

Arabic Code As Ethnic Identity On Multilingualism Society In *Kampong* Arab Ampel Surabaya

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Abstract: The emergence of Muslim immigrants' centuries ago, to be specific Arab-Hadrami descendants and it networks, plays significant role to express Islamic practices. The practices of Hadrami descendant in *kampong* (hamlet) Arab Surabaya closely related to their respect toward local inhabitants. It is usually expressed through their language and its manners. Besides, their interaction with local people imposes them to switch speaking in Indonesian, Javanese, and Maduranese. They used two languages (*bilingualism*) or more (*multilingualism*) in an everyday conversation. Interestingly, they attempt to practice and maintain Arabic to show their identity as holy people relate to their claim that they trace their descent to the Prophet Muhammad. The objective of research is describing relationship between language and culture that implicates into daily language practices in Arab community, particularly in *kampong* Arab Ampel Surabaya. The researcher uses archival or documentary method to search the various languages and ethnography method to describe and explore daily language of native. This paper reveals that the daily practices of Arabic code emphasize their identity individually or socially and defend their language in social multilingualism. In addition, fushah language or high level of Arabic language is used only in formal situation. However, most of them is using low level of Arabic language called 'Amiyah in non formal situation both in public or private sphere.

Keywords: Arabic code, ethnic identity, *fushah*, '*amiyah*.

INTRODUCTION

Indonesia has various cultural and ethnic languages. The interaction between one to another culture could not be separated from language ethnic. It means that language in daily use not only one (original language) but also used two languages (*bilingualism*) or more (*multilingualism*). Here, language as part of social phenomena is determined by linguistic and nonlinguistic factors. Suwito said that the language as a social phenomenon in its using not only determined by linguistic factors, but also determined by nonlinguistic factors such as social and situational factors. In the *kampong* Arab Ampel Surabaya which is not only inhabited by the Arab community Ampel but also Javanese Madurenese ethnic, they interact between them and inter-ethnic interaction

can not be avoided even by the Arab community which is why the language used was more than one.

Kampong Ampel has good attraction for immigrants because graveyard of Sunan Ampel that visited by many people to pray or *tawassul* become tourist attract to buy Arab souvenirs. It can be argued that most of them come or reside in *kampong* Arab are for trading either Javanese ethnic, Madurenese or Arabs ethnic. So the interaction between one ethnic and other ethnic groups were not avoided socially, culturally especially in language.

The choice of languages that spoken by Arab ethnic is also can not be separated from the identity as an Arab ethnic and ethnic assimilation or socialization that influences Arabic community to uses other language not only their original language (Arabic) purely but also use Indonesian, Javanese and Madurenese language. But as Arab community, they will always use the code that represents the Arab identity. It is so interesting when ethnic Arabs in the village Ampel Surabaya become majority ethnic or largerst number of ethnic than others, so other ethnics are ethnic minorities. Using the Arabic code in the Arab community is identity individually or socially as well as ethnic majority in the *kampong* Ampel Surabaya, which could affect the other ethnic use Arabic code when interact with Arab community.

Multilingualism study departs from the existence of some peculiarity of speaking factors in Arabic ethnic communities in the *kampong* Arab Ampel Surabaya that Arab community always interact with another ethnics like Maduranese ethnic or others such as Java never leaving from Arabic code as a representation of their community as well as the identity of Arab descent that will never fade in a multilingual society. So the Arabic language that used by Arab community was not pure in Arabic language purely and Arabic *Fushah*, but the Arab community more likely to use other languages such as Java, Madura and Indonesia that inserted Arabic code in their speaking. The main reason is their social environmental factors are adjacent to other ethnic populations.

This research focuses on the Arabic code using in *kampong* Arab Ampel Surabaya by using Fishman and Greenfield research models to reveal the choice of language used by the Arab ethnic communities in *kampong* Ampel Surabaya in social environment, forms and functions of language. So, this research will describes the choice Arabic code that used Arab ethnic communities in Ampel Surabaya in the social environment and domain of communicative code in the dialog of community in *kampong* Ampel Surabaya on the social environment.

