Improving Students’ Sense to Learn Language in Islamic Institution of Coastal Area Indonesia

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Abstract. This research aims to examine the ways to develop a sense of love for learning Arabic among students in Islamic Higher education of Indonesia. This study is essential to do because Arabic should be the favourite subject by the students. In addition, Arabic is also the language of Al-Qur'an. As the language of Al-Qur'an, Arabic for Indonesian is not a foreign language as other foreign languages. In fact, the Arabic becomes one of the dreaded subjects by most students, especially at State Islamic Institute of Kendari. Therefore, it takes the tips and efforts by the Arabic teachers to make Arabic more interesting for the students. The results show that one way to increase the motivation to learn Arabic for students is to develop students' sense of love to Arabic. The teachers can do it by showing how easy Arabic is and how important it is since it is a language of religion and science, and providing the tips to learn the language. Besides, they also can explain some borrowing words from Arabic adopted into Indonesian and to be used in daily conversations without realizing it, and show the form of word derivation in Arabic that can help to enrich the Arabic vocabulary. The teacher should tell the students that knowing one word in Arabic can develop into some vocabulary with different meanings.

1. Introduction
According to historians and linguists, Arabic comes from a human race and a language family that has a significant role in the history of the ancient civilization of the Semites [1]. Then their descendants moved away from their homeland and settled in the Tigris and Euphrates rivers forming new language and nation, such as Babylonia, Assyria, Hebrew, Armia, Tunisia and others. The struggle between languages takes place in mutual influence and defeats, the dominant languages used and influential that comes out as winners, then the language of the tribe becomes the standard language, such as Arabic [2].

The Arabic language used by the Arabs now or contained in the Al-Qur'an and the hadiths of the Prophet originally grows and is developed in the region of Nejed and Hijaz and then spread to various regions [3]. It is because of the existence of Islam which exerts a far-reaching influence especially after holding the expansion of territory [4]. Arabic Baqiyah is used in common association, commerce,
This Arabic language can survive and not disappear like any other, read: a related word is a word that cannot be separated from the influence and role of Islam at that time, where the main teachings of Islam that written in the Al-Qur’a a using Arabic Baqiyah. Muslims seek to know Arabic by themselves, for non-Arabic speakers of Baqiyah make it as Arabic in their daily associations which have resulted in the previous languages being no longer abused, and gradually other languages die by themselves because of no more speakers. In the theory of language as Mahmud, Kamil al-Naqah says that a language can live if it is turned on by its speakers and otherwise the language will die when abandoned by its speakers (no longer used as a communication language).

Subsequent developments indicate that Arabic influences appear to be increasingly widespread in international relations, and since 1973 this language has been officially recognized as a legitimate language for use in the United Nations environment. The Arabic language is also considered the language of Muslims [6], caused by the existence of the Al-Qur’an and the hadith of the Prophet who serves as two primary sources of Islamic teachings written in Arabic.

In fact, Arabic as the language of the Al-Qur’an should be the second language for Muslims, especially in Indonesia [7]. However, it is not the case; ironically it is not to be a second language, even a lot of Muslim communities who cannot read Al-Qur’an fluently. They only put the holy book as sacred items stored neatly in the cupboard. They use it only in the month of Ramadan or when there is a family tahli. Even lately in various regions, there is quite ironic spotlight related to religion teachers who cannot read Al-Qur’an well. Indeed, this phenomenon becomes a very unfortunate thing that should not happen. The condition is not going to happen when Arabic as the language of Al-Qur’an is studied in earnest since childhood, so that children can read the Al-Qur’an. By learning Arabic, it can help us to read the Al-Qur’an, or vice versa with knowing the Al-Qur’an reading will be easier to learn Arabic.

Research on learning Arabic is easy and interesting to do has been conducted by previous researchers. They examine Arabic language through online vocabulary games [8–11], virtual tutor [12], song lyrics modification [13], multicultural and islamic values approach [14-15], and active learning [16]. However, research on word derivation and borrowing words from Arabic adopted into Indonesian in Islamic Higher Education is still rarely done. Hence, this research aims to examine the ways to develop a sense of love for learning Arabic among students in Islamic Higher education of Indonesia.

