



Probing the Fusion of Arabic and Gorontalo Dialect in the Daily Linguistic Landscape of Students at Al-Falah Islamic Boarding School

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Abstract: This study aims to delineate the attributes of the day-to-day usage of the Arabic language by students at Pondok Pesantren Al-Falah Limboto Barat, considering the intrusion of the learners' native language, predominantly the Gorontalo regional dialect. The employed research methodology adopts a qualitative descriptive stance, encompassing data accrual through interviews and observations. Subsequently, the data undergoes scrutiny via deductive and descriptive approaches. The revelations of this investigation are expounded upon in five intricately linked sub-dialogues. Initially, the adeptness in verbal communication among students signifies their proficiency in articulating Arabic with fluency and alacrity, devoid of significant hindrances in mutual comprehension. Secondly, instances of imprecisions in the enunciation of letters and linguistic norms emerge in specific scenarios. Thirdly, the direct transference from Gorontalo vernacular to Arabic manifests in sentences retaining the nuances of Gorontalo but articulated with Arabic lexicon. Fourthly, the impact of the mother tongue on the formulation of Arabic as the students' secondary language is discernible in the incorporation of particles within sentences. The outcomes of this research unveil that the attributes of the daily Arabic language usage by Pondok Pesantren Al-Falah's students are profoundly molded by the Gorontalo language. Despite the seamless communication among students, a requisite for refinement persists in their utilization of the Arabic language.

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Introduction

Islamic boarding schools (pesantren) play a profoundly vital role in the advancement of Islamic education in Indonesia. Through a robust traditional approach, pesantren has significantly contributed to establishing the foundational knowledge of religion and ethics (Isbah, 2020). Within pesantren, a comprehensive study of various Islamic sciences takes place, ranging from theology to ethics (Dalle, 2023). The curriculum not only encompasses the fundamental principles of Islam pertaining to beliefs and legal/judicial aspects but also provides guidance on how to become a virtuous Muslim. Through regular activities and examples drawn from the teachings of the Prophet Muhammad, the pesantren plays a crucial role in preserving and fortifying religious understanding within Indonesian society (Jundi, 2020a).

Mastery of the Arabic language plays a central role in Islamic boarding school education, serving as a pivotal key to unlocking comprehension of Islamic texts and practices. In the modern era, there has been an increased focus on enhancing the implementation of Arabic language initiatives in boarding schools, with the aim of elevating the overall quality of Islamic education. The teaching of Arabic holds a profound legacy in boarding schools, where students traditionally dedicate substantial time to the study of Arabic grammar, morphology, syntax, as well as the memorization of the Quran and other sacred Islamic texts (Dalle & Jundi, 2021a, 2022). Over the course of time, the Arabic language in Islamic boarding schools has undergone a significant transformation. In the past few decades, an increasing number of Islamic boarding schools have not only concentrated on the Islamic aspects of Arabic language learning but have also directed the educational objectives towards the practical communication needs of the students (Hasan, 2020). This transformation reflects the adaptability of Islamic boarding schools to the demands of the era

and the practical requirements of students in utilizing the Arabic language within a modern context.

Al-Falah Islamic Boarding School stands as a renowned educational institution located in the province of Gorontalo, Indonesia. It offers comprehensive Islamic education programs spanning from early childhood education to high school. The institution has garnered widespread acclaim for its exemplary language curriculum, earning recognition throughout the surrounding region (Arif, 2019). The graduates of Al-Falah are renowned for their remarkable expertise in both the Arabic and English languages, a testament to the efficacy of the institution's Arabic language programs. The school fosters an immersive Arabic-speaking environment designed to augment the linguistic aptitude of its students. Notably, senior students actively participate in the administration of the Arabic language program, thereby facilitating the acquisition of language skills among their junior counterparts (Mobonggi, 2017).

