

### CHAPTER III

#### DATA PRESENTATION AND ANALYSIS

Naturally, there is no single language which does not make any contact with other languages as long as the speakers make contact with another society with a different language. As the result of the language contact, one language undergoes some evolution, in which the degree of the evolution depends on the evolution of communicative needs of the users, including intellectual, economical, and sociocultural needs. In satisfying the needs of expressing new experiences or new things found during the contact, a language will take or borrow some words from other languages as long as the former has not had sufficient and appropriate expressions.

It has been stated in the previous chapter that borrowing needs a process of adaptation, including the phonological adjustments when the two languages which make contact have different phonological systems. This condition is appropriate some Indonesian words which are borrowed from Arabic due to the fact that the two languages use different alphabetical systems. In this case, Arabic uses the Arabic alphabetical system while Indonesian uses the Roman or Latin alphabetical one. Since there are va-

rious social backgrounds of Indonesian people with different communicative needs, the adaptation of some borrowed may lead to some inconsistency, in this sense some inconsistency of spellings and pronunciation.

### 3.1. SOME INCONSISTENCY OF SPELLINGS

In this case, inconsistency of spellings regards to some inconsistency of consonantal adaptation. There are some Arabic alphabets which may be inconsistently adapted, namely: /ث/, /خ/, /ذ/, /ز/, /ش/, /ص/, /ض/, /ظ/, and /ف/. The following description will provide clearer explanation about the inconsistency.

#### 3.1.1. Adaptation of /ث/

There are some borrowed words consisting of /ث/, for examples: Tsanawiyah (Islamic Junior High School), Senin 'Monday', Selasa 'Tuesday', misal 'example', hadas 'dirt', hadits 'the recitation of the Prophet (Muhammad SAW)', waris 'heritage'.

The above examples can be analysed by determining the positions of each representation of /ث/ within the words. In Tsanawiyah, Senin, and Selasa, the /ث/ appears in initial positions of each word. Phonologically it is supposed that the adaptation of /ث/ within the words should be the same, but actually it splits into two re-

presentations, namely ts in Tsanawiyah and s in Senin and Selasa.

In the words misal, and also in Selasa, the /ث/ appears in medial positions of each word. Both adaptations, in both words, yield a uniform representation, that is s.

In the words hadas, hadits, and waris, the /ث/ appears in the final positions. In this case, the adaptation should be the same, but in fact it splits into ts and into s again. The ts is shown in hadits, while the s appears in hadas and waris.

From the above examples, it can be identified that /ث/ is adapted into ts and s, and in most cases /ث/ is adapted into s. Thus, the appearances of ts should be analysed through extralinguistic factors. In this case, religious factor influences the occurrence of the inconsistency, in which /ث/ contained in some words restricted to Islamic terms becomes ts. Conversely, the /ث/ contained in words which are widely used in daily communication is adapted into s. For example of the first case is found in Tsanawiyah and hadits, while the other is in Senin, Selasa, misal, and waris.

### 3.1.2. Adaptation of /خ/

There are some borrowed words consisting of /خ/,

for examples: kabar 'news', kawan 'friend', Kamis 'Thursday', khalayak 'crowd of people', akhlak 'conduct', makhluk 'creature', khutbah 'preach'.

From the above examples, it can be identified that /  $\dot{\text{c}}$  / is adapted into k and kh. In the words kabar, kawan, and Kamis, the /  $\dot{\text{c}}$  / occurs in the initial position of each word as well as in khalayak and khutbah. The adaptations of /  $\dot{\text{c}}$  / are k as in kawan, kabar, and Kamis, and kh as in khalayak, khutbah, khusus.

In the words akhlak and makhluk the /  $\dot{\text{c}}$  / appears in the final positions, and is adapted into kh. Most cases show that /  $\dot{\text{c}}$  / is commonly adapted into kh, except for kawan, kabar, and Kamis. This exception, thus, raises the problem of inconsistency.

There is no exact factor determining the inconsistency because, phonologically, between kabar, kawan, and Kamis on one hand, and the other words on the other hand, are mostly in the initial positions. There are also no certain social and religious factors which determine the inconsistency since the two groups are, mostly, widely used in social affairs. Both kabar and khalayak are commonly used as well as both kawan and khusus. Thus, it can be said that such inconsistency is, hypothetically, an 'unreasonable inconsistency'. The particular term is used since there is no certain factor which causes the incon-

sistency.

### 3.1.3. Adaptation of / ج /

There are only a few borrowed words consisting of / ج /, for examples: ijin 'permission', adzan or azan 'summon to prayer', and muadzin or muazin 'the summoner'. The examples show that / ج / is adapted into j, dz, and z. Since the positions of them are all in the middle, and there are no more examples, it is hard to identify what factor influences such inconsistency. However it is supposed that j in ijin is the result of split of z in the word izin. In other words, z in izin shifts to be j.

