The Impact of Jambi Malay Interference on Arabic Language Students in Indonesia

Abdul Muid¹*, Salman Jufri², Salman Hasani³
¹,²,³Universitas Jambi, Indonesia
*E-mail: abdulumuid02@unja.ac.id

Abstract
This study aimed to investigate the impact of Jambi Malay language interference on communication in Arabic. This study used a descriptive-analytical approach and combined corpus analysis methods, interviews, and observations to collect relevant data. The participants of the study were Jambi Malay speakers, in this case, the students of Pondok Pesantren Modern Darussalam Gontor 10 Muara Sabak Jambi, who used Arabic in daily communication. The results showed that interference of Jambi Malay affected Arabic communication in several aspects. Regarding phonology, differences are found in pronouncing certain Arabic sounds, which can lead to inaccuracies and misunderstandings in using Arabic. In terms of vocabulary, this interference results in the use of loan words or meaning adaptation of Arabic words in Jambi Malay, causing changes in the meaning and misuse of words in Arabic communication. Jambi Malay sentence patterns, such as the placement of subjects at the end of sentences, affect how sentences are arranged in Arabic and cause discrepancies with correct Arabic grammar. Interference is also seen in using different conjunctions and connecting words between Jambi Malay and Arabic. This study provides an in-depth understanding of the impact of Jambi Malay interference on Arabic communication.

Keywords: Interference, Jambi Malay, Arabic Language, Islamic Boarding School

Abstrak

Kata kunci: Interferensi, Melayu Jambi, Bahasa Arab, Pondok Pesantren
INTRODUCTION

Malay, born at the beginning of the modern century, is one of the languages used in communication in the archipelago. Malay became an easy-to-use language and grew because it became the lingua franca between traders, nations, and kingdoms (Subet & Nasir, 2019). It makes Malay a language that encourages the creation of brotherhood and unity of the Indonesian nation. The popularity of the Malay language (Esai et al., 2021), later officially declared the National language and the Unitary State Language of the Republic of Indonesia, has now changed to Indonesian (Azmira et al., 2019). In various other regions in the archipelago, people with respective regional languages use Indonesian to unify ethnicities or groups of speakers of these languages (Othman et al., 2022). It is what triggers the occurrence of symptoms of regional language interference with Indonesian (Sri et al., 2019). Changes also occur evolutive and involuntarily. This interference hurts the community’s use of Indonesian, so it is not uncommon to find speech errors. Jambi Malay is one of the Malay dialects spoken in Jambi Province, Indonesia (Purba, 2023). Jambi Malay has an essential role in the culture and identity of the Jambi people, and knowledge of this language can help understand the area’s linguistic heritage and cultural richness.

Language interference refers to the influence of a person’s first language on acquiring and using a second language (Nafsiah Ismail et al., n.d.). This phenomenon often occurs when a person is learning a second language and is affected by the structure, vocabulary, or other features of their first language. Language interference can significantly affect second language acquisition in phonological, morphological, syntactic, or semantic aspects (Mottaghizadeh & Khanabadi, 2020). Interference is a deviation from language rules due to someone mastering two or more languages (Sri et al., 2019). Interference is also defined as an aberration because the element absorbed by a language already has its equivalent in the language itself. However, the presence of deviations does not mean damage to a language (Kosasih, 2019). An interference event using language elements is considered an error since it deviates from the rules of the language used. Interference is also considered a mistake caused by carrying the speech habits of the mother tongue or dialect of the mother tongue into a second language or dialect (Henkin, 2020).

The impact of Jambi Malay interference on Arabic can include changes in the use of Arabic loanwords, shifts in the meaning of Arabic words (Sufyan et al., 2020), and the adjustment of Arabic grammar to the Jambi Malay language pattern. For example, in Jambi Malay, the word "majlis" refers to a meeting, but in Arabic, "majlis" refers to scientific assemblies or religious meeting groups. A similar phenomenon can also be seen in the use of words such as: "halilintar" (petir) or "haram" (dilarang), which has a different usage from the original Arabic (Mustika et al., n.d.).

