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The focus of this journal is to provide readers on understanding of Indonesia and International affairs related to religious literature and heritage and its present developments through publication of articles, research reports, and books reviews.

Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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ARABIC LINGUISTICS IN HISTORICAL AND ISLAMIC CULTURE PERSPECTIVES

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Abstract

This writing confirms that the Arabic linguistic phenomena is cherished by its users even though the historical background reveals the users had limited competence. The research aim is to describe the determining reasons why the Arabic language is accepted and cherished by the Muslim community in Manado. The primary data source are the selected respondents in line with the religious social group representative category. The secondary data originates from the references. The research findings indicate that there are two main factors that explain why the Arabic language is revered by the user community, the elements are culture and history. Cultural study includes values, thinking patterns, convictions, admiration, sacredness, and the beauty of literary art, the richness of vocabulary that connects virtues and language. The historical context relates that Arabic linguistics is the language of prophecy, the language that shifted the ancient civilization to the modern era, and the translating language of science and technology as a powerful spirit that transforms and moves the Western world toward revival.

Keywords: *Arabic linguistics, culture, value, Muslim community, and history.*

Abstrak

Tulisan ini dilatarbelakangi oleh fenomena linguistik Arab yang digandrungi oleh para pengguna walaupun dalam kompetensi yang terbatas. Tujuan penelitian ini adalah mendeskripsikan faktor determinan bahasa Arab diterima dan diagungkan oleh masyarakat Muslim di Manado. Sumber data primer dari responden yang dipilih sesuai dengan kategori perwakilan kelompok sosial keagamaan. Data sekunder bersumber pada sejumlah pustaka. Hasil penelitian ini menunjukkan bahwa ada 2 faktor utama menjadi penentu masyarakat pengguna menjunjung tinggi linguistik Arab yaitu budaya dan sejarah. Kajian budaya ditemukan nilai-nilai pola pikir, keyakinan, kekaguman, kesakralan, keindahan seni sastra, dan kekayaan kosa kata yang berimplikasi kebajikan. Konteks sejarah menarasikan bahasa linguistik Arab adalah bahasa kenabian, bahasa yang menggeserkan peradaban kuno ke era modernitas, bahasa penerjemah sains dan teknologi sebagai transformasi ruh validitas penggerak kebangkitan dunia barat.

Kata kunci: linguistik Arab, budaya, nilai, masyarakat Muslim, dan sejarah.

1. Introduction

This writing is not focused on a profound research studying the internal linguistic aspects of the Arabic language. It is an effort to study Arabic linguistics from cultural and historical perspectives in accordance with the thinking patterns of the Muslim community living in Manado. The writer's expectation is to share knowledge, inviting participation and reflection upon the descriptive information and observed findings that led to inspiration. Inspiration is a spiritual work containing a prophecy about the long past, with the expectation of providing benefits to the present context. Such prophecy is in line with the revelation of Arabic linguistics from the historical view.

According to Collingwood, (The idea of History, 1970:10) everything originates from history. The statement tries to confirm that man actually wants to recognize himself and for that reason he needs history. In recognizing himself, he must also know what he can do. However, since nobody knows what he can do, ahead of time before trying to do, the only indicator is to know what people have done in the past.

Historians and others agree that history is the past. However, the past must always be the past with a positive function. Not all people will disagree with this opinion. The concept of the past, according to Arthur Marwick's analysis in The Nature of History (1989), is that the past is able

to influence all present and future life aspects; that is the uniqueness of the past. Even though it took place a long time ago, the past is still needed by each of us, in the present time, and the present will determine the future; this is the fruit of the past. Naturally, when most people are convinced of the importance of the past, the past will become the “life teacher” of the present.

Arabic Language Growth and Development

At the outset of its growth and development, the Arabic language was nothing more than a language of the Badui community, whose members lived in the hinterland of Arabia. Because they were removed from the surrounding areas, they lacked all aspects of civilization. However, with the coming of Islam and reading the holy book Al-qur’an a culture using the Arabic language, the language developed rapidly. Islam spread throughout the world, certainly to all Arabic peninsula to central and South Asia areas and some European areas, too.

During the Bani Umayyad era, the Arabic language was the symbol of excellence. Those who could speak the language fluently gained a high position in the community. They were also able to fill in the civil service positions in government offices, at the time, all government arrangements (correspondence communication, writing, etc) used the Badui Arabic language. Therefore, the Arabic language became the measuring rod of someone’s dignity in the community. If individuals spoke fluent Arabic, they received a high position in the community.

It did not stop there. The population’s children were also sent to the Badui Arab schools to learn the Arabic language. The purpose was to enable the children to improve their life within the society and to upgrade their caste position in society. They also hoped their children would eventually receive a formal government position of Bani Umayyad.

The strong cultural influence was hard to stop and the use of Arabic flourished especially with the spread of Bani Abasyiah, after the downfall of Bani Umayyad. The Arabic culture became strongly rooted, even though the ruling Bani Abasia were Persians. The Persians continued using the Arabic language as the unity language of the Muslims. The glory of Islam,

revealed through the Arabic language, encouraged the community leaders became seriously involved in thinking about a breakthrough for teaching the Arabic language.

During the Umayyad period, children were sent to the Badui people to learn the Arabic language. In Bani Abasyiah time, the Badui Arabs were called to the castle to teach the language.

In the fifth Hijrah century, when the Persians ruled, the Arabic language underwent a painful period, it started to vanish as it was replaced by the Persian language. At that time the Arabic language was used by the low caste people. In addition, during the Umayyad era, Turkish become the government language and replaced the position of the Arabic language. However, during that time the Arabic language still won the interest of those who mastered it, such as al-Ghazali, who built a school for studying Arabic.

