

## Research Article

# Dominance of Arabic in Acehese

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Around 700 Arabic words have been absorbed by the Acehese language. This absorption process of course influences changes in the phonetics and meaning of the words produced in the Acehese language. This research discusses the process of spelling and meaning changes in the Acehese language after the Arabic vocabulary was absorbed into it. The method used is the Agih Method and the Determining Element Sorting Technique. The results show that there was a change in the spelling of Acehese loan words. The spelling change included several processes, such as dissimilation, metathesis, diphthongization, monophthongization, anaptyctic prosthesis, epenthesis, paragog, apheresis, syncope, and apocope. Apart from changes in spelling, there are also changes in the meaning absorbed from Arabic, namely: fixed meaning, narrowed meaning, and expanded meaning. However, the Acehese language tends to have a fixed meaning in its absorption of Arabic.

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## 1. Introduction

The Aceh region, which is located in the westernmost part of the archipelago archipelago, occupies a strategic position as a gateway for trade and cultural traffic that has connected East and West for centuries. Aceh is often mentioned as a stopover place for Chinese, European, Indian and Arab traders, making the Aceh area the first place to enter culture and religion in the archipelago. In the 7th century Indian traders introduced Hinduism and Buddhism. However, Aceh's prominent role is in line with the entry and development of Islam in this area, which was introduced by Gujarati traders from the Arab ranks towards the 9th century.

The Aceh Sultanate reached the peak of its glory at the beginning of the 17th century, during the reign of Sultan Iskandar Muda. At that time, the influence of Islamic religion and culture was so great in the daily lives of the people of Aceh, that this area received the nickname "Seuramo Mecca" (Veranda of Mecca).

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The development of Aceh as a regional and international port area has made Banda Aceh a cosmopolitan city visited by traders from various parts of the world, both Muslims and non-Muslims. Muslim traders generally came from Arabia, Türkiye, Persia, Abyssinia, Pegu and India. Trader envoys from other regions also arrived, such as China, the Netherlands, England and France (Lombard, 1986, pp. 150-170). The cosmopolitan nature of the city of Banda Aceh results in Aceh being open to external influences. Aceh has become a diverse and open region. The population consists of various ethnicities and nationalities, and of course also from the cultural dimension of acculturation (Nurlaila, 2022).

Cultural contacts established over a long period of time will influence cultural elements. Likewise with language, along with developments over time, the use of the Acehese language has changed (Mursyidin et al, 2022). One of them is the influence of Arabic into the Acehese language which coincided with the arrival of Islam around the 7th century AD. Islam first entered the Malay-Archipelago area precisely in Aceh after that it spread to several other big cities (Novita et al., 2023).

Of course, the spread of Islam by these missionaries, even though they took various routes, still used language as a means of communication. In subsequent developments, the influence of Islam in various fields in Aceh became stronger day by day. This is a significant factor in determining the rapid flow of Arabic language into the Acehese language.

This is understandable because when two cultures meet and interact over a long period of time, there will usually be a clash of cultural values. In this struggle, the stronger culture will often exert a stronger influence on the “weak” cultural entity. Apart from going through the convergence process, a language can also mix with another language as a result of contact between the two languages. Contact between the two languages allows absorption, semantic, syntactic and morphological. The real impact of this contact is the emergence of cases of code switching, code mixing, interference and integration (Chaer, 1995, p. 65).

Indonesia has more than 700 regional languages (Kaplan & Baldauf, 2003; Musgrave, 2014; Zentz, 2017). Acehese as one of the regional languages included in the Austronesian language family, the Malay-Polynesian language family (Wildan et al., 2022), is one of the regional languages with the largest number of speakers (Elvira Siti Humairah et al., 2019). This large number of speakers increases the potential for absorbing other languages to strengthen the power of expressing a language. This is proven

by the presence of loan words obtained from other languages, one of which is Arabic. This is the result of exploration carried out by the author in the *Atjesch-Nederlandsch Woordenboek Dictionary Volumes 1 and 2*, written by R. A. Dr. Hoesein Djajadiningrat (1934). Data shows that no less than 700 Acehnese vocabulary words are borrowings from Arabic. This vocabulary has undergone phonological and morphological changes. However, for semantic changes, the author's conclusion is that there are relatively no significant changes, in the sense that the meaning contained in Arabic which has been absorbed into Acehnese has not experienced too much of a change in meaning.

