

## Semantic Adaptations of the Arabic Loanwords in the Indonesian Language

### (Adaptasi Semantik Kata Pinjaman Arab dalam Bahasa Indonesia)

Ali Ahmed Hizam Julul

Nabila Myrrha Rahmawati

Ni Wayan Sartini

Deny Arnos Kwary

Linguistics Department, Universitas Airlangga

Jalan Dharmawangsa Dalam, Surabaya 60286

Tel.: +62 (31) 5035676

Surel: jululheart@gmail.com

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#### Abstrak

Penelitian ini membahas tentang adaptasi kata-kata pinjaman Arab dalam bahasa Indonesia dari sudut pandang semantik. Data diambil dari Kamus Basar Bahasa Indonesia (KBBI) edisi kelima. 1.870 kata tercantum dalam KBBI sebagai kata pinjaman bahasa Arab. Definisi kata-kata tersebut dibandingkan dengan definisi Arab aslinya yang ditemukan dalam kamus Arab *Almaany* (2019) untuk menentukan adaptasi semantik. Analisis menunjukkan bahwa sebagian besar kata-kata pinjaman Arab dalam bahasa Indonesia tetap memiliki makna yang sama dengan aslinya dalam bahasa Arab. Namun, terdapat adaptasi semantik di mana delapan belas kata telah dipersempit, sembilan kata telah diperpanjang, dan tujuh kata telah melalui proses pergeseran. Penyempitan itu disebabkan oleh hanya menyerap satu makna kata yang memiliki banyak makna dalam bahasa Arab, meminjam makna lama dari kata-kata yang telah diperluas baru-baru ini karena kemajuan teknologi, mengisi setiap celah yang ada atau meminjam kata-kata baru bersama dengan konsep budaya. Perpanjangan kata terjadi karena generalisasi beberapa afiks dan bentuk Arab, meninggalkan satu bentuk kata untuk mewakili makna yang lain atau memberikan suatu nama tertentu berdasarkan sudut pandang masing-masing individu melalui panca indera mereka. Pergeseran makna terjadi terutama disebabkan meminjam kata-kata baru bersama dengan konsep budaya, memberikan nama-nama dengan cara yang mereka rasakan melalui panca indera atau generalisasi bentuk yang terjadi dalam kata pinjaman Arab. Diharapkan bahwa temuan penelitian ini akan bermanfaat untuk siswa Arab yang tertarik dengan bahasa Indonesia dan juga peneliti yang tertarik menganalisis kata-kata pinjaman.

**Kata kunci:** adaptasi semantik, bahasa Indonesia, kata pinjaman Arab

#### Abstract

This study aims to investigate the adaptation of Arabic loanwords in the Indonesian language semantically. To achieve this goal, the researchers use qualitative method. Data are taken from Kamus Basar Bahasa Indonesia fifth edition. The data collected are 832 words listed in the KBBI as Arabic loanwords. Furthermore, the data are analyzed with semantic approach. The results show that most of the Arabic loanwords in the Indonesian language have retained the same meanings as their originals in Arabic. However, there have been semantic adaptations in which eighteen words have been narrowed, nine words have been extended, and seven words have gone through the shifting process. The narrowing was due to absorbing of only one meaning of a word that had many meanings in Arabic, borrowing the old meanings of the words that have been extended recently due to the advent of technology, filling any existing gap or borrowing of new words along with cultural concepts. The extending was due to overgeneralizing some Arabic affixes and forms, leaving one form of a word to represent the meanings of the others or assigning names to things by the way people perceive them by senses. Shifting occurred mainly because of borrowing of new words along with cultural concepts, assigning names to things by the way they are perceived by the senses or overgeneralizing of forms that occurred in Arabic loanwords. The results of this study are expected to be beneficial for semantic studies in terms of semantic adaptation of loanwords.

