Language Acculturation: A Study of Al-Ta’rib and Al-Mu’arrab in Advertisement Language in Nasr City Cairo

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Abstract—This study aims to show that there is language acculturation process in Nasr City Cairo advertisement. This acculturation occurs in the form of foreign language entering and adapting to Arabic language (borrowing words). In this case, English words are adapted to Arabic language (al-ta’rib) and these words are adapted to be parallel with Arabic grammatical forms (al-mu’arrab). In this study, descriptive qualitative method is used and the primary data are language facts found in advertisement in Nasr City Cairo around 2017-2018. The advertisement used comes from various contexts, such as education and economics. Meanwhile, the secondary data in this study are books, journals, and articles on language acculturation, al-ta’rib, al-mu’arrab and advertisement language. Some of them are books written by Imil Badi Yaqub, Gaby Semaan, Ahmad Muammar Qadafi, Lapsanska Zana, Abdul Malik, and Muhammad Affi Amrullah. In addition, sociological and language approaches are applied in this study. The result of this study reveals that: First, there is language acculturation process found in advertisement language located in Nasr City Cairo. Second, the language acculturation found in the advertisement indicates social status of society where the advertisement takes place. Third, the language acculturation on social, education, health, and economic advertisement are different. Fourth, the use of this language advertisement was adjusted to its contextual needs. In the field of social and health, the language advertisement was used based on the grammatical of Arabic language. In the field of education and economics, foreign words (ta’rib) were commonly used. This condition occurred due to the needs of language use with its contextual functions.

Keywords—Language Acculturation, Al-Ta’rib, Al-Mu’arrab, Advertisement Language, Nasr City,

I. INTRODUCTION

Technology and information improvement due to globalization takes an important role in creating acculturation. As the effect of this improvement, mixing culture cannot be avoided. This acculturation actually may have both good and bad impacts so that there are rejection and acceptance on this idea. In the past, the acculturation was rejected for defending original culture but now it cannot be rejected any more for improvement in numerous sectors.

One of acculturation forms that cannot be avoided occurs on language. As noted in Kamus Besar Bahasa Indonesia (Dictionary of Indonesian Language), acculturation is a process or a result of mixing culture marked by bilingualism [12]. Related to this idea, Michael Byram and Adelheid Hu [2] states that acculturation is a process passed by an individual to adapt with other cultures. Therefore, there are psychological changes in social behaviors that are represented through language.

These changes mean that the origin culture has been transformed to the affected culture. The origin culture is in process of exchanging and uniting. It is called acculturation. As revealed by Palmer, acculturation removes a paradigm to defend original culture and to reject positive things carried by other culture. The acculturation also affects to cultural integration, but it does not ignore a real identity of the origin culture. Besides, acculturation occurs in two parts. The first part is assimilation and integration and the second part is isolation and marginalization [1].

These two parts are the most attractive topics on acculturation. As revealed by Bery via Seeman [7], there are 4 forms of acculturation as portrayed in table 1.

<table>
<thead>
<tr>
<th>The Four Different Possible Forms of Acculturation</th>
<th>Positive value to maintain relationships with host culture</th>
<th>Negative value to maintain relationships with host culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive value of maintaining cultural identity</td>
<td>Integration</td>
<td>Isolation</td>
</tr>
<tr>
<td>Negative value of maintaining cultural identity</td>
<td>Assimilation</td>
<td>Marginalization</td>
</tr>
</tbody>
</table>

Based on the table above, it is informed that first, assimilation refers to those who refuse to defend their culture identity and try to interact with other people from different culture. Second, isolation is addressed to those who want to stay with their culture and to avoid other culture. Third, integration is for those who want to defend their own culture and to interact with other cultures. Forth, marginalization belongs to those who own little interest in defending their own culture and limit their interaction with other culture [3].