METHOD

1. Methodology of Research

This research used qualitative method with an ethnographic model. The research approach in this research use the approach of the social sciences as suggested by Fasold because language is related to socio-cultural values of a particular society.¹

Lingual data is needed in research to know deeply the language that used by the Arab community in their daily life. The informants that represent all members of the Arab ethnic in Ampel Surabaya are 12 people who has variety ethnic either Maduranese, Javanese or Arabic as an informant with the different categories that can represent three ethnics category. The source data of this research is ethnics that live in *kampong* Arab Sasak-Ampel Surabaya.

To analyzing the data, the researcher conducted several stages: (1) rewriting the data record, (2) grouping data derived from the recording and field notes based on the social aspect, (3) interpreting of language choice in the Arabic speech community Ampel Surabaya and (4) conclusion.

2. Theoretical Framework

Fasold argues that the core depends on the two sociolinguistic reality. *First*, the language varies a language related to languages of choice for language users. *Second*, language is used as a tool to convey information and ideas from one person to another.² This fact shows that by using certain language, the speaker wants to recognize his true identity, want to explain how the relationship with partners, and what the event.

Language choices made by a multilingual society that determined by many factors and have a certain social significance. Fasold argued that sociolinguistics can be a field of study because of the choice of language. Fasold provides illustrations in terms of societal multilingualism which refers to the fact that there are many languages in the community.³ Hodges and Kress states that the language (code) can not be studied or fully understood if it was not associated by the speaker, so the speaker must be viewed in the context of the overall theory of sign systems that formed and treated socially as

¹Ralph Fasold, *The Sociolinguistics of Society* (Oxford: Basil Blackwell, 1984), 83.

²Sudaryanto, *Metode dan Aneka Teknik Analisis Bahasa-Pengantar Penelitian Wahana Kebudayaan secara Linguistik* (Yogyakarta: Duta Wacana University Press, 1993), ix.

³Ralph Fasold, *The Sociolinguistics of Society* (Oxford: Basil Blackwell, 1984), 180.

habitual society.⁴ Language as social semiotic means that it uses language sign as a system that describes the social culture of a society.⁵

This research using sociological approaches related to the domain of analysis. This approach was first raised by Fishman.⁶ Domain according to Fishman is a constellation of factors location, topics and participants. Domain is defined also as a socio cultural conception of the topic of communication, the relationship between communicator's role, place of communication that is part of the speech community activities.

Greenfield also used the domain analysis as already introduced by Fishman. Fasold briefly defines the domain as a constellation of factors of location, topics, and participants.⁷ In other hand, Romaine argues that the domain an abstraction that refers to an atmosphere that represents the combined activity of specific time (specific times), background, and relationship roles.⁸ According to Greenfield there are five domains, they are: domain of family (household), domain of intimacy, domain of religion, domain of education and domain of employment.

In this study will discuss the use of code in the domain of Arabic speech community or social environment.

RESULT AND DISCUSSION

Before analysing, researcher views the data for the discussion. This data describes the language situation of Arab community in *kampong* Ampel:

1. Dialog between a student with a teacher or *ustadz* in the same language (Arabic language)

Murid : *Assalamu 'alaikum* (Semoga keselamatan tetap atas kalian)

Ustadz : *Wa'alaikumussalam warohmatullah, keif halak?* (Semoga keselamatan dan kasih sayang Allah tetap atas kalian, bagaimanakah kabarmu?)

Murid : *Alhamdulillah, ana bikhoir wa'afiyah* (Segala puji bagi Allah, saya baik-baik saja)

⁴Robert Hodges and Guther Kress, *Social Semiotics* (Cambridge: Polity Press, 1991), vii.

⁵Anna Wierzbicka, *Cross-Cultural Communication* (Melbourne: The Third Australian Linguistic Institute, 1996), 73.

⁶Joshua A. Fishman, *Reading In Sociology Of Language* (New York: Yeshiva University, 1964).

⁷Sudaryanto, *Metode dan Aneka Teknik Analisis Bahasa-Pengantar Penelitian Wahana Kebudayaan secara Linguistik* (Yogyakarta: Duta Wacana University Press, 1993), 183.

⁸Suzanne Romaine, *Bilingualism* (Massachusetts: Blackwell, 1995), 30.