**Keywords:** Arabic loanwords, Indonesian language, semantic adaptation

## INTRODUCTION

Language contact is the use of more than one language in the same place at the same time (Thomason & Kaufman 2001). It was regarded for many decades as an integral part of linguistic research (Wiegand 2004). It occurs when speakers of different languages interact and their languages influence each other (Matras 2009). During language contact speakers display some degree of bilingualism in both borrowing and source languages (Strazny 2005). As long as there is contact between cultures, there is borrowing of words and terms (Khrisat and Mohamad 2014). Khan (2014) stated that for most lexical borrowing a socio-cultural and linguistic interaction between two or more linguistic communities is essential.

According to *Routledge's Dictionary of Language and Linguistics* (1996:55), *linguistic borrowing* may be broadly defined as the adoption of a linguistic expression from one language into another. In addition, Hock (1986) added that it may include individual words or even large sets of vocabulary items. It is the process of importing linguistic matters from one of the linguistic systems of a language to the linguistic system of the other language (Zaidan, Zailaini, & Ismail 2014). This process occurs any time two cultures are in contact over a period of time (Hoffer 2002). As a matter of fact, it is a common phenomenon (Hoffer 2002; Khan 2014) that cannot be avoided (Abdulhafeth 2014; Hashemi 2014). All languages borrow words (Miller 2015). No language is exempted from the context of linguistic borrowings (Khan 2014). This process is somewhat curiously called borrowing—curiously because, of course, the lending language does not lose the use of the word, nor does the borrowing language intend to give it back (Miller 1996; Hock 1986). A better term might be *copying* (Hock 1986; Hickey 2010) but *borrowing* has long been established in this sense and words that are borrowed are called loan words (Miller 2015). Lexical borrowing is defined as a word that at some point in the history of a language entered its lexicon as a result of borrowing (Van Coetsem 1988; Guy 1990; Winford 2005). The language from which words are adopted is often referred to as *the source, lending or donor language* while the language into which those words are adopted is labeled *recipient or receptor language* (Van Coetsem 1988; Guy 1990; Winford 2005).

According to Jones (1984), the Indonesian language came into existence in about the 1920s. It is a variety of Malay which developed in the Netherlands Indies (later Indonesia) and serves as the national language of Indonesia (Haspelmath 2009). Malay-Indonesian borrowed words from Indian languages, various Southeast China languages, Arabic, Persian, Portuguese, Dutch, and English. These borrowings have been progressively assimilated into Malay Indonesian since approximately 1300 years ago, and each layer of loanwords corresponds to a historical period (Hardini & Grange 2016). Loanwords in the Indonesian language are words taken from foreign languages and integrated into Indonesian. Despite coming from a foreign language, a loanword became part of Indonesian and used by the general public in everyday conversation. It is not perceived as a form of loan because it has been attached properly in Indonesian (Devianty 2016).

Malay was in contact with the Arabic language as soon as Islam came into Indonesia. According to Abdullah and Wekke (2018), Islam first entered into Indonesia in the seventh century BC or the first century of Hijrah directly from the Middle East. Malay was the principle vehicle for the propagation of Islam by Arab traders and religious teachers. It formed the main channel through which the loanwords were received and disseminated into other Indonesian languages (Jones 1984).

The Arabic language as the language of the Quran and by extension the language of the Muslims spread widely with the spread of Islam (Danzaki 2015). Muslims are supposed to learn the Arabic language for religious purpose (Anwar 2017). Therefore, the Arabic influence on the native languages

of non-Arab Muslims including Indonesians is far reaching (Danzaki 2015). Muslims need some knowledge of Arabic (Thomason & Kaufman 2001).

Arabic loanwords in the Indonesian language are those lexical items which were originally Arabic, but happened to be part and parcel of the vocabulary of the Indonesian language as employed by the speakers of the language in their day to day linguistic activities (Danzaki 2015). The lexical influence of Arabic was especially strong. Many words of Arabic origin did not enter Malay-Indonesian from spoken Arabic, but rather through Arabic literature or through Persian literature where Arabic loanwords abound (Haspelmath 2009). Jones (1984) stated that the exposure of the Indonesian to Arabic is a continuing phenomenon. Most Children will be taught to recite the Holy Quran to some degree many will go to classes to learn Arabic.