In fact, those four forms of acculturation can be found in each language, including Arabic language. One of acculturation...
forms in Arabic language can be found in adapting foreign words into Arabic words. This Arabization is a process of appropriating the words into Arabic culture [8]. This Arabic language growth emerges in various forms. They can be in language style or uslûb, meaning shifts, or words formation. These entire processes influence Arabic language principle [13].

Arabization in Arabic language, as pointed out by Ya’qub [6], is divided into al-ta’rib and al-mu’arāb. Al-Ta’rib is an Arabic term for language localization. It means that foreign words are adopted into Arabic words without changing the word formation. For example, the word for al-ta’rib comes from English, telephone. The word of al-qamus is from Greek, okeanos. As a result, ta’rib occurs as a term to explain the way of foreign words coming to Arabic language in little changes of its word formation [9].

Different with al-ta’rib, there is also al-mu’arab that happens when a foreign word is revised to meet wazan-wazan in Arabic grammatical convention. Ubaidillah states that al-Mu’arab is a word taken from ‘ajam (foreign), used by fushahā’ (Arabic experts) until the decade of II Hijriyah and has been accepted by society [10]. For instance, a Greek Word, al-qamus is transformed into Arabic language, al-mu’jam. In Arabic language, al-mu’jam comes into wazan “mu’alun”. Meanwhile, al-telifun from English changes to al-haatif because it follows wazan faa’il. Further forms of al-ta’rib and al-mu’arab are illustrated in table 2.

<table>
<thead>
<tr>
<th>Words</th>
<th>Ta’rib</th>
<th>Mu’arab</th>
</tr>
</thead>
<tbody>
<tr>
<td>okeanos</td>
<td>al-qamus</td>
<td>al-Mu’jam</td>
</tr>
<tr>
<td>Telephone</td>
<td>al-telifun</td>
<td>al-Hatif</td>
</tr>
</tbody>
</table>

The phenomena of al-ta’rib and al-mu’arab as portrayed above occurs in acculturation between Arabic and foreign language. One of this acculturation can be found in language advertisement. As exposed by Lapanska, advertisement language is published in advertise, aimed at changing readers’ willingness, opinion, or behavior. Moreover, the advertisement language is different with the common language because it is for material and profit purposes [4]. Qadafi and Wabuuki also states that language advertisement prioritizes messages that should be easily caught by the readers through its captivating words. The language advertisement also prioritizes its pragmatic purpose [5].

The advertisement language is used in all countries, including Egypt. A rich advertisement language in Egypt can be found in Nasr City, Cairo. This city is popular for its stores. Many leisure areas, restaurants, coffee shops, and theaters are in Nasr City. These numerous stores illustrate how middle to upper class people in Nasr City spends their life. Nasr city is also known for its sophisticated civilization which is full of luxury [11]. Thus, there are many advertisement languages found in Nasr city for its improvement in technology and information. It also impacts to acculturation that is easily found in this city. Al-ta’rib and al-mu’arab color language advertisement in Nasr city.

II. METHOD

Method used in this study is descriptive qualitative. The descriptive method is based on data found while qualitative is applied because there is no number used in this study. There are primary and secondary data in this study. The primary data are language facts in language advertisement in Nasr City around 2017. These data can be in context of social, education, health, and economics. The secondary data are books, journal, articles related to language acculturation, Arabization, and advertisement language written by Imil Badi Yaqub, Sayyid Abdul Fatah Afif, Abdul Malik, dan Muhammad Afif Amrullah.

In addition, sociology and language approaches are applied in this study. The sociology approach is based on society and their social condition as the user and the acceptant of the language. meanwhile, the language approach relates to the use of various language forms. In collecting the data, the writer took the images of the advertisements in Nasr city, they were then transcribed into written forms and categorized as al-ta’rib and al-mu’arab. After that, the forms of its acculturation were divided into assimilation, integration, isolation, and marginalization. Finally, these forms were explained one by one.