2. Method
This research is qualitative descriptive research. To collect data, unstructured interview was conducted [17] to some students of Arabic study program that come from Madrasah and Public High School (SMU) whose fundamental stench of Arabic is still below of standard. The purpose of the interview is to find out how far their interest in Arabic learning materials. Thus, this research can reveal the result by explaining the forms of derivation and deciphering the word Arabic uptake into the Indonesian language used in everyday practice which can develop the students’ interest and sense of love to learn Arabic.

3. Results
Arabic is included in a semitic language family that is widely used on the Earth [18]. Arabic is the primary language of 22 countries, studied not only by residents of Saudi Arabia but also in other countries [19]. It is because Arabic is a religious language used by more than one billion Muslims worldwide and is spoken during daily worship. Arabic is the most significant language regarding the number of speakers of the Semitic language family, namely the SAM family of languages derived from the language of the Prophet Nuh’s son named SAM bin Nuh.

Arabic is part of Islam religion. In the extreme view, Ibn Taymiyyah explains that "learning and teaching Arabic is fardhu kifayah" and he also points out, "The Arabic is part of religion and knows it is obligatory, because to understand Al-Qur’an and Sunnah is obligatory [20]. Both cannot be understood using other language than Arabic. Arabic is the noblest and oldest language still being used
today. This language is used by the Prophets and will later be used by the inhabitants of Heaven [20]. Learning Arabic is very important, especially for Muslims because of Al-Qur'an and Hadiths of the Prophet that become a reference for Muslims in worshipping in daily life. The strength of Arabic is part of the glory of Islam and the Muslims [20]. Musthafa Shadiq Ar Rafi said that "The lowness of a language will affect its speakers and its glory will be the power that never leaves its speakers [21]." Therefore, some foreign invaders require their language to be learned by the people that they occupy. It can be seen how the English almost dominates the entire world especially the former colonies because they are aware of the existence of people that need to be supported by the strength and popularity of the language. No doubt for the existence and glory of Arabic that will disappear because Arabic as the language of Al-Qur'an will still exist throughout the ages. This has been described in the verses of Al-Qur'an which means "We lowered Al-Qur'an by Arabic, so that you may understand. "(Qs Yusuf: 2) and in (Qs Az-Zukhruf 43: 3) which means "We have made the Qur'an in Arabic so that you may understand".

Arabic is one of the fixed languages in the United Nations (UN). It is also one of the native languages of many nations, and some even claim that "Arabic is the origin of languages", and those who adopt this theory believe that Arabs can pronounce any sound in any language of the world quickly. In contrast, many non-Arabs find it difficult to pronounce some Arabic letters that are not in their native language. Thousands of years, Arabic still show its appropriateness in every age and have penetrated various civilizations. It is because Arabic has a wealth of vocabulary and a lot of derivation [22]. Derivation makes learning Arabic is easy as knowing one word can evolve into many new vocabulary, e.g., كتاب (kataba) which means to write, if we change it to كتاب (Kaatabun), it means secretary. The other examples are a writer، كتاب (kitaabun) means book or book, and when it turns into مكتبة (maktabun), it can mean writing desk for writing, office and after changing into مكتبة (maktabatun), it can be libraries, bookstores/place for gatherings of many papers.

Other data also indicate that Arabic has a significant influence on most languages present today. Perhaps, many Arabic words are used by many languages other than Indonesian, for example, سكر (sukkarun) means sand sugar, قطع (Qatha'a) means Cut, credit قرض (Qorodha) means debt, كفر (qotnun), cover كفر (kafara) means close or shut down, etc. This list continues to grow along with the growth of language development translated freely from the book al-'Arabiyyah Baina Yadaika. The exposure of Arabic materials in the classroom with an explanation of the abundance of Arabic borrowed words into the international language and through the form of word derivation widely used in conversations such as the explanation above can help to improve the learning motivation and sense of love to Arabic. Based on the data that the writers found as many as 19 students from public high school (SMU) from the number of 61 students in the Arabic study program for the first semester in 2017 stated that they are happy to know how easy learning Arabic is.

