The Idea of Arabic Influence Patterns in the Indonesian and Malay Languages

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Abstract: *Arabic is absorbed into many other languages in the world, especially the majority of the Muslim population, and then melted into a speech language as a means of communication. Various Arabic terms are used in the communication of the high literary touches in accordance with the oral narrative including in Indonesia and Malaysia in particular and in Southeast Asia generally. The development of language in these two countries continues to expand its use so that it is no longer merely as an intermediate language but also the absorption of language used through literature, science, media, literature, Law, economics, social, art, Other cultures as the appreciation of the civilization of the local Islamic community, as well as its pattern, symbol and philosophy of life. There are many Arab removals that are entered and used in Bahasa Indonesia and Malay using certain patterns to facilitate the user to speak verbally and written. The purpose of this study aims to analyze the pattern of absorption of Arabic into Indonesian and Malay language in communicating as a fundamental proof of foreign uptake that underlies the height of philosophy and literature. The methodology of the study used is also developed through a library study with various forms of methods, theories and patterns as an easy channel to understand more fundamentally the form of theory and accounting. As the implication of this study is also expected to be the level and identity of the people of Indonesia and Malaysia which is reflected by language as the identity of the nation and states.*

Keywords: *Arabic, Indonesian, Malay, absortion, language, Southeast Asian*

Introduction

The application of Arabic language that absorbs into various other languages in the world always melt into verbal and written language as a means of communicating with one another. Various Arabic terms have been used in communicating from the high literary touch results in accordance with the oral narrative including those used in Indonesia and Malaysia. The development of language in these two countries continues to expand its use so that it is no longer merely as an intermediate language but also the absorption of languages received and used through intermediaries, scripture, religious discussion, The implementation of literature, the application of the law, economic intermediaries, art and culture developers.

The emergence of character changes are absorbed into the Indonesian and Malay language, evidenced by the role of Arabic Malay script or commonly also referred to as Jawi script. This ensures how much Arabic words influence in that language. When Islam is accepted as a religion that dominates the religion of the people in Southeast Asia, and there religion is an example of the body, it must be accompanied by its shadow, which is the Arabic language used in the matters of worship in

particular and Communication language in general. While the Arabic is also realized application using bare Arabic script (written Arabic or Jawi). Thus, the major change in the civilization of the archipelago is the attitude towards Islam itself, being the historical roots and culture of the Islamic population in their respective territories.

While the Indonesian and Malay language continues to evolve, parallel to the change of the Arabic script was together with the writing. If researched carefully, there are many Arabic words that are absorbed into the Indonesian and Malay language that absorb into a speech language that is used as an intermediary communication for the community. In this case it is estimated that more than 2,200 words, it does not include the Arabic term that went into the vocabulary of today's globalization. As a rich and advanced language, we accept the arrival of these Arabic words to be used in the local language, either for the meaning of the first time or to add to the words of synonyms in vocabulary or usability Indonesian and Malay language communication.

For students who have never studied Arabic at all, or for teachers who teach these language lessons in order to get to know whether the word of origin in Bahasa Indonesia and Malay is originally Arabic or from other languages, should see Dictionaries that usually exist mentions the origin of a word, or more precisely refers to a dictionary of large English language or a Malay etymological dictionary. Often at the end of the word concerned is placed abbreviations as the word (A) or (AR); Meaning comes from the Arabic language As for the emergence of a bald Arabic term in the Islamic community in Nusantara, it is likely because the use of Arabic writings that do not March but contain Malay writings that can be read and understood by Indonesians and Malaysians. Meanwhile, the term Arabic Malay, a term whose writings are derived from the Arabic letters but the content of Malay language. While the term Jawi is often associated with Arabic call to a national family in the archipelago. The Arabs think, all ethnic groups in Nusantara are from Java, and the inhabitants are called Jawi. According to Amat Juhari Moain (1996:17), the name Jawi is derived from the Arabic word Jawah. When it became an objective word, Jawah becomes Jawi. The word Jawah or Jawi is likely derived from the word Javadwipa, which is the name for the region in the Southeast Asian region in ancient times.

For the Arabs, the word Java is taken, while the word bilingual is abandoned. The word Java is used to refer to all regions in Southeast Asia. The inhabitants are also named using the word or in the form of objectivity to Jawi. Therefore, the word Jawah or Jawi refers to all nations and people who are indigenous to Southeast Asia, not only to Javanese people, namely people from Java Island. In contrast, Java or Jawi refers to all Malay people, regardless of whether they include Malays, Campa, Pattani, Aceh, Java, Minang, Mandailing, Sunda, Bugis, Dayak, Banjar, Lombok, Filipino and other nations.

This view was also supported by Muhammad Naquib al-Attas (1972:2) who stated that, "we know that the term Jawi is the name of the title of Arabs to all peoples of the island's population (Alam Melayu)". Arab Society anciently stretched out a nation in general based on the title of Land and its Earth. The tribes that inhabited the Earth were regarded as the same nation. For example, the African Earth is known as "Bilad al- Sudani" and the Tribes of Africa are known as al-Sudani. Therefore, it is not a fear that all of the Malay people are known as Jawi because the earth is known as "Bilad al-Jawah". Skin color factors, same body shape and language cause the Arabs of the past age classify the tribes concerned to a particular group of nations and races called "Al-Jawi".

The objectives of this study would like to analyze deeply the patterns of absorption of Arabic language absorbed into Indonesian and Malay language in communicating orally or written as a fundamental proof of the underlying foreign uptake Philosophy and literature.