III. RESULT AND DISCUSSION

In this study, the acculturation in the advertisement language in Nasr City was analyzed by al-ta’rib and mu’arab to find its acculturation forms. The process of al-ta’rib was followed by changes of vocal (V) and consonant (C) sound. The changes consisted of sound shifting (tabdīl), sound reduction (hadzif), or sound add (ziyadah). In mu’arab, it was adjusted to wazan forms of Arabic language. Furthermore, the acculturation forms were assimilation, integration, isolation, and marginalization as explained below.

A. Social Service Advertisement

Define abbreviations and acronyms the first time they are used in the text, even after they have been defined in the abstract. Abbreviations such as IEEE, SI, MKS, CGS, sc, dc, and rms do not have to be defined. Do not use abbreviations in the title or heads unless they are unavoidable.

Datum 01

خطر – يخطر تجريف قاع النيل مسافة 50 متر من خارج العلامتين

Datum 02

جميع خطوط الإتصالات و كروت الشحن و الكروت المفزلى

شحون على الهوا – خدمة فاكس

Datum 01 above was an advertisement found along Nil River. There was متر as ta’rib from the word “meter”. The ta’rib was marked by sound shifting (tabdiil) of the word “meter” and its pattern was KVKVK changes to متر. This word had no equivalent word in mu’arab form. In the term of acculturation, it belonged to assimilation and acculturation.
Besides, the integration for using the word ‘fax’ was a process of ta’rib, it was from the word “fax”. There was sound shifting (tabdid) and sound add (ziyadah) of the word “fax”. Its KVFV form changed to KVKKVK in the word ‘fax’. This word had no equivalent word in Arabic language and it came to assimilation and integration.

B. Education Advertisement

Datum 03
مركز تصوير مستندات – تجليف
أدوات مدرسية مكتبة – فوميس
كمبيوتر محمول
طباعة ألونه – كاترفل – ميمورى كارت

Datum 03 was an advertisement in a supermarket in Nasr City, it was about education facilities. This belonged to ta’rib and mu’arrab, following the pattern of wazan ta’īl and musaffa’ilun. As found in word مسوطن و مكتب – فوميس which were mu’arrab of حفرة من الكتب. The words were ta’rib from the word Photocopy tha had sound shifting (tabdid) and sound add (ziyadah), for the change of the form was KVKKVKVKK in the word to KVKKVKVKVK. This advertisement can be included to assimilation and integration for using the word  فوتغرافيا - بتوير آلة

The word ميمورى كارت was ta’rib of word memory card through sound shifting (tabdid) and sound add (ziyadah). The form was KVKKVKVKK to KVKKVKVKVK in the word ميمورى كارت. The mu’arrab of this word was المكتبة. This advertisement belonged to isolation and marginalization for word ميمورى كارت.

Meanwhile, the word was كمبيوتر ta’rib of “computer”. There was no shifting sound in this ta’rib since the form of KVKKVKVKK in “computer” was similar with the form of KVKKVKVKK in كمبيوتر. The mu’arrab of this word was الحاسوب which was followed wazan al-fail. Then, ميمورى كارت created acculturation in isolation and marginalization.

The word سكرت was ta’rib for ’scanner’. There was sound shifting (tabdid) from KVKKVKK to KVKKVKK through the word سكرت. Meanwhile, the word of this word was سكرت the same.

C. Health Advertisement

Datum 04

Datum 04 was advertisement in Nasr City to inform society where to buy learning, children and Arabic books. There was كوبى كات for English in datum above. It was sound add (ziyadah) in English with form of VKKKVKKKK to VKKKVKVKK. There was no mu’arrab found and it can be classified as assimilation and integration.

Datum 05

Datum 05 above showed advertisement in health field found along the road of Nasr City. The advertisement promoted medicines in cheap price. In the advertisement, there was بانادول as ta’rib for Panadol. This ta’rib was not followed by sound shifting. The form for both Panadol and بانادول were KVKKVKVK. This word also had not mu’arrab form, mu’arrab acquirement and mu’arrab terminology in Arabic language. Its acculturation was assimilation and integration.

