

Speech Variations in Arabic Language Communication in Modern Pesantren

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Abstract—Modern *pesantren* (Islamic boarding school) that obliges the *santri* (students) to communicate in Arabic language causes bilingual society, even multilingual if the boarding school also requires English as a means of communication. In bilingual or multilingual communities there will be many variations of language. Therefore, this study examined the variations of the *santri's* speech when communicating in Arabic and the factors causing the emergence of these variations. The research used a qualitative descriptive method that relied on the verbal data in the form of words derived from the *santri's* speech when communicating in Arabic. The data included the speech that occurred in all the activities of *santri* while in the *pesantren* environment. They were gathered using interview supported with a recorder. The collected data were analyzed using a micro linguistic concept, such as interlingual, interference, code mixing, and language variation. The research reveals there was first language interference, mixed code, and formal variation in the *santri's* speech when communicating in Arabic. The factors causing the emergence of these variations included the lack of practice, Arabic grammar, and casual variety. It triggers the writer to conclude that there are still problems and difficulties *santri* have to cope with when they want to acquire Arabic language as well as their first language. *Santri* still need more practice and guidance to develop their Arabic as their foreign language.

Keywords— Variation, *santri* speech, Arabic language, Modern *Pesantren*.

I. INTRODUCTION

Arabic learning in *pesantren* can be divided into two groups, traditional and modern based learning. Traditional-based learning can be identified among others by looking at the ability of learners who are not actively using Arabic as a communication tool. While modern-based learning can be identified from the use of Arabic actively as a means of daily communication [1].

The condition of *pesantren* which is quite exclusive always makes the public's curiosity about the activities in it, including language activities. Speaking Arabic in *pesantren*, which is actually a native speaker of Indonesian, is very interesting to study. How is a *santri*, as a foreign speaker of Arabic communicating in daily activities. Will the speech be the same as the native speaker? Are there variations in language, like those that often appear among the bilingual community? Does

the origin of the *santri* area affect the variety of languages spoken?

Variation in language is the main topic in Sociolinguistic studies. The language becomes diverse and varies not only because of speakers who are not homogeneous but also because the social interaction activities they do are very diverse. These conditions can be found in the daily lives of Indonesian people, as well as the life of students in modern *pesantren*. *Santri* activities that range from formal activities in the classroom to non-formal activities in the dormitory produce a variety of languages.

Such conditions can be found in two modern *pesantrens*, *Pondok Pesantren Darunnajah* in Jakarta and *Pondok Pesantren al-Amanah al-Gontory* located in South Tangerang, Banten. Both *pesantrens* apply Arabic learning patterns using modern teaching methods. Arabic learning is supported by sending language learners directly into the environment which has been formed in such a way as to support comprehensive Arabic learning.

The obligation of *santri* to communicate in Arabic makes *santri* as bilingual speakers and even multilingual. In bilingual and multilingual communities, there will be many language variations. Therefore, this study aims to find variations on *santri* speech when communicating in Arabic. In addition, it will also examine the factors that cause the emergence of these variations.

Research on Arabic at the *pesantren* has been widely studied. Hamid examined the selection of code at the al-Aziz Banjarpatoman Dampit boarding school. This study describes the form of code mixing in *santri* speech. This study also describes the factors of the occurrence of code switching and code mixing in *santri* speech [2]. While, Pratiwi studied the mixed code and code switching in the conversation of students in *Pesantren Assalam* Surakarta. In the study the researcher only explained the forms of code mixing and code switching that occurred in the conversation of *santri* and the factors that influenced it. The researcher did not mention any other variations that emerge from *santri* speech [3].

Sinaga examines the code switching that occurred in the communication of students in *Pesantren Husna* Medan. Unlike the previous research, this study only described the code switching that occurred and the factors that cause it. The

discussion of other language variations, especially interference was not mentioned in this study [4].

The author still finds several studies on Arabic speech of *santri*. As far as the author's observation, these studies are not different from the research described above. The research only focused on code switching and code mixing, there was no discussion about interference that was very likely to be found in the *santris'* conversation.

II. METHOD

The research used descriptive qualitative method that relied on the verbal data in the form of words, not numbers. Numeric data were used to support the analysis. The data obtained were Arabic speech of *santri* in *pesantren* Darunnajah and al-Amanah al-Gontory. The data covered *santri* speech in all activities while in the *pesantren* environment, both speeches that occurred in formal situations such as in the classroom, as well as informal situations such as in dormitories, fields, canteens, or other places where they usually interact. The data were also taken from the interviews with teachers and students. In data collection, the writer focused on listening, speaking, listening involved speaking, observing, recording, and interviewing source persons or informants [5].