For this reason, the author is interested in research on the absorption of the Acehnese language from Arabic. There are several reasons why the author is interested in this, namely to prove the general opinion about whether it is true that a stronger culture will have a stronger influence on a "weak" cultural entity, and to see how much influence Arabic has on the language. Aceh, as well as seeing more clearly what processes occur in the absorption of a language in a particular language.

Regarding the background, this research is limited to the following problems: 1) Is there a change in the spelling of Acehnese loan words from Arabic? and, 2) How do the meaning changes occur in Acehnese loan words from Arabic?

Research related to language dominance has been carried out by several researchers, including Akhyaruddin et al (2023) who researched the dominance of code mixing in the Jambi language, Putri (2022) who researched the dominance of English in music therapy learning, and Af'idah (2022) who researched language dominance in Javanese-Madurese amalgamated families. Thus, this research attempts to fill the existing gap by researching the dominance of Arabic in the Acehnese language.

## 2. Method

The method used in this research is a qualitative descriptive method. According to Moleong (2017), qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Qualitative research or also called naturalistic research methods because the research is carried out in natural conditions (natural setting) or also called the ethnographic method, because initially this research method was mostly used for research related to cultural anthropology and historical issues, the results obtained were in the form of words based on the research object (Sugiyono, 2018, p. 8).

This means that the research will describe a condition as it is, real, regarding the problem being studied. This method is used with the hope of being able to describe the current situation, based on existing facts, without paying attention to the past of the research study.

Data analysis, using the matching method, is a method used to study or determine the identity of diagonal units using determining tools that are outside the language, regardless of the language concerned. The determining tools are everything designated by language (referent), speech tools that form language sounds (writing), other languages and interlocutors for research needs (Sudaryanto, 1993, p. 2).

## 3. Results And Discussion

### 3.1. Phonetic Analysis

#### 3.1.1. Same sound

The Acehese language absorbs Arabic vocabulary by taking the vocabulary in its entirety or in other words creating the same spelling and meaning in Acehese and Arabic as shown in Table 1 below.

#### 3.1.2. Similar sounds and changing sounds

Apart from the same sounds (as happened in the case above), the Acehese language also absorbs Arabic vocabulary in various ways such as: dissimilation, metathesis, diphthongization, monophthongization, anaptyctic and zeroization. As a note, if the change in sound does not result in a change in meaning or does not change the identity of the phoneme, the change is an allophone of the same phoneme within the scope of phonetic change. Similar sounds in Acehese are:

##### 1. Dissimilation

Dissimilation, is a change in sound from two sounds that are the same or similar to sounds that are not the same or different, following the changes that occurred in the Acehese language which was absorbed from Arabic.

From the data table below, the sound changes that occur include:

1) [â] changes to [a], for example in numbers (21), (22), (23), (24).

TABLE 1: Same Sounds in Arabic and Acehnese.

No	Arabic language	Acehnese language	Meaning/Meaning
(1)	abi	abi	father
(2)	courtesy	courtesy	politeness, manners
(3)	'arabi	'arabi	in Arabic
(4)	many	many	body
(5)	judge	judge	hakim, kadi
(6)	malicious	malicious	envy
(7)	grant	grant	gift, part that has been determined
(8)	hijab	hijab	curtain
(9)	hell	hell	hell, evil, wretched, lost
(10)	body	body	body
(11)	junub	junub	in an impure state to perform the prayer after having sex
(12)	successfully	managed, succeeded	pensive looking at the face while the mind wanders everywhere
(13)	word	word	words, sentences, accounts of a Muslim
(14)	book	book	books, essays (especially about Islamic religious knowledge)
(15)	therein	therein	cursed
(16)	mahkom	mahkom	the party that is doing well directly or indirectly, especially the defendant
(17)	Muhammad	Muhammad	male name
(18)	prophet	prophet	prophet
(19)	to them	to them	a type of plant (the leaves are used to scent tea drinks)
(20)	lineage	lineage, neusab	family relationship

2) [i] changes to [e], as in numbers (22), (25), and (26).