According to Shariq (2013) and Anwar (2017), semantic change describes the evolution of word usage usually to the point that the modern meaning is radically different from the original usage. Murphy & Koskela (2010) stated that semantic change concerns change to the meanings of words over time. Words may develop new senses (Allott 2010). Traore and Natalia (2016) found that when a word is borrowed from one language to another, its semantic structure mostly undergoes important shifts or development in the recipient language. Like other aspects of language, the meanings of words can change over time. Miller (2015) divided the semantic changes into extension, narrowing, semantic shift, amelioration, semantic pejoration, and metaphor. Extension is the shift in the meaning where the words express a broader meaning or more general in its use than the original meaning (Miller 2015). Narrowing is the opposite of extension. It is also known as semantic restriction and denotes a situation where a term acquires a narrower meaning or the word becomes less general (Akidah 2013; Anwar 2017). Semantic Shift is a total shift of meaning and sometimes a shift to the opposite meaning. In this process, a word loses some aspect of its former meaning or takes on a partially new, but related one (Akidah 2013; Anwar 2017). Amelioration is a form of semantic shift in which a term acquires a positive association or becomes more favorable (Akidah 2013). Katamba (2005) stated that pejoration is the process where words indicate worse meaning with a negative association. Metaphor, as a semantic change, is applying a word to something it does not literally denote in order to draw attention to a resemblance (Miller 2015).

Language borrowing has been an interest to various fields of linguistics for some time (De Saussure 1915; Sapir 1921). The studies of linguistic borrowings have always caught the attention of contemporary researchers, pedagogues and linguists (Hasan 2015). For instance, Pavlou (1993) studied the semantic adaptations of the Turkish loanwords in Cypriot- Greek. The findings showed that the linguistic exchange is a kind of cultural exchange whereby linguistic material is transferred from one linguistic community to the other for various reasons. The author concluded that borrowing often results in semantic shifts in the lexicon and that semantic shifts follow various paths. Akidah (2013) studied the semantic change in the Arabic words borrowed into Kiswahili. The study concluded that lexical borrowing led to a semantic shift in the meanings of lexical items borrowed into Kiswahili from Arabic. These semantic changes include semantic broadening, narrowing, pejoration and amelioration. Besides, Danzaki (2015) investigated the semantic change in Arabic loanwords in Hasua. The author analyzed the semantic changes in some Arabic loanwords in Hausa, within the context of expansion, narrowing and shift from a descriptive perspective. Anwar (2017) also conducted a study on the semantic change of the Arabic Loanwords in Urdu. He concluded that Urdu had borrowed a huge number of lexicons from Arabic and they were so much nativized that it is difficult to understand that they were borrowed from Arabic. Takamura, Nagata & Kawasaki (2017) analyzed the semantic changes of the English loanwords in Japanese. To detect semantic changes accurately, they had to filter out the words that were ambiguous in the Japanese phonetic system. Such words tend to have low similarities. The review of literature revealed that no such attempt has been made to

study the semantic adaptations of the Arabic loanwords in the Indonesian language. Based on the background above, the aim of this study is to analyze the Semantic adaptations of the Arabic loanwords in the Indonesian language and to find out possible reasoning that caused such cases.

## METHOD

This research used a qualitative descriptive method. The data are in form of words and phrases. The data were collected from KBBI. First the researchers accessed KBBI website, <https://kbbi.kemdikbud.go.id/>, created an account, chose bahasa Arab and copy the Arabic loanwords into a doc file. The loanwords were investigated and compared with their Arabic originals in *Almaany Arabic Dictionary* (2019). The adapted loanwords were shortlisted and put into three group tables according to the adaptation type whether narrowing, extension or shift in the meaning. In each table the Arabic loanword was presented, the meanings of this word in Alman Dictionary and KBBI. The frequency of the loanwords in were verified using the Indonesian mixed Corpus Collection (2013). The researchers accessed the website [https://corpora.uni-leipzig.de/ar?corpusId=ind\\_mixed\\_2013](https://corpora.uni-leipzig.de/ar?corpusId=ind_mixed_2013), type the Arabic loanwords in the box one at a time ,and copy their frequencies. In addition, the loanwords being studied were also checked in the Koin (Korpus Indonesia) (2018) website to determine whether they are academic or not. The loanword is typed in the website box. The results showed if the loanword was included or not. The researchers, besides their experience, accessed many previous studies, books and websites, to reach possible justifications for most of these semantic changes.