- Ustadz : *Sanastamir al kitabah, khuz al kitab hunak?* (kita akan melanjutkan tulisan yang kemarin, ambillah kitab itu di sana ?)
- Murid : *Marhaban, ainad daftar?* (baik, dimana buku tulis itu ?)
- Ustadz : *Ha huwa fish shunduq* (itu dia di sana, di dalam kotak)
- Ustadz : *Wayn shohibak rofi 'i?* (mana temanmu Rofi'i ?)
- Murid : *Ittasholna buh bittalifun lakin mabada yattashil ilal an.* (Saya telah menelponnya namun tidak tersambung hingga sekarang)
- Ustadz : *Mattafaqta buh?* (apakah engkau tidak bertemu dengannya)
- Murid : *La, muttafaqna buh abadan, kan huwa yu'allim fi ma'hadil huda walakin dalhin tawaqqof.* (tidak, saya tidak bertemu dengannya, dulu ia mengajar di Ponpes al-Huda, akan tetapi sekarang ia berhenti)

2. Dialog between two friends (both of them are Arab ethnic)

- A : *ente, ke sini pake apa?* (kamu kesini naik apa ?)
- B : *ana tadi mbawa' darrojah* (saya tadi membawa sepeda)
- A : *mana darrojah haggioq?* (mana sepedamu)
- B : *ana titipkan di warung soale ban haggi bocor, ya kheir, ana tak roksho dulu, ya* (saya menitipkannya di warung karena banku bocor. Saya permisi dulu)

3. Dialog between Arab ethnic (A) and his friend w javanese ethnic (J)

- A : *yo opo terjemahane sido ta?* (bagaimana terjemahannya jadi apa tidak ?)
- J : *yo, sido, endi kitabe sing kate diterjemahno?* (iya, jadi mana kitab yang mau diterjemahkan ?)
- A : *hadza, kitab Durrotun Nasihin, Cuma jupu'en critane wae.* (ini dia kitab Durrotun Nasihin tapi yang engkau ambil ceritanya saja)
- J : *opo ono ning toko-toko kitab, aku arep tuku?* (apa ada di toko kitab ?, saya mau membelinya)
- A : *naam, jelas ono, kitab iki akeh di dol ning toko-toko kitab, tapi koen ora usah tuku iki silihen wae ne' wis mari balekno!* (ya jelas ada, kitab ini banyak dijual di toko kitab, tapi kamu tak perlu membeli, pinjam saja buku ini kalau sudah selesai kembalikan)
- J : *yo wis iki, tak gowo.* (ya sudah buku ini saya bawa)

4. Dialog between two friends (boys) have the same background as a teacher or *ustadz*. One of them is graduated from middle east (TT) and another is graduated from one of the cottages in Indonesia (P)

- TT : *Al lailah maaqdir an ahdur jalsatal mawlid?* (malam ini saya tidak bisa menghadiri acara maulid)
- P : *limaza, ya habib?* (mengapa ?)

- TT : *lianni maridh, ashobani ishal* (sebab saya sakit, saya terkena diare)
- P : *la ba'sa. Insya Allah* (tidak apa, insya Allah)
- TT : *izan fawwadhtul amr ilaik fil jalsah* (kalau begitu acara ini saya serahkan padamu)
- P : *na'am, 'ala farhatak.* (baik, terserah kamu)

5. Dialog between Arab ethnic (A) and Maduranese ethnic (M)

- M : *hai yek, tore faddhal* sakejiek ka warung *ane* (*hai yek*, mari mampirlah dulu ke warung saya)
- A : *syukron! syukron* tapi ane mau ke masjid dulu *lakhdzat* (terimakasih, tapi saya mau ke masjid dulu sebentar).

ANALYSIS

From the description of data above could be said that the Arabic language users among the Arab community in *Kampung Ampel* Surabaya that has usage language level, terms of speaking backgrounds, cultures, education levels, and circumstance when spoken. They used two varieties of Arabic are recognized and respected. It's has a function and different usage, they are classic language (Arabic *Fushah*) and conversation language (*Ammiyah* Arabic).

Fushah is high language diversity in the Arab community or in *kampung Ampel* Surabaya and usually used by who are educated either in formal or non formal (*diniyyah*) is a kind of religious schools that implemented the daily studying by a group of Arab community. Formal education usually got by Arab community diversity until university in domestic or abroad like in Libanon or Yaman. But *Fushah* as high language usually used by speaker that related to education like teacher or student like conversation in first data and fifth data.