Given the heterogeneous composition of Indonesia's society, characterized by diverse ethnic groups, the linguistic backgrounds of students inevitably exert a profound influence on their language behavior and production. Indonesia is internationally recognized as one of the foremost trilingual nations, wherein individuals often exhibit proficiency in more than two languages. Within this multifaceted linguistic context, Arabic, mandated for utilization in the boarding school's communicative framework, may function as the second, third, or even fourth language for students. Consequently, this scenario

engenders distinct characteristics in the employed Arabic, attributable to the aforementioned factors. The intricate interplay of multiple linguistic influences intricately shapes the distinctive Arabic communication style exhibited by the students of Al-Falah Islamic Boarding School.

In the continuum of composing this research, several antecedent studies have undertaken investigations akin to the current research endeavor. Among them, research done by Çiçek found that the reason behind the Arabic language learners who are non-native speakers experiencing difficulties in language proficiency is due to various obstacles including differences in alphabets between their native language and Arabic, the negative impact of their native language, and more (Çiçek, 2022). Other study conducted by Hasibuan regarding linguistic interference in the Batak Mandailing language concerning the use of the Arabic language in these boarding schools. The research results revealed that students' use of the Arabic language was influenced by their local language, occurs in various aspects, including phonetics, morphology, syntax, and semantics (Hasibuan, 2022a). In addition, the research results of Azeeva Yasserina indicate that to overcome the problem of not applying Arabic vocabulary in student communication, there is a need for a comprehensive approach that includes Arabic language programs, an active role for the administrator, and a system of incentives and penalties (Yusrinawati & Ammar, 2023). Furthermore, the results of the research conducted by Hasibuan and others revealed that the importance of emphasizing contextual understanding and active use of the Arabic language in daily life, as well as the need for a practical approach to teaching language structure to enhance everyday communication in Arabic (Hasibuan & Jundi, 2023). Finally, study by Zulharby and others on the interference of the first language in Arabic speaking skills. The research results indicated the presence of 480 cases of structural interference (Zulharby dkk., 2022).

In writing this research, preceding surveys conducted have afforded valuable insights into the linguistic dynamics inherent in the utilization of the

Arabic language within this educational institution. Nevertheless, the primary thrust of this investigation is distinctly centered on the objective of delineating the characteristics of day-to-day Arabic language usage among students at Pondok Pesantren Al-Falah Limboto Barat. This emphasis takes into account the encroachment of the learners' native language, chiefly the Gorontalo regional dialect. Consequently, to expound upon the delineation of the research's scope and object, it can be inferred that the focus is circumscribed to the utilization of the Arabic language in the daily communication practices of the boarding school's students.

Methods

This research employs a qualitative descriptive approach with the aim of explaining and analyzing the linguistic characteristics of Arabic used in communication within the Islamic institute's environment (Sugiyono, 2015, 2016). This approach aligns with the current research as it contributes to providing a comprehensive understanding of the linguistic features of Arabic used in the context of the Islamic institute.

The data collection method used in this research involves observation and interviews. Interviews were conducted to uncover data about the use of the Arabic language in this institute, including fluency, sentence structures, and the influence of the local language. Observation was used to reinforce the data obtained from the interviews. The initial data collection was carried out through interviews with teachers and students participating in the language enrichment program at Al-Falah Islamic Boarding School. These interviews were recorded and later served as substantial data supporting the studied aspects (Rukajat, 2018). Additionally, observation was

conducted through direct monitoring of activities in the relevant Islamic institutes, particularly in the implementation of language programs (Cowie, 2009). By combining data from interviews and observations, it is hoped that the collected data is accurate and in-depth, providing a comprehensive picture of language skill transfer strategies implemented by Islamic institutes.

The data collected from observations was analyzed using inferential and descriptive methods (Zuchd & Afifah, 2021). By using inferential methods, this research aims to conclude and make broader generalizations based on observational data (Sartor, 2008). In addition, descriptive analysis will provide a detailed description of the characteristics and patterns that can be identified from the data collected (Sholikhah, 2016). On the other hand, the data collected from interviews will be recorded and then simplified by eliminating irrelevant information to the research focus. The simplified data will be summarized and analyzed thereafter (Parasteh Ghombavani dkk., 2020). Furthermore, data from both methods will be compared, and a narrative will be constructed to draw conclusions.