The entry Arabic into the archipelago along with the entry of Islam between the 7th century until the 8th century through the Muslim traders from Arabia and Persia, that is when Islam began to develop in the archipelago around the 11th century until the 12th M [23]. It means the age of Arabic in the archipelago reaches ± 12-13 centuries. In the long span of time, the Arabic has become a vital part of the cultural expression of ethnic groups in the archipelago [24]. The existence of a synergistic relationship between Arabic and Indonesian is no other than because the majority of Indonesia's population is Muslim. Through Islam religion, the Arabic entry is as a language in the worship of Muslims in Indonesia, the language used in da'wah, the language used in Islamic studies, the language used in science, art, and Islamic literature in addition to Arabic as a language the holy book of Al-Qur'an that guides Muslims. Thus, there is no doubt for significant Arabic contribution to the development of language and culture of Indonesian. As the language of revelation and the language of religion, Arabic has long entered into the soul of the Indonesian nation so that some Arabic vocabulary has moved into Indonesian vocabulary. It is not only limited in vocabulary that runs into Indonesian from Arabic but Arabic grammatical system also moves into Indonesian grammatical system, in social aspect of social culture, laws, politics and the state of Arabic also has a small contribution to Indonesian.
The Arabic grammar system that moves into the Indonesian grammar system is male and female gender differentiation system [22]. Almost all words in Arabic are distinguished between men and women (masculine and feminine). The feminine type in the noun or adjective is marked with suffix (ah)."ah" is attached to the word such as ustaz 'guru/teacher' becomes ustazah 'female teacher', haji becomes hajah 'female of haji', preacher 'muballigh' becomes mubalighah 'female of muballigh', qari 'reader of Al-Qur'an for male' becomes qari'ah 'reader of Al-Qur'an for female' and so on. Another example is the system of forming the meaning of nature in the field of grammar in Indonesia. For instance, ordering of suffix - wi, - ani, and - i to show the nature, such as 'dunia/world' into 'duniawi', 'akhirat' becomes 'ukhrawi', 'roh' becomes 'rohani', 'rab' becomes 'rabbani', the human being of the word 'insan' becomes 'insani'; [22].

From the aspect of social culture, politics, laws, and the state, Arabic also has a contribution in addition to Indonesian vocabulary such as (1) Name of day, Sunday/ Ahad "أحد" Ahad means one, Monday/Senin from the word "اثنين" Itsnain means two, Tuesday/Selasa from the word "ثلاثة" Tsalaatsah means three, Wednesday/Rabu of the word "اربعاء" Arbaah means four, Thursday/Kamis of the word "خمسة" Khamsah means five and the word Friday/Jum'at of the word "سaturday" Jum'at'a which means to gather, and Saturday/Sabtu of the word "سبعة" Sab'ah which means seven. Thus Indonesian people when mentioning the names of the day then automatically they already know the Arabic number from one till seven. (2) Using Arabic pronunciation by Indonesian Muslims to name their sons as the example of Nur Fadhilah (نور فضيلة) which is the light of primacy, Abdul Hakim (عبد الحكيم) means wise of the servant, the several names are believed by Muslims as a form of prayer to Allah SWT when calling the name that in Islamic name. Just because the lack of understanding of Muslim society so found the naming of Arabic without regard to the aspect of meaning, which is important in Arabic, such cases as a sign that Indonesian Muslim society has an interest in Arabic. Then, it can be concluded that if someone has a friend whose name is taken from Arabic as much as 1000 people, it will help to add some 1000 new vocabulary in Arabic. (3) In social life, to interact with society, we need a lot of vocabulary. Many words are absorbed from Arabic for example, syukur, ikhlas, sabar, tobat, lakanat, azab, isyarat, alamat, umi, abi, om (gratitude, sincerity, patience, repentance, curse, punishment, gesture, address, mother, father, uncle absorbed from the word "ammun" which means uncle, ads, credit, even the word Alhamdulillah, lahuala Wala Qawata illa billah, subhanallah, amiin, masya Allah and astagfirullah. Those words are attached in oral communication of most Indonesian society without knowing the boundaries of belief. Only sometimes among Muslims there is an influence of unsupported interactions with a deep awareness of the word meaning. For example the word Astagfirullah which is sometimes called Astaqa which means in Arabic does not give specific meaning as a rosary, tasbih or prayer and etc, so it is highly recommended to mention astagfirullah entirely. That is the development of Indonesian as the unifying language of the Indonesian nation which cannot be separated from the influence of assimilation of Arabic. The influence is not only in the lexical aspects but also in morphology and syntax. In the state institution, as expressed by Tajuddin Nur that the Arabic vocabulary used in socio-political institutions, formed political, and constitutional concepts, such as laws, judges, tribunals, chapter, verse, fair, civilized, prosperous, people, wisdom, representatives, deliberation, consensus, civilization and so on, has enriched and solidified the Indonesian national concepts in the field of administration [24].