## RESULT AND DISCUSSION

Most of the semantic adaptations of the Arabic loan words in the Indonesian language occurred due to narrowing, extending or shifting of meanings. The following subsections discuss each of the semantic adaptations.

### Semantic Narrowing

The semantic narrowing of the Arabic loanwords in the Indonesian language denotes the semantic restriction of meanings in which a term acquires a narrower meaning or the word becomes less general than before. The majority of the Arabic loanwords in the Indonesian language retained similar meanings to the Arabic original words especially the terms concerning Islamic issues. Although deeply religious material tends to be transmitted in original form, often for centuries (Hoffer 2002), most of the semantic adaptations especially narrowing happen to be religious terms.

In case of the Arabic loanwords which have more than one meaning one of which is religious, the religious meaning is retained in the Indonesian language. This narrowing is simply because the Indonesian Muslims since the coming of Islam have been in contact with Islamic terms concerning their faith in their everyday life. A large proportion of these loanwords is concerned more or less directly with the moral values introduced with Islam (Jones 1984). As there were new concepts of Islam, Arabic words especially religious terms were used to fill gaps in the lexicon of Malay to designate the newly introduced notions (Bahumaid 2015).

Table 1. List of Religious Terms with Semantic Narrowing

No.	The Arabic Term in the Indonesian Language	Meanings in Arabic	The Adopted Meaning in the Indonesian Language	Fre = frequency ac = academic
1	<i>adab</i>	courtesy, literature, civility	courtesy	Fre: 13 ac
2	<i>buruj</i>	stars, towers	a star (singular )	Fre: 20 ac
3	<i>eja</i>	spelling, satire	spelling	Fre: 17 ac
4	<i>azimat</i>	determination, firmness of purpose, resolution, charm or spell	spell or charm	Fre: 16 ac
5	<i>rukiah</i>	Quranic verses for faith healing, amulet or spell	everything related to charm or witchcraft	Fre: 18 Not ac
6	<i>masalah</i>	case, question in mathematics or jurisprudence, affair, problem	something that must be solved (e.g. question or problem)	Fre: 6 ac
7	<i>hormat</i>	woman, inviolability, holiness, respect	respect	Fre: 11 ac
8	<i>istimtak</i>	enjoyment of anything	enjoyment between a husband and a wife	Fre: 13 Not ac
9	<i>sejarah</i>	chain, series of events or mountains, a set of successive things, genealogy	the origin of a family or a language in the form of a chart	Fre: 7 Not ac
10	<i>selisilah</i>	ree (plant), pedigree	pedigree	Fre: 13 ac
11	<i>gairah</i>	strong desire or passion, jealousy, zeal	passion or strong desire	Fre: 9 ac
12	<i>dahiat</i>	calamity, a serious accident, crime	bad fortune, accident	.....
13	<i>masygul</i>	busy, troubled ,occupied	troubled or upset	Fre: 22 Not ac
14	<i>khisit</i>	meanness abjection	envy	....
The following loanwords had been semantically narrowed due to reasons other than religion. Further explanations are provided below this table.				
15	<i>hatif</i>	phone, invisible caller	invisible caller	Fre: 21 Not ac
16	<i>harisah</i>	a type of sweet made from sugar ghee and wheat, cooked food made from mashed wheat and meat	porridge mixed with side-dishes (usually made on the 10th of Muharram)	Fre: 21 Not ac
17	<i>iklim</i>	climate, region, subdivision of a country	climate	Fre: 9 ac
18	<i>daerah</i>	circle (shape ), a division of a government, field or province area, little ring, a large part of an organization, company	a place (region district, province) with similar climate, part of the earth's surface in relation to special natural conditions	Fre: 5 ac

\* The Indonesian mixed Corpus Collection (2013) was accessed to check the frequency of the loanwords and to check if the loanword is academic or not Koin (Korpus Indonesia) (2018) was accessed

\* Fre = the percentage of the frequency in the corpus, ac = the term exists in academic texts

The *invisible caller* is only adopted for *Hatif* because the other meaning, *phone*, has been extended recently due to the advent of technology by Arabic linguists. *Hatif* came into the Indonesian language many ages before the advent of phones as a technological device.