Datum 06

Datum 06 was an advertisement along the road in Nasr City, which was about surgery facilitation. In that advertisement, there was sensodyne as ta’rib for Selelit. There was also sound add (ziyadah) for selelit in the form of KVKKVKK to KVKKVKK in the word of sensodyne. This word had no mu’arrab in Arabic language and it can be classified as assimilation and integration.

Datum 07

Datum 07 was a health advertisement in dental. There was sensodyne as ta’rib for sensodyne in this advertisement. The ta’rib was followed by sound shifting, there was KVKKVKK to KVKKVKK in sensodyne that changed to KVKKVKK for sensodyne. There was no mu’arrab for this word, it was categorized as assimilation and integration.
D. Economic Advertisement

Datum 08

Miks Ad Meets

Datun 08 was found in Ganena Mall, Nasr City. There were a word ميكس أد متش and the word was ta'rib for mix. This ta'rib applied add sound (ziyadah) and its form was change from KVK to KVKK. The mu'arrab from words was Ikhtilat as followed by wazan ifti’al, meanwhile, an was adapted from word and. There was shifting sound (tabdil) from and with sound form VKK to an with sound form KVV. The mu’arrab for this word was wa. Then, there was ميكس أد متش that was adapted from the word mix. This ta’rib was followed by sound add from the word which its form was became VKK for ميكس أد متش. For the word مول, it was ta’rib for mall which had sound reduction (hadz). The form KVKK became in the word مول. This word was assisted in mu’arrab form as مركاز التجارة. For the word phone, its form was KVKK changed to KVK in phone cash. The form was KKVKV for phone cash. The form was change from KVKK to KVKK for phone cash. The word was KVKK to KVKK. The word was adjusted to phone cash. The word was KVKK changed to KVK in phone cash. The form was KVKK to KVKK for phone cash. For its mu’arrab, there was sound reduction (hadz) for phone cash.

Datum 09

مفيش زئفة فلوس- مع خدمة فون كاش فلودس في موباليك

Datum 09 was advertisement along the road in Nasr City about services related to handphone. In that ad, there was فون كاش كاش as ta’rib for phone cash. There was sound reduction (hadz) in this phone cash. The form was KKVVKV and KVKK in word فون كاش فلودس. In موباليك was referred to ta’rib for mobil. There was sound reduction (hadz) for KKVVKV for mobile that changed to KKVVKV for موباليك. For its mu’arrab, there was sound reduction (hadz) for phone cash. Since there was فون كاش جوال فون كاش in this ad, its acculturation is isolation and marginalization.

Datum 10

فترة الانقلاب في متتالينا دك - مشاهدة متطورة

Datum 10 was advertisement found along the road in Nasr City about electronic services. In that ad, there was فول كاش كاش as ta’rib for full. The ta’rib was followed by sound reduction (hadz). The form of full was KVKK, it changed to KVK in فول كاش كاش. Its mu’arrab was كاش كاش as noted as wazan fa’il. Since the ad had فول كاش كاش, its acculturation was isolation and marginalization.

IV. Conclusion

There are several points to be concluded from this study. First, from this study, it was revealed that there were ta’rib dan mu’arrab as language acculturation process found in advertisement language in Nasr City, Cairo. There were changed and unchanged sounds. The changed sounds were classified as sound shifting (tabdil), sound add (ziyadah) and sound reduction (hadz).

Second, the language acculturation found in this study consisted of assimilation, integration, isolation, and marginalization. The language ad in the form of assimilation and integration were found as ta’rib with and without equivalent word in mu’arrab so that some of them can enrich Arabic language glossary. Besides, the acculturation in the form of isolation and marginalization involved ta’rib with equivalent form in mu’arrab based on grammatical of Arabic language.

Third, the use of this language advertisement was adjusted to its contextual needs. In the field of social and health, the language advertisement was used based on the grammatical of Arabic language. In the field of education and economics, foreign words (ta’rib) were commonly used. This condition occurred due to the needs of language use with its contextual functions.

REFERENCES