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ARABIC NEOLOGISMS IN INDONESIAN AND MALAYSIAN ARABIC MEDIA

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Abstract

This research examines new, unique Arabic terms and vocabulary used in the newspapers Indonesia Alyoum and Aswaq, two online media based in Indonesia and Malaysia, respectively, to elaborate on the development of the Arabic language in non-Arab countries. The invention of new Arabic words in these media primarily used the methods of al-taulīd bi al-iqtirāḍ, particularly al-dakhīl, and al-taulīd al-dalālī using al-tarjamah al-ḥarfiyah. Meanwhile, the method al-taulīd bi al-majāz, a metaphorical method, is to invent new, unique, local terms. However, the authors argue that both newspapers have differences in transliteration and inconsistent use of terms. In response to this language development, Malay Muslims show their potential to develop Malay-Arabic transliteration guidelines, compile a new Arabic dictionary, and even establish Southeast Asian Majma' al-Lugah al-'Arabiyah.

[Penelitian ini mengkaji istilah-istilah dan kosakata baru dan unik dalam bahasa Arab yang digunakan di surat kabar Indonesia Alyoum dan Aswaq, dua media online yang masing-masing berbasis di Indonesia dan Malaysia, untuk melihat perkembangan bahasa Arab di negara non-Arab. Pembentukan kosa kata baru pada media ini terutama menggunakan metode al-taulīd bi al-iqtirāḍ, khususnya al-dakhīl, dan al-taulīd al-dalālī yang berbasis al-tarjamah al-ḥarfiyah. Sedangkan metode al-taulīd bi al-majāz, metode metafora, dipakai untuk mengalihkan istilah-istilah lokal.

Namun, kedua surat kabar tersebut memiliki perbedaan dalam transliterasi dan tidak konsisten dalam penggunaan kosa kata serapan tersebut. Sementara itu, dalam menyikapi perkembangan bahasa Arab ini, umat Islam Melayu berpotensi mengembangkan pedoman transliterasi Melayu-Arab, menyusun kamus bahasa Arab baru, bahkan mendirikan Majma' al-Lugah al-'Arabiyah Asia Tenggara.]

Keywords: Arabic neology, *al-taulīd bi al-iqtirāḍ*, *al-taulīd bi al-majāz*, *Indonesia Alyoum*, *Aswaq*.

A. Introduction

Since the arrival of Islam in Nusantara, Muslim scholars such as Shams al-Din al-Sumatrani and Abd al-Rauf al-Singkili, to name examples, wrote their works in both Arabic and local languages, showing the importance of the Arabic language in scholarship discourses in these regions[1] and marking a local Arabic that was influencing, influenced by, and intertwined with local languages, including Malay and Indonesian. Several studies have shown the Arabic influences on these two languages. The work of van Dam, for instance, reveals the influence of Arabic (and Dutch) on Indonesian,[2] while that of Siew Imm Tan opined that Arabic (and English) impact the Malay language used nowadays.[3]

On the other hand, Arabic is also influenced by other languages. In this regard, Abderrahman stated that Arabic is indebted to English as the most productive language of modern civilization. He discusses the absence of a definite standard for forming new Arabic vocabulary of English origin and then offers three methods of word formation: derivation (*al-ishtiqāq*), Arabisation (*al-ta'rīb*), and mixing (*al-naḥt*).[4] Focusing on new technological vocabulary explicitly found in the *al-Akhbār* newspaper, Mivtakh shows that the newspaper uses several patterns in inventing new vocabularies: morphological neology in the form of *al-ishtiqāq* and *al-tarkīb*, semantic neologism in the form of

[1] Yoyo et al., "Cultural Perceptions of Santri on Arabic Language Learning," *Jurnal Pendidikan Islam*, vol. 9, no. 2 (2023), pp. 187-198.

[2] Nikolas van Dam, "Arabic Loanwords in Indonesian Revisited", *Bijdragen tot de Taal-, Land- en Volkenkunde*, vol. 166, no. 2/3 (2010), pp. 218–43.

[3] Siew Imm Tan, "Lexical Borrowing in Malaysian English: Influences of Malay", *Lexis*, no. 3 (2009), pp. 10–62.

