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Semantic Sciences Analysis of Arabic Absorption Word Into Indonesian Perspective

Imam Asrofi

Nusantara Islamic University, Bandung Indonesia

Email: imam_asrofi@uninus.ac.id,

Ismanudin

Nusantara Islamic University, Bandung Indonesia

Email: ismanudin@uninus.ac.id

Maulana Sidiq Hidayat

Nusantara Islamic University, Bandung Indonesia

Email: pahlawanwar@uninus.ac.id

Muhamad Rijaludin

Nusantara Islamic University, Bandung Indonesia

Email: muhamadrijaludin@uninus.ac.id

Pahlawan Anwar

Nusantara Islamic University, Bandung Indonesia

Email: maulanasiddiq@uninus.ac.id

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Abstract

This study aims to describe the absorption of Arabic words into Indonesian in the inheritance chapter. The problem discussed in this study is the analysis of Arabic absorption words into Indonesian in the inheritance chapter. Then the words are analyzed, which ones experience a change in meaning and what are the factors that influence the change in meaning. Researchers use descriptive methods. Descriptive analysis is a method of collecting data, compiling or clarifying, analyzing, and interpreting it. The results showed that 24 borrowed words appeared and were used, namely *Farid, Tirkah, Sebab, Hasil, Ikrar, Nasab, Kerabat, Rumus, Saham, Waris, Wasiat, Kisas, Hibah, Hisab, Murtad, Rad, Daftar, Mayit, Ajal, Hijab, Hukum, Takdir, Adil, Baitulmal*. Based on these data, the authors found that 64%

of Arabic absorption in Indonesian in the inheritance chapter has the same meaning as the source language and 36% of Arabic loanwords in Indonesian in the inheritance chapter experience a meaning transformation, namely changes in meaning broaden, narrow, total, decreasing, and increasing

Keywords

Arabic absorption words into Indonesian, semantics

A. Introduction

Indonesian borrows elements or words from other languages, such as regional or foreign languages, as it evolves. Indonesian is already used in several foreign language vocabularies in the region. The absorption element is first modified to the Indonesian norms, in terms of both speech and writing. Such terms are known as borrowed words. One type of Indonesian development is the incorporation of vocabulary from influential foreign languages into Indonesian.

From the beginning of its development till now, Indonesian has absorbed a great deal of foreign aspects, particularly in terms of language. Foreign languages such as Arabic, Dutch, Sanskrit, and English have an impact on Indonesian vocabulary. Historically, the introduction of foreign components corresponds to cultural interaction between Indonesians and the influencing nation. These foreign components have contributed a huge number of words to Indonesian, allowing it to evolve. Linguistic issues occur due to its evolution; there is a vocabulary that is absorbed in its entirety without enduring changes and adjustments, and there is a vocabulary that is assimilated after undergoing changes and modifications.

As a developing country, Indonesia, in particular, maintains frequent contact with other countries. Communication happens in a variety of contexts, including community, government, and religious activities. There is also cultural touch to this communication. Language difficulties are one manifestation of cultural interaction between Indonesians and other nationalities. The effect of other languages on Indonesian emerges as a result of cultural contact in the language.

Language interaction across societies will have an impact on the language in the issue. Language interaction cannot be isolated from cultural contact; it is also considered a component of cultural contact. The impact of other languages on some languages, according to Rukshan (2000:1), is cultural diffusion and acculturation. This effect may be observed in the vocabulary that particular languages have assimilated. It is a trait of all languages. No language is immune to the impact of other languages or dialects (Rus Khan 2000:1).

Besides that, language is a system, and language is universally dynamic (language always follows advancements according to the times) in the context of language when we talk about language in its evolution, it cannot be isolated from numerous aspects that impact it. Arabic is one of the aspects that impact and improve Indonesian language. This is inextricably linked to Indonesians' adoption of Islam. Arabic, as we all know, is the language of the Islamic world. As a result, with the arrival of Islam in Indonesia, Arabic was integrated into Indonesian.