The method of study used in lifting the Arabic language is absorbed into the Indonesian and Malay language using a deepening analysis and comparisons which are also developed through the study by referring to several The library in support of the results of the study that has been carried out so that it becomes a conclusion that can be used by other researchers. In addition, studies are also conducted through studies in libraries with various forms of methods, theories and patterns as easy channels to understand more fundamental about the study being studied.

Arabic Absorption in Southeast Asian languages

In the early stage in southeast Asia, the writings were regarded as mystical and divine forces because it was considered a unique matter and not many of the people who mastered it. The realization of several kingdoms in Nusantara such as Sriwijaya, Majapahit, and Malay kingdom in pre-Islamic era requires a writing system to launch state government affairs and their Foreign relations. This happened because Sriwijaya was a large kingdom that depended on the seas and became the Maritime power. Thus, they had much to do with foreign communities through the Straits of Malacca and the South China Sea in trading affairs to launch their economies.

While the first stage of arrival of Islam to Malaya, which is approximately in the 12th and 13th centuries, Malay people did not create an instant Arabic or Jawi script. Instead, they need to use an existing Jawi script for the purpose of writing. The stone form of Terengganu inscription is an initial document evidence of the use of Malay Arabic writings in Nusantara. According to Muhammad

Naquib al- Attas, the inscription stone was written in 702 (H), along with the year 1303 M. This inscription is the oldest Malay written stone with full Arabic script that can be seen until now. This oldest Malay manuscript marked 998 H bersamaan1590 M. The content of the inscription emphasizes the Fiqh law, also using old Malay Arabic writings, is a translation of the Book of Religion titled ' Aqa'id al-Nasafi. This evidence is used as a sign of real evidence of the existence of Arab Malay usage gradually from time to time.

Furthermore, since the Islamic religion began to tread in Nusantara, Malay Arabic writings began to develop and live with the community. According to historical records, this paper was first encountered in Malaya in the third century Hijri. This paper appears in line with the arrival of Islam to Indonesia in the first century Hijri. The arrival of Islam to Indonesia changed people's lives by abandoning animism practices and taking Islam as a way of life. The culture of science brought by Islam has issued them from ignorance to righteousness. Malay Arabic writings play an important role to support the development of Islam. The development and mastery of this writing in Indonesia and Malaysia have taken a long time because of the local people who have been with the belief of the influence of Hindu-Buddhist religion. However, the acceptance of Islam makes the locals can master the writing quickly.

Before the existence of this writing in the Malay World, it has actually appeared a form of the influence of the gods of the state used by the Pallava people in India and other countries such as South Sumatra, Campa, Ligor and Java. The evidence of Pallava's writings can be seen on the Kapor town inscription in Bangka, South Sumatra, which existed in the seventh century AD. In addition to the city of Kapor, there are also evidence of the use of Pallava writings such as Sajametra, Manju Shriga, Bukateja, Syang Hyang Winbtang and Dangpu Hawang Glis in the Indian region.

In addition to Pallava, there are other writings found in Sumatra, the inscription Rencong or Rencang. This paper is widely used in North Sumatra and South Sumatra regions such as Jambi, Bengkulu, West Sumatra and Tapanuli. This paper is used to record folklore, rules, customs, religious matters and other things. In the island of Java, there are ancient Javanese writings known as Kawi writings. The word Kawi derived from the word Sangsekerta means poet. This paper is widely used in Java with some adjustments, especially for producing Javanese literature.

Therefore, with the arrival of Arabic language which commonly became the principle of Arabic Malay script is associated with the religion of Islam. Although the arrival of Islamic religion to Nusantara still many different opinions, but there are some inscriptions as a strong evidence that shows that Islam existed in southeast Asia since long ago again. Among the evidence that shows Islam in

Nusantara is the discovery of the tomb of Sheikh Abdul Qadir Ibn Husain Syah Alirah, in Langgar Alor Setar Kedah, marked 290 H simultaneously 910 M. There are also gravestones found in Pekan, Pahang day Wednesday 14 Rabi'ul Awal 429 H; Tombstone found in Phanrang, Vietnam marked 431 H simultaneously 1039 M; And the gravestone of the daughter of Sultan Abdul Majid ibn Muhammad Syah al-Sulthan marked 440 H concurrently 1048 M in Islamic Cemetery, Jalan Residensi, Brunei Darussalam.

In addition, also found the gravestone of Fatimah Maimun bt. Hibatullah marked 475 H at the same time 1082 M in Leran Gresik, East Java. These inscriptions prove that Islam has long been tread in the Malay realm. In fact, this paper develops with the spread of Islam and managed to build a society with a culture along with Islam (Ismail Hussein, 1984). The spread of Islam by traders and the prosecution of the Malay Archipelago by using bahasaIndonesia and Melayu with his writings accelerated the development of Islam again. It is also demonstrated by the progress of the Islamic Malay Kingdom that was accomplished at the time of the Pasai Ocean. In the time of Malacca, all religious benefits were referred to the Samudra Pasai. The decline of Pasai in the early 16th century was replaced by the ACEH government. All the scholars and clever cleverly in the ocean Pasai were brought to the Kingdom of ACEH.

Even the writing activity of various literary materials continued there whose peak in the 17th century AD when the emergence of characters such as Hamzah Fansuri and Nuruddin ar-Raniri. Scholars and cleverly clever of Parsi also contributed a lot in the field of politics, trade, social, culture and religion of Islam itself, long time even the ocean Pasai famous as the center of Malay Language and literature development (T. Iskandar, 1995). The development in this field of literature is very rapid because the writing of literary works in Indonesian and Malay with the writing of Arabic Malay (Jawi) which at that time expanded widely not only in the community Even among the palace (Ismail Hussin, 1984).