[4] Wajih Hamad Abderrahman, "A Linguistic Study of The Impact of English on Arabic Word-Formation", *Islamic Studies*, vol. 34, no. 2 (1995), pp. 223–31.

al-majāz, and loaned neologism in the form of *al-dakhīl* and *al-mu'arrab*.[5]

The present article, however, examines the influences of Indonesian and Malaysian languages and culture on the development of Arabic with the emergence of new vocabularies and terms. The analysis relies on online Arabic media, *Indonesia Alyoum* (indonesiaalyoum.com) and *Aswaq* (aswaqpress.com). Looking at the editions from 2010 to 2020 in both media, the authors picked 50 words and terms from Indonesian and 50 words and terms from Malaysian cultures as the samples for analysis.

Indonesia Alyoum is one of the media that has made a high contribution to developing the Arabic language in Indonesia. The publication, which translates to *Indonesia Today*, is an Indonesia-based news portal in Arabic, first published on 29 April 2014. It publishes 12 news channel directories, including tourism, arts and culture, lifestyle, technology, sports, economy, business, politics, health, articles, Asia, International, and viral news. Meanwhile, *Aswaq*, the Malaysian counterpart of *Indonesia Alyoum*, is a magazine whose full name is *Aswaq: Mālīziyā wa al-'Ālam al-'Arabiy* (Aswaq: Malaysia and the Arab World), published monthly by Media Hub Connection for the first time in January 2009. It is a Kuala Lumpur-based publication and is one of the few Arabic magazines in Malaysia. While covering all business sectors and events in Malaysia, this magazine focuses on tourism, investment, events, organizations, and trade-related places, targeting Arab travellers, especially those from the Gulf, as their audience. These two media have invented many new Arabic terms and vocabulary since their publication of local news and issues in a language other than local.

The approach of this study is semantic and morphological. Semantic analysis is used to determine the natural meaning of words and terms, functional, lexical, or contextual. Meanwhile, changes in the word form or a word contained in another word in Arabic or adding one or more letters will cause a change in meaning. So, it is necessary to apply the morphological approach, which describes several vocabulary forms based on the structure and changes.

The emergence of new words and terms derived from foreign languages is a part of the linguistic evolution in the Arabic language. While this helps in filling the vocabulary gaps in the language, on the

[5] Balkis Aminallah Nurul Mivtakh, "Arabic Language Neologism on the Field of Technology in al-Akhbar Newspaper", *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature*, vol. 2, no. 1 (2019), p. 17.

other hand, it has caused several problems that may threaten the Arabic language itself or the Arabs and the Muslims who use it as the language of religion. The establishment of *Indonesia Alyoum* and *Aswaq* has incorporated new vocabulary from the Indonesian and Malaysian cultures. Apart from the already existing influence of the English language, it will indeed pave the way for the impact of other languages and cultures interested in the Arab world. Therefore, at the end of this article, the authors also discuss how the Arabs and the Islamic community react to their language development.

B. Arabic Neologism

The process of word formation in Arabic is generally referred to as *taulīd*, sometimes equated with the term neologism. According to M. Badawi, the term *taulīd* has the meaning of *iḥdath mufradah jadīdah* (creating new vocabulary).[6] Meanwhile, Muhammad Didoui defined neologism as a new vocabulary or a new meaning for a language, or the use of new vocabulary or the use of new meanings for existing vocabulary. Several Arabic linguists suggest how new vocabulary in Arabic should be introduced.[7] Ibrahim Murad mentioned five types of neologisms with 15 variations. Meanwhile, Naṣruddin describes seven patterns of neologism.[8]

To read how *Indonesia Alyoum* and *Aswaq* coined new Arabic vocabulary in Indonesian and Malaysian discourse and culture, the authors refer mainly to Ibrahim Murad, whose writing is considered the most comprehensive and covers all neologistic variations. Those neologisms are (1) phonetic neologism (*al-taulīd al-ṣauṭiy*), which includes phoneme substitution (*ibdāl*), phoneme position exchange (*qalb*), phoneme similarity (*tamāthul*), *tabāyun*, and intrusion (*iqḥām*); (2) morphological neologism (*al-taulīd al-ṣarfiy*) which includes derivative neologism (*ishtiqāq*), coinage (*naḥt*), compositional neologism (*tarkīb*) and lexicalization (*mu'jamah*); (3) semantic neologism (*al-taulīd al-dalāliy*), which includes metaphorical neologism (*majāz*) and translational

[6] Mohamad Badawi, *Al-Muhit Oxford Study Dictionary: English-Arabic* (Beirut: Academia, 1996).

[7] Mohammed Didaoui, "Translators as Terminologists", Seminar on Translation Theory and Applications, Vienna, 15 April 1996.