In the new era, the Arabic language reached the peak of success and a lot of books were published in Arabic. This indicates that the Arabic language became a scientific and introductory language in various tertiary educational institutions.

The fall and rise of the Arabic language showed that in fact, cultural influences enabled it to reach its golden era. During the European dark ages, Greek philosophers fled to the Middle East. They felt extraordinarily free and eventually many of their books were translated into the Arabic language. When the translation era was over, the Arabic language reached another peak because a significant number of scientific works resulted from the study and research of Muslim scientists such as Rusydi, Ibnu Sina, and others.

In its further development, the Arabic language first entered Indonesia with the spread of the Islamic religion to the Archipelago in the 13th century A.D. The first time Islam was introduced in Indonesia, the Arabic language was taught in the community together with the Al Qur'an and Hadiths, both written in Arabic. It goes without saying that the Indonesian population learned the Arabic language to understand the religion texts, and to comprehend and study religion. Arabic was used by the top figures to create monumental works such as philosophy, mathematics, science, physics, literature and others. For that reason, we can say that the Arabic

language was the foundation of science because the language was the means for successfully keeping and perpetuating tens or even thousands of scientific concepts first provided by the Greeks. If there were no Arabic language, certainly the science knowledge introduced by the Greeks would have been extinguished.

Why must it be that Arabic linguistics formed the Islamic world *lingua franca*, instead of other languages? It is because the Arabic language is the only living world language that can function as a communication and transformation instrument in various areas of science such as politics and culture, both intellectual and religious.

The Arabic language has a rich vocabulary that keeps abreast with industrial and scientific invention progress, including abstract ideas pertaining to unknown realities. The language contains messages about the nature of truth as written in the Holy Book. It reveals how God spells out His Words perfectly keeping the universe and law in order. The source of all science, wisdom, soul safety, and messages of greatness and glory that soothe the heart and pacify the mind are revealed through the Arabic language. It is a chosen language that introduces noble values and reveals metaphysical mysteries.

Since the time of *Khilafah Abbasyiah*, history reveals that the Arabic language became the language of science because a number of Muslims, who studied science and Greek philosophy, translated the concepts into the Arabic language. For generations, Muslim intellectuals, such as Al-Farabi, Ibn Sina, and Ibn Rusydi, were known because of their Arabic translations in the field of philosophy, medicine, geometry, and literature. Historical facts prove that the main sources of Islamic teaching, the Al-Qur'an and Hadiths, are in the Arabic language. To the lay Manado Muslim community, the Arabic language is a language that contains prophecy and is used as a communication medium for chanting prayers that take the individual beyond themselves.

The Muslim community's perceptions have become part and parcel of life even though people do not comprehend the full meaning of the Arabic language. Speech is obtained through imitative communication with the Creator. Their thinking pattern has been implanted in them and

the user community feels that the chanted prayers in the Arabic language are sacred and beautiful and that those prayers have no limits in terms of space and time. Even distance becomes shorter and the physical limit of walls can be penetrated easily.

Prayers in Arabic text are the prayer's medium of expressing expectations to the Creator. Shariati and Qutub see it not merely as a communication instrument but attach to it psychic variables, ideas, physical movement, nerve network, feelings, and opinions that grow and develop intensely into what they call "language is the house of Being".

Based on historical and cultural documentation, the writer insists that the past use of the Arabic language is very important for linking historical and cultural contexts to present Muslim community use of Arabic. It is noted, in history and culture, that the Arabic language is the language of the Islamic religion. The Arabic language is well liked by the Muslim community though in a limited capacity. The acceptance and use of the Arabic language is also due to the peaceful spreading of Islam in Indonesia. To a certain extent, Islam was spread by traders and continued by religious teachers and Sufic proselytizers. Since the beginning proselytizing has taught the follower to be responsible for accomplishing one's duty.

Islamic proselytizers introduced a tolerant and egalitarian Islam and the Archipelago society found it to be interesting. The Islamic religion's characteristics easily merged with local cultures. The Arabic language was easily transformed, namely the difficult and hardly understood language was completely accepted and used in artistic works and staged performances to embellish the ritual ceremonial programs.

For this qualitative study the research question is: Which factors played the determining role that made the Arabic language acceptable to the Manado Muslim community, even with their minimum capacity for using Arabic? The answer was revealed through authentic background information that originated from primary and secondary data.

2. Research Method

A qualitative research method was used where netted from impression base, experience flavor of the Muslim community using the

Arabic language in chanting prayers and the users involved in religious social organization learning to recite the Arabic verses as literary art performances.

A number of participants attended a recitation by a Koran organization (Majlis Ta'lim); they were selected to obtain primary data through direct interviews and secondary data by studying a related bibliography, with the Arabic language Maulid text, very familiar to the Muslim community in Manado. The data were analyzed by using a critical discourse analyzing framework that emphasized the meaning aspects. The focus was on the social dynamics closely related to inter-human relationships as revealed through the interpersonal text meaning, realized in mood system.

3. Discussion

3.1 Arabic Linguistic Role in Cultural Perspectives

The culture of a society, in fact, serves as one of the driving characteristics of a people. No man is an island, is an analogy that emphasizes the reality that interpersonal communication is essential. Communication consists of cultural norms revealed by the style and mannerisms of communication exchanges. Communication is created when individuals encode and decode the messages they exchange, cultural norms are evident in the verbal and nonverbal cues imbedded in the communication. The norms are displayed in the cultural expressions of good manners, politeness, and etiquette including the choice of words when using the language.