There are many works in the field of literature and religion is published in the Malay text, so it is very influence of Bahasa Indonesia and Malay in all areas. As a result, the works of Malay history, Tun Sri Lanang, became one of the works of classical Malay history. This work is famous today and the reference to researchers and scholars. The Islamic kingdom reached its former glory until the 16th century AD at the same period, Malay Arabic script was fully used in government affairs in several Malay kingdoms in Nusantara. For example, in the reign of Sultan Muzaffar Shah Melaka (1455-1459 A.D.) and even the reign of Sultan Abdul Jalil Shah, Johor (1623-1677 M) Malay Arabic script was used on coins.

In the meantime, Islamic scholars in Malacca (1409 A.D.) have also used Arabic Malay writings as the language of speech and at the same time to write

treatises on religion. Islamic literary works, such as Hikayat Amir Hamzah and Hikayat Muhammad Ali Hanafiah, have been translated into Indonesian and Malay sources of the original Parsi during the reign of Pasai. In addition, newspapers and magazines also use the writing, including Nujum al-Fajar (1872 A.D.), Jawi Peranakan (1876 M), Malay School (1888 M) and Majalahal-Munir which was published in Padang, West Sumatra. The use of Arabic Malay writings is also available in old and new currencies, such as those found in the paper currencies of Brunei Darussalam, China and Malaysia.

In addition to Malaya, these Arabic Malay writings also expanded beyond Southeast Asia such as Sri Lanka, Melayu Campa, Fattani and others. This happened because the Indonesian and Malay languages were used since the late 18th century by the Muslims there. In 1869 A.D., the Malay newspaper titled Address Langkapuri was published in Sri Lanka. Shaykh Ahmad Khatib and Muhammad Idris al-Marbawi and Syeikh Abdul Qadir al-Mandili were among the Indonesian scholars who studied in Makkah and Egypt and then wrote several books written in Arabic Malay.

In addition, the Malay script was also used by the merchants who came to Malacca and Semudera Pasai. This is true because traders need to get permission from the state officials to business in the place. Therefore, most of the permits and sales letters have been written using Arabic and Arabic Malay script. Examples, such as the permit from Sultan Ala'uddin ACEH to Captain Henry Middleton who was marked 1011 H/1602 M. In addition, there is also a letter from the Sultan of Aceh to an English captain who is marked 1011 H. And many other examples of this role and the use of Arabic Malay writings are evenly located in Nusantara.

Arabic Malay Language and Writing Form

The letter of Malay, also known as Jawi, has 37 letters. The number of letters exceeding the Latin alphabet causes not all of the Malay characters can be equated with the Latin alphabet. The Malay Arabic alphabet starts from the Alif letter and ends with the letter. There are six additional letters created by the Malay scholars to complement the emblem of Indonesian and Malay sounds. The following are Arabic Malay letters according to the order.

چ	ج	ث	ب ت ة	ا
ز	ر	ذ	د	خ	ح
ظ	ط	ض	ص	ش	س
ق	ڤ	ف	غ	ع	ع
و	ن	م	ل	ک	ك
ڽ	ى	ي	ء	ۏ ه ة	

The use of Malay script is the same as the Latin alphabet. This script has 37 letters consisting of 3 vowels and 33 consonants. Originally, the Arabic alphabet was derived from the Arabic alphabet which has 30 alphabets, including the letter Ta ' Marbutah (ج). However, these letters are not able to meet the spelling of Indonesian and Malay language. In doing so, in order to align Arabic Malay writings with Indonesian or Malay spelling, Malay people have added five more letters to represent the original sounds in Indonesian language or the sound of the people.

The letters are ca (چ) which is matched with the letter C, nga (ڠ)letter which is matched with the letter Ng, pa (ڤ)letter that is matched with the letter P, ga(ݢ) letter which is matched with the letter G and tsa (ڽ/ڽ)letter which is matched with the letter NY. Next, in 1986 according to the book The Perfected Jawi Spelling Guide (PEJYD), it isadded another letter, wa letter (ۏ) to represent the sound w. That is why the number of Malay letters is increasing to as many as 37 letters.

Main Malay Alphabet (Vocals)

In Arabic Malay, there are three main letters which are also called vowels, which are the Alif (ا), producing the sound alike in the wordayah. The second letter is wau (و), it sounds u like in the word udang. The third vowel letter is ya (ي), it sounds i like in the word ikan. These three letters represent a six-letter Latin vowels like: The alif represents the vocalsain general and a at the beginning of word, the letter wau representing the vocals o and u in the middle and end of word, the letterya representing the vocals i and e at the middle and end of the word.

However in the initial position of the word wau (و), this letter can not sound u without being assisted by the letter alif (ا). The letters of alif-wau can then produce a sound u. For example, the word shrimp will be spelled likeudang (اُودڠ). Likewise with the letter ya (ي),this letter is also not able to produce the sound without being assisted by the letter alif (ا),alif-ya. Example, the word fish is spelled ikan (اِكَن).

ConsonantLetter

In addition to the three main vowels, in the Malay text system there are 33 consonants, letters other than the Alif letters, Wau and yes. This consonant is divided into two groups. The first group consists of 18 letters and is used to write original Indonesian or teak Malay words. Among the letters are the letter(ب), ta(ت), jim(ج), dal(د), ra (ر), syin(س),

kaf(ک), lam(ل), mim (م), nun(ن), ha(ه), ca(چ), nga(ڠ), pa (ڤ), ga(ݢ), nya(ڽ/ڽ) andhamzah(ء). The second set of letters is the letter used to spell and to write Arabic words and terms. They are the letter tsa(ث), ha(ح), kha(خ), zal(ذ), zai(ز), syin(ش), shad(ص), dhad(ض), tha(ط), za(ظ), ain(ع), ghain(غ) dan huruf fa(ف), dan qaf(ق) (Muhammad Bukhari Lubis dan Ali Haji Ahmad, 2006).