[8] Sayyid Muhammad Nasruddin, "Al-Muwallad fī'l-'Arabiyyah baina al-Rafḍi wa'l-Qabūl", *Majallah Kulliyah al-Dirāsāt al-Islāmiyyah wa'l-'Arabiyyah li'l-Banāt bi-Damanhūr*, vol. 3, no. 2 (2017).

neologism (*tarjamah*); (4) spontaneity neologism (al-*taulīd bi al-irtijāl*), which includes essential spontaneity (*al-irtijāl al-ḥaqīqiy*) and imitative neologism (*itbā*ʿ). (5) borrowing neologism (*al-taulīd bi al-iqtirāḍ*), which includes loan (*al-dakhīl*) and Arabization (*al-taʿrīb*).[9]

Of the five neologisms and their variants in Arabic, some do not actually fit the neologism for words originating in Indonesian and Malay or even other languages. As one may see, *al-taulīd al-ṣautī*, *al-taulīd al-ṣarfi,* and *al-taulīd bi al-irtijāl* along with their respective variations can only occur within Arabic itself.[10] Thus, the remaining *al-taulīd* patterns that could take place in the formation of Arabic words of Indonesian and Malay origins are *al-taulīd al-dalāliy* and *al-taulīd bi al-iqtirāḍ*.

Al-taulīd al-dalālī is the shift of *al-dāl* (sign) to a new *al-madlūl* (meaning), according to the context of its use in a sentence. The shift could also move the other way around, from *al-madlūl* to the original *al-dāl*. There are two principles of this neologism, namely *al-taulīd bi al-majāz* (metaphorical) and *al-taulīd bi al-tarjamah al-harfiyyah*. The first refers to the coinage of new words by giving new meanings to old vocabulary so that the meaning of the coined word is different from the previous one. It takes place by expanding or narrowing the meaning as long as there is an *ʿalāqah* between the new and old meanings. The second rule, *al-taulīd bi al-tarjamah al-ḥarfiyyah,* is a neologism process from a foreign word to Arabic by transferring *al-madlūl* (meaning/concept) into Arabic without being followed by *al-dal* (symbol).

The pattern of *al-taulīd bi al-iqtirāḍ* is the borrowing of *al-dāl* from a foreign language into Arabic, regardless of with or without its *madlūl*, as sometimes it has a new *madlūl* in Arabic. This pattern is to accommodate the need to expand the vocabulary in Arabic to keep up with the times and to make up for the shortcomings of Arabic in making *al-taulīd* rules that meet the demands of the rapid development of the world. Due to the differences between the two languages, there could be a mixture of *al-dāl* and *al-madlūl* in forming Arabic words and terms. The *al-taulīd bi al-iqtirāḍ* pattern has two variations, namely *al-muʿarrab* and *al-dakhīl*. Literally, *al-muʿarrab* is a pronunciation that comes from a foreign language to Arabic by following the *wazn* and *ishtiqāq* methods

[9] Ibrahim ibn Murad, *Muqaddimah li-Nazṛiyah al-Muʿjam* (Beirut: Dār al-Garb al-Islami, 1997).

[10] Uki Sukiman, "Word Production (Al-Tawlīd Al-Luġawy) in Arabic: Causes and Types", *IJAS: Indonesian Journal of Arabic Studies*, vol. 3, no. 1 (2021), pp. 97-112.

of the Arabic language.[11] Meanwhile, the term *al-dakhīl* is an Arabic pronunciation that comes from a foreign language without following the rules of formation because it differs from any *wazn* available in Arabic, without any changes concerning the pronunciation in their original form.[12]

C. Arabic Transliteration of the Indonesian and Malay Origins

One of the most obvious uses of language observed in both Arabic-language online media, *Indonesia Alyoum* and *Aswaq*, is their attempts to introduce local names, foods, and cultural events to their readers. Representing these localities in Arabic is difficult because both the source and the target languages have several differences, especially in the vowel and consonant systems, which are not precisely equivalent to each other.

The process of forming words for names is part of *al-Taulīd bi al-Iqtirāḍ* using the pattern of *al-Dakhīl*, namely the absorption of non-Arabic words by transliterating the vowels and consonants into Arabic script. The transliteration of Indonesian words into the Arabic script looks almost consistent, except for a few words. This inconsistency is still accessible for Indonesians because they are the native speakers of the transliterated words or phrases, while for Arabs, it will be difficult even to pronounce.