Data in the form of Arabic speech were analysed by the intralingual equivalent method. It was a method of analysis by connecting the lingual elements, both in one language and in different languages [5]. In applying this method the data analysis stage was only possible, if the data to be compared were available. Therefore, the stages of providing data in this study play a very important role, in the sense that the completeness of the data that describes all the possibilities of the existence of the research object must be available.

III. DISCUSSION AND RESULT

In this study the writer found a variety of formal and informal languages. In an informal situation, interference and code mixing are found.

A. Formal Variety

In the formal situation, the language used by *santri* is a formal language. In the formal language, interference and code mixing are rarely found [6]. *Santri* uses Arabic *fishha* with a wording that is in accordance with Arabic rules.

In *pesantren*, one of the official uses of Arabic can be found in announcements broadcast by the Information Division of *Santri* Organization. The announcement is usually broadcast at certain times addressed to all students, such as the following example:

الإعلان، هذا الإعلان اتاكم من قسم الأمن المركزي، يعلن على كافة الطلبة يستعدوا استعدادا تاما للذهاب الى المسجد. شكرا

The formal language used by *santri* is not only used in formal situations. The use of formal language depends on the persons to speak. When the opponent's speech is a teacher, the

santri uses formal language even in a relaxed situation, as in the following dialog.

Dialog 1 (October 24, 2014)

- (2) *Santri* : هل نستطيع أن نبدأ الآن؟
(3) Teacher : إنعم، تفضل!

The use of formal Arabic language can also be found in conversations between students and guests who invite communicating in Arabic.

Dialog 3 (November 1, 2014)

- (3) Guest : ياأخى! السلام عليكم
(4) *Santri* : وعليكم السلام
(5) Guest : إلى أين ستذهب؟
(6) *Santri* : سأذهب إلى المسجد
(7) Guest : كم مرّة تذهب إلى المسجد فى كلّ يوم؟
(8) *Santri* : أذهب إلى المسجد خمس أوقات

These conditions also found in other *pesantren*. The author talked with the students who met in the *Pesantren* cafeteria.

Dialog 4 (November 1, 2014)

- (9) Author : السلام عليكم
(10) *Santri* : وعليكم السلام
(11) Author : ماسمك ياأختى؟
(12) *Santri* : مييا اسمي
(13) Author : هل تستطيعين أن تتكلمى عن أنشطة اليوميّة من الصباح الى المساء؟
(14) *Santri* : نعم أستاذة طبعاً! بعد استقيظت من النوم أذهب إلى المسجد لأداء صلاة الصبح. وبعد صلاة الصبح، أستحمّ وأتناول الفطور ثمّ بعد ذلك أذهب إلى المدرسة فى الساعة السادسة والنصف. أتعلّم فى المدرسة من الساعة السابعة حتّى جاء وقت الظهر. وفى وقت الظهر أذهب إلى المسجد لأداء صلاة الظهر جماعة. وبعد صلاة الظهر أتناول الغداء ثمّ أذهب إلى المدرسة لأتعلّم فى الحصّة الأخيرة. انتهى وقت التعلّم فى الساعة الثانية والرّبع. أعود إلى الحجرّة للراحة
(15) Author : أظنّ يكفى، شكرا يا أختى
(16) *Santri* : عفوا يا أستاذة!

In the dialogue above, *santri* speaks using the official variety even though the conversation is carried out in a relaxed situation. In formal conversations, such as the dialog above, no interference or code mixing is found. *Santri* speaks using the right Arabic language, both in the choice of vocabulary and composition.

B. Interference

Interference is the influence of one's mother tongue or first language toward the foreign language he uses in the communication interaction [7]. Interference can be found in non-formal conversations among *santri*. At the lexicon level, *santri* inserted Indonesian vocabulary fragments when they communicated in Arabic.

Dialog 5 (October 12, 2014)

- (17) *Santri* X : إلى شركة yuk
(18) *Santri* Y : hayu...
(19) *Santri* X : أنت تريد تشتري ماذا؟
(20) *Santri* Y : لا أعرف deh

In the dialog above, the lexical and grammatical interference occurs. In the lexicon, *santri* were still influenced by the informal variety of Indonesian or the Jakarta dialect. The use of this variety was seen in dialog 5 (17). The use of particles 'yuk' was intended to clarify speech. Similarly, what happens in dialogue 5 (20), the use of particles 'deh' cannot be avoided by students because the influence of the first language was very dominant when communicating in Arabic.

