Arabic lexicon in Sundanese language: An ethnolinguistic study on the pilgrimage ceremony of the indigenous people in Dukuh village

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ABSTRACT

The fact that a large number of Arabic loanwords exist in Indonesian-type languages has been public knowledge; however, the number of studies about the types of Arabic lexical items, and their meaning shifts particularly in the Sundanese language is surprisingly scant. To occupy such an empirical void, the present study explores the use of Arabic lexicon in Sundanese language variety spoken by the indigenous people of the Dukuh Village in Cikelet District, Garut Regency, Indonesia. Embracing an ethnolinguistic lens, this study sought to specifically examine the use of their Arabic lexicon, lexical meanings, contextual meanings, and cultural phenomena surrounding the use. A corpus from daily spoken interactions involving ten informants and monologs from elderlies in the Dukuh community serves as the data to be qualitatively analyzed. The results demonstrate that the Arabic loanwords appear in a relatively significant amount of their Sundanese language, 7.37% of the total words in the corpus. Some of the Arabic lexicons retain their meanings identical to those in the source language. However, some have been contextualized so that their meanings somewhat deviated from those of the source language. The Arabic words are evidently found in three main cultural phenomena, i.e., ideas, activities, and artifacts.

Keywords: Arabic lexicon; contextual meaning; ethnolinguistic; cultural phenomena; lexical meaning; Sundanese

INTRODUCTION

Language contact had commenced since the beginning of humanity when people spoke more than one language. This could have begun between 100,000 and 200,000 years ago. Archaeological evidence indicates that humans colonized Australia more than 40,000 to 50,000 years ago (Summerhayes et al., 2010). Even when people migrated to previously uninhabited regions, such as the Americas and Oceania, not all languages existed in isolation. As groups of people moved into new locations, some of them maintained trading and mating relationships with other groups, just as

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modern communities did before European and Arab explorers (Thomason, 2001).

Trade relations, according to Steinhauer (1980), have brought Arabic traders as far east as the Indonesian archipelago. The contact between the Arabic and the local languages in Indonesia became inevitable, leading to a growing number of Arabic loanwords in the local languages. Historically, Steinhauer (1980) has reported that the linguistic contact between Indonesian/Malay language and Arabic took place in a context where Malay functioned as the lingua franca in the area and the instrument to spread out Islam and Arabic language in the region. This is presumably the reason why Arabic loanwords are prevalent in Sundanese.

In Sundanese oral form of communication, various expressions such as *assalamualaikum*, and *alhamdulilah*, have become common. Moreover, these expressions are considered more polite and harmonized in communication (Suherman, 2011, pp. 77-94). Meanwhile, in written communication, the rapid development of technology and information has allowed various terms rooted in Arabic to spread (Zifana & Kurniawan, 2014, p. 315).

The use of Arabic terms in oral and written communication in Sundanese is a phenomenon of interest primarily because it is associated with the complexity of social demographics such as religion. Religion, which is Islam in this case, plays a vital role as one of the core cultures in the Sundanese society that influences the Sundanese language, as can be seen in the realization of Sundanese in certain interaction contexts (Aziz, 2011). Moreover, it is interesting to note that there is a possibility of significant language contact in Sundanese, in this case from Islamic terms of Arabic.

A tangible manifestation of the realization of Sundanese with the possibility of language contact from Islamic terms can be seen in plain view of the Sundanese people's daily communication patterns. However, the development of patterns and ways of communication vary from place to place. For example, urban communication patterns will undoubtedly differ from those in rural communities. This study looks at the possibility of this realization from the perspective of language and culture. Therefore, customary areas that still maintain a strong tradition of preserving Sundanese are the focus of this study. Specifically, this study views the Dukuh Village in the South Garut region as the place to meet these criteria.

Historically, Dukuh Village was initially established and led by an *ulama* from Sumedang named Sheikh Abdul Jalil (Syukur & Qodim, 2016, p. 145). This fact proves that the spread of Islam and its legacy greatly influences linguistic factors in terms of language usage and function. Chances are, this reality tends to give rise to the language variations or dialect variations in Sundanese.

Dukuh Village was chosen since it has several characteristics that are in line with the study, including the use of Arabic lexicons in Sundanese communication, as exemplified in the following,

"Hayu, *mushafahah* heula ka Mama Uluk."

In the statement above, it is clear that the use of the word *mushafahah* is an Arabic lexicon. In Sundanese language of the indigenous people of Dukuh Village, this lexicon is interpreted as *sasalaman* (shaking hands). Another example is demonstrated as follows.

"*Mangga, Mama Uluk awwalan.*"
please   Mama Uluk   go ahead

The word *awwalan* is an Arabic lexicon interpreted as *tipayun/mayunan* (to go first). This phenomenon is of empirical interest to study since variations in verbal communication of the indigenous people in Dukuh Village indicate that there is a significant use of Arabic lexicons more than other communities.

Referring to this phenomenon, the Sundanese used by the indigenous people of the Dukuh Village has its own peculiarities and variations compared to the Sundanese in other regions. For this reason, the scope of current research is limited to the elements of the Arabic lexicons used in Sundanese of the indigenous people in Dukuh Village. This consideration is based on the idea that the lexicons are the main determinants in language variation (Chambers & Trudgill, 1980, p. 8). Furthermore, the cultural phenomena arising from the use of the lexicons also become one of the focuses of this study concerning the idea that linguistic data can be examined by referring to the meaning approach based on cultural concepts (Duranti, 1997).