Culture deals with the way people live. Man thinks feels, trusts and behaves properly according to his culture. The culture is revealed in language patterns (verbal) and activity forms and behavioral (nonverbal) functions as models for self-adjustment activities.

Asante (1980: 401-409) mentioned six important components related to culture. The writer emphasized four components pertaining to culture strategy, i.e. a) world view, b) beliefs, c) values and d) history:

The worldview has a specific way in comprehending, interpreting, and evaluating the world. The Muslim community world view, in this case, is conditioned by environment and historical course of the culture members.

This is discerned in the Muslim community in Manado. They evaluate the Arabic oral literary work reading activity as a common routine bringing about lots of benefits, for that reason, obtaining blessings. It indicates that this routine activity continues from generation to generation.

Beliefs are an important part in inter-cultural communication, they are expressed in the forms of prejudice and stereotype. Arabic cultural art performance is through Arabic literary book media such as Barzanji and Burdah.

Values influence the cultural members' ways of thinking about what the society considers worthwhile and important. The value system is strongly implanted in the community's thinking pattern. The cultural value for Muslim's explains the perception that if Arabic literary verses are chanted in ritual and ceremonial programs, as a token of gratitude, they will lead to the transmission of blessings.

Transmission of blessings are noted in a historical context, as note by the explanation that Arabic linguistics used the magic messages through the art performance medium. Evidence is found in interviews with individuals whose routine habits include reading Arabic oral literary works that led to the healing of diseases. Al- Busiry, the author of Burdah Book recovered from paralysis only after reading Burdah.

These factual phenomena serve as a reasonable consequence why the Muslim community is fond of the beauty of the Arabic language through the Arabic oral literary staged art performances and the textual beautiful order as well as its Al Qur'an contents. They inspire the Muslim community as cultural ideological reflections. Muslims are convinced through historical documentation, recorded attitude patterns, and community behavioral observations of groups and individuals. All of the documentation was provided when the Manado Muslim community presented their creative artworks through the Arabic calligraphy passed down from generation to generation. The Arabic oral literary work reading stage competitions, like Barzanji and Burdah, have been held throughout generations. Artistic manuscript illuminations, ornamental forms in Arabic characters reflecting divine majesty Muhammad SAW greatness, creative works of the prophets in the form of ritual sites, and even the creative works of the beautiful

Arabic characters, engraved by the Muslims in Manado, are still there in front of the worship house.

The non-Arabic experts: poets, prose writers and critics at the peak of their Arabic literary achievements abundantly contributed to Arabic grammar, syntax, lexicography and Arabic literary criticism. De Sacy (in Baharun, 2009:9), an Arabic literature observer from Sorbonne University, France, also recognized the superiority of the Arabic oral literary work. According to him, up to now, there has been no work of the Arabic contemporary poets that is as beautiful as that of Al-Busiry's oral literary work.

The following refers to the data results pertaining to perspective text and meaning. This is in line with Holbrook's statement from Alkinston (1996:1) "...that talking about data cannot be deprived of language, knowledge, and power".

Arabic experts identified another excellent trait of the Arabic language: Arabic has a special characteristic, not available in other languages, that makes the language highly flexible. The following are some of its characteristics:

- a. It has various language styles whose variety covers social or sociolect, geographical, and idiolect style. The sociolect style is a language style that shows social-economic stratification of the speaker. For instance, the Arabic language style used by the intellectual is certainly different from that spoken by the layman. The standard Arabic language (al-ambiyah al-fusha) is used by the intellectuals and the everyday style (al-rabiyah al-'amiyah) by the lay people in everyday communication. The geographical style is a language style caused by the speaker's different geographical area related to Arabic. We know that Arabic dialects differ in one area or country from the others. The dialect style of somebody from Saudi Arabia is certainly different from those from Egypt, Suriah, and Marocco, etc. A dialect style is related to the speaker's personal Arabic language characteristic. Even though they come from the same geographical area, one Arabic's speaking is of course not the same as that of other people. Such distinctions are

- considered idiolect style. The assumption is that each language speaker has his own personality which will come up in speaking.
- b. Language can be expressed orally or written. According to Bloomfield the linguistics founder of structuralism, the most important element of human language is oral language. The written language is, in fact, a copy of the oral one. This is supported by the fact even though someone cannot write, he can communicate with other people by using the oral language. In Al Qur'an language, God used the word "oral" as a verbal language system owned by a society to communicate with one another. The communal language is intended to express the message more easily and directly and to be understood by the target society.
 - c. Arabic has a specific system and regulation. The Arabic language has several characteristics. Firstly, systemic, namely consisting of element or subsystem of phonetics (phonology), word for (morphology) syntax, etc. Secondly, systematic, meaning the Arabic language has specific regulations complementary among the language subsystem in accordance with each function. Thirdly, complete, that is the Arabic language has a complete vocabulary to express all cultural characteristics of its speaker. Nevertheless, the Arabic language cannot completely speak about the cultural complexity of another language speaker. For that reason, it is very certain that an Arabic word or expression will be difficult to match with an exact word in Indonesian or vice versa. When translating there are vocabulary or expressions that are called untranslatable, they cannot be translated. As a way out, such words are used as spare words with adapted spelling.
 - d. Language has the arbitrary characteristics. Each language is voluntary both in vocabulary and reference relationships and in grammatical rules. We cannot question why the Arabs call animal need as vehicle al-fares, while the English call it horse or Indonesians call it kuda, and Javanese call it jaran. Therefore, the relation of the language symbols al-faras, horse, kuda, or jaran, with the reference to a four-footed animal often used as a means of transportation, is voluntary. There is no logical or rational reason about the relationship, so is it in grammatical rules. We cannot

question why the Arabs have their own way to change singular (mufrad) to plural (jama'), both in the Jama' pattern, mizakkar salim, jama' muannats salim, and jama' takstsir, while the English prefer to add 's', after the singular word to pluralize it, and the Indonesians prefer to repeat that singular word if they want to change the meaning into plural.