The absorption process according to Samsuri (1994:50), is a symptom of a change in each language. This evolution is sometimes referred to as growth as if the language were living. The term "living language" refers to a language that is still utilized in everyday conversation by its speakers.

Many things we do not distinguish the usage between meaning and significance. The two seem to be synonymous. In linguistic studies, it turns out that these two terms are different. In English, meaning is called sense, while meaning is called meaning. In Arabic, the meaning is called al-ma'na while the exact meaning is translated as ad-dilalah.

Therefore, according to Lyons in Djadjasudarma, states that "Studying or giving the meaning of a word is understanding the study of the word about the meaning relationships that make the word different from other words. The meaning in this case concerns the meaning of the change in the meaning of absorption. This will examine the Islamic jurisprudence regarding the chapter on inheritance which applies to all citizens in the territory of the unitary state of the Republic of Indonesia, as well as the Islamic jurisprudence regarding inheritance.

Islamic law covers all aspects of human life both for matters in this world and in the hereafter. Some contain sanctions and some do not. Legal sanctions are sometimes directly felt in the world like sanctions in general. But some sanctions are not felt in the world but will be individually accounted for in the hereafter in the form of sins and their rewards.

As is well known, Allah's rule in the form of Islamic law has been grouped by experts into two major groups. The first is the law of 'worship', which is the rule concerning the relationship between human beings and their creator (*habl min Allah*). Second, mu'amalat law concerns the legal system of relations between human beings and the natural surroundings (*hablu minannas*). Among the laws that regulate human relations with others that have been determined by Allah as al-Shari' are rules regarding inheritance.

Among the laws that Allah has decided as *al-Shari'* that govern human connections with others are inheritance norms. The legislation governing the transfer of property in the event of death. The presence of inheritance law is critical in regulating the distribution of inheritance in terms of who is entitled to it, how much each share is worth, and how it is allocated.

Inheritance law in Islam is strictly regulated through the main sources of law, namely the Qur'an and hadith. However, this does not rule out the possibility of a method of distribution, the number of parts, and who is entitled to receive it by the views of local traditions and wisdom. Because of this, the application of Islamic inheritance law always gives rise to new discourses that are sustainable among Islamic legal thinkers, thus requiring legal formulations in the form of normative teachings. In the context of Muslims in Indonesia, inheritance law has become a positive law that is used by judges in religious courts to decide a case regarding the division of inheritance.

Based on this explanation, the researcher is interested in conducting

research on the analysis of Arabic absorption words into Indonesian in terms of semantics. By title " Semantic Sciences Analysis Of Arabic Absorption Word Into Indonesian Perspective"

B. Research Methodology

The method used by this researcher is descriptive-analytic. This analytic descriptive approach aims to describe the changes in meaning that occur in Arabic loanwords into Indonesian in the field of inheritance.

Descriptive research is used to try to solve or answer the problems faced in the current situation by taking the steps of data collection, classification, analysis, data processing, and making conclusions and reports. The main objective is to make a description of a situation objectively in a situation (Mohammad Ali, 1985:120).

This descriptive research is research that aims to provide a description or description of the social phenomena or symptoms being studied by describing the independent variables, either one variable or more (independent) based on the indicators of the variables studied without making comparisons or connecting between the variables studied to exploration or classification by describing several variables related to the variables studied. Asep A. Fathurohman (Iskandar, 2008:61). Meanwhile, the hermeneutic interpretative approach is used to gain a deeper understanding and interpretation of the data obtained.