The particles 'yuk' is Indonesian slang particles. For the same meaning, we usually use 'ayo' particles in formal Indonesian. Whereas particles are phatic categories commonly used to emphasize coercion by persuading, giving consent, or just ordinary emphasis [8].

Grammatical interference also occurred in dialogue 5. The word 'ماذا' as a question word should be placed at the beginning of the sentence. So, the correct sentence for the above utterance becomes ماذا تريد أن تشتري. The use of the question word placed at the end of the sentence indicated that the influence of the informal Indonesian language is very dominant [9]. The insertion of Indonesian vocabulary fragments was done by students when they wanted to clarify an utterance, like the following dialog:

Dialog 6 (August 30, 2014)

- (21) Santri X : أنت مضيف؟
 (22) Santri Y : ماذا؟
 (23) Santri X : انت مضيف يا ؟

Santri X asked his friend with a short and clear question, using a question intonation at the end of the sentence. Because *santri X* asked while passing, *santri Y* had not caught the question of his friend. Then *santri X* repeated the question earlier. However, in the following words *santri X* inserted Indonesian vocabulary fragments 'ya' to reinforce the question. Apparently, *santri Y* responded to his friend's question by answering 'نعم'.

Particles, if used at the beginning of the sentence, function to confirm or justify what the interlocutor asks. Whereas if it is placed at the end of the sentence, the particulars are in charge of asking for approval or opinions from the other person [8]. In the above statement, the use of particles is to ask for opinions.

C. Code-mixing

Code mixing is a language situation where a person mixes two (or more) languages or various languages in a speech act. In code mixing, speakers insert elements of other languages while using certain languages [10]. The following is the speech of which contains code mixing.

Dialog 7 (October 7, 2014):

- (24) Santri X : قال أستاذ نور، لا بدّ علينا أن نتكلم باللغة العربية في كلّ مكان
 (25) Santri Y : في كلّ مكان و في أيّ مكان كان؟ مالفرق بين
 (26) Santri X : كلاهما سواء
 (27) Santri Y : عند رأبي beda

Santri Y slips 'beda' vocabulary while speaking in Arabic. This condition is realized by speakers. That is, the use of Indonesian vocabulary is not interference because what distinguishes between interference and code mixing is the intent of the speaker [11].

The insertion of Indonesian language vocabulary was forced by *santri* when the person concerned did not know the equivalent in Arabic [12]. These conditions occur in many food names, such as in the following dialog.

Dialog 8 (October 7, 2014)

- (28) Santri X : احيّ نذهب إلى المطبخ
 (29) Santri Y : ماإدام اليوم؟
 (30) Santri X : إدام اليوم opor ayam
 (31) Santri Y : لذيّ جدًا wah

In the speech above, *Santri X* inserted Indonesian vocabulary when he spoke in Arabic. The use of Indonesian vocabulary in this situation is understandable because *Santri X* did not find the exact equivalent in Arabic for the word 'opor ayam'. Because the culinary is typical of Indonesia, there is no Arabic vocabulary for the word 'opor ayam.'

IV. CONCLUSION

Arabic speech variations can be found among students in two modern *pesantrens*. These variations include interference, code mixing, and formal variety. The interference that appears from the *santri* speech is the tearing of Indonesian vocabulary fragments when they speak in Arabic. Particles *dong*, *yah*, and *nih* can be found in of *santri's* conversations. These particles are known as Jakarta dialect. Thus, the interference that occurs in the speech because of being influenced by Jakarta dialect.

Code mixing occurred for several reasons, including that the *santri* did not find the right equivalent in Arabic. In addition, the use of Indonesian vocabulary is also to clarify speech. In addition to interference and code mixing, there are also formal *santri* utterances. This is inseparable from speech components, where scenes and settings are very influential. Different times, places and speech situations can lead to the use of different language variations. So that a formal variety that emerged was adapted to the situation where the *santri* stayed.

The factors that cause the emergence of these variations are:

1. *Santri* do not know the informal variety in Arabic speech, known as *Amiyah*. *Santri* only know Arabic *fuṣḥa* because the Arabic language *amiyah* which was commonly used in informal types is not taught in the *pesantren*. The situation and conditions that occur in the speech event 'force' the *santri* to make their own variations which of course produce interference and code mixing.
2. *Santri* does not know the exact equivalent of an Arabic vocabulary or phrase. Sometimes students cannot find the right equivalent for an Arabic vocabulary or phrase. So, there was mixed code in a speech event.

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