### 3.1.4. Adaptation of / ز /

There are some borrowed words consisting of / ز /, for instance: zakat 'alm', zaitun 'olive', rejeki 'livelihood', jazirah 'peninsula'.

The examples show that the inconsistency occurs to j in rejeki, since the other examples show that / ز / is adapted into z. In this case, the inconsistency is influenced by the frequency of use of the words. The word rejeki is so familiar in daily communication or in social affairs so that the z splits into j.

### 3.1.5. Adaptation of / ش /

There are many borrowed words consisting of / ش /,

for instance: syair 'poem', syarat 'requirement', serikat 'union', isyarat 'sign', masyarakat 'society', musyawarah 'deliberation', musyrik 'polytheist'.

The examples show that the / ش / is adapted into sy and s. The occurrence of s is only in serikat, while the other adaptations are sy, either initially, medially, or finally. The word serikat is adapted from syarikat, as it was used by a political party 'Syarikat Islam' and 'Syarikat Dagang Islam'.

### 3.1.6. Adaptation of / ص /

There are many borrowed words consisting of / ص /, for examples: sabar 'patient', shalat or salat 'prayer', sahabat 'friend', shalih or saleh 'pious', musibah 'disaster', ashar or asar 'afternoon prayer', mushala 'little mosque'.

The above examples show that the / ص / is adapted into sh and s. In this case, religious factor influences the inconsistency in which some words related to religious interests cause the adaptation into sh, for examples: shalat, shalih, mushala. While some words of this group which are commonly and widely used in daily affairs, and are not restricted to religious interests, are adapted into s, such as in sabar, sahabat, musibah. However, the words salat, saleh should be considered to be exceptions.

### 3.1.7. Adaptation of /ض/ and /ظ/

The Arabic /ض/ and /ظ/ in this study are considered to be the same since for Indonesian the two letters are pronounced in nearly the same way. There are some words consisting of /ض/ and or /ظ/, for instance: dhuhur or lohor 'midday prayer', lahir 'born', lalim or zalim 'uncivilized', darurat 'emergency', Ramadlan or Ramadhan 'the month of fasting', rela 'willing', nalar 'reason', lafal 'pronunciation', hapal 'memorize'.

There are some adaptation of the two alphabets, namely: dh in dhuhur, Ramadhan, z in zuhur and zalim, dl in Ramadlan, d in darurat, l in lahir, lalim, lohor, lafal, hapal. The inconsistency seems to be overlapping and random, in which a single Arabic alphabet may be adapted into some different representations. The /ض/ is adapted into l in rela, d in darurat, dl or dh in Ramadlan or Ramadhan; and /ظ/ is adapted into dh in dhuhur, z in zalim, l in lalim, lohor, lahir, and in the final l of hapal and lafal. On the other hand, a single Indonesian (or Latin) phoneme maybe the representation of different Arabic alphabet, namely either /ض/ or /ظ/. For example: in rela, l is the adaptation of /ض/ and in lahir or lalim, l is the representation of /ظ/. The occurrence of d in darurat seems to be isolated phenomenon, since there are no other examples.

From religious point of view, both / ض / and / ظ / contained in words which are closely related to religion are adapted into either dl or dh; while those which are not closely or directly related to religion are adapted into l and z.

### 3.1.8. Adaptation of / ق /

There are many borrowed words consisting of / ق /, for instance: fajar 'dawn', fakir 'poor', fasih 'fluent', paham 'understand', pasal 'article', pikir 'think', hapal 'memorize', kafan 'death cloth', napas 'breath', lafal 'pronunciation', nafsu 'lust'.






The examples show that the adaptations of / ق / are f and p, which may occur in the initial or medial positions, while in the final position the adaptation is always f. If it is compared in pair: fasih - pasal, lafal - hapal, it seems that phonological position does not influence the occurrence of inconsistency. Religious factor may be considered as the influencing factor of the inconsistency, in which / ق / within some words closely related to religion retain in f. / ق / contained in words which are widely used and are not restricted to religion may shift to be p. The examples of the former case are: kafir, kafan, musafir, while those of the latter are: fajar, fasih, paham, pikir.



From the discussion on some inconsistency of spellings, the writer is able to reveal and identify some phenomena related to the borrowing of Arabic words and its adaptation into Indonesian. The analysis of spellings shows that sociocultural factor, in this sense is religion, may influence the use of language besides the intralinguistic factors. The borrowed phonemes are adapted into the borrower's phonological system, though in some cases fail.