- e. Language always develops productively and creatively. The characteristic of the Arabic language, as well as the other languages, is that it always develops productively and creatively. As we know, the Arabic style during the Jahiliah era, Islam in the middle Age and in the modern age is, of course, different. The difference indicates the dynamics of the Arabic language development. On one hand, the Arabic language is extraordinarily potential in creating new vocabulary due to the availability of derivative system or pattern, isytiqaq al-kalimat. On the other hand, due to communication or interaction with other languages, the Arabic language shows its creativity in adapting vocabulary from another languages. For that reason, we can find such vocabulary as tifikiziyun, tilfun, alp-hasib al- 'ali, and others.
- f. Arabic has a specific sound system. Since 15 centuries ago, the Arabic language has consistently used 29 sounds symbolized by hijajah, a character sound symbol. Among the sounds, some are found in other languages, but there are also some that only belong to the Arabic language. Sounds symbolized by the letters shad, dhat, tsda, qaf, kha, zha, 'ain and dzal belong only to the Arabic language, not to Indonesian. Therefore, Indonesian students will probably meet obstacles in pronouncing those sounds correctly.
- g. Arabic has a specific writing system. Besides a specific sound system, the Arabic language also has a specific writing system in writing the sound or letter vowels. The Arabic writing starts from right to left. The sound symbol or letter writing of the Arabic language is also unique. One Arabic letter can have different writing forms, namely when written alone, separated from other letters, at the beginning of the word, in the middle, and when it is at the end of the word. There are also several letters that cannot be combined with the previous letter. On the other hand, there

are two Arabic writing text categories, namely Arabic using given vowels and the Arabic language without vowels. Students often find it difficult to use the Arabic language not completed with vowels. The Indonesia students who can read the text without vowels must master the basic grammar (nahu sharaf) of the Arabic language first. This is different from reading English text, Indonesian students can probably read the text.

- h. Arabic has a word structure that is changeable and productive. The Arabic language is a language that has a root system in its morphology. It is different from the Indonesian language which has no root system, but only the basic form and derivative word. With the word root system, the origin of word root can be traced. Many new words can be derived from a word root.
- i. Arabic is rich the use of a figures of speech. The figure of speech or language style is very specific and outstanding in Arabic literature. In getting ideas across, the literary people or Arabic writers often use certain language styles that need seriousness in expressing the intended meaning. Arabic authors write Arabic poems that present difficulties for finding the precise matching words in Indonesian. Therefore, Indonesian students need a strong sense of language to comprehend the kinds of Arabic literature.

There is the unique characteristic of the Arabic language that is basically categorized according to linguistic level and becomes unique in phonology, morphology, syntax, semantic, and stylistic level. The uniqueness is invaluable because it does not belong to any other languages.

The Arabic language has an excellence value. Its users have an Arabic nationalistic sentiment based on something they own together like the language, culture, social- political experience, economic interest and collective memory in line with their position and role in history. That sentiment prevents complete integration and fragmentation. In many cases, each community interacts with the others supported by imagination and conception owned together, not only by their actual condition.

Since the beginning, the Arabic national identity was always considered and had language as its base. Albert Hourani wrote the most famous book Arabic Thought in the liberal Age saying that “the nation

that has high awareness toward its language compared to other nations throughout the world “is the Arabic nation. This statement is confirmed by Jacques Bergue who said that “The East is the house of words and it is rarely owned, on the contrary, it is only landed to human beings, and the Arabic written language is more suggestive than determinative.”

It is often said that the Arab majority uses the Arabic language as their mother tongue and therefore they belong as members of a nation without heeding either race, religion, ethnicity or region. It indicates that cultural and political unity is based on linguistic identity. It also resides in the minority group who do not have Arabic as their mother tongue thus lacking the awareness of being part of the Arab nation.

In fact, almost all Arabic nationalism theoreticians agree that language plays a very big role. Before the birth of Islam, language historically contributed to the growth of Arab awareness. At the outset, Arabism had only an ethnic meaning, but later, it added linguistic and cultural connotations.

The relationship between language and national identity was enforced more specifically by an Iraqi ideologist and intellectual Sati’ al-Husari who considered the elements religion, economy, and geography as not relevant to nationalistic formation. According to Sati’ al-Husari only language and history can define national identity.

Language concepts closely related to Arabic linguistics text indicate that in Arabic linguistics there are specific internal linguistic elements surpassing other languages. This is proved by Al-Faruqi’s research findings indicating that Arabic linguistics surpasses the other languages. At the moment, the Arabic language is a regional language. Approximately 50 million people in West Asia and North Africa use the Arabic language. About twenty-two countries joined and became members of the Arabic League (Al-Faruqi: 63). Under the influence of Islam, the Arabic language has contributed to the Persian, Turkish, Urdu, Malayan, Hausa, and Sawakuli languages. It has contributed between 40-60 per cent of the vocabulary to those languages. In the Arabic language, light has 21 names, sun 29, clouds 50, dark 523, rain 64, water resources 88, water 170, snakes 100, camels 225, and lions 350 names. This shows that Arabic linguistics

has a number of terms based on the speaker's thinking pattern. The many other contributions of the Arabic language make it superior.