The receptor society does not get exposed only to words but also to beliefs and culture of the donor society so there is borrowing of new words along with new concepts (Haspelmath 2009). For instance, the meaning of the Arabic word *harisah* is a type of sweet made from sugar ghee, wheat and meat. It is borrowed to mean a special porridge made on the 10th of Muharam. The 10th of Muharam porridge denotes the tradition of a particular Islamic sectarian society that commemorates the killing of Imam Hussain by making this type of food on this very particular day (Dirburun News 2018). So the term *harisah* is brought to Malay along with a cultural notion.

With a lot of traveling and migration, languages borrow from one another to fill any existing gap in their lexis. Such borrowing can only be enriching each other's language (Shariq 2013). In the Arabic language, the term *iklim* is a premodifier in the phrase *alikhlimalmanakhi* which means climate. However, only *iklim* is borrowed from Arabic to mean climate in the Indonesian language. *Iklim* refers to the regular pattern of the weather condition in a particular place. Indonesia is a very great country with thousands of outlying islands. There are different climates in different regions. The word *cuaca* refers only to the weather therefore *iklim* could have been borrowed to fill the existing gap. The noun is loaned due to lack of a properly referring term for that very phenomenon, and nothing else (Torstensson 2014).

According to Hoffer (2002) contact with a prestige language often results in borrowing by the educated classes, which in turn may or may not diffuse the loanwords through the general vocabulary. The term *daerah* is borrowed as a place (region district, province) with similar climate or a part of the earth's surface in relation to special natural conditions. The Arabic language was a prestigious language at the time of *Omawi* and *Abasi* Caliphate. Some terms could have borrowed and used by politicians for prestige reasons (Miller 2015).

### Semantic Extension

Semantic extension of the Arabic loanwords in the Indonesian language is the shift in the meaning where the words express a wider meaning or more general in its use than the original meaning. Table 2 presents the list of Arabic loanwords in the Indonesian language with extended meanings.

Table 2. List of Arabic Loanwords with Semantic Extension

No.	Arabic Loanword in the Indonesian Language	Meaning in Arabic	Extended Meaning in the Indonesian Language	Fre = frequency ac = academic
1	<i>abjad</i>	the first term of the eight terms that contain the Arabic alphabet (abjad, hawaz, huti, kalaman, etc.)	all alphabet	Fre: 14 ac
2	<i>halwa</i>	food made from sugar sweet honey fruit	sweet fruit, something that is pleasant or good to the eye or ear	Fre: 19 Not ac
3	<i>hajim</i>	a person who draws blood from people for healing purposes	barber, a person who draws blood from people for healing purposes	Fre: 25 ac
4	<i>kuliah</i>	college	lecture, to have a lecture	Fre: 11 Not ac
5	<i>nikmat</i>	blessing (from god )	delicious, happy feeling, satisfied, a gift given from god (blessing)	Fre: 14 ac
6	<i>kalimat</i>	word or words	sentence, words	Fre: 9 ac

7	<i>dunia</i>	life on earth	world, earthly life	Fre: 8 ac
8	<i>abad</i>	eternity	century, age, eternity	Fre: 9 ac
9	<i>mukim</i>	someone who stays somewhere for a long time	someone who stays somewhere (especially in Makah), place of staying	Fre: 16 ac
10	<i>alkah</i>	blood clot from which fetus grow	blood clot, small heart	Fre: 23 Not ac

\* Fre = the percentage of the frequency in the corpus, ac = the term exists in academic texts