Pondok Pesantren Modern Darussalam Gontor 10 Muara Sabak Jambi, known simply as Gontor Islamic Boarding School, is one of Indonesia’s leading Islamic boarding schools with a modern approach to learning. In these boarding schools, Arabic language learning receives special attention and is an integral part of the pesantren curriculum (Syamsu, n.d.). Arabic has a significant urgency (Sabty et al., 2021) at Gontor Islamic Boarding School, which can be explained by the following reasons (Suryadarma & Baiquni, 2018). The first reason is to understand the Quran and Hadith; Arabic is the native language of the Quran, the holy book of Muslims. A good understanding of the Arabic language is essential to understand the meaning and message of the Quran. At
Gontor Islamic Boarding School, with a focus on learning Arabic, students are taught to understand the Quran and Hadith directly in their original language, allowing them to explore religious teachings more deeply. The second reason is to improve communication skills; Arabic is the universal language of Muslims and is used in communication throughout the Muslim world. At Gontor Islamic Boarding School, a good understanding of Arabic allows students to communicate well in scientific and religious contexts, discussions, lectures, and interactions with fellow students and scholars.

The third reason is to understand scientific studies; Arabic has a rich scholarly heritage and is the language of many critical Islamic works of literature. By studying Arabic, students at the Gontor Islamic Boarding School can access and study important Islamic literature in the original language, including the works of previous scholars. It provides an opportunity to explore religious and Islamic knowledge comprehensively.

The fourth is to be ready for globalization; In an era of increasingly connected globalization, Arabic language skills can be a competitive advantage. Arabic is essential in trade (Tayyara, 2022), diplomacy, and international relations with Arab countries and Muslim communities worldwide. Mastery of Arabic at Gontor Islamic Boarding School provides students with solid provisions for facing global challenges and interacting with the outside world. Finally, Maintaining Identity and Cultural Heritage: Arabic is an integral part of the cultural heritage of Muslims. At Gontor Islamic Boarding School, understanding Arabic is vital in preserving students' Islamic identity and culture. Arabic is one of the tools to strengthen Islamic identity and maintain a solid pesantren tradition.

By understanding Arabic, Gontor Islamic Boarding School can achieve its educational goals, including understanding the Quran and Hadith, keeping up with scientific development, improving communication skills, preparing for globalization, and maintaining Islamic identity. In this context, the urgency of Arabic in Gontor Islamic Boarding School is significant. It becomes a strong foundation for developing and deepening the students' religious and scientific knowledge.

Based on the experts' opinions above, the interference of regional languages with the target language becomes an interesting linguistic phenomenon to be studied. There are some studies used for comparison and consideration in this study. Sri Nugraheni A. (2019) conducted research entitled The Interference of Malay Language Towards Indonesian Language. This study aims to describe the process of Malay language interference in Indonesian, including phonology, morphology, and syntax analysis of student communication patterns at UIN Sultan Syarif Kasim. The research was conducted on students majoring in Madrasah Ibtidaiyah Teacher Education UIN Sultan Syarif Kasim using student communication patterns. After taking notes on their communication patterns, the students were interviewed repeatedly to identify Malay language disorders. Several interferences are found in this case: in phonological and lexical aspects.

Leni Sartika and Ricki Juna (2022) researched the potential of Jambi Malay Seberang dialect as a local learning content in elementary schools. This study aims to describe the potential of the Jambi Malay Seberang dialect as local content in elementary schools with local content. The results of the study explained that from the linguistic aspect of Jambi Malay, the Seberang dialect has the potential to become a dictionary for Jambi Malay, and the vocabulary can be used as teaching material for local content in elementary schools. From the perspective of a strawman, the Jambi Malay Seberang dialect can be used as literature teaching material in learning local content, especially in
teaching material for honing drama skills. From a cultural aspect, it has the potential as teaching material for introducing shloka culture to local learners in elementary schools.