Results and Discussion

The presentation of findings in this research is segmented into several sub-discussions, although in reality, all elements form a cohesive unit that is challenging to dissect in isolation. Nonetheless, there exists an inherent interconnectedness among them, ensuring that each sub-discussion remains intricately linked to others.

1. Fluency in communication among fellow students

Attaining proficiency in the Arabic language is a crucial skill expected of students in this Islamic boarding school. Demonstrating clear pronunciation skills is essential for effective use of Arabic in daily communication. This aligns with the theoretical perspective presented by renowned linguist Rod Ellis, who defines linguistic fluency as the ability to

express ideas orally or in writing in the target language without hindrance, marked by clear pronunciation and adherence to grammatically correct structures (Ellis, 2010). This includes fluency in speech, comprehension of spoken language, and comprehension of written language (Hasibuan, 2022b). Furthermore, linguistic fluency demonstrates a close connection with adept vocabulary mastery. Those who excel in Arabic language acquisition can effectively incorporate a diverse range of words and expressions into their discourse. Moreover, a heightened emphasis is placed on the skill of attentive listening, empowering students to comprehend Arabic conversations proficiently and respond appropriately. This stems from the recognition that achieving proficiency in a language necessitates the balanced cultivation of these essential skills (Ellis, 1994).

Despite concerted efforts to ensure that the students can use Arabic as taught by native speakers, empirical observations reveal that the Arabic used by the students does not always align with the prescribed teachings. Nevertheless, in terms of spoken fluency, the students exhibit a high degree of proficiency, employing Arabic vocabulary with fluidity, albeit without necessarily adhering to correct usage and sentence structure. When communicating among themselves, the students easily comprehend one another. While individual proficiency in spoken Arabic varies among students, generally, they converse rapidly and fluently in their Arabic language. However, it is crucial to note that speed and fluency do not always reflect grammatical accuracy. Most importantly, fellow students can mutually understand each other's intentions.

The students have achieved fluency and confidence in expressing themselves in Arabic, articulating sentences with

proficiency, despite occasional errors. This outcome is a direct result of an instructional approach that prioritizes the cultivation of speaking confidence in the Arabic language. Such an approach yields significant benefits within the educational context of the Islamic boarding school (Razimona, 2022). By emphasizing the practical and immediate aspects of language use in daily communication, students can experience more effective direct communication in the Arabic language (Bahruddin dkk., 2021). The approach outlined enhances the students' confidence in speaking and interacting with their peers or in everyday situations at the Islamic boarding school. Despite occasional lapses in Arabic grammar, this methodology ensures that the students possess a robust foundation in pronunciation and fundamental comprehension of the Arabic language (Amir & Nurjannah, 2022). Through continuous refinement and vigilant oversight, it is anticipated that these grammatical errors will be rectified, leading to an elevated proficiency in Arabic overall. This approach underscores that language fluency extends beyond a mere understanding of grammatical structures; it encompasses practical proficiency in communication. Thus, it epitomizes a holistic approach to language mastery, wherein communicative competence is gauged not solely by grammatical precision but also by the effective ability to interact within real-life contexts (Hasibuan & Rosyidi, 2023).

The development of the four main aspects of learning Arabic in Islamic institutes plays a crucial role in achieving the desired level of proficiency. Apart from speaking fluently and having good listening skills, students are also encouraged to master the ability to read and write in the Arabic language (Rathomi, 2019). At the same time, their writing skills enable them to express their thoughts clearly and effectively in Arabic (Hasibuan & Siregar, 2023). By integrating these four aspects in a balanced way in the educational curriculum, Islamic boarding schools provide a solid foundation for students to become proficient and fluent Arabic speakers, enriching their understanding of religion, culture, and general language-related knowledge.

