs raised the problems of official language (Moeliono, 1985: 42-45). Kongres Bahasa Indonesia I ('the First Indonesian Language Congress') held in Solo in 1938 yielded a recommendation to use the Indonesian language as an official language and as a means of communication of the government regulations (Ibid: 43).

During the Japanese occupation period (1942 - 1945), the Indonesian language was widely used since the use of Dutch was prohibited and, on the other hand, the use of the Japanese language was impossible at that time. This situation, inevitably, force the Japanese government to use the Indonesian language as the official language.

The decision was made on April 29th, 1945. At the end of the World War II, Dutch reoccupied Indonesia in order to replace the Japanese which were defeated by the Allied Forces. On November 6th, 1945 the Dutch government also declared the Indonesian language as the second official language beside Dutch (Ibid: 43, and Anwar: 47).

In the independence era, the use of Indonesian, or bahasa Indonesia, as the state official language is explicitly cited in the article 36 of the 1945 Constitution ('Undang-Undang Dasar 1945'): "Bahasa Negara adalah Bahasa Indonesia".

Bahasa Indonesia at present time functions as a national and as the state official language in Indonesia. However, it must be realized and must also be remembered by the users that the particular language was originated from Malay through a very long passage of struggle to be what it is.

2.2. CONTACT BETWEEN INDONESIAN AND ARABIC

Language is considered to be an unseparated part of a civilized society. The existence of a language depends on the existence of the users or the speakers. In this case, it is impossible to discuss the contact between two languages without discussing the contact of people who use them. In discussing the contact between Indonesian,

or properly Malay, and Arabic, it must also be taken into account the contact between the speakers of Malay and those of Arabic.

There is no exact date of the first contact, but it is considered that the Arab traders coming to Nusantara archipelago in, approximately, the thirteenth century brought the Arabic language as well. The Arab traders came to Nusantara not only to trade, but also to widespread the Islam religion among the native inhabitants (Anwar, 1980). During their stay in Nusantara, they made acquaintance with the natives and, consequently, introduced some Arabic words for some certain expressions, beside using Malay as the lingua franca.

The use of some Arabic terms is reinforced by the fact that most, if not all, rituals in the Islam religion have to use Arabic, such as prayers, preaches, and greetings. There are also many boarding schools ('pesantren') in many regions of Indonesia which increase the use of Arabic, since the boarding schools usually include the Arabic language as an important part of their curriculum. Some of the students who graduate from the boarding schools then come back to their society, and as a result they bring many new Arabic terms into social communication.

There are many religious events held in social life

by Moslem leaders ('ulama' or 'Kyai'), such as 'pengajian', 'majelis taklim', 'majelis tabligh'. Such events may also be held and inserted in social gatherings, such as in wedding parties, meetings of 'RT', 'RW'.

From the description, it is recognized that there are many ways for the contact between Arabic and Indonesian, and most of them are through religious events.

According to Anwar (1980), some polemics within Islamic groups, during the Dutch occupation, popularized a lot of words of Arabic origin as the topics on which they disagreed were mostly of strictly religious characters. There were many words which were formerly familiar only among limited 'santri' circles, were brought into the open, written in Romanized Indonesian in various magazines and read by many Indonesian people all over the country. Some of the words were: 'ushalli', 'mazab', 'wajib', 'sunah', 'hijab', 'khilafiyah'. Soekarno, the President of Indonesia at that time and who was concerned with Islam, also used a number of religious technical terms of this type (Anwar, 1980: 28).

2.3. TRANSLITERATION OF ARABIC ALPHABET INTO ROMAN ALPHABET

The transliteration of Arabic alphabet into Roman alphabet is necessary since the Indonesian language uses

the Roman or Latin alphabet as the official script (Ibid: 83). In this case, it is important to identify the adaptation or the Indonesianization of some Arabic phonemes.

There are various kinds of transliteration found in Indonesia which are provided by various sources. Each source may provide different transliteration from others for some phonemes, especially those which are impossible to be transliterated into a single Latin alphabet.

In order to overcome the problems of Arabic - Latin transliteration, Indonesian linguists present a model of transliteration by inserting diacritical marks above or below some Latin alphabets in order to distinguish them from the similar ones. It seems convenient and simple, but if it is noticed, the model is only convenient for phonological or phonetic study, and is hardly applied in vernacular writing. As a result, there are some publishers which provide and use their own models of transliteration in which for some alphabet they prefer using consonant-clusters, instead of using diacritical marks.

The following tables will give clearer information about some differences of transliteration. However, it must be understood that the following models of transliteration do not denote the Indonesianization or the adaptation of Arabic alphabets. It is supposed that some transliterated alphabets are further adapted in vernacular use.

Table 2.3.1. Arabic - Latin Transliteration by Harimurti Kridalaksana

Arabic alphabet	:	Latin alphabet	:	Arabic alphabet	:	Latin alphabet
ا	:	a	;	ض	:	d
ب	;	b	;	ط	:	t
ت	:	t	;	ظ	:	z
ث	:	th	;	ع	:	'
ج	:	j	;	غ	:	gh
ح	:	h	;	ف	:	f
خ	:	kh	;	ق	:	q
د	:	d	;	ك	:	k
ذ	:	dh	;	ل	:	l
ر	:	r	;	م	:	m
ز	:	z	;	ن	:	n
س	:	s	;	و	:	w
ش	:	sy	;	هـ	:	h ^k
ص	:	s	;	ي	:	y

(Source: Harimurti Kridalaksana, 1984: Kamus Linguistik, Jakarta: Gramedia).

The above table shows the appearance of some diacritical marks which may hardly be applied in ordinary writing, especially for someone who uses a conventional type writer.

Table 2.3.2. Arabic - Latin Transliteration According to
The Departmen of Religion of the R.I.

Arabic alphabet	:	Latin alphabet	;	Arabic alphabet	:	Latin alphabet
ا	:	-	;	ض	:	dh
ب	:	b	;	ط	:	th
ث	:	t	;	ظ	:	zh
ت	:	ts	;	ع	:	'
ج	:	j	;	غ	:	gh
ح	:	h	;	ف	:	f
خ	:	kh	;	ق	:	q
د	:	d	;	ك	:	k
ذ	:	z	;	ل	:	l
ر	:	r	;	م	:	m
ز	:	z	;	ن	:	n
س	:	s	;	و	:	w
ش	:	sy	;	هـ	:	h
ص	:	sh	;	ي	:	y

(Source: Al Qur'an dan Terjemahnya, 1984: Jakarta, Departemen Agama R.I.)

This models uses some consonant-clusters in order to represent some Arabic alphabets, instead of using diacritical marks. Since this model is more convenient to be applied, some publishers tend to choose it rather than that of the first one.

It is supposed that there are some other models of transliteration which prevail in Indonesia. For example, there are some different transliterations of some alphabets, such as: dz for /ج /, dl for /ص/, and dh for /ب/, which are a little bit different from the two previous models.

