Speech Variations in Arabic Language Communication in Modern Pesantren

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

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

I. INTRODUCTION

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

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

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

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

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

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

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

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

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

III. Discussion and Result

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

A. Formal Variety

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

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

الإعلان، هذا الإعلان إناكم من فصيم الأمن المركزي، يعلن على كافة الطلبة يستعدوا استعداداً تاماً للذهب إلى المسجد. شكراً!

The formal language used by santri is not only used in formal situations. The use of formal language depends on the persons to speak. When the opponent's speech is a teacher, the santri uses formal language even in a relaxed situation, as in the following dialog.

Dialog 1 (October 24, 2014)
(2) Santri: هل تستطيع أن نبدأ الآن؟
(3) Teacher: إنعم، فضلًا.

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

Dialog 3 (November 1, 2014)
(3) Guest: بالله! السلام عليكم:
(4) Santri: وعليكم السلام:
(5) Guest: إلى أي سنذهب؟
(6) Santri: سنذهب إلى المدرسة:
(7) Guest: كم مرة تذهب إلى المدرسة في كل يوم؟
(8) Santri: أذهب إلى المدرسة خمس أوقات:

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

Dialog 4 (November 1, 2014)
(9) Author: السلام عليكم:
(10) Santri: وعليكم السلام:
(11) Author: ماماسك باختي؟
(12) Santri: ميامي:
(13) Author: يا مييام، هل تستطيعين أن تتكلم عن أنشطة اليومية من الصباح إلى المساء؟
(14) Santri: نعم أسألتك طبعاً! بعد استيقظت من النوم أذهب:
(15) Author: إلى المسجد لأداء صلاة الصبح. وبعد صلاة الصبح، أستيقظ وانتقل الطريق ثم بعد ذلك أذهب إلى المدرسة في الساعة السابعة ونصف السابع. في وقت صلاة الفجر، أذهب إلى المسجد لصلاة الفجر.
(16) Santri: انتهى وقت الفجر، وأذهب إلى المدرسة لتعلم في الخصمة الأخرى. انتهى وقت التعلم في الساعة الثانية والربع. أعود إلى الحجرة للراحة.

B. Interference

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

In the dialogue above, santri speaks using the official variety even though the conversation is carried out in a relaxed situation. In formal conversations, such as the dialog above, no interference or code mixing is found. Santri speaks using the right Arabic language, both in the choice of vocabulary and composition.
In the dialog above, the lexical and grammatical interference occurs. In the lexicon, santri were still influenced by the informal variety of Indonesian or the Jakarta dialect. The use of this variety was seen in dialog 5 (17). The use of particles 'yuk' was intended to clarify speech. Similarly, what happens in dialogue 5 (20), the use of particles 'deh' cannot be avoided by students because the influence of the first language was very dominant when communicating in Arabic.

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

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

Dialog 6 (August 30, 2014)
(21) Santri X: أنت مضيف؟
(22) Santri Y: ماذَا؟
(23) Santri X: أنت مضيف؟

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

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

C. Code-mixing

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

Dialog 7 (October 7, 2014):
(24) Santri X: قال أستاذ نور، لا بد علينا أن نتكلم باللغة العربية في كلّ :
 مكان
(25) Santri Y: في كل مكان و في أي مكان كان؟
(26) Santri X: المفرق بين : باللآما سواء.
(27) Santri Y: beda عند رأيي

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

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

Dialog 8 (October 7, 2014)
(28) Santri X: إِحَيَّ تَذَهَّب إِلَى الْمَطْيَخِ
(29) Santri Y: مَا آمَادَ الْيَوْمِ؟
(30) Santri X: إِダメ الْيَوْمِ
(31) Santri Y: wah ligi جَا

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

IV. Conclusion

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

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

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