2. Arabic Letter Pronunciation and Language Rules

Regarding the aspect of pronunciation in the use of the Arabic language, students tend to pay insufficient attention to the proper articulation of the makharijul huruf (points of articulation) as instructed. There are instances of mispronunciation, particularly with regard to foreign letters or phonemes that are absent in the students' native language or in Bahasa Indonesia, such as the letters ص, ذ, ن, ش, and the like. In their everyday communication, students tend to equate the pronunciation of the Arabic letters ث, س, ش with the sound of the letter S, as exemplified in words like "Sosun" (سُحُنُّ) and "sohnun" (صَحْنُ), and "tastari" (تَسْتَرِي). Additionally, there is a modification in the articulation of letters that is quite common, such as the pronunciation of ز and ذ, which is transformed into the letter J, as seen in words like "haja" (هَذَا) and "limaja" (لِمَاذَا).

The structure of the language is systematically introduced to the students in a gradual manner, with a primary emphasis on vocabulary instruction. The main focus is on fostering confidence in spoken Arabic while incrementally augmenting the students' knowledge of mufradat. Mufradat, or lexical items, holds significant importance in foreign language acquisition (Jundi, 2023; Jundi & Nabila, 2023). Nevertheless, the grammatical principles of the language are equally crucial and are taught progressively (Jundi, 2020b; Jundi dkk., 2021, 2023). Instruction in the linguistic rules of Arabic commonly used in everyday communication among the students is imparted gradually through implicit application, directly implemented in the examples provided during Arabic language instruction. Therefore, it is not surprising that there are still a number of grammatical errors in the everyday Arabic

communication, such as the examples "la ijlis" (لَا اجْلِسْ /do not sit!) and "limadza anta la anam?" (لِمَاذَا أَنْتَ لَمْ تَنَامَ؟ /why have you not slept?). To express the prohibition of sitting, it should appropriately be articulated as "لَا تَجْلِسْ" and to inquire why the interlocutor has not slept, it should be formulated as "لِمَاذَا أَنْتَ لَمْ تَنَامَ؟". Violations of rules such as these often occur in speech, particularly when utilizing Arabic in formal contexts (Dalle, 2019). This is attributed to students constructing sentences in Arabic using vocabulary they have learned, without adhering to grammatical rules. At times, this is also due to the necessity for students to always converse in Arabic, leading to the use of Arabic in any way possible. Furthermore, this situation arises from the mutual understanding among students.

It is imperative to underscore that deficiencies in linguistic accuracy, as highlighted above, constitute a grave concern among the educators at this Islamic boarding school. They consistently provide corrections and guidance on the correct construction and utilization of sentences. Nevertheless, it must be acknowledged that this phenomenon involves a myriad of factors and can indeed be deemed as a characteristic of Arabic language usage within this particular boarding school setting.

3. Literal translation on producing language

The research findings indicate a tendency towards the literal translation of Arabic language at Pondok Pesantren Al-Falah, particularly in the daily communication of the students. Literal translation, in this context, refers to the students learning to speak Arabic by translating each word from its original sentence into Arabic, without paying attention to the correct word order. This is significant because all spoken sentences use Arabic, but their translations often follow the sentence structure of the students' native language, such as Gorontalo or Indonesian. As a result, the language produced is not purely Arabic but rather resembles Gorontalo or Indonesian translated into Arabic words.

This phenomenon, within the context of language learning, appears to be inappropriate, and educators and language program coordinators at the

Islamic boarding school have taken various steps to address this issue (Jundi & Hasibuan, 2023). Given that the boarding school has a program aimed at establishing a solid language environment, it is crucial to continuously maintain and support such a linguistic environment (Dalle & Jundi, 2021b). Nevertheless, the influence of one's mother tongue remains a significant factor affecting the students in producing their second language.