C. Pembahasan

No	Word Absorption	Basic of Word (Sources Language)	Meaning in Arabic	Meaning in Indonesian
1	<i>Faraid</i>	فرائض	Division policies	Ilmu tentang pembagian harta waris
2	<i>Tirkah</i>	التركة	Heritage	Relics
3	<i>Sebab</i>	سبب	As a result, cause or reason	Which is the origin of something
4	<i>Hasil</i>	حاصل	Collection	Acquisition
5	<i>Ikrar</i>	إقرار	Decision	Promise
6	<i>Nasab</i>	نسب	Descendants	Descendants of the father
7	<i>Kerabat</i>	قراية	Relatives, family	Family ties
8	<i>Rumus</i>	رموز	Secret password or code	Statement or conclusion about the principle, stance, resolution, etc. mentioned in a simple and precise sentence
9	<i>Saham</i>	سهام	Allotment, share, or joint capital	The rights of the shareholders) to the company thanks to the transfer of part of the capital so that it is considered a share in ownership and supervision

10	<i>Waris</i>	وارث	Persons entitled to receive the property of a deceased person	Persons entitled to receive an inheritance from a deceased person
11	<i>Wasiat</i>	وصية	Relics, advice, gifts	The last message conveyed by the person who will die about wealth
12	<i>Kisas</i>	قصاص	Search	Just retribution in the implementation of Islamic law
13	<i>Hibah</i>	هبية	Awarding	Giving (voluntarily) by transferring the right to something to another person
14	<i>Hisab</i>	الحساب	Calculation	Estimates count
15	<i>Murtad</i>	مرتاد	Traitor defected	Out of Religion
16	<i>Rad</i>	رد	Give Reply Respond	Board of Assembly
17	<i>Daftar</i>	دفتر	Notebook	Notebook
18	<i>Mayit</i>	ميت	Dead	People who have died
19	<i>Ajal</i>	أجل	Time limit, off	A certain time limit for something to happen
20	<i>Hijab</i>	حجاب	Cover, divider	Which limits something to another
21	<i>Hukum</i>	حكم	Decide	Regulations or customs that are officially considered by the ruler or government
22	<i>Takdir</i>	تقدير	assessment, forecast	the will of God, the will of fate
23	<i>Adil</i>	عادل	Fair, honest, proper, impartial, impartial, balanced	Stand for the truth; hold on to the truth should not be arbitrary
24	<i>Baitulmaal</i>	بيت المال	Treasury	Place of storage of property, or House of treasurer

There are 24 Arabic absorption words in Indonesian from the words studied, the following explanation:

1. Farid

Faraid comes from Arabic, which lexically means the division rules in KBBI, the word *faraid* means the science of dividing the inheritance, in the word *faraid* there is no change in meaning because the meaning of the source language is also derived from the meaning when this language is absorbed into Indonesian.

2. Tirkah

Tirkah comes from Arabic, which is lexically inherited, inheritance in KBBI, the word *tirkah* means inheritance or legacy of someone who is gone, in the word *tirkah* there is no change in meaning because the meaning of the source language is also derived from the meaning when this language is absorbed into the language Indonesia.

3. Sebab

The word cause comes from the Arabic term meaning the thing that causes something to arise; because; Because; (origin. Because it is often said or said as something that is used in a conversation among the community as the origin. The word cause is often spoken or heard in inheritance as *sebab* for the division of inheritance The word because has experienced an expansion of meaning in the form of adding meaning after being absorbed from Indonesian into its source language.

4. Hasil

Hasil comes from Arabic, which lexically means collection, income, income in KBBI, the word *hasil* means someone's income While still alive in the world, in the word *hasil* there is no change in meaning because the meaning of the source language is also derived from the meaning when this language is absorbed into Indonesian.

5. Ikrar

Ikrar comes from Arabic, which means making a decision, determining, or deciding. In KBBI the word *Ikrar* means a solemn promise when saying something with full responsibility, the word *Ikrar* is often spoken or heard in the inheritance chapter as sworn orally and confirmed by heart In the word destiny, there is an exaltation of meaning after being absorbed from Arabic into Indonesian.

6. Nasab

Nasab comes from Arabic, which lexically means kinship, descent from the father's side in KBBI, the word *nasab* means descent from the father's side, in the word lineage there is no change in meaning because the meaning of the source language is also transferred to the meaning when it is absorbed into Indonesian.