Rohyati Kartikaputri (2017) explained in her research the interference of Jambi Malay into Indonesian in Grade VIII A students at SMPN 20 Jambi. There are three interference factors: 1) multilingual address or addressee, 2) need for synonyms, and 3) habit of using the mother tongue; from these three aspects, it can be concluded that the most dominant disorder is found in the habit of using the mother tongue. In his research on The Interference of Arabic Prepositions in Emirati English, Ribeiro Daquila J (2021) explained that the bond between the UK and the UAE dates back more than 220 years. This article explores the interference of Arabic prepositions in English spoken in the United Arab Emirates (UAE) and its occurrence in the light of gender and education level, two crucial social variables concerning linguistic behavior. To investigate this interference, participants translated 20 sentences in Arabic into English and filled in 30 gaps in English with missing prepositions. The study experimented with how musical intelligence enhances Emirati performance regarding prepositions. The experiment was conducted to verify whether participants from the experimental group obtained better results than the control group. The participants from the experimental group received training on prepositions through music. In contrast, the control group participants received training through more traditional means (listening to the instructor and repeating).

Based on some relevant studies above, the similarities between this research and those studies are about language interference. At the same time, the difference lies in the language object affected by the reference. In this study, researchers wanted to see the impact of Jambi Malay interference on the Arabic communication of students at the Pondok Pesantren Modern Darussalam Gontor 10 Muara Sabak Jambi. In addition, the novelty of this research lies in the forms of interference of Jambi Malay on the use of Arabic.

**METHOD**

**Research Design**

This research uses a qualitative descriptive with a case study approach at the Pondok Pesantren Modern Darussalam Gontor 10 Muara Sabak Jambi since it describes and analyzes phenomena, events, social activities, attitudes, beliefs, views, and thoughts of people individually and in groups (Wayan Suwendra, 2018).

**Data Collection and Analysis Technique**

The data collection techniques used in this study were Interview and Observation. Interviews and observations were used to collect data from Jambi Malay speakers, in this case, students of the Pondok Pesantren Modern Darussalam Gontor 10 Muara Sabak Jambi who used Arabic in daily communication. In interviews, researchers investigated experiences, perceptions, and difficulties that Jambi Malay speakers face using Arabic. Direct observation was also done to pay attention to language use and identify interference.

**RESULT AND DISCUSSION**

Based on data in the field about the use of Arabic in the Pondok Pesantren Modern Darussalam Gontor 10 Muara Sabak Jambi affected by the interference of the mother
tongue, in this case Jambi Malay, it was found several aspects, such as phonology, vocabulary, syntactic structure, and morphological aspects.

**Phonological Aspect**

The phonological interference of Jambi Malay on Arabic communication affects pronunciation and comprehension in the language, including: 1) consonant sound pronunciation. Arabic has some consonant sounds that may be absent in Jambi Malay. For example, the sound "khā" (خ) in Arabic involves pronunciation from the throat. In Jambi Malay, this sound may be pronounced differently or even omitted because the phonological system of Jambi Malay does not have such a sound. It can cause difficulties in the understanding and pronunciation of Arabic words containing the sound. 2) Long and short vowels interference; Arabic distinguishes between long and short vowels, which can affect the meaning of words. However, this difference may only sometimes be consistently observed in Jambi Malay. It can lead to changes in the pronunciation and understanding of Arabic words that depend on differences in vowel length and shortness. 3) Pronunciation of "ḍād" sound; The sound "ḍād" (ض) in Arabic is a distinctive palatal sound. In Jambi Malay, this sound does not exist or may be pronounced differently. It can lead to differences in pronunciation and understanding of Arabic words containing the "ḍād" sound. 4) Pronunciation of the sound "ʿain"; The sound "ʿain" (ع) in Arabic is a typical mid-palatal sound. In Jambi Malay, this sound does not exist or is pronounced differently. Therefore, Arabic words containing the sound "ʿain" may undergo changes in pronunciation and comprehension when used in the context of Jambi Malay. 5) Word Emphasis; Arabic has different word emphasis rules from Jambi Malay. When Jambi Malay users speak Arabic, they may apply Jambi Malay word emphasis patterns to Arabic words. It may change the meaning of words and interfere with proper understanding in Arabic communication.

Interference of Jambi Malay phonology with Arabic communication can lead to pronunciation errors, misinterpretations, and difficulties in understanding between Jambi Malay and Arabic speakers. Therefore, it is essential for Jambi Malay speakers who wish to communicate in Arabic to pay attention to the phonological differences that exist between the two languages and strive to improve their accurate pronunciation and comprehension of Arabic.