Some semantic extensions are due to overgeneralizations of some affixes and forms that occurred in Arabic loanwords. To illustrate, both *abjadiah* and *abjad* were borrowed into the Indonesian language from the Arabic Language. *Abjadiah*, in Arabic, is a noun which means the alphabet. *Abjad*, in Arabic, is the first word of eight words that list the Arabic alphabet (*abjad, hawaz, huti, kalama, etc.*). Approximately all Muslim children go to Islamic schools to learn *abjadiah* (the alphabet) to read the Holy Quran. However, the term *abjadiah*, in the Indonesian language, is an adjective which means alphabetical and the term *abjad* is a noun which means the alphabet. The extension of *abjad* to mean all alphabet and the conversion of *abjadiah* into an adjective can be attributed to the fact that these words were mistakenly generalized to be similar in meaning to other words that have the same morphology. This can be seen in Table 3 in which the words in the left column are similar in structure to *abjad*. All these words are nouns. And the words ending in *iah* on the right side are similar in their structure to *abjadiah*. All of them are adjectives. Thus the semantic change of *abjad* and *abjadiah* is supposed to be due to a generalization habit (see Table 3).

Table 3

Noun	Adjective
<i>batin</i>	<i>batiniah</i>
<i>bahimah</i>	<i>bahimiah</i>
<i>falak</i>	<i>falakiah</i>
<i>adab</i>	<i>adabiah</i>
<i>ilmu</i>	<i>ilmiah</i>

Another case of semantic extension is when derivatives from the same root, approximately having similar meanings and pronunciations might have been used in the Indonesian language but later one word is left and extended to represent the meanings of the others. For example the term *halwa* in the Arabic language denotes food made from sweet, honey and fruit. In the Indonesian language the meaning is extended to mean also any thing that is pleasant to the eye or ear. As a matter of fact the term *hulu* in Arabic means something pleasant whether food, scenery or any thing. The term *hulu* might have been borrowed into the Indonesian language and neglected later. Another example is the term *nikmat* which means blessing especially from God was extended to mean, satisfied, happy, good or delicious. The terms *mutanaim* and *manum* refer to somebody who is happy and satisfied because of having a blessing. The term *nikmat* is also used to refer to delicious food. The extension of this term could have been because of the disappearance of the terms *mutanaim* and *manum* but the meaning is left in *nikmat* since these words have the same root.

In some cases, people assigned names to things by the way they perceive them by their five senses. The term *hajim* in Arabic means the person who draws blood from the people's heads and backs as a way of the prophetic medicine. Why this term was extended to mean a barber is owing to the fact that sometimes the person doing this job (*hajim*) needs to shave the patients' hair before drawing blood.

What is more is that, some words were borrowed due to the prestige of the Arabic Language in the past and were brought and used by high class and educated people. Many terms such as *kitab*, *Kertas* and *kuliah* may signify that these terms were used by educated people in Malay. Although the term *kuliah* means only a college in the Arabic Language, it was extended in the Indonesian language to mean a lecture and have a lecture. According to Miller (2015) it is not always easy to understand why a word changes its meaning, so it is not clear why the terms *abad*, *alkah*, *dunia*, *mukim* and *kalimat* were extended to other meanings.

### Semantic Shift

The semantic shift of the Arabic loanwords in the Indonesian language is a complete shift of meaning and sometimes a change to the opposite meaning. In this adaptation, a word takes on a partially new meaning other than its previous one. This change occurs over an extended period of time, resulting in a meaning that is totally irrelevant to the previous meaning of a word. Table 4 is a list of some Arabic loanwords that were adapted into the Indonesian language by the semantic process of shifting.