Summarily, the use of the Arabic lexicon can be explained by referring to the idea that the lexicon is essentially labeling. The label refers to beings, objects, activities, and world events. Therefore, various words also appear in the language system in a complex and diverse human life (Darheni, 2010, p. 57).

Refocusing on the Arabic lexicons in Sundanese, Gunardi (2013, p. 197) argued that the aspects of Sundanese contain cultural values and involve the language as a medium through idioms (*babasan & paribasa*), fairy tales, songs, predictions (*uga*), legends, and incantations. From this review, the cultural values behind the Arabic lexicons recorded in language forms that are the product of Sundanese culture can be analyzed.

The classification and description of the Arabic lexicons in this study are aimed at their use based on cultural and social perspectives. In this case, studying the concept of communication and the language used in it is crucial since a word reflects the personal and cultural characteristics of the speaker. Moreover, words can provide valuable

clues in understanding the speaker's culture (Wierzbicka, 1997, p. 4). Various examples of cultural recordings in the language system portray certain cultural forms in one lexicon or term related to the community's way, value, or communication.

METHOD

Of the eight visits to Dukuh Village, the interaction with the informants was successfully recorded to produce a corpus that was later used in this study. The main corpus in this study is the result of unstructured interviews with the informants who hold the most critical role in Dukuh Village.

In addition to the main data corpus, several interviews with approximately ten residents, as well as a video recording of religious and traditional ceremonies conducted in Dukuh Village also support the primary data corpus as the secondary corpus. Corpus collection is done with the help of MonoConc Pro for Windows portable software, which is to facilitate the data analysis, especially of the lexicons found in this study.

As stated above, the purpose of this research is to reveal the lexicons and meaning, the use of Arabic lexicons by the indigenous people in Dukuh Village, and the cultural phenomena caused by the Arabic lexicons in the Sundanese used by the indigenous people in Dukuh Village.

Subsequently, at least four types of analysis are used in this study, as explained in the following.
1. Analysis of Arabic lexicon items in the speech of the indigenous people in Dukuh Village.
2. Analysis of the meaning of the Arabic lexicons in the speech of the indigenous people in Dukuh Village.
3. Analysis of the context of the use of Arabic lexicons in the speech of the indigenous people in Dukuh Village.
4. Analysis of the cultural phenomena caused by the Arabic lexicons in Sundanese used by the indigenous people in Dukuh Village.

Practically, all four analyses are then described through systematic method of reporting that supports the objectives of this study. The methodology for current research includes descriptive to explain or demonstrate data and describe it based on the nature of the data. The descriptive method is used in this study since it is in line with the research objectives, namely to describe or provide an overview of the Arabic lexicons in Sundanese spoken by the indigenous people of the Village of Dukuh. Based on the method and procedure of data analysis, the current research is qualitative. Meanwhile, the quantitative components in this study include the calculation of the evidence from the field that may be potential as data or findings that may cross the validity of the study (Alwasilah, 2008, p. 172).

The speech that becomes the data for this study is that of the informants. Verbal data in the form of fragments of the conversation are not quantified. Therefore, static calculations are not used in this study.

FINDINGS AND DISCUSSION

With the help of MonoConc Pro for Windows portable software, tabulation is then performed on the number of Arabic lexicons in the corpus. The findings show that the corpus contains 10,233 words (See Figure 1).

From the corpus, the Arabic lexicons found were 754 words. These Arabic lexicons were found to appear once as well as in the form of a single lexicon with several repetitions. In addition to the Arabic lexicons, the informants also switched the code as many as seven times by raising at least 28 words in seven sentences that were entirely of Arabic. Although the corpus consists of 10,233 words, the lexicons in sentences that are entirely Arabic are not taken into account since the purpose of this study is to observe the emergence and use of the Arabic lexicon in the Sundanese language.

Table 1 below shows that the Arabic Lexicons which amount to 754 or 7.37% found in the corpus be,comes the primary data used in this study. However, as planned and stated in the previous chapter, this study uses only forty lexicons as the data to analyze.

The selection of lexicons as the main data is carried out by examining the existence of lexicons found in two Sundanese dictionaries namely the Sundanese Dictionary compiled by the Sundanese Literature and Language Institute (LBSS) and the Sundanese Dictionary compiled by Danadibrata (2006). This step is taken to ensure that the Arab lexicons found are not the lexicons that are familiar to the people and have not been fully absorbed into Sundanese.

Furthermore, the findings of the occurrence of the Arabic lexicons which amount to 754 or 7.37% of the words in the corpus are then observed and sorted to set aside some of the lexicons that appear with repetitions. After this stage is conducted, it is found that the occurrences of the Arabic lexicons, which amount to 754 or 7.37% of the words in this corpus include 151 lexicons.