Indonesian and Melay Modified Letters

The Arabic letters are generally derived from Arabic letters or also known as Hijaiyah letters, which are 30 letters of Arabic letters. However, these letters are not able to complement most symbols of speech in English and Malay language. Therefore, earlier scholars have taken the two changed letters according to Parsi, namely *ca* and *ga*; In addition to the Malay scholars themselves have a few new letters such as *nga*, *pa*, *nya* and *va*. The six letters use the "House of letters" already in Arabic Hijaiyah letters, but are changed accordingly by adding points to certain sections.

Selain itu, terdapat juga huruf baru yang dipadankan dengan huruf v, dinamakan va (ﮊ), *wau* bertitik dan huruf ye (ﻯ), istilah *leweh* berarti *imalah* ataue-taling (é) ya tanpa titikatau *alif al-maqsurah* dalam bahasa Arab yang dipadankan dengan huruf e-pepet (a) di akhir kata pada perkataan-perkataan tertentu seperti *nasionalisme*(ﺔﺍﯾﻔﺔﺍﻧﺔ) dan *metode* (ﯾﺮﺹ).

In addition, there are also new letters that are matched with the letter v, named *va* (ﮊ), Dotted *wau* and letter *ye* (ﻯ), the term Leweh means assimilation or e-taling (é) letter *ya* without dots or *alif al-aaqsurah* in Arabic which is matched with the letter e-Pepet (a) in the end of word on certain words such as *nasionalisme* (ﻧﺎﺳﯾﻮﻧﺎﻟﯾﺴﻤﻲ) and *metode* (ﻣﯾﺘﻮﺩﻯ).

Latin Letters and Their Equivalent with Malay Arabic letters

Malay Arabic letters have alphabetical numbers more than Latin letters. Therefore, the equivalent of all letters with Latin letters is not one on one, but there is one on two or one on three and so forth. The description is as follows.

1. There are only 18 Malay Arabic letters which have these Latin single-letter equivalents and are recognized as teak-equivalent equivalents.

[p]	ڤ	[b]	ب
[q]	ق	[t]	ت
[k]	ک	[j]	ج
[g]	ݢ	[c]	چ
[l]	ل	[d]	د
[m]	م	[r]	ر
[n]	ن	[z]	ز
[h]	ه	[s]	س
[v]	ۏ	[f]	ف

The concept of the Arabic Absortion Pattern in Indonesian Language

The most widely absorbed word is from the word class of the name. The word name includes several sub-classes, namely *ism fa'il* (the name of the perpetrator), *ism maf'ul* (name of the object), *ism masdar* (the name of the derivation), *ismmakan* (name of the place), *ism zaman* (the name of the time) and *ism alat* (the name of the instrument)**.**

The word name is based on the Arabic verb form. There are 10 types of verbs. According to traditional Arabic studies, the verb is divided into: al-*mujarrad al-thulathi* (the root consists of three human letters), *al- mazid bi'l-harf* (additional letter to the three human letters), *al-mazid bi'l- harfaen* (additional two-letter to the three human capital letters) and *al- mazid bi thalathah ahruf* (additional three letters to the three human letters). To make this division easier, it is necessary to use divisions or other terms, such as the following descriptions.

Verb Vorm I (fa'ala/fa'ila/fa'ula).

The verb form I or thebasic form consist of six patterns: (1) a-u (*nasara yansuru*), (2) a-i (*daraba yadribu*), (3) a-a (*fataha yaftahu*), (4) i- a ('*alima ya'lamu*), (5) u-u (*karuma yakrumu*) dan (6) i-i (*hasiba yahsibu*).

In Arabic absorption words into Indonesian and Malay, there are six names that appear from the verb form I, they are:

1. *Ism fa'il* (name of prepetrator)with the pattern*fa'il* (ﻓﺎﻋﻞ).

   a. as a general word, plus the letter yes for the final closed syllables. Example: Sa.lim – Salim = ﺛﺎﻧﻰ – ﺛﺎﻧﻰ, 'A.dil – Adil = ﻋﺎﺻﻢ – ﻋﺎﺻﻞ dan Ha.kim – Hakim = ﺩﺍﻛﻰ – ﺩﺍﻛﻰ.

   b. When it became a religious term retained its Arabic spelling. For example, the name or nature of God, specifically a personal name beginning with the word '*Abd*. Contoh: Ha.fiz – ['Abd] al-Hafiz =ﺩﺍﻓﻊ–ﺍﻧﺬﺍﻓﻊ)ﻋﻨﺾ(dan Sa.lim – ['Abd] al-Salim = ﺍﻧﺎﻧﻰ)ﻋﻨﺾ(.

   c. The spelling of the words plus the letter *ye* at the end of the word. It is applied to the Arabic verb which the third letter is the letter *ye* (i.e. belonging to the verb mu'tal). Example:

      Da.'in– Da.'in =ﺻﺎﻍ–ﺻﺎﻍdan Qa.din – Kadi = ﻻﻉ–ﻻﻉ

   d. Ism fa'il (the name of the perpetrator) of the pattern *fa'il* (ﻓﻌﻢ) and *fa'al* (ﻓﻌﻢ). He retained his Arabic spelling. Mostly it becomes a personal name (including the name or nature of God). Example: Ka.rim – Karim = ﻛﻔﻰ – ﻛﻔﻰ, Sya.rif – Syarif = ﺷﻐﻒ – ﺷﻐﻒ dan Ha.san – Hasan = ﺷﻐﻒ – ﺷﻐﻒ.