The above research findings strengthen the foundation of the Muslim community's thinking patterns, leading to a shared trust and strong conviction. The language characteristics serves to uphold the perception and accepted principle that the Arabic language is a great and powerful language and should be accepted and used in local, national, and international communication.

This indicates that Arabic linguistics is rich in scientific vocabulary, which originated from a number of terms naming objects that serve as an example to other languages, especially when a thinking pattern is made notable by community speakers. This evolution produces credibility may eventually be used as a reference to make a decision that may be viewed as historically significant. From the Arabic linguistic internal community, the Arabic language is significant to those who love and admire it as a cultural cornerstone.

The Arabic language is a religious language dominating the approximately one billion Muslims in the world who are using it. It became the language of the Islamic culture and is taught at thousands of schools outside the Arab world. From a verbal contextual view, Arabic linguistics contains syntax, literary style, articulation simplicity, and perception clarity. Fluency is based on accuracy, precision or clarity. Expression conciseness is held as a literary virtue. This serves to define in a broad sense a number of words which are easily comprehended and memorized. The Arabic language explains morality, guiding the users or listeners to virtue.

Viewed from the Arabic oral literature orientation, Arabic linguistics has a cool appealing power, which is clearly discerned from a sociological perspective. The work is a product of social manifestation. Thinking patterns among the user community appear dominated by two views: i.e. subjective and objective; both have substantial significance. When an objective view touches the core values, and ideas, messages will be found. For that reason, oral literature becomes important offering harmony, and it automatically plays the role of a remedy, introducing local cultural knowledge in details that cannot be granted by science. Art, in subjective

view, deals with touching feelings such as pleasure, satisfaction, and enjoyment.

The artist who pours out his ideas provides a reflective source of value, comprehension, attention, love and comprehension of life. The interested community witnessing the artistic work enjoys its beauty by obtaining the reference, values, and criticism relevant to the situation.

An artistic work participates in developing human culture. It gives various orientations and life perspectives richness. Literary art has a performance tradition, and its content describes real historical facts in accordance with the substance of its narration content. The substance is very authentic in line with the noble values that, when actualized, are very relevant to present life.

Arabic community study findings show that Arabic linguistics users are a community that have accurate speech that builds communication. Expressions of intense sensitivity are spontaneous. The expressions are enchanted using lyrics, poetry, imagination, metaphors, and symbolism. The characteristics are easily found in both high culture and folk culture.

The most popular artistic expression, in Arabic communities, is language. Words are the most popular element not only in literature but also in music, painting, and architecture. Intellectuals often describe Arabs as a community tied closely to their language.

Philips Hitti (in Barakati, 2012:277) insisted that, "...probably there is no nation in this world that greatly admires literary expressions and [is] moved by words both in speaking and writing as the Arabs..." Kamal Boullata (in Barakati, 2012:277) of the Palestine arts, insisted on the same point, and said, "...the Arabs' creativity is focused on words..." words bring to light revelation and imagination, as clearly seen in poetry. Poetry is a natural art, strongly mastered by the Arabs, even more than the visual art domain.

In addition, the Arabic literary work has its own place in reality not only as a reflection but also as a tangible product. Great artistic works (poetry, novels, writing, painting, and music) have the capacity to form awareness. This is discerned in Maulid Barzanji written by Ja'far bin

Hasan al-Barzanji (2009). His verses provide a convincing historical narrative about the greatness of Muhammad SAW's birth. The writing described how the universe shook at the birth of Muhammad SAW. The "fire of adoration" that burned for centuries in the Kingdom of Persia was extinguished, and the Kisra Kingdom was destroyed that night (Maulid Al-Barzanji: 2009: 38-39).

Contemporary Arabic novels also depict social facts in the Arabic community's environment. Three novels reached a dominating position as novels of reconciliation, novels of exposure, and novels of revolutionary changes.

The reconciliation novels described a harmonious social reality that implicitly explained nationalistic arguments that had a strong influence on Egyptian intellectuals. This condition is clearly depicted in Taufic al-Hakim's two novels: *Awdat al-Ruh* published in 1993 and *Usfur min al-syaraq* published in 1938. Both novels revealed West-East differences especially the arguments about the East representing spirituality or the heart, and the West representing materialism or reason.

The novels accomplished this by accepting the first view as typical of the Egyptian culture and by rejecting the second one as usual for the European culture. This novel implicitly explained the nationalistic argument that had strong influence on the Egyptian intellectuals. The two novels focused on class analysis. The nationalistic spirit in the novels originated from a view romanticizing a farmers' life in the description of a harmonious Egyptian village with the opinion that farmers are obedient and peace loving people.

The protagonist in both novels joyfully contemplated on the relationship between the farmers and nature, the farmer and other creatures, and even the farmer with his boss. In the village, he feels the beauty of life, 'rhythmic balance and the sensation that "everything in his surroundings is forceful, clear, and lively."

The content of this novel was related to the classic solidarity conflict phenomena by obeying business people and showing solidarity by rejecting Western culture. The novels were more inclined to show solidarity to the first form rather than to the second. In such a viewpoint, the secret of the

Egyptian farmers was in self-sacrifice, in joy at facing suffering, and in their expropriation of rights, which existed for the sake of satisfying their boss.

The ideologies that colored these two novels are conservative and reactionary ideologies. The differences between the two ideologies are made by David Caute (2012), an English novelist and intellectual. According to Caute, "...conservative ideology secures the existence of effective social norms, while reactionary ideology strives for rewinding time and gaining back the past glory..." (in Barakati 2012: 286). The character Al-Hakim strongly condemned the idea of destroying public peace. According to him, it caused the disappearance of Eastern feelings and spirit.