7. Kerabat

Kerabat come from Arabic, which lexically means those who are close, blood, flesh and blood (family affinity) in KBBI, the word *Kerabat* means close, blood-related to the father's family, in the word *Kerabat* there is no change in meaning because the meaning of the source language is also derived from the meaning when absorbed into Indonesian.

8. Rumus

Rumus comes from Arabic, which lexically means summary. In KBBI, summaries and summaries (laws, standards, chemistry, mathematics) the word formula is often pronounced as the concept of calculating in inheritance. In the word *rumus*, there is a change in meaning narrowing in the form of detailing the meaning of the formula based on historical context and the majority call it a secret code or code.

9. Saham

Saham comes from Arabic, which lexically means allotment, share, joint

capital in KBBI, the rights owned by shareholders) to the company thanks to the delivery of a share of capital so that it is considered sharing in ownership and control, in the word share there is no change in meaning because of the language meaning The source also derives its meaning when it is absorbed into Indonesian.

10. Waris

Waris comes from the Arabic language, which is lexically the person who is entitled to receive the property of a person who has died in KBBI, the word *waris* means the person who has the right to receive the property inherited from a person who is no longer there or has died, in the word *waris* there is no change in meaning because the meaning of the source language is revealed also on the meaning when absorbed into the Indonesian language.

11. Wasiat

The word *wasiat* comes from the Arabic language, namely وصية it means "an utterance or statement of the commencement of an act". In the KBBI that means the last message delivered by the person who will die (usually regarding wealth and so on) Usually the deed begins after the person who says or declares it dies. The word will in terms of inheritance we often hear or say as someone's last request to be carried out when he is gone after he dies later.

12. Kisas

The word *kisas* comes from Arabic which lexically means retaliation by giving appropriate punishment to criminals. The application of *kisas* is generally for cases of murder and persecution. In the word story, there is a total change in meaning, namely the birth of a new meaning that has no relevance and correlation to the previous meaning

13. Hibah

Hibah comes from Arabic, which is lexically a gift (voluntarily) by transferring rights to something to someone else in KBBI, the word *Hibah* means a gift from a deceased person or can be called an inheritance, in the word grant there is no change in meaning because the meaning of the source language is also lowered to the meaning when it is absorbed into Indonesian.

14. Hisab

Hisab comes from Arabic, which is the lexically approximate, calculation in KBBI, the word *hisab* means the *calculation* of inheritance, in the word *hisab* there is no change in meaning because the meaning of the source language is also derived from the meaning when it is absorbed into Indonesian.

15. Murtad

The word *Murtad* comes from the Arabic language the term means leaving or leaving the Islamic religion and embracing another religion so that the law becomes infidel while the word apostasy is in terms of inheritance someone who has left the Islamic religion then that person is not entitled to inheritance rights.

16.Rad

The word *rad* comes from Arabic which in terms means returning the remaining assets to certain heirs in proportion to the portion they receive. *Rad* problems can occur because there are no heirs from the family. The word *rad* is often pronounced in terms of inheritance as the return of property. The word *rad* has an elevated meaning after being absorbed from Arabic into Indonesian.

17.Daftar

Daftar comes from Arabic, which lexically means notebook in KBBI, the word *daftar* means a sequence of names that *are* entitled to inheritance rights, in the word *daftar* there is no change in meaning because the meaning of the source language is also derived from the meaning when it is absorbed into Indonesian.

18.Mayit

Mayit comes from Arabic, which lexically means a person who has died in KBBI, the word *mayit* means a person who can be said to be someone who is dead or has died, in the word *mayit* there is no *change* in meaning because the meaning of the source language is also derived from the meaning when it is absorbed into Indonesian.

19.Ajal

Ajal comes from Arabic, which lexically means a certain time limit for something to take effect in KBBI, the word *Ajal* means the limit of one's life while living in the world. In the word *Ajal*, there is no change in meaning because the meaning of the source language is also transferred to the meaning when it is absorbed into Indonesian.