To place an analysis of the research that leads to the answers to the research questions, the analysis is divided into four main parts. Each section has a function that is expected to provide answers to the research questions. The four parts are (1) analysis of the occurrences of Arabic lexicons in the data source; (2) analysis of the lexical meaning of Arabic lexicons; (3) analysis of the contextual meaning of the Arabic lexicons found in the speech acts of the informants and other data sources; and (4) analysis of the cultural phenomena indicated by the lexicons as an artifact containing ideas that are reflected through community activities.

Figure 1
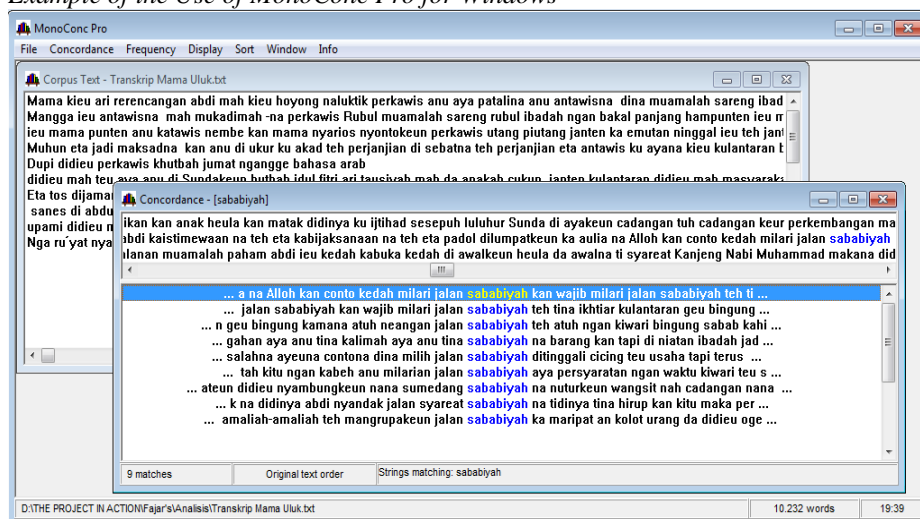*Example of the Use of MonoConc Pro for Windows*

Table 1
Data Distribution

No.	Distribution	Total	%
1.	Arabic Lexicons in Arabic Sentences	28	0,27
2.	Arabic Lexicons in Sundanese Sentences	754	7,37
3.	Non-Arabic Lexicons	9.451	92,36
Number of Words in Corpus		**10.233**	**100**

Arabic Lexicons in the Data Source
The analysis in this section is carried out to answer the first research question about the Arabic lexicons that can be found in Dukuh Village. As can be seen in the previous section, the corpus shows that the frequency of occurrence of the Arabic lexicons is relatively significant, reaching 754 out of the 10,233 words or 7.37%.

Of the number of lexicons that are found, some lexicons are revealed to appear with repetitions. In general, it can be said that this finding shows how these lexicons have become an integral part of the Sundanese language system used in Dukuh Village. As an illustration, Table 2 in the following demonstrates forty Arabic lexicons that are most commonly found in the data corpus.

From the table 2, forty of the most appearing lexicons become the main data source analyzed for the study. However, with the consideration of the need for clarity of the lexicon as well as of the purposive sampling convenience principle, several lexicons are classified into the forty lexicons, which are then set aside including the lexicons of *hak*, *hutbah*, *ibadah*, *Islam*, *rosul*, *ulama*, *rosululloh*, *syeikh*, and *masjid*. This setting-aside is made after discovering that these nine lexicons are relatively familiar to the Sundanese speakers. This is proved by the lexicon entry in the Sundanese dictionary of Danadibrata (2006) including the eight lexicons that are still marked as an Arabic lexicon with the s"gn""*Ar*".

To replace these nine lexicons, other nine lexicons with the subsequent occurrences are then included to complete the slot. For more information, the nine replacement lexicons are as follows (see Table 3).

The selection of forty lexicons with the most occurrences as the main data source is carried out with the consideration that these lexicons are considered important based on the notion that the human knowledge regarding various realities is not inherited but is acquired socially through various acquisition or learning interaction activities (Wardhaugh, 1996, p. 215).

Lexical and Contextual Meaning
As explained above, the idea of the meaning of lexicon in a cultural context actually refers to how a lexicon is used in the context of practical communication in daily activities (Wierzbicka, 1997, p. 4). This is an important basis for the analysis of the meaning of a word in a particular context that may not be in line with the lexical meaning of the word. Analysis of the lexical meaning of each word in this section is done by using two dictionaries namely Al Munawir Arabic Dictionary and Sundanese Language Dictionary by Danadibrata (2006). The results of this analysis in full can be seen in the appendix of this study. Furthermore, the analysis of contextual meaning is done by identifying the speech of the informant to obtain the contextual meaning and its comparison with the lexical meaning.