This type of novel is the author's reaction to being open to himself and is one of the ways of releasing himself from self-oppression. This work is a reality portrait that both explicitly and implicitly tries to deviate the attention of those whose rights are robbed by protecting the existing social order, and by securing the peace needed to be able to accept their condition. This work contributes to developing public awareness.

The exposure novel, in fact, criticized social repression. People suffer due to social oppression and are capable of determining their own destiny. The themes of the novels consisted of a) a novel of self-surrender, b) a novel of rebellion, and c) a novel of non-confrontation.

The novel of self-surrender described people divided by social intolerance and a legal officer oppressor, who exploited what people actually felt. Physically they accepted what they were told, but deep in their hearts they loathe it. This type of novel showed social life as a cruel force oppressing individual freedom. Man is shown to be weak trying to get rid of the situation by fleeing from the reality created by themselves.

The novel of self-rebellion exposed social life yet focused more on an individual's resistance against reality. Due to the incapacity to accept his reality, the hero limits his actions by only making an aggressive social criticism and by neglecting opposing values.

The novel of non-confrontation depicted social life as a cruel force oppressing individuals' freedom. Man is shown to be weak, trying to run away from reality. This is a strategy to avoid conflicts and outside world

struggles. Mahfuz described this Arabic novel in a very lively manner. Just like the Arabic novel *Tsartsara fauga al-Nill* (The Talk Over the Nile), this novel is described more poetically than the others.

Reorientation of the Arabic novels in a sociological perspective can be viewed from four related phenomena: firstly, as an exploration of human behavior; secondly, as a social manifestation; thirdly, as a sublimation expression and catharsis; fourthly, as a communication system that influences human awareness. These novels can change human awareness. The novels served as a contribution to the Arabic novels that created awareness transformation. It seems that through Arabic literary works, novels, and in particular their authors portray reality in community and explore the hidden secret of human existence. The bad conditions they experience at the same time shows the role of linguistics in bridging unclear and indirect communication.

Arabic culture ideology concentrates more on the community's soul problems, through literary works. The authors reflected the aspirations of the Arabs, exploring ideas as a reality contribution and awareness transformation.

Intellectuals and other literary people made efforts in response to the flaring up of problems in the Arabic community. The Arabic community showed an exasperated attitude when faced with the various unpleasant events. The intellectuals tried various channels to solve the problems and to bring awareness to the Arabic community. They used formal and informal meetings and literary works to motivate the Arabic community's support.

The Arabic culture dynamic is explored by taking apart fixed and simplistic views of Western intellectuals and by building a community in agreement with what is the best hope. This shows an attitude demonstrated by the Arabic community's culture and revealed through literary images. Various studies emerged from such exploration, relating other disciplines such as anthropology, sociology, and history that had already adjusted to the focused approach.

Arabic linguistics through literary works is liberated art. The field of literary language has the most potential of integrating with other fields of

science through a text to context. The exposure of a culture, reveals its true thinking patterns, behavior patterns, world views, ideologies, and who they are as a community and as a civilization. Exposure and understanding of the social field may uncover social institutions, social structures, and social systems. Integration with the field of history may be used to scrutinize detailed past events as a learning for the present.

Such studies present the superiority of Arabic linguistics. The verbal factors indicate that Arabic linguistic texts successfully combine the reciprocal relationship between textual and contextual meaning, such as between historical values, language symbols unified in events, socio-cultural descriptions, and community perspectives. The association between and among the corresponding elements makes Arabic linguistics very significant to the Muslim community. This is a typical characteristic of Arabic linguistics: the words are brief but meaningfully solid. There are no surprises. Since the beginning this capacity established Arabic linguistics (Semitic) to be the language of prophecy.

3.2. Arabic Linguistics in Historical Perspectives

Talking about the Arabic language should start with studying it historically, at least with exploring the historical facts and trying to find out why Arabic linguistics up to now has obviously influenced the present and the future aspects of life. This is in agreement with the opinion (Heidegger, Letter on Humanism, 1947) that we live and grow with language. The world develops with language. With language, man's world extends beyond physical, ethnic, religious, cultural and generation boundaries. With language, people in the near surroundings are netted by being given names or labels, so that they can create a communication network and develop meanings. For that reason, language is a medium of expression and externalization of the people, to be understood and accepted by others.

From a historical viewpoint, when Islam entered Manado, North Sulawesi at the beginning of the eighteenth century, the natives who lived in Manado readily welcomed the newcomers who were trading and spreading Islam. The core of Islam teaching was basically in the Arabic language. Through marriage, acculturation took place, and penetration

into the area resulted in cultural contact between the local and newcomer communities, the new culture of Islam was accepted peacefully.

According to Soebari (1986:33-36), the acculturation and penetration had a significant impact, namely that the Islamic religion and the Arabic language were accepted along with five principles. Firstly, there is a principle of unity between local people and the newcomer community, whose culture was Islam. This is done through experiences such as sacrificing tradition or by the offering a replacement tradition, such as the insertion of Thanksgiving. Secondly, there is a principle of function. Old traditions are replaced, such as ancestor adoration through grave visitations. Thirdly, there is a principle of correctness. Spirit or worship of God is replaced by the Islam prayer service (shalat). Fourthly, there is a principle of early learning. The old traditions of respecting the chief of an ethnic group is replaced by respecting the Muslim religious leader. Fifthly, there is a principle of integration, which is when family empathy, democracy, and charity are integrated into local life patterns.