As an example, there is the sentence "أَنْتَ قَدْ أَنْظَرُ هُنَاكَ طَعَامًا؟" translated literally from the native language as "*Ngana so liat ada makanan?*/Have you seen if there's food?". Thus, the intended meaning of the sentence is "Have you already seen that the food is ready?". However, due to the students employing a literal translation method from their native language, the result is a word-for-word translation, starting from "أَنْتَ=you," "قَدْ=already," "أَنْظَرُ=see," "هُنَاكَ=there." It is evident here that there is the use of vocabulary that is not entirely suitable for the context of the sentence. The sentence should ideally be formulated as "هَلْ رَأَيْتَ أَنَّ الطَّعَامَ جَاهِزٌ؟" but, of course, in communication, someone would use a simpler sentence as long as the intended meaning can be understood by the interlocutor. Thus, the use of this sentence cannot be entirely justified as wrong since, in terms of the effectiveness of conveying the message, the sentence is understood by the students.

Next example, "قَدْ غَيْرَ جَمِيلٍ" is literally translated from the native language as "*So tidak bagus/Already not good (Stale)*" in the context of describing food. Consequently, the intended meaning of the sentence is "This food is no longer suitable/has gone bad." However, due to the students employing a literal translation method from their native language, each word is translated, such as "قَدْ=has,"

"عَيْرٌ=not," "جَمِيلٌ=good." It is evident that there is a misuse of vocabulary that does not align with the context of the sentence.

Another example is "أَنْتَ هَذَا صِنَاعَةٌ قَدِيمٌ," which is translated from the native language as "*Ngana ini bikin lama/You make it slow*" commonly used in the context when students are working on something together, and one of them is causing the work to progress slowly. The intended meaning of the sentence is an expression of frustration towards someone who is slowing down the work, or "You are making it slow!" It is apparent that in both examples, literal translations result in the use of vocabulary that is not contextually appropriate.

The above description reflects the significance of understanding the concept of "Language Pragmatics" in the context of everyday language use. Language pragmatics explores how the meaning of a sentence or utterance is influenced by the social and situational context in which the language is used (Nurwendah & Mahera, 2019). Language pragmatics emphasizes the need to consider the conveyed meaning in specific communication situations (Bawamenewi, 2020). Therefore, in teaching Arabic, in addition to comprehending structure and vocabulary, it is crucial to introduce students to the contextual use of the language so that they can communicate more effectively and in accordance with social norms in their pesantren environment (Ahya, 2022).

Furthermore, the phenomenon of literal translation in Arabic language usage at Pondok Pesantren Al-Falah can be explained through the concept of "Mother Tongue Influence." This theory suggests that when someone learns a second or foreign language, the influence of their mother tongue or local language may affect how they use and understand the new language (Hidayati, 2021). In this context, students with a background in speaking Gorontalo may tend to interpret Arabic sentences literally, reminding us of the language interference theory discussed earlier. The use of literal translation may reflect their efforts to adapt to the Arabic language but also underscores the importance of contextual understanding in communicating in a

foreign language (Alkhudiry, 2020). In the Arabic language teaching process, a teacher plays a crucial role in guiding students to understand the differences between literal and contextual meanings. Moreover, providing exercises that reinforce their understanding of appropriate usage in everyday situations will greatly assist students in enhancing their speaking skills (Hasibuan, Haerullah, dkk., 2023).

4. Influence of Local Language on the Usage of the Arabic Language

The influence of local language or dialect on the use of the Arabic language at Pondok Pesantren Al-Falah Limboto Barat is a noteworthy phenomenon. The students in this pesantren often come from diverse backgrounds, primarily from Gorontalo, bringing with them the characteristics of their respective local languages or dialects. Considering that in Indonesia, local languages or regional languages are crucial in daily communication (Jundi & Dalle, 2022). This results in a mixture of languages or the use of local terms in Arabic within the pesantren environment.