Indonesian Vowels	Arabic Script	Indonesian Words	Arabic Neologisms
a	ا	*a*ngklung, hekt*a*r, tel*a*g*a*	أنغكلونغ، هكتار، تيلاجا
e	ي	t*e*gal, bant*e*n, m*e*dan	تيغال، بانتين، ميدان
i	ا، ي	*i*nternet, ketuk t*i*lu	انترنت، كيتوك تيلو
o	و	d*o*li, cireb*o*n	دولى، تشيريبون
u	و	n*u*santara, band*u*ng	نوسنتارا، باندونج

Figure 1: Arabic Transliteration of the Indonesian vowels

The transliteration of vowels /a/, /o/ and /u/ to Arabic seems to be consistent in *Indonesia Alyoum*, by transliterating the vowel /a/ to the Arabic letter /ا/ and the Indonesian vowels of /o/ and /u/ into the Arabic letter /و/. Meanwhile, the Indonesian vowel /e/ is problematic, as it has no equivalent sound in Arabic. Although /e/ is transliterated to the Arabic letter /ي/, one should remember that the Indonesian

[11] *Ibid.*

[12] *Ibid.*

vowel /e/ has three realizations: one /e-*pepet*/ and two /e-*taling*/, with a circumflex (ê), acute (é) and grave (è) accents added if necessary, which are different in pronunciation.[13] The inconsistency also happens in the transliteration of the Indonesian vowel /i/, which is sometimes transliterated to the letter /ا/, similar to the vowel of /a/, but sometimes is represented by the letters /ا/ and /ي/ (see figure 1).

Similar tendencies are also seen in the transliteration of Malay vowel sounds into Arabic in *Aswaq*, but with a slight difference. Similarities appear in how the Malay vowels /a/, /o/, and /u/ are transliterated into Arabic script. The Malay vowel of /a/ is transliterated to the Arabic letter /ا/, and both vowels of /o/ and /u/ are to the Arabic letter /و/. The difference is seen in the transliteration of the Malay vowels /e/ (in both realizations as *pepet* or *taling*) and /i/ into the Arabic letter /ي/.

Malay Vowels	Arabic Script	Malay Words	Arabic Neologisms
a	ا	b*a*tang ben*a*r, kadaz*a*n	باتانج بينار، كادزان
e	ي	tanah m*e*rah	تانه ميراه
i	ي	*i*ban, bidayuh	إيبان، بيدايوه
o	و	*o*rang	اورانغ
u	و	b*u*kit bintang, h*ulu* langat	بوكيت بنتانج ، اولو لانجات
ai	اي	pant*ai*, ser*ai*	بانتاي، سيراي
au	او	pul*au*	بولاو

Figure 2: Arabic Transliteration of the Malay vowels

In transliterating Indonesian consonants into Arabic, inconsistencies appear in some sounds due to the absence of consonant equivalence between the two languages. In addition, there is no official regulation concerning how to transliterate certain Indonesian consonants into Arabic. It is different from the transliteration of Arabic scripts into Indonesian, which has been regulated through an agreement between the Ministry of Religious Affairs and the Ministry of Education and Culture of the Republic of Indonesia since 2003, though this regulation is commonly applicable among academicians only, not in popular use.

The solution taken by *Indonesia Alyoum* in transliterating Indonesian consonants into Arabic is by looking for Arabic letters representing almost the same sounds or having the closest resemblance with those

[13] "Huruf Vokal", *PUEBI Daring*, https://puebi.js.org/huruf/vokal.

in Indonesian, as shown in Figure 3. An important note that needs attention is the consonants /c/, /g/, /p/, /q/, /t/, and /ng/, which have variations of Arabic transliterations. The Indonesian consonant /c/ is transliterated into the Arabic letters /س/ ,/ش/ ,/ج/ ,/تش/, the