Table 2
Forty Lexicons with the Most Frequency

No	Lexicon	Frequency of Appearance	Percentage (%)	
			Total Corpus	Total Arabic Lexicons
1.	*rubul*	46	0,45	6,1
2.	*ibadah**	44	0,43	5,84
3.	*muamalah*	30	0,29	3,98
4.	*taklid*	22	0,21	2,92
5.	*hakekat*	20	0,2	2,65
6.	*karomah*	16	0,16	2,12
7.	*syareat*	16	0,16	2,12
8.	*takorub*	15	0,15	1,99
9.	*ijabah*	14	0,14	1,86
10.	*wulayah*	14	0,14	1,86
11.	*ijtihad*	13	0,13	1,72
12.	*majaj*	13	0,13	1,72
13.	*maripat*	13	0,13	1,72
14.	*islam**	12	0,12	1,59
15.	*aulia*	11	0,11	1,46
16.	*itifak*	11	0,11	1,46
17.	*rasul**	11	0,11	1,46
18.	*syeikh**	11	0,11	1,46
19.	*tamsil*	11	0,11	1,46
20.	*hak**	10	0,1	1,33
21.	*hawarij*	10	0,1	1,33
22.	*sababiyah*	10	0,1	1,33
23.	*'ilmin*	9	0,09	1,19
24.	*hutbah**	9	0,09	1,19
25.	*jiaroh*	9	0,09	1,19
26.	*padol*	9	0,09	1,19
27.	*ulama**	9	0,09	1,19
28.	*Akad#*	8	0,08	1,06
29.	*istidraj*	8	0,08	1,06
30.	*kasab*	8	0,08	1,06
31.	*rasulullah**	8	0,08	1,06
32.	*ihtilap*	7	0,07	0,93
33.	*imaroh*	7	0,07	0,93
34.	*kalimah#*	7	0,07	0,93
35.	*masjid**	7	0,07	0,93
36.	*musrik*	7	0,07	0,93
37.	*adab#*	6	0,06	0,8
38.	*amaliah*	6	0,06	0,8
39.	*habaib*	6	0,06	0,8
40.	*hisab*	6	0,06	0,8

* Set aside in consideration of the familiarity of Sundanese speakers
 # The Words are actually familiar in Sundanese in general. However, these words are not set aside by considering the significant differences in contextual meaning in the speech acts of the informant. Example: Kalimah sometimes me"ns "'ord".

Table 3
Substitutes of the Lexicons that Were Set Aside

No	Lexicon	Frequency of Appearance	Percentage (%)	
			Total Corpus	Total Arabic Lexicons
1.	*kias*	6	0,06	0,8
2.	*makom*	6	0,06	0,8
3.	*lil*	5	0,05	0,66
4.	*maphum*	5	0,05	0,66
5.	*mustami*	5	0,05	0,66
6.	*rohmah*	5	0,05	0,66
7.	*ru'yat*	5	0,05	0,66
8.	*aenalyakin*	4	0,04	0,53
9.	*itba*	4	0,04	0,53

Table 4
Lexical and Contextual Meanings of the Five Lexicons with Most Appearance

No	Lexicon	Transliteration Spelling	Lexical Meaning (Al Munawwir Dictionary)	Contextual Meaning
1.	rubul	*rubʿul*	Principal/Affairs	Branch, virtue
2.	muamalah	*muʿâmalah*	Deed	Deed
3.	taklid	*Taqlid*	Following who do not know the truth	1. Obey teachers/clerics 2. Obey the government
4.	hakekat	*Haqîqah*	Real meaning, essence	1. Reality 2. Fact
5.	karomah	*Karâmah*	Honor, glory	Miracles that a guardian has/can bring up

The analysis section shows some examples of the significant similarities and differences between the lexical and contextual meanings of certain lexicons that is important to put forward. To initiate the analysis and overview of the overall results of the analysis, Table 4 summarizes the comparison of lexical and contextual meanings of the five lexicons that appear most frequently in the corpus of data Based on the description in table above and the results of the analysis of the lexical and contextual meanings, this study reveals that the distribution of Arabic lexicons at the level of meaning analysis can be classified into at least three types. They are (1) The identical lexicons in terms of their lexical and contextual meanings; (2) The entirely different lexicons in terms of their lexical and contextual meanings; and (3) The partially different lexicons in terms of their lexical and contextual meanings. For more details, the results of the analysis are summarized in Table 5.

Table 5
Comparative Analysis of Lexical and Contextual Meanings in the Arabic Lexicon

No	Comparative Analysis	Number of Lexicon	Percentage (%)
1.	Differences in Lexical and Contextual Meanings that are Still Related	18	45
2.	Identical Lexical and Contextual Meanings	10	25
3.	Lexical Meanings and Contextual Meanings that are Completely Different	12	30
	TOTAL	**40**	**100**

The results of the analysis summarized in the table above show that the comparison of the lexical and contextual meanings is dominated by the partially different lexicons in terms of their lexical and contextual meanings amounting to 18 of the 40 lexicons analyzed or approximately 45%. This is followed by the identical lexicons in terms of their lexical and contextual meanings, which amount to 10 of the 40 lexicons or approximately 25%. The analysis also shows that there are the entirely different lexicons in terms of their lexical meanings and contextual meanings, which amount to 12 of the 40 lexicons or approximately 30%. For more details, the results of this analysis can be seen in the appendix of the study. Furthermore, the elaboration of the findings will be provided in the following section

Identical lexicons in terms of their lexical and contextual meanings
As can be seen in Table 5, this study found that ten of forty Arabic lexicons in the data corpus have identical lexical and contextual meanings. Moreover, the fact that the informants and other data sources understand the lexical meaning of a lexicon in a relatively significant amount (25%) indicates that there is knowledge of Arabic in Dukuh Village. For more details, Table 6 in the following shows lexicons that appear with similarities in lexical and contextual meaning.