Table 4. List of Words with Semantic Shift

No.	Arabic Loanword in the Indonesian Language	Meaning in Arabic	The Shifted Meaning in the Indonesian Language	Fre = frequency ac = academic
1	<i>dabus</i>	pin, a stick of wood with a round head	a game or performance in which the players hit themselves with sharp rods	Fre: 21 Not ac
2	<i>daftar</i>	notebook, register	list of names	Fre: 7 ac
3	<i>adnan</i>	an Arabic proper name derived from <i>adan</i> which means eternal residence	the paradise	Fre: 19 ac
4	<i>almaktub</i>	written by God destined fated, the message or letter	holy book	Not available in the corpus
5	<i>khuldi</i>	eternity	the prohibited fruit in the paradise	Fre: 7 ac
6	<i>muhibah</i>	loving woman	love	Fre: 18 Not ac
7	<i>dalalat</i>	denotation or indication	error	Fre: 23 Not ac

\* Fre = the percentage of the frequency in the corpus, ac = the term exists in academic texts

One reason why some Arabic loanwords had been semantically shifted is due to borrowing of new words along with new concepts or notions (cultural borrowing) (Haspelmath 2009). For instance, the term *dabus* which means a pin or a rod in the Arabic language was borrowed as a name of a game played with a pointed rod. According to Waladabah (2019), this is a Mauritanian old and traditional game which is practiced during public festivals, and social occasions. This game is a joust in which two people play with stick. It is said that in the past shepherds used to fight while trying to water their sheep from wells using pointed sticks. The term *dabus* was not borrowed to mean the pointed rod. It was borrowed to mean the game. Whether some Mauritanian people came to Indonesia and presented this cultural notion or some Indonesian travelers brought it from Mauritania is a question that is worth investigation.

In some cases, people assigned names to things by the way they perceive them by their five senses. The term *dafter* in the Arabic language means a notebook or a register. This term is taken to the



Indonesian language to mean a list of names. Arabic traders were in contact with Indonesian society. Traders have registers to record their business activities using lists of names of the commodities, customers account setc. The Indonesian traders might have been concerned in the lists of names on those notebooks. Hence the Arabic word *daftar* was taken into the Indonesian society to mean list of things.

Another case of semantic shift is when derivatives from the same root, approximately having similar meanings and root. The word *adnan* is derived from the Arabic word *adan*. Both *adan* and *adnan* exist in the KBBI to refer to the paradise. However, in the Arabic language only *adan* means paradise which is repeated in the Holy Quran so many times. The word *adnan* is only a proper name. It denotes a far ancestor of the prophet Muhammed as well as Arabs. Indeed, the term *adan* is closely related to Muslims spiritual life and thus used abundantly during prayers, preaches, sermons and personal spiritual life. Both *adan* and *adnan* are approximately similar in pronunciation. The term *adnan* was used mistakenly for *adan* due to having the same root and the great prominence of the meaning of *adan* over *adnan*. Another example is the term *kitab* which is used in the Indonesian language to mean holy book. *Almaktub* in the Arabic language means something which is predetermined by God. Another meaning is the letter or a message written to be sent to somebody. In the Arabic Language, holy book whether the Quran or other books such as the Bible or Torah is referred to as *kitab*. The semantic shift might be due to the fact that both *kitab* and *almaktub* have the same root (k, t, b). *Almaktub* might have been borrowed to mean a letter. However because the term *kitab* is a religious term of great prominence, *almuktub* lost its meaning and became another synonym for *kitab*. The same thing can be said about the term *muhibah* which means in Arabic a loving woman but adapted into the Indonesian language to mean love. In Arabic, the term *mahabah* means love. Love is a general word and people speak about love mostly more than they do about a loving woman. Therefore, *muhibah* might have been adapted to mean love.

Some semantic shifts are due to over generalizations of forms that occurred in Arabic loanwords. The word *khuldi* came in the holy Quran in the noun phrase *shajarat alkhuldi*. It denotes the prohibited fruit tree from which Adam and Eve ate after being misguided by the Satan and as a consequence were dismissed from the paradise. The term *alkhuldi* in the Arabic language means eternity. Nevertheless, in the Indonesian language, it means the prohibited fruit. The story of Adam and Eve is so important for all Muslims that it is repeated so much. Whenever this story is told the phrase *shajarat alkhuldi* is repeated many times. Satan used the term *shajarat alkhuldi* which means the tree of eternity, to misguide Adam to disobey God. Satan told Adam and Eve that if they ate from that tree they would be eternal. The semantic shift is because of the pre-modification. In English, for example, the banana tree is the tree that grows banana. The apple tree is the tree that grows apple and if we say *alkhuldi* tree it could be understood as the tree that grows *alkhuldi* fruit. In Arabic *shajarat al tufah* means the tree that grows apples. Therefore, *shajarat alkhuldi* was understood as the tree that grew the prohibited fruit and thus *alkhuldi* is the prohibited fruit.