2. *Ism maf'ul* (the name of object) in the pattern *maf'ul* (يفعِل) only.

   It can be said uniform, and incidentally the original Arabic spelling along with the method of spell Malay teak. Example: Ma`. lum – Maklum = يعهو – يعهو, Mak.tub – Maktub = يكرب – يكرب dan Masy.hur – Masyhur = يشّع – بْل

3. *Ism masdar* (the noun of derivation).

   a. Ism masdar in the pattern *fi'alat* (فعانح).

      The word consists of three syllables and ends with the letter *ta ' marbutah*. There are some guidelines to note:

      1) according to the original spelling (in Arabic), the vowel [i] in the syllable is first spelled without using the vowel as a symbol. It is so steady in the use of Malay Arabic spelling. So it (without adding the letter *ye*) remains retained.

      2) there are four things that apply to the last letter of the group's words, namely *ta' marbutah*, namely: (a) accepted as *ha*, (b) accepted as *ta'*, (c), accepted as *ha* and *ta'* in exchange without change of meaning, and (d) accepted both but experience an extension of meaning: acceptable as *ha* and eternal with the meaning of its origin; or accepted as *ta'* with a new meaning and distinct from its original meaning. In addition, there is a special method to spell based on the fourth four type, namely: (a) *Ta'marbutah* letters are converted into *ha*, (b) the letter *ta' marbutah* is exchanged with *ta' maftuhah* (ﺥ), (c) the letter *ta' marbutah* is retained, and (d) the letter *ta' Marbutah* is converted into ha or *ta' maftuhah* according to the meaning of each. Example: 'I.ba.rat

      Ri.wa.yat – Riwayat = غاّح – غاّد dan عثاعخ – عثاعج, Ibarat = دكاّح – دكاّح. Hi.ka.yat – Hikayat =

   a. *Ism masdar* in the pattern *fa'al* (فعم).

      Since the beginning is spelled according to the Arabic spelling, the spelling of the words has also been steady. Then there is no change. Example: Na.sab – Nasab = ـة – ۃ ـة ـة, Bahts/Ba.hats – Bahas = تنس – تنس dan Qa.dar/Ka.dar – Kadar = لضع – لضع.

   b. *Ism masdar* in the pattern *fi'lat* (فعهج).

      If it becomes a term, the spelling of the original language is retained. Although it has become a common word, but because the word has been steady with its original spelling, it is retained spelling in Arabic. The general word is often written or spelled according to the Arabic Malay method. Example: Jiz.yah – Jizyah = جِجّح – جِجّح, Fit.nah – Fitnah = فرُح – فرُح dan Ni`.mat – Nikmat = نَعُج – نَعُد.

   c. *Ism masdar* in the pattern *fi'al* (فعال).

      The spelling of the word in this group has also been steady according to its Arabic spelling, so it was preserved. Example: Ji.had – Jihad = جاص – جاص, Hi.sab – Hisab = داب – داب dan Li.wat – Liwat = ناط – ناط.

   d. *Ism masdar* in the pattern *fa'al* (فعال).

      It has been steady as its original spelling, so it continues to be preserved. Example: Ha.lal – Halal = دالل – دالل, Qa.rar – Karar = يملو – يملو dan Ma.qam – Makam = لغاع – لغاع.

   e. *Ism masdar* in the pattern *fu'ul* (فعِل).

      The already steady spelling, according to the Arabic spelling, remains preserved. Example: Ru.ku` – Rukuk = عكِج – عكِج, Su.jud – Sujud = تْجص – تْجص dan Syu.ruq – Syuruk = شْغُق – شْغُق.

   f. *Ism masdar* in the pattern *fa'alat* (فعانح).

      Also spelling words in this group has long been steady as the spelling of the original language, so it is still retained. Example: Qa.na.`ah – Qanaah = لاّعح – لاّعح, Qa.ra.bat – Kerabat = شفاعج – شفاعج dan Sya.fa.`at – Syafaat = لغاتح – لغاتح.

Ism makan (the name of place). There are two possibilities for this word name, either the pattern *maf'al* (يفعم) or *maf'il* (يفعم).

   a. Based on the a-u verb pattern, it will be *maf'al* (masculine) or *maf'alah* (femimin). The spelling of these words coincidences are similar to how to spell the original Indonesian word and teak Malay, so it remains retained. Example: Mah.syar – Mahsyar = يذشغ – يذشغ, Mar.kaz – Markaz = يغكپ – يغكئ and Mad.ra.sah – Madrasah = يضعئج – يضعئ.

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b. Based on the verb pattern a-a, it will be *maf'al* (يفعم).Similarly, with the way of spelling of Indonesian and teak, the original spelling did not accept any changes. Example: Madh. hab – Sect = يظلْة, Madh. Bah – Mazbah = يظلْخ – يظلْخ and Ma '. Mal – Makmal = يعَم – يعَم.

c. Based on a pattern verb a-i, it will be *maf'il* (يفعم).If it became a common word, plus the letter *ye* for the final closed syllables. Example: Maj.lis – Majelis = يجهْی – يجهْی.

d. Based on a pattern verb a-i, it will be*maf'il* (يفعم). If it is a term or a general word but has long been steady according to its origin, then it is retained spelling in the Arabic language. Example: Magh.rib – Maghrib = يغغب **–** يغغب, Mas.jid – Masjid = يحض – يحض dan Mash.riq – Masyrik = يشغق – يشغق.