Table 6
Lexicon with Identical and Lexical Meanings

No	Lexicon	Transliteration Spelling	Lexical Meaning (Al Munawwir Dictionary)	Contextual Meaning
1.	amaliah	ʿamaliyah	Act	Act
2.	adab	Adab	Ethics or literature	Rules; Ethics; Custom
3.	ihtilap	Ikhtilaf	Difference	Difference; View
4.	ilmin	ʿilmân	Science	Science
5.	itifak	Ittifaq	Agreed, consensus	Deal
6.	kasab	Kasab	Effort or livelihood or make a living	Business
7.	kias	Qiyâs	Analogy	Parable
8.	majaj	Majajî	Figure of speech, imagery	Parable
9.	rohmah	rahmah(t)	Mercy	Affection; Advantages

Entirely different lexicons in terms of their lexical and contextual meanings

Moreover, the comparison of lexical and contextual meanings also identifies that the twelve of the forty Arabic lexicons have clear differences in the lexical and contextual meaning or approximately 30% of the lexicons that become research data. In this case, it is revealed that the informants and other data sources understand the lexicon in a context that is

detached from the root of the true meaning in Arabic. In addition, there is also an indication that essentially the indigenous people of Dukuh Village develop their own knowledge, which results in a different understanding of a word compared to its lexical meaning. The entirely different lexical and contextual meanings of the Arabic lexicons are illustrated in Table 7 below.

Table 7
Lexicon with Difference in Lexical and Contextual Meanings

No	Lexicon	Transliteration Spelling	Lexical Meaning (Al Munawwir Dictionary)	Contextual Meaning
1.	habaib	Habâib	Ulama; Loved ones	Descendants of the Prophet Muhammad
2.	hawarij	Khawârij	Who came out; or the person who came out	Determination; Provisions
3.	ijabah	Ijâbah	Answer; or answered	Granted; Greeting
4.	imaroh	Imârah	Leadership	Decision; Official Decree
5.	istidraj	Istidlrâj	Give with affection	Magic; Engineering
6.	kalimah	Kalimah	Word	Sentence; Determination (Allah)
7.	karomah	Karâmah	Honor, glory	Miracles that a guardian has/can bring up
8.	lil	Li(l)	So that; so that; for	Like
9.	makom	Maqâm	Place to stand	Grave
10.	maripat	maʿrifat	A place to know, conditions to know or know	Tangible; Wisdom
11.	padol	Fadlol	Have advantages, virtues	Supernatural power
12.	tamsil	Tamtsil	Example	Mean; Meaning; Interpretation

In the table above, the comparison of lexical and contextual meanings is very clear in the definition column. This finding demonstrates the different concepts that construct the contextual meaning of the lexicons in the way the informant speaks. In this case, the absence of the identical lexical and contextual meanings is an indication of a shift in meaning.

Partially different lexicons in terms of their lexical and contextual meanings

The last part of the analysis of the meaning of the lexicon shows that the comparison also reveals the different lexicons in terms of their lexical and contextual meaning and yet are still resembling in meaning. In this case, it is indicated that the transition of meaning which appears in the lexical and contextual meaning analyzed in the previous section may have experienced a shift in this form.

In this instance, the informants and other data sources understand the lexicons in a context that is still related to the root of the true meaning in Arabic. However, they begin to use these lexicons to interpret other things that are still related. Consequently, it is also indicated that the indigenous people of Dukuh Village are experiencing intermediate phases in developing their own knowledge system in interpreting different meanings to a word compared to its lexical meaning. The lexicons are exemplified in Table 8 which demonstrates the different and yet still related lexicons in terms of their lexical and contextual meanings.

The table above shows that there are differences in the lexicons in terms of their lexical and contextual meanings as demonstrated clearly by the comparison of definitions in Table 8. This finding shows the different concepts that construct the contextual meaning of lexicon in the way the informant communicates.

In addition, the table above also reveals the absence of a similarity of lexical and contextual meanings, which result in an indication of a shift in meaning without releasing certain linkages from the original meaning.

Cultural phenomena caused by the Arabic Lexicons in Dukuh Village

This is the essence of culture that is distinguished by Koentjaraningrat (2000, p. 14) into thʿee 'cultural phenomena', which include (1) ideas, (2) activities, and (3) artifacts. As explained by Koentjaraningrat (2000, p. 14), the emergence of three phenomena appears in three cultural forms, which include (1) the values, norms, or regulations in the community; (2) patterned actions of humans in society; and (3) objects or work of human beings.

The results of the analysis reveal the elements of culture as shown through the attachment of the three phenomena including artifact, idea, and activity. Each of the elements identifies 13 lexicons in the form of values or norms and artifacts while the other form namely patterned action or activities appear in 14 lexicons as summarized in Table 9.