To historians and probably to other people as well, most will agree that history is best left in the past. The past, in this case, gives something positive. This is in line with Arthur Marwick's (1989) analysis, *The Nature of History*, noted that the past is able to influence the present and future aspects of life, in a strong and meaningful way.

The historical facts indicated that Islam was introduced to the Archipelago through Arabic writings, and gave the community a way to learn about Islam because knowing the Arabic writings led to local cultural transformation. Transformation through a change in customs was possible because Islam not only emphasized one true faith but also considered good behavior and good deeds as important to their way of life.

Local culture transformation to the Islamic cultural system made the community very certain that they read due to having the supernatural force. In this case, Islam has laid down the divine authority of the Holy Book written in unknown languages which strengthens its sacredness. What is more, Islam was introduced it to the Archipelago peacefully. People welcomed Islam easily which lead to a mixture of the local cultures because Islam emphasized the belief in God, who is ready to protect them.

It is obvious that since the classical period, Arabic linguistics has influenced the world of science. A number of medical books, particularly by Galen, the famous doctor in the classical period, have been translated into the Arabic language. They served as medical literature for both the Islam world and Christian Europe up to the seventeenth century. Ibrahim al-Fazari, the first expert in Arabic astronomy, changed the calendar as analyzed in his poetic work about the Syrian moon in his book called *On the Science of Stars*, which was translated into the Arabic language (Freely, 49).

Throughout history, Arabic linguistics have strongly influenced other ethnic writers to become Arabic literary authors. Collectively the authors have built an external literary monument representing various civilizations and histories. Even philology, linguistics, lexicography, and grammar are tied to the origin and spirit of specific Arabic linguistics. Arabic linguists have produced a number of original works and outstanding and decent non-Arabic scholars. For example, Al-Jawhari, whose dictionary was set up alphabetically from the last letter of each word and became the reference for following the lexicography, was Turkish. His contemporary colleague, Ibn Jinni was a great contributor to philosophical philology is of Greek descent.

Arabic linguistics have produced literary works that can be studied from various perspectives or social manifestations. The growth of Arabic novels depicts the reality. According to Barakat (2012: 282), Najib Mahfuzd's novels portrayed Egyptian community life comprehensively and accurately instead of as social science research findings. Abdelrahman Munif's novel, *City of Salt*, described the oil industry's effect on the Arabic community's evolution.

In addition, great artistic works (poetry, novels, writing, painting, and music) have the capacity to contribute to awareness transformation. This is discerned in the kind of Arabic novels which were explicitly or implicitly based on reconciliation, trying to win the hearts of those who are deprived of their rights, protecting the existing social order and pacifying the disappointed.

Through Arabic literary works Abu al-Faradj or al-ishfaham (897-967) is known as the greatest literary historian of the Abbasiyah Dynasty.

His descendant, work by Al-Aghani (a songbook) became the poetic heritage and precious literature and served as the main source for study in Islamic civilization.

Historical validity has revealed that Arabic linguistics represents the greatest world language in terms of translating science from ancient civilizations and has contributed the great philosophers such as Socrates, Plato, and Aristoteles who opened the gates of social growth, leading to the development of a magnificent civilization. This factor is one of the causes for acceleration of the science revival in areas such as physics, chemistry, astronomy, biology and medicine.

Gustav Le Bon's book entitled *The World of Islam Civilization* (in Al-Qaradawi, 2005:115) was about the scientific methods of the Arabs and included details pertaining to library, laboratory, equipment and how to conduct research. Macchio Cidio (in Al-Qaradawi: 2005:115) said, "One of the important things in a Baghdad education is the [spirit of]scientific validity." In the ninth century AD, the Arabs established the great methods referred to by modern scientists.

The Arab nation was the first to realize the importance of methods to the world. For that reason, methods were applied for several centuries. In "Tarikh' ilmu Falak (Al-Qaradawi,116) Al-Qaradawi said that the Greek observers were only two or three people, but the Arabic observers were many. Among the chemistry observers, none was Greek. Through Arabic linguistics, messages narrated from generation to generation contained various Islam progress and were not merely a sequence of conviction embellishing the historical pages. History validates that scientific tradition and Islamic people historically have filled Islamic civilization with reading sources from various scientific disciplines in a large number, including literature and art. Karl Brockelmann stated that the Islamic people have made great contributions to the world library.

The Arab nation, through Islam, has contributed to the revival of Europe due to the reading resources, a fact recognized by the Arab nation and Islamic people. Westerners have recognized for some time that, through the Islamic inheritance, books of various sciences have influenced and motivated the Western world revival.

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Findings

There are certainly two domains that originated from the cultural and historical perspectives. The exact paradigm finding shows that a number of factors originated from a locus where verbal patterns were combined. Viewed through a cultural perspective, cultural characteristics such as beliefs, world view, values and history were identified. In a scientific study that was set within a realistic view, the cultural characteristics were part of an abstract ideology embedded with the Manado Muslim community’s world view at that time, and the ideology was expressed through the routine practice of Arabic literary work. The Muslim community has specific views colored by cultural norms. The norms are developed and expressed through the reading of Arabic oral literary work and made into a routine practice. The Muslim community is really convinced that the Arabic literary work media are sacred. The interviews, the primary data findings, indicated rooted values in their group and identified the belief that the Muslim community’s behavior became a source for transmitting blessings.

The Arabic language is a religious language that originated from the metaphysical Holy Book's language. Arabic is considered a language of prophecy. According to Burdah's historical explanation and literary work, it has been shown that through the routine practice of using Arabic, illnesses can be healed.