4. *Ism zaman* (the name of time).

Only one possibility, it is the pattern *maf'il* (يفعم). Because it has been steady with the spelling of the word of origin, it continues to be retained, not changed according to the spelling of the original Indonesian and Teak Malay. Example: Magh.rib – Maghrib = يغغب **–** يغغب.

5. *Ism alat* (the name of tool).

There are two possibilities, either the pattern *mif'al* (يفعم) or *mif'al* (يفعال). It can be concluded various forms. In general, the words in this group are terms that contain special meaning, so the original spelling remains retained. It should not be based on how to spell the original Indonesian and teak Malay words. Example: Mim.bar – Mimbar = يُثغ **–** يُثغ, Mi'.raj –Mikraj = يعغاج – يعغاج dan Mih.rab – Mihrab = يذغاب – يذغاب.

Verb Form II (fa''ala)

This form II verb gives three types of word name in Indonesian and Melayu language, namely:

1. *Ism fa'il* (name of the perpetrator), only in the *mufa''all* pattern (يفعم).
   The spelling of the original word is preserved. However a bit unfortunate a little because the Latin spelling has already dropped one of the third letters. The third letter of the publication is marked as Syaddah (double). If it is Dilatinkan, the letter should be written twice. One miscarriage resulted in the reader

being incorrectly called. Example: Mu. Bal. ligh – Mubaligh = يثهّگ – يثهّگ, Mu. FAs.sir – Mufasir = يفغ – يفغ and Mu. Taw. wif – Mutawif = يطف – يطف.

2. *Ism maf'ul* (name of the object), only in the pattern *mufa''al* (يفعم). Most words in this group are common words. From the beginning he used the spelling of his source language, so he became steady. Then the original spelling was forwarded. The words in this group also in the record with the Latin Alphabet had suffered one of the letters marked with a Syaddah. Example: Mu.sab.bab – Musabab = بثة – بثة, Mu.kal.laf - Mukalaf = يكهف – يكهف, dan Mu.kar.ram – Mukaram = يكغو – يكغو.

3. *Ism masdar* (the nounof derivation).

   a. the nounof derivation in the pattern fa'il (فغم), derived from the work of the letter consonant or more precisely no vowel yes at the end (*fi'l mu'tal*). Incidentally, the word in this group follows a method of Arabic Malay spelling. The original spelling was continued. Example: Tab.ligh – Tabligh = دَثهّگ – دَثهّگ, Taf.sir – Tafsir = دفغ – دفغ and Tas.bih– Tasbih = دَثّخ – دَثّخ.

   b. the nounof derivation in the pattern of *taf'ilah* (دفعهج) (feminine), derived from the verb which is all consonant or a vowel *ye* at the end (*fi'l mu'tal*). Incidentally, the word in this group follows a method of Arabic Malay spelling. Then it continues the spelling of the original. Examples: Tadh.ki.rah – Tazkirah = دُرظلكغ – دُرظلكغ, Tar.bi.yah – Tarbiyah = دغثّ – دغثّ and Taz. ki.yah – Takziah = دعكّج – دعكّج.

Verb Form III (fa'ala)

This verb form III gives three types of word name in Bahasa Indonesia and Melayu, namely:

1. *Ism fa'il* (the name of the perpetrator) only in the pattern of *mufa'il* (يفاعم).

   a. For the word that has been properly absorbed, it is spelled by adding the letter *ye* to the final closed syllables. Example:

   Mu.sa.fir – Musafir = يافغ – يافغ

   b. For the word that is a common term or word that has not been absorbed correctly, it is spelled without adding the letter *ye* to the final closed syllables. Example:

Mu.ja.hid–Mujahid = يجأض – يجأض, Mu.ha.jir–Muhajir = ياجغ – ياجغ dan Mu.na.fiq– Munafik = يُافك – يُافك.

2. *Ism maf'ul* (the word object name) only in the pattern *mufa'al* (يفاعم). For the word this group should be spelled as in the source language. Example: Mu.ba.rak – Mubarak= يثاعن – يثاعن, Mu.ha.jat– Muhajat = يذاجح-يذاجح dan Mu.'a.had – Muahad= يعأض – يعأض.

3. *Ism masdar* (noun of derivation), only in the pattern *mufa'alat* (يفاعهج).
   The words belonging to this group should be spelled as in the source language. Example: Mu.sa.ba.qah–Musabaqah= ياتمح – يضاعتَ-يضاعتح dan Mu.ja.ha.dah–Mujahadah = يجأض – يجأض. ياتمَ, Mu.da.ra.bah–Mudarabah = Mujahadah

Verb Forms IV (af'ala)

This form IV verb gives three types of word name in Indonesia and Melayu language, namely:

1. *Ism fa'il* (name of the perpetrator) only in the *mufa'a'l* pattern (يفعم).
   a. For the term word, this word is spelled by the spelling of the source language. Examples: Mus.lim–Muslim = يبهى – يبهى, Musy.rik– Musyrik = يشغن – يشغن and Mur.syid–Mursyid = يغشض – يغشض
   b. For the words that are absorbed correctly in the Indonesian and Malay language so that it changed the word according to the sound of both languages; Or being a term, but inflicting a mistake with another word of absorption different from the

   sound but spelling the same origin, it needs to be spelled by adding the vowel letter to the final closed syllable. Example: Mung.kin–Mungkin = يّكِ۔يّكِ and Muh.rim–Muhrim = يذغو – يذغى.

2. *Ism maf'ul* (Word object name) only in the pattern *muf'al* (يفعم). Although the words in this group are many common words, they do not change, according to the spelling of the source language. Examples: Mun.kar–Mungkar = يُكغ – يُكغ, Muf.rad–Mufrad = يفغص – يفغص and Mut.laq–Mutlak = يطهك – يطهك.