Quantitatively, the Arabic contribution to the Indonesian vocabulary has been found by several researchers. Soedarno found 2,336 Arabic words absorbed into Indonesian language [25]. Ghazali also found 2,750 Arabic vocabulary in Indonesian [26]. In addition, he found 2,178 Arabic vocabulary in Indonesian in the Dictionary General Indonesian (KBBI) [26]. Arabic vocabulary will increase in line with the progress of development and the demands of global communications such as tajir word which means traders who come from Indonesian interpret the bourgeoisie, risywat be (rasuah) for the meaning of suap/sogokan, tajil which means accelerate absorbed into the Indonesian language and given the meaning of panganan prepared specifically for iftar (eating cake after fasting). Even several of these words have not been found containing in the Great Indonesian Dictionary (KBBI) till now [26].
The results of the data analysis explain that the process of changing the sound of the vocabulary of Arabic to Indonesia, according to the research results, is found that many symptomatic changes in Arabic absorption sounds change after passing some form of type, namely weakening the sound, the addition of sound, sound reinforcement, loudening sounds to monopolization. Several types previously explained before explaining the identification of symptoms of change and even the removal of phonemes to form sounds are different from the original transliteration.

When the writers convey the facts on the sidelines of the delivery of Arabic material, it is then followed by the attraction of responses from students about the positive attitude and love of Arabic as the language of religion and also the language of Science. The data collected by the writers from 61 students, all give positive responses and initial assumptions stored in their memory of the difficulty of learning Arabic that has gained new insight and made them eager to learn Arabic. Thus, State Islamic Institute of Kendari that expands the vision to become a centre of Islamic studies transdisciplinary, studying Arabic cannot be an option. It should be a compulsory subject and certainly expected not only be the subject that fills the list in the transcript but importantly the students realize the importance of Arabic for them. Therefore, the interest and passion for learning Arabic, which in turn no longer a force for students. They eventually can think that Arabic is easy to learn.

4. Discussion
Arabic as one of the international languages has also become a religious language which in turn becomes a unifying language for Muslims through a long process [7]. Arabic also has a particular function than other languages. Not only Arabic has high-grade literary values for those who know and deepen it, but even Arabic is destined to be the language of Al-Qur'an that's communicating the word of God which contains uslub language which is amazing, no one can match it. It is because Arabic destined as a language of religion derived from the holy book of Al-Qur'an. Al-Qur'an and Hadiths and some other books of religions classic are the main references of Muslims who all use Arabic in communicating the religious messages. It has been through the process of evolution within the history of the Arabic language as used now. It is not the same as old Arabic at the beginning of its emergence, but it has gone through a long journey in thousands of years of continuous processing to perfection Ali Abd al-Wahid Wafi as seen in the language of al-Qur'an and Fusha that used as a means of communication [27].