Arabic literary work is considered to be a sacred language and serves as the source of Islamic teaching. The text consists of beautiful parallel word sequence whose rhythm is really touching. Arabic contains the glorification of Divine Greatness that the great Muhammad revealed through his model character. The Divine Greatness is transferred through literary power and can serve as an analogy through the conditions of the wedding and thanksgiving rituals.

The Arabic language is very rich in cultural meaning and has a unique vocabulary. For many centuries the sound system, writing system, and hijaiyah letter sounds have been unique to Arabic and are not found in other languages.

The Arabic language is considered the mother tongue by the user majority so that the Arabic users feel they are members of the Arab nation without regard to race, religion, or ethnicity. Arabic oral literary art powerfully reflects values, conscience, love, expressions, and life views.

The literary experts in the world are astonished when realizing that Arabic literature originated from vocabulary expressions. The Arabic literary works have built human cultural wealth through orientation and concept wealth. Literary works provided a convincing historical narrative about the greatness of Muhammad SAW's birth. The writing described how the universe shook at the birth of Muhammad SAW. The "fire of adoration" that burned for centuries in the Kingdom of Persia was extinguished, and the Kisra Kingdom was destroyed (Maulid Al-Barzanji: 2009: 38-39).

In contemporary Arabic novels, social phenomena are depicted realistically by contributing life views to the Egyptian intellectuals. Besides, they offer a number of critical messages to uphold the law. The Arabic literary works have a strong ability to bridge situations and awaken awareness.

The Arabic linguistics has power to liberate the readers. It is really capable of combining integrity with other fields of study through texts to context. Arabic linguistics if integrated with culture can cover patterns, values, ideology and the history of civilizations.

If Arabic linguistics is hybridized with a social field, it can reveal social institutions, social structures, and social systems. The special quality of Arabic linguistics shows that linguistic text successfully create a reciprocal relationship between the textual and contextual meaning. The creation makes Arabic Linguistics very significant to the Muslim community.

Historical Perspectives

History explains that since the beginning the Arabic language has been unique and has a special system. From an internal viewpoint the Arabic language has specific characteristics: the vocabulary, sound order, word order, and the sentence order are complementary. Arabic linguistics has a sound system and specific letters that have not changed over 15 centuries. Even the word structure can be traced to its word root, and the structure can create a new vocabulary. Since classical times the efforts of Arabic users to develop the language have been through teaching and learning from the Badui native speakers. This condition remains even though there have been dynasty changes.

The Arabic language remains superior based on the authority that the language of the Holy Book is Arabic. It is supported by Islam proselytes who taught the Arabic language so that Islam was easily and peacefully accepted in the Archipelago. The local people considered it an honor to be called to study Arabic.

Historical validity has proven the role of the Arabic language in the field of art as firmly established. Arabic novels contribute knowledge when portraying a community's social condition or when criticizing constructively for the development of the national order.

Through history, we are informed that Arabic linguistics reached its peaks in the world by translating science and revealing ancient civilizations.

It has triggered the birth of great philosophers and a number of scientists leading to the revival of sciences, such as physics, astrology, biology, chemistry and medicine. Bibliography resources from the Arabic world greatly influenced Western world advancement.

Conclusion

Cultural phenomena are recognized within the Muslim community. The Arabic oral literary works are read for routine activities, life rituals, and ceremonial programs and are held sacred even though the Arabic is not comprehended by the Muslim community.

Arabic linguistics has a respected position in the Muslim community in Manado because it successfully touched the souls of the Arabic oral literature users who considered it a prophetic and sacred language. As noted throughout Arabic literature, Arabic Linguistics contributes significantly to the moral, religious and social values of the state officials' mental development. The literary work provides forceful criticism aiming at making people aware, bridging the unbalanced, and by providing model examples of Muhammad saw's behavior.

The Arabic linguistics users are convinced that there are transcendental things that are able to form and influence an individual's life pattern and order when the prayers are chanted in the Arabic language. The Muslim community is certain that the Arabic oral literary works are sacred indeed. This is realized in creative works in front of their living houses that serve as protectors against various misfortunes.

The Arabic linguistics in prayer language order and Al-Qur'an texts are believed to possess the strength, virtue and potential to guide and lead readers to good deeds. The user community's conviction is strengthened by the internal linguistic findings that the Arabic language is very rich in vocabulary and uncomplicated sentence construction in labeling objects. This proves the superiority of the Arabic linguistics. Arabic linguistics is unsurpassed in interesting and unique letter sounds the Muslim community fondly chants as an art form that maintains cultural norms.

Historical validity has indicated that the Orientalists and the Westerners are convinced that the ancient civilization shifted to modern civilization through the translations of science and technology from the Greek era into the Arabic language. Scientific progress then experienced rapid development. Arabic linguistics is the number one world language due to its significant presence in various scientific sources written by the Islamic people and currently available throughout the world in libraries and laboratories. History has validated that the Arabic linguistics reached its golden peak by remaining unchangeable although different eras using different languages. Arabic is even used by great world philosophers as a translation language for science and technology.

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كوسانتو

الصورة في الغلاف الأمامي مأخوذة من الصورة في المقالة

Enlivening Cultural Environments through Sharing and Gotong Royong (Mutual Cooperation)

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير البحثية ومراجعات الكتب.

تركزت هريتيج اوف نوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع في جنوب شرق آسيا، وترحب بمساهمات المثقفين والعلماء المتخصصين في هذا المجال.

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السنة الخامسة، العدد 1، 2016



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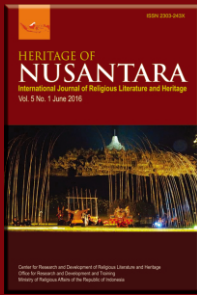
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Diane Butler

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