3. Ism Masdar (the name of the publication), only in the pattern If'al (إفعال).
   a. All the names of the publications in this group were preceded by the letter *hamzah al-qat'* (طمنأجكۇۅۆ), which is the letter of

the Alif. Followed are all the ways of the spelling, including the pronunciation of the letter *hamzah*. Example: Is.lam–Islam

إثالو – إثالو.

   b. All the name of the issue in this group is preceded by the letter *hamzah al-qat'* (طمنأجكۇۅۆ), which is the letter *alif*. Followed by all the ways, but must be dropped spelling *hamzah*. Examples: If.thar– Iftar = إفطاع – افطاع, Ikh.las–Ikhlas = إسالص – اسالص and I'.lan–I'lan = إعالٌ – اعالٌ.

Kata Kerja Bentuk V (tafa''ala)

The V-form verb provides two types of word names in Bahasa Indonesia and Melayu, namely

1. *Ism fa'il* (the name of the perpetrator) only in the pattern *mutafa''al* (يرفعم).
   a. The words in this group are mostly terms, so the spelling is retained according to the language of the source. Examples: Mu.ta.kal.lim – Mutakalim = يركهى – يركهى, Mu.ta.na.jis–Mutanajis Mu.ta.qad.dim– = يرمضو – يرمضو. and Mutaqadim يُرجئ – يُرجئ =

   b. There are also words in this group that have changed the mention then the changes apply to the addition of the vowel letter in the final closed syllables. Example: Mu.ta.akh.khir– Mutakhir = يراسغ – يرأسغ. يراسغ.

2. *Ism masdar* (name of the issue) only in *tafa'ul* pattern (نفعم)
   a. Many belong to the common word. However, generally Indonesian and Malay speakers are not able to appropriately call it (according to the sound of the source language, namely in the letter marked with Syaddah), hence the error is a mistake, which is the removal of *syaddah*. Finally the corresponding word is spelled according to mentions in our society. The phrase is often added to the final closed syllable. The first sound trend. Example: Ta.kab.bur–Takabbur = ذكثغ – ذكثغ, Ta.'aj.jub– Ta'ajjub = ذعجب – ذعجة and Ta.'al.luq – Ta'aluq

   ذعهق – ذعهك =.

   b. As above and this is the tendency to mention the second sound.

Examples: Ta.mad.dun–Tamadun = نُضٌّ – نُضٌّ and ta.fak.kur–Tafakur = نفكع – نفكع.

c. As above and this is the tendency to mention the third sound. Example: Ta.'as.sub–Ta'asub = ذعظة – ذعظة and Ta.'aq.qul–Ta'akul = ذعمم – ذعبل.

Verb Form VI (tafa'ala)

The verb form VI provides two types of word names in Indonesia and Malay language, namely:

1. *Ism fa'il* (name of the perpetrator) only in the pattern *mutafa'il* (يرفاعم).
   It israre, but it is also a term. This needs to be spelled according to its original spelling. Example: Mu.ta.wa.tir–Mutawatir = يراذغ – يراذغ.

2. *Ism masdar* (name of the issue) only in the pattern *tafa'ul* (ذفاعم).

   a. Many became terms, so the spelling was preserved. Example: Ta.'a. ruf–Taaruf = ذعاعف – ذعاعف, Ta.wa.du'–Tawaduk = ذاضع – ذاضع and Ta.ka.ful–Takaful = ذكافم – ذكافم.

   b. It is considered a common word, so it is still spelled according to the spelling of Arabic Malay. Plus the vocal letter *wau* on the final closed syllables. Example: Ta.da.rus–Tadarus = ذضاعئ – ذضاغئ.

Verb Form VII (ift'ala)

This Verb Form VIIProvide three types of Word name in Indonesian and Malay, namely:

1. *Ism fa'il* (the name of the perpetrator) drifting *mufta'il* pattern (يفرعم).

   a. Maintained the way it was made because it became a term.
      Example: Muj.ta.hid–Mujtahid = يجزض – يجزض

   b. The final closed word becomes an open word, when the letter *Hamzah* at the end of the word that has been taking the house of *ye* should not be called clearly. Therefore, it needs to change its spelling a bit. Example: Mub.ta.di'–Mubtadi = يثرضئ – يثُرض

2. *Ism Maf'ul* (name of the object) only in *mufta'al* pattern (يفرعم).

   a. Although many in common words, but because it has been steady with its original spelling, then it continues to be retained. Example: Mu '. Ta. Mad – Mutamad = يعرَّض – يعرَّض

b. becoming a common word then is spelled with an *alif*-letter in the final closed syllables. Example: Mus.ta.jab–Mustajab = يرجاب – يرجة.

c. Being a common word then is spelled by changing the way to put *hamzah*, not on the letter *wau*, even separately with the house itself. Example: Mu'.ta.mar–Muktamar = يؤذَغ – يؤذَغ.

3. *Ism masdar* (name of the issue) only in the pattern *ifti'al* (افرعال).

   a. Many words in this group consist of terms, although not elemental to Islamic terms, so the spelling needs to remain retained in the language of the source. Examples: Ij.ti.had– Ijtihad = اجرَاص, Ij.ti.ma'–Ijtimak = اجرَاص – اجرَاص and Ikh.ti.sas–Ikhtisas = اسرض – اسرظاص.

   b. The word term itself is not a term anymore. It is considered a common word and then is spelled according to its Arabic spelling. Example: Is.ti.lah–istilah = اططالح – أرْزَة.

   c. The final closed syllables become open syllables if the letter of Hamzah at the end of the word is not clearly mentioned.It is necessary to change a slight spelling of the Latin. In Arabic spelling, the sound of *hamzah* is required to be returned. Example: Ib.ti.da– Ibtida' = اترضاء – اترضاء.