In the first data, *Fushah* language used in the dialogue between teacher and student. The topic in the dialogue related in teaching involved between teacher and student in formal situations its in the classroom. This can be seen that the teacher ordered to rewrite the book and asked the student to take the book "*Sanastamir al kitabah, khuz al hunak?*". According to Greenfield research, this situation is the educational situation. *Fushah* language usage can be characterized by the correct usage of *dzamir* "*Sanastamir*" which means we move on.

Fushah language that used in fifth data has same background of education that both of speaker are teacher or *ustadz* and have good understanding in Arabic language properly. The topics in this dialogue in the form of an invitation to the teacher who graduated from the Middle East that involves teacher has graduated from Indonesia

cottage. The dialogue was conducted by telephone. The domain in this dialogue is the job according to Fishman and Greenfield. *Fushah* language usage can be seen from the word that used grammatical "*lianni maridh, ashobani isha!*" and the greeting "*habib*" instead of "*bib*". *Habib* refers to a man of Arab descent from the nobility, no restricted age either old or young. In this case the use of the word "*Habib*" is for respecting to someone who is deemed has sufficient religious knowledge.

In other hand, in intimacy domain of Arab descent in Ampel Surabaya use Javanese language either spoken by descent of Arab or Java. But Arabic language that used by descent of this Arab community is Arabic '*Amiyah*'. '*Amiyah* usually used by the community of Arab descent in non-formal situations such as at home, in shops, on the road, or in the market. Variety of language '*Amiyah* was studied directly in the general population and not studied in formal education. The Javanese language was studied by Arab community didactly in multilingualism society because of dialog frequently to Javanese language and Maduranese language that used Arab community in their communication.

In the thirth dialog conducted by Arab ethnic who asked his bicycle to his friend that comes without a bicycle. The location of this dialog is in the home. The domain in this dialog according to Fishman and Greenfield are the domain of intimacy, it means that between of them have close relationships. In the dialogue used multi languages Arabic, Javanese and Indonesian language even they are of Arab ethnic "*ana titipkan di warung soale ban haggi bocor, ya kheir, ana tak roksho dulu, ya*". The word *soale* is ngoko Javanese language means *because*. Both of speaker also use the Arabic '*Amiyah* language like the word "*ente*" which in *Fushah* is "*anta*". The Indonesian language that used is also not the Indonesian standard variety that is "*pake*" that should mean "*naik*" and "*mbawa*" that should be "membawa".

In this fourth dialog occurs in the house of one of the speaker that be done by Arab ethnic and Java ethnic who were discussed the problem of translation books. Like the third dialogue or fourth dialogue are included in domain of intimacy according to Greenfield. The dialogue between two friends that have different ethnic, the Arab ethnic is more convenient to use the Javanese language when her friends is Java ethnic, but in his conversation, he do not forget to insert Arabic codes that has understood by his friend (java ethnic) , it is the word "*naam*" and "*Hadza*". both of the words are simple words that mean "*yes*" and "*this*".

The fifth dialogue is spoken by the Arab ethnic and Maduranese ethnic in the middle of the street who invited the Arabs to drop in his home. This dialog is neighbor domain according to Fishman. In this dialogue represent that both of speakers are impressed their identity either Maduranese ethnic or Arab ethnic, but the language used by the Arab ethnic is the Arabic '*Amiyah* (non-formal Arabic). As described above that

is the language *'Amiyah* worn on the street or in conversation daily. This can be seen on the word "ane" in the sentence "syukron! syukron tapi ane mau ke masjid dulu lakhdzat.

CONCLUSION

From the description can be said that the code is always used by the Arab ethnic in interacting with other *ethnics* either Javanese or Maduranese. The using of Arabic code in a conversation with Javanese ethnic or Maduranese ethnic is a form of Arab identity individually and the Arab identity group that always negotiated their lives through the using of the Arabic code to interact with another ethnic and show the existence of Arabic language in the multilingual society. So the Arab ethnic always use their language by inserted Arabic code in conversation with another ethnic either Java or the Maduranese ethnic.

From the analysis it can be said that high levels of Arabic language that named *Fushah* is only used in formal situation and the participants are usually among the educated speakers. But *'Amiyah* usually spoken in public places like markets, shops or stores. Javanese language used more often in the interaction between speakers who have relationships between both of them, but Arab ethnic always used Arabic code in the dialog. The using of Indonesian language usually used in formal circumstances such as in the schools, public spaces and ceremonies involving the general public.

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