Table 8
Lexicon with Differences in Lexical and Contextual Meanings that are still Related

No	Lexicon	Transliteration Spelling	Lexical Meaning (Al Munawwir Dictionary)	Contextual Meaning
1.	aenalyakin	ʿainalyaqîn	Really sure	Confidence (with levels above *yaqiin*, and under *haqulyaqiin*)
2.	akad	ʿaqad	Agreement, concludes binding	Agreement
3.	aulia	Awliyâ	Guardians	Vice; Messenger
4.	hakekat	Ḥaqîqah	Real meaning, essence	Reality; Fact
5.	hisab	Ḥisâb	Calculate, calculation calculated or reward	Calculation on the final day; Revenge
6.	ijtihad	Ijtihâd	Devoting all the power and scientific thinking to getting or formulating something	Thought; Opinion
7.	Itba	itbaʿ	Following the clear truth	Follow
8.	jiaroh	Ziarah	Visit somewhere	Visit graveyard (especially of prominent people)
9.	maphum	Mafhum	Understood	Know
10.	muamalah	muʿâmalah	Muamalat	Actions; worship; Things related to human beings
11.	musrik	Musyrik	Allied	Worshiping other (than Allah)
12.	mustami	mustamiʿ	The person who listens	Listeners to sermons or lectures
13.	ru'yat	ruʾyat	Sight, see	See the moon
14.	rubul	rubʿul	Principal/Affairs	Chapter; Part
15.	syareat	syarîʿah	Rules	Rules (Islamic Religion)
16.	taklid	Taqlîd	Following who do not know the truth	Obedient to the teacher/cleric; Obedient to the government
17.	takorub	Taqarub	Get closer	Get closer to something
18.	wulayah	Wulayah(t)	Region or region	Customary land; Territory

Table 9
Distribution of Forms of Culture as the Realization of Cultural Symptoms Caused by Arabic Lexicon in Dukuh Village

No	Form of Culture	Number of Lexicons	%
1.	public values	16	40
2.	patterned actions	22	55
3.	objects/works of humans	2	5
TOTAL		**40**	**100**

The results of the analysis summarized in the table above have shown a balanced form of the cultural phenomena in the forty lexicons that mark the phenomena regarding the use of Arabic lexicons in Sundanese spoken by the indigenous people Dukuh Village.

To further explain the results of the analysis, the following sections demonstrate how each lexicon has implications that are classified in one of the three elements of culture as illustrated in the example of the use of the lexicon.

Lexicons that Embody the Values of Society
Based on the 40 lexicons that are studied to embody the values of society and the concept of value proposed by Setiadi et al. (2017), it is noted that the phenomenon of culture generally appears as a phenomenon that is associated with ideas embodied in various philosophical concepts of life. For more details, Table 10 in the following illustrates these lexicons.

As shown in Table 10 above, some lexicons that embody community values are generally lexicons associated with mental processes. This shows that some of these lexicons shape the mindset and culture of the indigenous people in Dukuh Village by internalizing the meaning that it contains into a way of thinking, which then forms the values prevailing in the indigenous communities in Dukuh Village.

The classification of values in this analysis refers to Koentjaraningrat's (1985, p. 85) notion that cultural values consist of conception that lives in the minds of most people regarding things that they consider very noble which include (1) symbols, slogans, or others that appear visible (clear); (2) attitude, behavior, movements that arise due to the slogan or the motto; and (3) belief system which becomes a frame of reference in acting and behaving (not seen).

The results of the analysis on the classification of values show that there are nine lexicons, which embody trust values, six lexicons, embody attitudes, and one lexicon embody symbol values. This explains the phenomenon of close linkages between the people and the trust they hold in high regard as the custom in their area.

Table 10
Lexicons That Make Community Values

No	Lexicons	Understanding of Meaning	Symptoms that appear in the form of culture	Classification
1.	adab	Rules; Ethics; Custom	Individuals know and obey the rules, both traditionally determined, and those set by the government.	Value of Trust
2.	aenalyakin	Belief (with the level above yaqiiin, and under haqulyaqiin)	Individuals hold fast to the belief in something that is considered good, especially in matters related to religion.	Value of Trust
3.	aulia	Vice; Messenger	Individuals believe in a representation of certain more powerful entities that come before them to invite one of good or evil.	Value of Trust
4.	habaib	Descendants of the Prophet Muhammad	Individuals respect and glorify the scholars who also have the blood of the Prophet Muhammad	Value of Trust
5.	hakekat	Reality; Fact	Individuals believe that everything that appears to have a real form or reality, regardless of whether the reality appears or not physically.	Value of Attitude
6.	hisab	Calculation on the final day; Revenge	Individuals believe that every deed in this world will receive a just and just reward in life after death.	Value of Trust
7.	ilmin	Science	Individuals studying Islamic science are more confident in the power of God, sometimes the knowledge learned is also worldly.	Value of Attitude
8.	Itba	Follow	Individuals follow or follow the teachings given by people who are believed to be trustees.	Value of Trust
9.	maphum	Know	Individuals try to understand the guidance sentences given by community leaders.	Value of Attitude
10.	musrik	Worship (other than Allah)	Individuals avoid, and/or practice, certain deeds that are classified as worship of something.	Value of Trust
11.	rohmah	Affection; Advantages	Individuals respect and glorify fellow human beings, and show mutual concern.	Value of Trust
12.	rubul	Chapter; Part	Individuals divide each aspect into several smaller parts –for example, dividing their traditional village management affairs.	Value of Symbol
13.	taklid	Obedient to the teacher/cleric; Obey the government	Individuals follow the words of teacher/cleric/government (entity with power that is judged to be greater), for something, regardless of the truth.	Value of Attitude
14.	karomah	Miracles that the guardian has/can bring up	Individuals maintain tombs/graves and/or items that are believed to be inherited from previous people who are believed to be trustees as a form of respect for the deceased.	Value of Attitude
15.	maripat	Tangible; Wisdom	Individuals strive to seek knowledge to better know God and His creatures.	Value of Attitude
16.	padol	Supernatural power	Individuals believe, and practice, certain deeds that can affect the occult situation.	Value of Trust