The phenomenon of language mixing or the use of local terms in Arabic at Pondok Pesantren Al-Falah can be understood through the lens of "Language Interference." This theory explains that when individuals with a background in speaking a particular language or dialect begin to learn a second language or a foreign language, elements from their native language or dialect can "interfere" or blend into their use of the new language (Firmansyah, 2021). In this context, students with different backgrounds in local languages or dialects bring influences from their native languages into the Arabic they learn at the pesantren. This creates a blend of languages or the use of local terms in Arabic within the pesantren environment, in

accordance with the language interference theory (Amatullah & Aziza, 2020).

In addition, the impact of language interference among students at the Islamic boarding school who come from a Gorontalo language background can have significant implications for their Arabic language learning and communication. One primary implication is the alteration in the pronunciation of Arabic words, which may deviate from the correct standards of Arabic pronunciation. This discrepancy can impede effective understanding and communication with native Arabic speakers or communities consistently utilizing the Arabic language (Robbani & Zaini, 2022).

However, it is crucial to underscore that in their daily interactions, students predominantly employ a blend of Arabic with other linguistic structures, indicating that the Arabic language used by students for communication carries a distinct linguistic flavor. This is particularly evident in the infusion of Gorontalo linguistic elements when considering the linguistic taste (*adzauq allughawi*). It is noteworthy that the use of pure Arabic without any mixture with other languages occurs exclusively within the formal educational context.

One example is "Anifan ana anzhur te Ahmad hunak/أنا أنظرُ تي أحمدُ هناك," which translates to "Earlier, I saw Ahmad there." The addition of "te" in a phrase commonly uttered by students is one manifestation of the influence of their mother tongue, Gorontalo, on the Arabic language. The word "te" conveys a similar meaning to "si" in Bahasa Indonesia. In Arabic itself, such additions are not typically employed. This addition often occurs unconsciously among students as they are accustomed to this practice when conversing in their mother tongue.

The next example is "Ana asta'ir qolam e?/أنا أستعيرُ قلمَ إي؟," which translates to "Can I borrow your pen?" The addition of "e" in the sentence "Ana asta'ir qolam e?" commonly spoken by students is one of the influences from their mother tongue, the Gorontalo language, into Arabic. The word "e" conveys the meaning of "yah" in Indonesian. This addition often occurs unconsciously among students

because they are accustomed to it when conversing in their mother tongue.

The influence of the local language is not considered a significant issue in this pesantren. The educators at the pesantren consistently encourage the students to adhere to the established rules of standardized Arabic grammar, ensuring the purity of Arabic language usage in religious and educational contexts. Appropriately, the Arabic language taught in the matriculation program, facilitated by competent instructors, is effectively conveyed (Jundi dkk., 2022; Jundi & Hasibuan, 2023). The impact of the local language is more frequently observed in informal communication outside the formal educational environment of the pesantren. Nevertheless, this phenomenon reflects the cultural and linguistic diversity within the pesantren, contributing to the unique social dynamics therein.

Conclusion

Based on the findings from the aforementioned research, several conclusions can be drawn. First, the fluency in speaking among students indicates that they can converse smoothly and swiftly in Arabic without significant difficulties in understanding each other. It is essential to comprehend that fluency, in this context, refers to the ability of students to communicate with mutual understanding without major issues, even though there are some errors in their language production. Second, there are cases of inaccurate pronunciation of letters and language rules in certain situations, as explained earlier. This is related to the influence of the students' mother tongue on their second language production, which, in this case, is the Arabic language they use daily within the boarding school environment. Third, the literal translation from Gorontalo language

sentences to Arabic language results in sentences that retain the nuances of Gorontalo but are expressed with Arabic vocabulary. This means that, even though they use Arabic vocabulary, a closer examination reveals that the sentence structure is similar to their mother tongue. Fourth, the influence of the mother tongue in the production of Arabic as the students' second language is reflected in the addition of particles in sentences. The results of this research reveal that the characteristics of the students' everyday Arabic language at Pondok Pesantren Al-Falah are strongly influenced by the Gorontalo language. Despite smooth communication among students, there is still a need for improvement in their use of the Arabic language.

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