3) [t] changes to [i], as in number (27).

4) [û] changes to [u], as in numbers (28), (29), and (30).

5) [q] changes to [k], as in number (31).

6) [š] changes to [s], as in number (32).

7) [r] changes to [é], as in numbers (33) and (34).

8) [s] changes to [h], as in number (35).

TABLE 2: Dissimilation.

No	Arabic language	Acehnese language	Meaning
(21)	âqibah	consequence	consequence, result of action
(22)	building	of one	inner, in the heart, secret
(23)	the world	donya	world
(24)	hallow	desire	name for a variety of sweet cakes
(25)	scientist	in addition	learned, knowledgeable, knowledgeable about Islam
(26)	wâjib	wajeb	must, must
(27)	Hadith	offerings	impure state that prohibits a person from praying
(28)	envy	incitement	slander
(29)	acceptable	cloud	grant, agree, accept
(30)	the law	law	regulations, statutes, laws, customs
(31)	near	confident	earnest, sincere, deep faith
(32)	Saturday	used to	patient, endure suffering
(33)	click	do	girl, virgin, unmarried
(34)	thought	pique	thoughts, thinking, reflection, thinking
(35)	the devil	Devil	devil, devil

### 1. Metathesis

Metathesis is the process of exchanging phonemes in a word or changing the order of phonemic sounds in a word so that it becomes two competing word forms. metathesis has a synchronic and diachronic view, what the author will discuss is diachronic metathesis, because exchanges or changes in phonemes from a foreign language are absorbed more than the language itself (Muslich, 2009, p. 125).

Below the author presents the results of the analysis that the author has sorted out, what happens in the Acehnese language when it is absorbed from Arabic.

TABLE 3: Metathesis.

No	Arabic language	Acehnese language	Meaning
(36)	trip	sapra	travel, adventure
(37)	hairân	hireuen	amazed, rejoiced
(38)	tašdik	seudiek	statement, statement, legal confession
(39)	urbiyyah	rubieh	wife, girlfriend equated with wife.

## 2. Diphthongization

Diphthongization is the change in a single vowel sound (monophthong) into two vowel sounds or double vowels (diphthongs) in sequence. The change from a single vowel to a double vowel is pronounced still at one peak of loudness so that it remains in one syllable. Diphthongization in Acehese occurs in the following changes: First, the sound [a] becomes the sound [eu] see examples in numbers (40), (41), and (42). Second, the sound [â] becomes the sound [eu] see the words in numbers (43), (44), (45), (46), (47), and (48).

TABLE 4: Diphthongization.

No	Arabic language	Acehnese language	Meaning
(40)	'arafah	areufah	arafah
(41)	badawi	beudawi	bastard, liar
(42)	tajalli	don't know	exposed, open
(43)	haram	happy	illegal, forbidden
(44)	imam	imeum	Priest, leader
(45)	zakat	coat	zakat
(46)	jawâb	jaweub	answer
(47)	Kalam	not	pen, word, order, promise
(48)	salâm	saleum	greetings, prayers, prayers congratulations

## 3. Monophthongization

Monophthongization is the change of two vowel sounds or diphthongs into a single vowel or monophthong. In the Acehese language, the monophthongization process includes: First, changing the sound [au] to [o] as in numbers (49) and (50). Second, the sound change from [au] to [u] as in the numbers (51), (52), (53), (54), and (55).

## 4. Anaptyctic

Anaptyctic or devotional voice, namely changing sound by adding vowel sounds with the aim of making speech smoother. Anaptyctic or the addition of sounds is also found in one of the absorption patterns of the Acehese language. The absorption process includes:

TABLE 5: Monophthongization.