The changes occurs when a language user moves to another place as well as settling and reproducing with other languages, where there is a process of step-by-step changes without felt by the user and so on. Similarly, the entry and movement of Arabic absorption vocabulary into the Indonesian that sound change is a common condition occurs in the rapid dissolution of the language use of a nation. Moreover, the sound changes that come from foreign alien wording words in Indonesia, the appearance of different absorption in Indonesia is not because of the absence of vocabulary counterpart, but precisely because of the long history factor in Indonesia. Trade contacts between nations like Arab and Indonesia and the presence of the invaders, like the Dutch, Japanese and Portuguese also introduced their language to the ancestors of Indonesia. As a result, some Arabic vocabulary and the other foreign language also enrich the Indonesian language, even recorded by the Great Indonesian Dictionary (KBI). In the process of assimilating languages with other languages, changes occasionally occur. Hadi mentions several types of sound changes, namely (a) a lenition that consisting of cluster reduction, apocopate, syncope (synaptology, haplology, and compression), (b) sound addition consisting of anaptyxis, epenthesis, and prosthesis, (c) metathesis, (d) fusion, (e) unpacking, (f) vowel breaking, (g) assimilation, (h) dissimilation, (i) abnormal sound change [28].

Sound changes as described above consist of 1) Sound’s Weakening. According to Kridalaksana “The weakening of sound is a change from a strong sound to a weak sound” [29]. There is a relatively stronger sound, and there is a sound that is relatively weaker than the other sounds. 2) Sound’s strengthening. The Sound’s strengthening is a change from a relatively weak sound to a relatively stronger sound. This type is the opposite of the sound’s weakening. The example of the word ‘lahm’ that absorbed into paham/understanding, there is a reinforcement of sound /f/ to /p/ caused by /f/ sound, is
not a native Indonesian phoneme, phoneme /l/ is a loan phoneme, while phoneme /p/ is native Indonesian phoneme. 3) Loosen Sound. Loosen sound is an original single Arabic sound, evolving into a sequence of sounds, each with its original characteristics. An example of the word ‘adzan’ supported by the phoneme /dz/ there is a relaxation of the phonetic features of the Arabic phoneme /dz/ later transforms into a phoneme /d/ and phoneme /z/. Arabic /dz/ phonemic phrases are containing apiko dental shear sounding features. 4) Sound’s Addition. The sound’s addition has several types, the first insertion of sound or letters into a word also called epenthesis. Symptoms included in the changes caused by the addition of consonants between two consonants and consonants plus vowels. An Example word ‘Fahm’ مفهوم which is absorbed into ‘paham/understanding’ has occurred the insertion of the vowel /a/. Secondly, the paragog is the sound recording at the end of the word for ease of pronunciation. The addition of this sound usually occurs at the end of a word that ends with a consonant, by the addition of the vowel. 5) Monopolization is a change due to the joining of two distinct sounds into a single sound and then containing some phonetic features of both sounds called monopolization. If we look at the examples ‘taubah’ توبة changed into ‘tobat/repentance’ there has been a process of monopolization occurring in absorption words containing diphthongs /ai/ and /au/.

Arabic contributes many vocabularies to the languages of the Islamic world like the Latin role for most European languages. So, it can be found that several Arabic vocabulary through the process of sound changes, the sound’s addition. In the middle Ages, Arabic was the main language of science and politics. Interaction at that time made some European languages borrowed the hundreds of Arabic vocabulary. The most profound influence of Arabic is in predominantly Muslim-majority countries. Call it, in Kurdish, Persian, Swahili, Urdu, Hindi, Turkish, Malay, and Indonesian. From the description, it can be concluded that Arabic is not only a massive contribution to the Indonesian language but also in other languages in developed countries are like the conquest of Muslim in 711 M (started 8-15 M). In Spain, Arabic language becomes an important historical legacy that continues to live in the cultural treasures of Spanish society. Arabic adoption into the Spanish language lasted for approximately eight centuries of Muslim rule there. It contributes significantly to the modern Spanish vocabulary.

5. Conclusion
From the description above, the writers conclude that (1) developing the students’ sense of love in the Arabic courses can be done by describing the form of Arabic word derivation that can be changed to various types of words with different meanings. In addition, the Arabic language teachers are advised to provide reinforcement to the students by showing a number of vocabulary Arabic which are absorbed into the Indonesian and used in daily conversations unnoticed and understood, that they are absorption words from Arabic. (2) showing how easy is to learn Arabic for Indonesian students because Arabic is the language of Al-Qur'an and all at once the language of religion for Muslims who are the majority in Indonesia, and some words in Indonesia are actually derived from Arabic language.

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