**Vocabulary Aspect**

Jambi Malay’s vocabulary interference with Arabic communication may affect the use and understanding of Arabic words. Here are some possible forms of vocabulary interference: 1) Arabic word borrowing; Jambi Malay tends to borrow Arabic words or terms and use them in the context of Jambi Malay. Words such as "mosque" (مسجد), meaning "Muslim place of worship", and "imam" (إمام), meaning "prayer leader", is often used in Jambi Malay without significant changes. While this may enrich the vocabulary of Jambi Malay, the use of such Arabic words may not consider their original context and meaning in Arabic. 2) Adaptation or transliteration of Arabic words; In this case, some Arabic words may undergo adaptation or transliteration to be adapted to the sound system of Jambi Malay. For example, the Arabic word "qurban" (قربان), meaning "sacrifice" in Jambi Malay, can be adapted to "kurban" with the use of the "k" sound, which is more in line with the phonology of Jambi Malay. It can affect the pronunciation and writing of Arabic words adopted in Jambi Malay. 3) Addition of the prefix "al-"; The prefix "al-" (ال), which is the definitive article in Arabic, is sometimes used in word formation in Jambi Malay. For example, the word "bait" (بيت), meaning "house" in Arabic, can become "al-
bait" in Jambi Malay. The prefix "al-" follows the Arabic pattern and influences the vocabulary of Jambi Malay. 4) Word meaning shift; Some Arabic words borrowed in Jambi Malay may change meaning or adaptation according to the local context. For example, the Arabic word "hadr" (حاضر), meaning "present", can be used to express "I am ready" or "I hear" in Jambi Malay.

Interference of Jambi Malay vocabulary with Arabic can affect communication in Arabic. Using borrowed or adapted Arabic words in Jambi Malay may lead to shifts in meaning, inaccuracies in usage, or disagreements in the proper sense of the original Arabic.

Therefore, it is essential for Jambi Malay speakers who want to communicate in Arabic to pay attention to the different meanings and contexts of using Arabic words in the original Arabic language. Understanding Arabic meanings and proper usage can improve accurate and effective communication skills between Jambi Malay and Arabic speakers.

**Arabic Syntactic Structure Aspect**

Jambi Malay's interference with Arabic communication regarding syntactic structure may affect grammar and how sentences are composed in Arabic. Here are some possible forms of syntactic interference: 1) Jambi Malay sentence patterns; Jambi Malay has sentence patterns that affect how sentences are arranged in Arabic. For example, in Jambi Malay, the subject is often placed at the end of a sentence, while in Arabic, the subject is generally placed at the beginning of a sentence. It can lead to errors in the phrasing of Arabic sentences and interfere with proper comprehension. 2) The use of pronouns; Jambi Malay may use specific pronouns that differ from Arabic. For example, in Jambi Malay, the second-person singular pronoun "you" can be replaced with the word "anta", which comes from Arabic. Using these different pronouns in Arabic communication can result in sentence structures that do not correspond to actual Arabic grammar. 3) Word orders in sentences; Jambi Malay can have different word orders from Arabic. For example, the "subject + predicate + object" pattern is often used in Jambi Malay, while the "subject + object + predicate" pattern is more common in Arabic. This difference in word order can lead to confusion or errors in the construction of Arabic sentences. 4) The use of conjunctions; Jambi Malay and Arabic can have differences in the use of conjunctions. For example, in Jambi Malay, "and" is often used to connect sentences or phrases. In Arabic, there are more specific variations of the conjunction, such as "wa", "fa", or "thumma". Improper use of Arabic conjunctions can lead to differences in meaning or syntactic errors.

Jambi Malay's syntactic interference in Arabic may affect correct comprehension and grammar in Arabic. Using different Jambi Malay syntactic patterns can interfere with a proper understanding of Arabic and cause grammar and sentence structure errors. Therefore, it is essential for Jambi Malay speakers who want to communicate in Arabic to understand and learn Arabic grammar and syntactic structure more deeply in order to improve accurate and practical communication skills.