Indonesian Consonant	Arabic Script	Indonesian Words	Arabic Neologisms
b	ب	bandung, bundaran hi, bogor	باندونج، بونداران ها اى، بوكور
c	تش، ج، ش، س	cirebon, poco poco, puncak, cianjur	تشيربيون ،بوجو بوجو، بونشاك، سيانجور
d	د	dolly, daihatsu, darmo	دولى، دايهاتسو، دارمو
f	ف	fauzi bowo, fera	فوزي بووو، فيرا
g	ج، غ، ق، ك	grogol, ponorogo, jogjakarta, bogor	جوروجول، فونوروغو، جوجاكرتا، بوقور
h	ه، ح	hektar, heru susanto, habibi center	هكتار، هير سوسيتيو، حبيبي سينتر
j	ج	joko widodo	جوكو ويدودو
k	ك	kalimantan, ketuktilu, kota tua , kediri	كالمنتان، كيتوك تيلو، كوتا توا، كاديرى
l	ل	lombok, luhut panjaitan	لومبوك، لوهوت بانجيتان
m	م	monas, medan	موناس، ميدان
n	ن	nusantara	نوسنتارا
p	ف، ب	ponorogo, padang, pekalongan	فونوروغو، بادانج، بيكالونجان
q	ك	queensland	كوينزلاند
r	ر	rinjani, riau	رينجانى، رياو
s	س	samosir, surakarta, solo, singgalang	ساموسر، سورا كارتا، سولو، سينجالانج
t	ت	taman ayodya, telaga warna, topan	تامان أيوديا، تيلاجا وارن، طوفان
v	ف	video, vitamin	فيديو، فيتامين
w	و	wisata hati, wayang	ويستا هاتي، وايانج
x	كس	toxidemi	توكسيديمي
y	ي	yusuf mansur, yoyo yusri	يوسف منصور، يويو يسرى
z	ز	zamrud	زمرد
ng	نج، نغ	kampung melayu, bandung	كامبونغ ميلايو، باندونج
ny	ني	banyuwangi,	بانيوانجى-

Figure 3: Arabic Transliteration of the Indonesian Consonants

consonant /g/ becomes the letter /ك/ ,/ج/, or /غ/, the consonant /h/ becomes the letter /ح/ or /ه/, the consonant /p/ becomes the letter /ف/ or /ب/, the consonant sound /q/ becomes /ق/ or /ك/, the

Malay Consonant	Arabic Script	Malay Words	Arabic Neologisms
b	ب	bubur lambuk, berjaya time square, bidayuh	بوبور لامبوك، بيرجاي تايمز سكوير، بيدايوه
c	ج	cencaluk, ciku	جنجالوك، جيكو
d	د	desaru, dewan rakyat	ديسارو، ديوان راكيات
f	ف	felda, femina	فيلدا، فيمينا
g	ج	genting highland, gua kelam town	جنتنج هايلاند، جوا كيلام تاون
h	هـ، ح	hulu, honda, halwa maskat, hikayat	هولو، هندا، حلوى مسقط، حكايات
j	ج	bukit jalil, johor	بوكيت جليل، جوهور
k	ك	kari kepala ikan, kuala lumpur	كارى رأس السمك ، كوالا لمبور
l	ل	labuan, laman sari	لابوان ، لامان ساري
m	م	masjid india, merdeka	مسجد إنديا، مرديكا
n	ن	nasi lemak	ناسي ليماك
p	ب	proton, pegaga	بروتون ، بيجاجا
q	ك	equine park	إكوين بارك
r	ر	rumah seri kenangan, roti canai	رومه سرى كانغن، روتى تشناى
s	س، ص	sungai buloh, sambal, sunway pyramid	سونجاي بولوه، سامبال، صنواى بيراميد
t	ت	tan sri, teluk bandung	تان سري، تيلوك باندونغ
v	ف	viva, klang valley, pavilion	فيفا، كالنغ فالى، بافيليون
w	و	wan tempawan, wilayah labuan	وان تيمباوان، ولاية لابوان
x	كس	axia	أكسيا
y	ي	nusa jaya	نوسا جايا
z	ز	bezza, alza	بيزا ، ألزا
ng	نغ، نج	pahang, kumbang	باهانج ، كومبانغ
ny	ني	semenyih	سمينييه
ch	تش	kuching, kuchai lama, che det,	كوتشينغ ، كوتشاي لاما ، إتش ديت

Figure 4: Arabic Transliteration of the Malay Consonants

consonant sound /t/ becomes /ت/ or /ط/, and the nasal consonant of /ng/ becomes the Arabic letters of /نج/ or /نغ/.

What *Aswaq* does in transliterating the Malay consonants into Arabic is, as Figure 4 shows, almost the same as *Indonesia Alyoum* does by looking for the closest equivalent sounds in Arabic. Two consonants are sometimes transliterated into only one Arabic letter. For example, the sounds of /f/ and /v/ are transliterated into the Arabic /ف/, and the consonant sounds /c/ and /g/ become the letter/ج/. On the opposite, one consonant is transliterated into two Arabic letters interchangeably; for example, the consonant /h/ becomes /ح/ or /ه/, the consonant that sounds /s/ becomes /س/ or /ص/, and the consonant that sounds of /ng/ becomes the letter /نج/ or /نغ/.