Lexicons that Embody Patterned Behavior

As shown in Table 9, there are a number of 22 lexicons that are indicated as the manifestation of the patterned behavior in the community which is the highest number of other elements of culture that occur as a result of cultural phenomena. In this context, cultural phenomena are generally related to motivation or initiative from the people that is realized in various activities especially physical in the practical concept of life. Table 11 in the following demonstrates these lexicons, which realize patterned behavior of the people.

Table 11
Lexicons That Make Patterned Actions

No	Lexicons	Understanding of Meaning	Symptoms that appear in the form of culture	Classification
1.	akad	Agreement	Individuals carry out activities on the basis of agreements and common interests which, with the consideration of the parties involved, will be of benefit to all parties involved.	Behavioral Pattern
2.	amaliah	Act	Individuals do things that are their respective preferences; regardless of understanding, whether something is done is good or bad.	Behavioral Pattern
3.	ihtilap	Difference; View	Individuals express their opinions in their respective insights and beliefs, and then find there is a discrepancy between what they believe and what others believe.	Behavioral Pattern
4.	ijabah	Granted; Greeting	Individuals pray to God by being accompanied/guided by the aulia/guardian.	Behavioral Pattern
5.	ijtihad	Thought; Opinion	Individuals do all activities/efforts to produce something related to daily physical activities, especially worship activities.	Behavioral Pattern
6.	istidraj	Magic; Engineering	Individuals believe in, and/or practice, certain deeds that can affect the occult.	Behavioral Pattern
7.	itifak	Deal	Individuals conduct deliberation activities in establishing halal and haram, for example about halal-haram.	Behavioral Pattern
8.	jiaroh	Visiting tombs/graves (especially prominent people)	Individuals visit and pray for the graves/graves of those who are believed to be trustees.	Behavioral Pattern
9.	kias	Parable	Individuals take lessons from a context of events to address other events that are not the same, but are in a nuance that is not too much different.	Language Pattern
10.	lil	Like	Individuals take lessons from a context of events to address other events that are not the same, but are in a nuance that is not too much different.	Language Pattern
11.	majaj	Parable	Individuals take lessons from a context of events to address other events that are not the same, but are in a nuance that is not too much different.	Language Pattern
12.	mustami	Listeners to sermons or lectures	Individuals try to understand the guidance sentences given by community leaders.	Behavioral Pattern
13.	syareat	Rules (Islamic Religion)	Individuals follow the provisions outlined by the Islamic Religion to regulate what can and cannot be done.	Behavioral Pattern
14.	tamsil	Mean; Meaning; Interpretation	Individuals shape their perspective on an event as wisdom that is believed to teach goodness to themselves.	Language Pattern
15.	hawarij	Determination; Provisions	Individuals follow the conditions outlined by entities that are considered bigger and have the authority to regulate what can be made and how to make it.	Behavioral Pattern
16.	imaroh	Decision; Official Decree	Individuals follow the conditions outlined by entities that are considered bigger and have the authority to regulate what can be made and how to make it.	Behavioral Pattern
17.	kalimah	Sentence; Determination (Allah)	Individuals speak and listen.	Language Pattern
18.	kasab	Business	Individuals carry out activities to try to meet needs.	Behavioral Pattern
19.	muamalah	Actions; Charity worship; Fellow human beings	Individuals endeavor to carry out daily activities based on religion, for example in farming, keeping ancestral deposits, and raising livestock	Behavioral Pattern
20.	ru'yat	See the moon	Individuals make an effort to determine a particular month of worship.	Behavioral Pattern
21.	sababiyah	Because	Individuals carry out activities that are considered obligatory in seeking the path of truth and a standard of faith based on the teachings of Islam	Behavioral Pattern
22.	takorub	Get closer to something	Individuals engage in activities closer to God by means of the help of aulia/guardian who are considered closer to God.	Behavioral Pattern

The table above shows that some lexicons that embody patterned behavior of the people are generally some lexicons that are related to certain activities both physical and contemplative. Of the five examples presented, it is evident that all of them generally represent material concepts.

The classification section of the patterned behavior in this analysis refers to Koentjaraningrat's idea of the cultural phenomenon described by Setiadi et al. (2017, pp. 29-30), which demonstrates that the element of culture which deals with the social system involves the patterned behavior of man himself. This element can be observed, photographed and documented since there are human activities that interact and relate to with one another in society in this social system. The concrete classification is realized in the element of (1) behavior and (2) language.