20.Hijab

Hijab comes from Arabic, which lexically means What limits something to another in KBBI, the word *hijab* means something that prevents the occurrence of inheritance rights, in the word *hijab* there is no change in meaning because the meaning of the source language is also derived from the meaning when it is absorbed into Indonesian.

21.Hukum

The word *hukum* comes from Arabic which in terms or according to the KBBI means regulations or customs that are officially considered binding and confirmed by government authorities or authorities. Laws, regulations, and so on regulate people's lives. The word *hukum* is often said or heard in court or the chapter on inheritance, it is often expressed as the law governing the position of a person's assets after death. The word law has experienced an expansion of meaning in the form of adding meaning but is still relevant and correlated with the meaning of Arabic.

22.Takdir

Takdir comes from Arabic, which lexically means judgment, prediction, and

determination. In KBBI, the word *takdir* means God's decree, God's provision, and fate. Provisions or fate that have been arranged by Allah SWT which is not solely changed by humans. In the word *destiny*, there is an exaltation of meaning after being absorbed from Arabic into Indonesian.

23. Adil

The word *Adil* comes from Arabic which means the same. According to the Indonesian dictionary, *fair* means just, impartial, impartial, fair, and proper. Thus, a person is said to be fair if he is impartial in assessing something, and does not side with one except his side with anyone right so that he will not act arbitrarily. the word *adil* is often said in terms of fair inheritance in the distribution of inheritance or accordance with the provisions of inheritance and law. The word *adil* experiences an expansion of meaning, there are additional meanings after being absorbed from Arabic into Indonesian

24. Baitulmal

Baitulmaal comes from Arabic, which lexically means a place to store assets or a treasury house in KBBI, the word *baitulmaal* means a treasury or a place to store assets in the form of money, in the word reckoning there is no change in meaning because the meaning of the source language is also derived from the meaning when it is absorbed into the Indonesian.

D. Conclusion

After analysis and interpretation of the research data obtained the following conclusions:

1. Changes in meaning that occur in the word absorption have several forms and types. The types of changes in the meaning of the word absorption in the field of inheritance are as follows:
 - a. Generalization (expansion of meaning), where the Arabic absorption words have a broader meaning in Indonesian when compared with the original meaning. Absorption words in the field of inheritance makssssna expansion are: 1). *Hukum*, 2). *adil*, 3). *sebab*, 4). *Wasiat*, 5). *Murtad*
 - b. Specialization (narrowing of meaning). Absorption words in the field of inheritance whose meaning becomes narrowed in Indonesian are: 1). *Rumus*
 - c. Amelioration. Absorption words in the field of inheritance that have a higher sense of value in the Indonesian language are: 1). *Rad*, 2). *Ikrar*, 3). *takdir*.
 - d. Peyoration (decline in meaning). Arabic absorption words have decreased in meaning in Indonesian.
 - e. Absorption words in the field of inheritance related to it that remain or do not change their meaning after being absorbed into the Indonesian language are as follows: *Ajal*, *tirkah*, *iktilaf*, *hasil*, *nasab*, *kerabat*, *saham*, *waris*, *kisas*, *hibah*, *hisab*, *Baitulmaal*, *dan mayit*.

2. Changes in the meaning of the words of Arabic absorption in the field of inheritance occur due to several factors. And after analysis, it is known that:
 - a. a. The words law/punishment and inheritance/inheritance change meaning due to linguistic factors, where the addition of the suffix-an in both words causes changes in their meaning.
 - b. b. Historical factors associated with the development of words in society lead to changes in the meaning of words *ajal*.
 - c. Social factors, related to the development of the meaning of the word in society a factor causing changes in the meaning of the word: *hisab, baitulmaal, hijab, adil*
 - d. d. Psychological factors cause the word *rukun, kerabat* and *ajal*. If the meaning changes due to changes in the value of the sense of the user community.
 - e. The factor of the need for a new word for human thinking and needs causes changes in the meaning of the word *tirkah, ikrar, nasab, saham, hisab, wasiat*.

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