Verb Form VIII (istaf'ala)

This verb form VIIIprovidesthree types of word name in Indonesian and Malay language, namely:

1. *Ism fa'il* (the name of the offender) only in the pattern *mustaf'il* (يرفم), *mustafil* (يرفم) and *mustafill* (يرفعم)

   a. For the pattern of *mustaf'il*, it is retained by its spelling. Example: Mus.ta.mi'–Mustamik = يرَّع – يرَّع.

   b. For the pattern of *mustafil* which is the second letter in the verb the period of its lamp consists of the alif, maintained also the spelling. The letter yes there is original, not added. Examples: Mus.ta.hil–mustahil = يرذُم – يرذُم and Mus.ta.qim–Mustakim = يرظى – يرظى.

   c. For the pattern of *mustafill*, the second and third letter in the verb of period consists of the same

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consonant, the modified spelling by adding the letter *ye* to the final closed syllables. Example: Mus.ta.'id – Musta'id = يرغض – يرغض.

2. *Ism maf'ul* (the Word object name) only in the pattern *mustaf'al*

   (يرفعم).

   a. The words of the past verbs that all the letters of consonant remain in their spelling. Example: Mus.ta'.mal–Mustakmal = يرعَم – يرعَم.

   b. The word of the past verb of which the second letter consists of an *alif* letter changed by removing the *alif* in the final closed syllable. Example: Mus.ta.jab–Mustajab = يرجاب – يرجة.

   c. The word of the past verb that the second and third letters consist of the same consonant letters changed by removing one of the same consonants. Example: Mus.ta.haqq–Mustahak

   = يرذك – يرذك.

3. *Ism masdar* (nouns of derivation) is only in the pattern *istif'al*

   (اثِرفعال) and *istif'alah* (اثِرفعانح).

   a. If all of the working letters of the verb are consonant, then the *istif'al* pattern should be used. The spelling does not change immediately. Example: Is.tigh.far–Istighfar = اثِرغفاع – اثِرغفاع, Is.tin.ja'–Istinjak = اثِرُجاء – اثِرُجاء dan Is.tiq.rar–Istikrar = اثِرمغاع – اثِرمغاع

   b. If the second letter in the past verb which consists of an *alif* letter (*fi'l mu'tall*), then the pattern *istif'alah* is used. The spelling does not change except the letter *ta'*. It is time to change into *ta' maftuhah*. Example: Is.ti.kha.rah–Istikarah =

   4. اثِرمليح – اثِرمليح = Is. ti.qa.mah– Istikamah اثِرشاعج – اثِرشاعج. اثِرغادد – Is.ti.ra.hah– = اثِرغادح Istirahat

The results of this study in its entirety, in terms of Arab uptake that entered into Indonesian and Malay, can be said that it is very much absorbed and used in the daily speech for the Indonesian and Malay languages. WWhile the development of the two countries has established also Indonesian and Malay grammar and Arabic Malay (Jawi) script which

more dominates the language. In addition, it is also found that the most widely used for ancient scholarly works such as manuscripts and other books are also based on Arabic or Jawi language and writings as a promotion of the deprecation of the language and an additional option in expressing knowledge and skill in the society of Nusantara.

The role of this Arabic language has been used in communicating from its high literary touch according its native speakers, including those used in Indonesia and Malaysia. Even this language is absorbed into a language whose use is not merely an intermediate language but also a language of science, religion, literature, economics, law, arts and culture developed by the community which in turn can reflect their civilization trend.

Indonesian and Malay continue to evolve in parallel with the change of Arabic script, together with its writings. If studied deeply, there are many Arabic words received and absorbed as complementary language in Indonesian and Malay. Even in the record of this study,it is estimated that more than 2.200 words have been absorbed and adopted in the speech of this society both orally and in writing.

5. Therefore, it is important to understand or to know the methods of acceptance of languages that enter the local language of the Arabic words to facilitate their use in the recipient language, either for the purpose of meaning or to add Synonymous words in the vocabulary or the usefulness of oral or written communication for Bahasa Indonesia and Malay.

Conclusion

The growing Islamic religious presence in Southeast Asia has made Arabic as an important language even the point of the decline of Indonesian and Malay language through the existing absorption. In addition, Islam also affects the Malay script which generally consists of 30 letters drawn from the Arabic Hijaiyah letter, but there are additional letters that are drafted to fulfill the needs of the local language sound symbols, namely *ca, nga, pa, ga, nya, va* and *ye* (ye not dotted), so that it makes the whole letter letters 37 characters. The appearance of the use of Arabic Malay (Jawi) in Nusantara in writing or speaking has become an

important medium in language and literature. How many Arabic words are absorbed into the Indonesian and Malay language so that now with various styles and its own style, instead become the language of the book on science and communication in the region until now.

While the existence of Latin writing appears because of the absorption of foreign languages and other European language, then the use of the language a little overwhelming can also color the writings and sayings of Arabic Malay written from the words of Arabic removals in the Latin writings itself and Arabic, Indonesian and Malay. Therefore, this study may be able to lift the dignity and language of the Islamic community in the archipelago especially in Indonesia and Malaysia as an instrument of oral and written communication, in addition to the function of the language is also expected to strengthen its role in the midst of the life of various Muslims as a lighting torch in realizing its cultural and dignified civilization from time to time

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