**Morphological Aspect**

Jambi Malay's interference with Arabic communication in terms of morphology can affect word formation and structure in Arabic. Here are some possible forms of morphological interference: 1) The use of prefixes and suffixes; In Jambi Malay, prefixes and suffixes are often used in word formation. However, prefixes and suffixes are often not used in word formation in Arabic. This interference can change the structure of Arabic
words and cause errors in the formation of words used in Arabic communication. 2) The use of affixes in word formation; In Jambi Malay, affixes such as the prefix "me-" or the suffix "-kan" are often used in verb formation. However, verb formation is often done in Arabic through root changes or by adding auxiliary words. This interference may result in using inappropriate or unknown affixes in Arabic. 3) Word meaning adaptation; Some Arabic words borrowed in Jambi Malay may change meaning or adaptation according to the local context. This interference can affect the understanding and use of Arabic words that originally had different meanings in Arabic. 4) The use of loanwords: Jambi Malay often borrows words or terms from other languages, including Arabic. However, using these loanwords in Arabic communication may not be consistent with using native words in Arabic. It can lead to confusion or inaccuracies in using loanwords in Arabic.

The morphological interference of Jambi Malay with Arabic can affect word structure and word formation in Arabic communication. Differences in the use of prefixes, suffixes, affixes, and adaptations to word meanings can lead to errors in the grammar and usage of words in Arabic. Therefore, it is essential for Jambi Malay speakers who wish to communicate in Arabic to pay attention to the morphological differences between the two languages and strive to learn and master the appropriate word structure and word formation in Arabic.

Language interference occurs when two or more languages interact, resulting in alterations and influences in the linguistic system of the language involved (Brown, 2021). One interesting form of interference to be studied is the impact of Jambi Malay interference on Arabic. In this context, such interference can significantly impact the Arabic language and must be carefully analyzed (Russak, 2020).

One of the main impacts of Jambi Malay’s interference with Arabic was a change in vocabulary (Ben-Sghaier et al., 2020). Jambi Malay often borrows Arabic words and uses them in the context of Jambi Malay. It has led to an increase in the number of Arabic words used in Jambi Malay daily conversation. Although this may enrich the vocabulary of Jambi Malay, its impact on native Arabic must be considered (Zaltz & Segal, 2022).

In addition to vocabulary, interference with Jambi Malay can also affect the syntactic structure of Arabic. Sentence patterns in Jambi Malay influenced by Arabic can influence how authentic Arabic is understood and used (Al-Qatawneh et al., 2019). Learning Arabic thoroughly and understanding correct grammar and sentence construction can be challenging.

In phonological aspects, interference with Jambi Malay can also impact the pronunciation of the language. Sounds not present in Jambi Malay can be introduced through Arabic interference (Meddeb et al., 2021). It can change the pronunciation of Arabic words in Jambi Malay and produce distinctive phonetic variations (Elnagar et al., 2020). Although these variations may illustrate the relationship between the two languages, pronunciation differences can lead to misunderstandings and inaccuracies in Arabic usage (Diana et al., 2019).

At the morphological level, interference with Jambi Malay can affect the formation of words in Arabic (Henkin, 2020). The pattern of word formation from Arabic can be used in Jambi Malay and vice versa. It can affect word structure and introduce variations in the formation of words used in both languages (Othman et al., 2022). While it can provide flexibility in language usage, this impact must also be considered to ensure the consistency and authenticity of Arabic (Qasem & Foote, 2010).
The impact of Jambi Malay's interference in Arabic indicates cultural and linguistic contact between communities that speak both languages. Interference can enrich and expand the language but pose challenges in preserving and maintaining authentic Arabic. Therefore, it is crucial for the communities involved to balance the use of interference and efforts to maintain the authenticity and sustainability of the Arabic language.

CONCLUSION

Jambi Malay's interference with Arabic significantly impacted Arabic vocabulary, syntax, phonology, and morphology. This impact reflects the dynamic relationship between the two languages and illustrates the growing linguistic diversity within the Jambi Malay community. However, there must be an awareness of the need to preserve Arabic as a valuable cultural asset and a communication bridge with the wider Arab world. The results of this study can be the foundation for future researchers to develop more effective Arabic teaching programs that follow the needs of the Jambi Malay community who want to communicate in Arabic accurately and precisely.

REFERENCE


**COPYRIGHT NOTICE**

Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/) that allows others to share the work with an acknowledgement of the work’s authorship and initial publication in this journal.
HALAMAN INI SENGAGJA DIKOSONGKAN