### 3.2. SOME INCONSISTENCY OF PRONUNCIATION

In this sense, inconsistency refers to difference of pronunciation of vocalic sounds which are originally come from the same Arabic sounds. The vocalic sounds in Arabic are produced by inserting certain diacritical marks above or below Arabic letters or alphabets. The Arabic vocalic sounds are:

- [ a ] , it is produced by inserting a bar 'fathah' above Arabic letter, for example:  --> [ ba ] ,
- [ a: ] or long [ a ] , is produced by inserting an erect bar (  ) above Arabic letter, for example:  ----> [ ba: ] ,
- [ i ] , is produced by inserting a bar 'kasrah' below Arabic letter (  ), for example:  --- [ bi ]
- [ i: ] or long [ i ] , is produced by inserting an

- erect bar below Arabic letter (      ), for example: **ب**  
 --> [ bi: ],
- [ u ] , is produced by inserting a certain diacritical mark called 'dlommah' above Arabic letter (      ), for example: **بُ** ----> [ bu ],
- [ u: ] or long [ u ] , is produced by inserting an upside-down 'dlommah' (      ), for example: **بُ** --> [ bu: ]
- diphthong [ ai ] , is produced when sound [ a ] is followed by 'ya sukun' (      ), for example: **بَي** --> [ bai ],
- diphthong [ au ] , is produced when sound [ a ] is followed by 'wau sukun' (      ), for example: **بَو** --> [ bau ]

There is no problem appears in using such diacritical marks. Some problems which appear in the adaptation of the vocalic sounds into Indonesian are as follows:

### 3.2.1. Adaptation of [ a ] in the first syllable of trisyllabic words

Some borrowed words consisting of three syllables which contain the sound [ a ] in the first syllables may produce some different adaptation of the [ a ]. For example: selamat 'safe', sedekah 'alm', keramat 'sacred' sajadah 'praying mat', masalah 'problem'. The sound [ a ] is adapted into [ a ] and [ ə ]. It is not clear what factor influences the inconsistency since phonologically they are in the same positions and in the similar phono-

logical condition. For further example, there is a comparison between sejarah and sajadah. In this case, the vowels [ a ] and [ ə ] between /s/ and /j/ are originally the same, but the adaptations are different.

### 3.2.2. Adaptation of [ a ] which sounds [ ə ]

Naturally, Arabic letter which gets 'fathah' is pronounced [ a ]. However, there are some of them which sound [ ə ] when get the diacritical mark 'fathah', namely: /خ/, /ج/, /ص/, /ض/, /ط/, /ظ/, /ع/, and /ق/. The fact leads to inconsistency of pronunciation of the sounds produced by them in oral communication. For example: the word shalat may be pronounced [ʃəlat] or [ʃalat]; haram may be pronounced [haram] or [harəm]; Ramadhan may be pronounced [rəmaðən] or [ramaðan].

### 3.2.3. Adaptation of [ i ] in the Final Position

Sound [ i ] in the final position also raises the problem of inconsistency, since it may be pronounced [ i ] or [ ε ]. For examples: the following borrowed words consist of diacritical mark 'kasrah' which usually sounds [ i ], but the adaptations into Indonesian are not the same: saleh instead of shalih, faseh instead of fasih, but there are no \*faker instead of fakir, \*laher instead

of lahir.

In this case, [ i ] in the final position may shift into [ ε ] when it is followed by /h/ in the final.

After discussing the inconsistency of pronunciation, the writer considers that the three cases are the most outstanding evidence of such inconsistency and are sufficiently representative. It is supposed that there exist some more problems of pronunciation, but it needs much more time which is impossible to reveal in the study.

Both the inconsistency of spellings and pronunciation probably do not cause any change of meaning of words, since the variations seems to be allophonic and the Indonesian people still understand the different expressions. The common Indonesian people, in general, do not regard this phenomenon as inconsistency.

According to language engineering or language planning point of view, such inconsistency needs appropriate and continuous efforts of treatments. One of the numerous tasks of language planning is language standardization, which is carried out by Language Cultivation and Language Development Institution (Lembaga Pembinaan dan Pengembangan Bahasa).

Regarding to the language standardization, it should be realized that the efforts of standardization at recent

time are mostly directed to some borrowed words from western language, especially English. Meanwhile, some inconsistency within the borrowed words from Arabic is supposed to be 'ignored'. For example of the fact in recent time, it is suggested that the standard or correct spelling of Indonesianized practice is praktik, not praktek. The similar cases also occur to apotek instead of apotik, and provinsi instead of propinsi. It can be identified, from the examples, that the spelling of borrowed phonemes should be as close as the origins.

However, such standardizations are not appropriately applied to the borrowed words from Arabic. For example, analogically, the standard spelling of paham and pikir should be faham and fikir, since originally p in each word is adapted from Arabic / ف /.