No.	Arabic language	Acehnese language	Meaning
(49)	monotheism	tohid	monotheism, the oneness of God
(50)	in the hall	oils	sacred
(51)	jewel	juhari	clever people, jewelers
(52)	available	mojud, meejud	really exists, concretely
(53)	always	mola, meela	sir, employer
(54)	šanaubari	sinubari, sinubari	human heart, human passion
(55)	dauraq	turas, turas	an ear and neck long earthen water jug, a water jug in the general sense

(a) Prothesis is the process of adding or adding sounds at the beginning of words, such as adding the sound [h] at the beginning of words in Acehnese, as in the numbers (56), (57), and (58).

(b) Epenthesis, namely the process of adding or adding a sound in the middle of a word. Addition in the middle of a word in Acehnese is like adding the sound [o] as in the numbers (59) and (60); addition of the sound [é] as in numbers (61) and (62); addition of the sound [u] as in number (63); as well as adding the sound [a] as in number (64).

(c) Paragog, namely the process of adding or affixing sounds to the end of words. Additions at the end of words in Acehnese include adding the sound [i] as in the number (65), and adding the sound [u] as in the number (66).

### 5. Zeroization

Zeroization, namely the removal of phonemic sounds as a result of efforts to save or economize pronunciation. This event commonly occurs in speakers of languages in the world. When classified zeration is divided into three, namely:

1. Apheresis is the removal or removal of one or more phonemes at the beginning of a word. In the Acehnese language, which was absorbed from Arabic, the removal of these sounds includes the removal of the sound [mu] as in the numbers (67), (68), and the removal of the sound [i] as in number (69).
2. Syncope is the removal or removal of one or more phonemes in the middle of a word. In the Acehnese language, absorption from Arabic usually occurs when the



TABLE 6: Anaptyctic.

No.	Arabic language	Acehnese language	Meaning
(56)	'aqiqah	true	a sacrifice that is circumcised on the seventh day of a child's birth
(57)	rabbit	hareunab	rabbit
(58)	please	hijab, consent	offer when making an agreement (marriage contract)
(59)	judgment	judge	law, law, regulation
(60)	link	itchy	end, continue (eg day, if it's daytime)
(61)	body	I'm tired	body, body
(62)	milk	owned	belong to
(63)	column	get along	pillar, base, anything related to something
(64)	rajm	stoning	stoning, stoning
(65)	ahl	member	expert, clever
(66)	record	Saturday	Saturday

[a] sound is removed in the middle of words such as in the numbers (70), (71), and (72).

- Apokop, is the removal or removal of one or more phonemes at the end of a word. In the Acehnese language, the [l] sound often occurs as in the numbers (73), (74), (75), (76), (77), and the [r] sound as in the numbers (78), (79), (80).

## 4. Conclusion

Based on the results of observations and data analysis that have been carried out, the author can draw several conclusions, namely: There has been a change in the spelling of Acehnese loan words from Arabic. This change in spelling includes several processes, such as dissimilation, metathesis, diphthongization, monophthongization, prosthesis, anaptyctic epenthesis, paragogue, zeroization apheresis, zeroization syncope and zeroization apocope. There is also Acehnese vocabulary which was absorbed from Arabic without experiencing any changes in spelling or meaning, or in other words complete absorption.

TABLE 7: Zeroization.

No.	Arabic language	Acehnese language	Meaning
(67)	Complicated	stirrup	connect, organize, network
(68)	muṭāla'ah	really	study
(69)	Iqâmah	kamat	the second call to prayer
(70)	Dzarrah	tracks	the smallest thing
(71)	Jauhari	juhari	clever people, jewelers
(72)	bai'ah	bi'at	appoint, crown, advise
(73)	"aqil	more	sensible, sensible
(74)	'amil	ame	amil, collector and distributor of zakat
(75)	Hâmil	hame	pregnant
(76)	Hâsil	easy	the result, preferably, is ready
(77)	jahil	ginger	ignorant
(78)	Incense	sack	sya'ir measure, meter
(79)	Himâr	hima	donkey
(80)	The grave	stronghold	graves of sacred people, buried, buried

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