The results of the analysis on the classification of patterned behavior show that there are seventeen lexicons that embody the behavior patterns and five lexicons that demonstrate the language patterns. This finding, at least, explains the phenomenon of close links between the actions of the people.

It is indicated that some of these lexicons form a pattern of activities within the cultural schemes of the indigenous people of the Village of Dukuh by the way of realizing the internalization of concepts conceived in ways of thinking. Moreover, the internalization is then realized through activities or actions based on certain concepts prevailing amid the indigenous people in Dukuh Village.

Lexicons which embody artifacts

The results of the analysis show that among the forty lexicons analyzed in this study, there are only two lexicons that manifest human-made objects. The two lexicons are *makom* and *wulayah*. For more details, the results of the analysis are summarized in the following table 12.

Table 12
The Lexicons That Make Human Works

No	Lexicons	Understanding of Meaning	Symptoms that appear in the form of culture	Classification
1.	makom	Graveyard	Individuals maintain and/or decorate the graves/graves of previous people, especially those believed to be trustees.	Material Work
2.	wulayah	Customary land; Territory	Individuals view the surrounding environment based on division, both geomorphologically and administratively.	Material Work

The table above shows that the lexicon that encourages the creation of certain objects as artifacts is generally two lexicons that are related to a place including the concept of a place with regard to physical and non-physical aspects. From both findings, it is proven that both lexicons represent the concepts of work that will result in a product classification of places for specific purposes.

The classification section of the element of artifacts in this analysis refers to Koentjaraningrat's notion of the cultural phenomena described by Setiadi et al. (2017, pp. 29-30) that the work of human culture include at least work in the form of (1) material, (2) verbal, and (3) conceptual.

The results of the analysis on this element of culture show that there are two lexicons embodying artifacts to manifest material work. This explains the phenomenon of close linkages between the people and the physical manifestations of their cultural work, which are in harmony with the occurrence of lexicons in this classification.

The finished products, in turn, are indicative that some of these lexicons encourage the creation of various works both physical and non-physical in the cultural scheme of the indigenous people in Dukuh Village. This is achieved by way of realization of all forms of values and patterned behavior. The concept contained in the way of thinking of the people has the capacity to be realized through activities or actions that produce certain results, which are then used amid the indigenous people in Dukuh Village.

In this part of the analysis, there are only two (2) lexicons, which realize the element of culture of artifacts. Therefore, in the context of the lexicon, which realize the element of artifacts, this study tries to broaden the focus to lexicon data other than that of the forty lexicons selected. After re-analyzing at least 151 Arabic lexicons that appear in the corpus of data, this study found five lexicons with the appearance of artifacts as illustrated in the following.

Table 13
Lexicon with the appearance of symptoms in the form of artifacts

No	Lexicon	Transliteration Spelling	Description	Classification
1.	masjid	Māsjid	Places of worship, especially together (in congregation), for Muslims.	The place
2.	makom	Maqām	The body is buried, especially the body of someone who is a Muslim	The place
3.	wulayah	Wulayah(t)	Customary land in the conception of the indigenous people of Dukuh Village, is considered to include the enclosure in the Cikelet sub-district.	The place
4.	(al) qur'an	(al)'qur'ān	Islamic Scriptures revealed by Allah to the Prophet Muhammad	Equipment
5.	jenajah	Janāzah	Body, human body that has died.	Microorganisms

The classification section in this analysis refers to the idea of the types of artifacts proposed by Wartofsky (1979) which explains that the types of artifacts consist of (1) place, (2) equipment, and (microorganisms). The results of the analysis reveal that there are three lexicons that are in the form of a place, a lexicon in the form of equipment, and a lexicon in the form of microorganisms

CONCLUSION

In line with the research objectives, there are three points that can be concluded from this study, which include the occurrence of the Arabic lexicon, its lexical meaning, its contextual meaning, and the cultural phenomena it causes.

First, the Arabic lexicons appear in a relatively significant amount in Sundanese used by the indigenous people in Dukuh Village specifically up to 754 out of 10,233 words or around 7.37%. Of the number of lexicons that appear, some lexicons appear with repetitions. In general, it can be inferred that this finding shows how these lexicons have become an integral part of the Sundanese language system used in Dukuh Village.

Second, the lexical meaning of the Arabic lexicons in Sundanese used by the indigenous people of Dukuh Village is found to be still preserved in certain lexicons. The study also reveals several Arabic lexicons on the corpus of data, which have similar lexical meanings and contextual meanings. In this case, the fact that the informants and other data sources understand lexically the meaning of a lexicon shows that there is knowledge of Arabic in the indigenous people of Dukuh Village. In addition, the contextual meaning of the Arabic lexicon in Sundanese used by the people has two characters including (1) entirely different lexicons in terms of their lexical meaning; and (2) partially different lexicons in terms of their lexical meaning.

Third, this study has shown a significant impact of the use of Arabic lexicons in Sundanese. In turn, it greatly influences cultural change which is the essence of the cultural phenomena referred to by Koentjaraningrat (2000, p.14) in th'ee 'cultural pheno'ena' including (1) ideas, (2) activities, and (3)

artifacts realized in three cultural elements including (1) values, (2) patterned behavior in the community, and (3) objects created by humans.

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