### **Interpretation of the Results**

The majority of the Arabic loanwords in the Indonesian language retained similar meanings to their Arabic original words especially the terms concerning Islamic issues which still represent the same concepts used today. Similar findings were reached by Anwar (2017) in her study "Semantic Change in Language Borrowing: The Case of Arabic Borrowed Words in Urdu" in which so many words retained the same meanings as their originals (Arabic ones). However, in case of the Arabic loanwords which have more than one meaning one of which is religious, the religious meaning is retained in the Indonesian language. The analysis showed that this narrowing is due to the fact that the religious terms must have been used among Indonesian Muslims so much through Friday's preaching, mosque

sermons, Islamic books, and Islamic schools since they concern their spiritual life. The other meaning of the loanword which is not religious was not taken because there had been a term in Malay or it was not used widely enough to the extent of being adopted into Malay. The findings also showed that some Arabic loanwords in the Indonesian language were not really narrowed what happened was that the source words in contemporary Arabic have been extended recently due to the advent of technology. It is obvious that the Malay language had been in contact with the Arabic language since Islam came into Indonesia. No considerable contact between the Indonesian language and the Arabic Language can be found in the recent past. The findings reveal that one more reason of semantic narrowing and shifting is that the receptor society does not get exposed only to words but also to beliefs and culture of the donor society so there was borrowing of new words along with new concepts and notions. Names of things were adopted as names of religious events such as *harisah* or cultural heritage games such as *dabus*. It was also found that some semantic extensions or shifts were due to overgeneralizations of some affixes and formations that occurred in Arabic loanwords repetitiously. Another case of semantic extension or shift is when derivatives from the same root, approximately having similar meanings and pronunciations might have been used in the Indonesian language, but later one word is left and extended to represent the meanings of the others. In addition, in some cases, a semantic extension or shift in the name of a job or something existed on account of the fact that people assign meanings and names to things by the way they perceive them in concrete situations by acts and deeds. This is because people characterized things by the way they observed them. Pavlos (1993) in his study of the semantic adaptation of the Turkish loanwords in the Cypriot-Greek confirmed this idea that semantic shifts occurred when the community assigns meanings to things by the way they perceive them by their five senses. It is also worth mentioning that some words were borrowed due to the prestige of the Arabic language in the past and were brought and used by high class and educated people. They were later extended or shifted due to unclear reasons.

Whereas the findings in this paper concluded that semantic narrowing was the highest semantic change of the Arabic loanwords in the Indonesian language followed by semantic extension and then shift of meaning other studies like the ones done by Anwar (2017) and Akidah (2013) showed only samples of the semantic changes namely narrowing, extension, shift, pejorative, amelioration and metaphor. This study is unique in the sense that not only semantic changes were investigated but also justifications and reasons for such semantic changes were traced.

## CONCLUSION

The main objective of this study is to investigate the semantic changes of the Arabic loan words in the Indonesian language and to suggest possible justifications. The findings showed that most of the Arabic loanwords in the Indonesian language are not different from their Arabic sources. Nevertheless, there had been some semantic adaptations. Eighteen loanwords had been narrowed because of taking only one meaning of the Arabic word that had many meanings, borrowing the whole meaning of the Arabic word however this word has been extended recently to name technological devices, filling any existing gap or borrowing one meaning of a word to name a cultural concept. Nine words have been extended because of overgeneralizing some Arabic affixes and forms to cover other words, retaining one form of words having the same base to represent the meanings of the others, or assigning names to things by the way people perceive them by the senses. Seven words have gone through the shifting process. That is mainly because words are borrowed to signify a cultural concept rather than their literal meaning in the source language, to name things by the way they are utilized or because of overgeneralizing forms that occurred in Arabic loanwords to include other words in the Indonesian language.

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