The transliteration of the rest of Indonesian and Malay consonants into Arabic is almost the same. The difference lies in the sound of /c/, which *Indonesia Alyoum* sometimes transliterates into /تش/, whereas in *Aswaq*, the two Arabic letters /تش/ represent the Malay sound of /ch/. The Malay consonant that sounds /c/ is transliterated consistently into the Arabic letter /ج/.

D. The Formation of Arabic Words

In addition to transliterating vowels and consonants, both media use other methods in forming names in *al-tarkīb al-waṣfī* or *al-tarkīb al-iḍāfī*, or even by combining the two. In this case, both media mostly use the method of *al-taulīd bi al-tarjamah al-ḥarfiyyah*, especially *al-taulīd al-dalālī*, from Indonesian or Malay into Arabic by transferring the *al-madlūl* (meaning) from both languages into Arabic without being followed by *al-dāl* (symbol) as the symbol is already in Arabic, as shown in Figure 5 and Figure 6.

Indonesian Terms	Arabic Neologisms
pengurus besar nahdlatul ulama	المجلس الأعلى لجمعية نهضة العلماء
kebiasaan baru	العادية الجديدة
jalan lingkar jogjakarta (ring road)	طريق جوكجاكرتا السريع
ngabuburit (jalan-jalan sore)	النزهة المسائية

Figure 5: The *Na't wa al-Man'ūt* Pattern of Arabic Words of Indonesian Origins

The formation of the terms in Figure 5 follows the principle of *al-tarkīb al-waṣfī* pattern: the first word serves as *al-mauṣūf* (the described),

and the second word serves as *ṣifah* (the adjective), which is a word that comes after *ism*, explaining the *ism* or something related to it.[14] The four examples describe something or a situation that exists in Indonesia. The word *al-majlis al-aʿlā* [15] is a word construction attributed to a large religious organization in Indonesia called Nahdlatul Ulama (NU). The word *al-majlis* has coincidentally been borrowed into Indonesian and means a council that carries out certain tasks, a meeting, a large group of people, or a building to convene. The wording above is more inclined to the first meaning, which indicates a council or institution belonging to one of the largest religious institutions in Indonesia engaging in social and religious fields.[16] The mention of *al-majlis al-aʿlā* as a semantic translation of *Pengurus Besar*, which literally means "Big Council", is probably because this assembly is the body with the highest authority in the organization.[17]

The adjective in the phrase *ṭarīq Jogjakarta al-sarīʿ* is in the form of *ism*, while the following word uses *ism mushabbahah bi al-ism al-fāʿil*, that is, the word *al-jadīd* (new) and *al-sarīʿ* (fast). When the word *al-ʿādiyah* is followed by *al-jadīdah*,[18] its literal meaning is "the new habits", which refers to habits that emerged during the COVID-19 pandemic, requiring everybody to obey the health protocols in their daily life. Meanwhile, when the adjective *al-sarīʿ* follows the word *ṭarīq Jogjakarta*,[19] the phrase literally means "fast Jogjakarta road", even though this phrase refers to the part of roads that the Yogyakarta people call *ring road*, coined from English term, as it refers to the ring-shaped road that circles the city.

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[14] Muṣṭafā Al-Ghulāyayni, *Jāmiʿ al-Durūs al-ʿArabiyyah* (Beirut: Maktabah al-'Ashiriyyah, 1990), pp. 221–2.

[15] Muhammad Ali, "Nahḍat al-'Ulamā' Taṭlub min al-Ḥukūmat al-Indūnīsiyyah al-Raddu 'Alā al-Ṣin", *Indonesia Alyoum* (2020), https://indonesiaalyoum.com/نهضة-العلماء-تطلب-من-الحكومة-الإندونيي/.

[16] "Majelis", *KBBI VI Daring* (2016), https://kbbi.kemdikbud.go.id/entri/majelis.

[17] *AD & ART Nahdlatul Ulama: Keputusan Muktamar ke-34 NU di Lampung* (Jakarta: Sekretariat Jenderal Pengurus Besar Nahdlatul Ulama, 2022); Miftahul Ulum dan Abd. Wahid HS, "Fikih Organisasi (Reaktualisasi Sejarah Nahdlatul Ulama (NU) di Indonesia)", *Al-Insyiroh: Jurnal Studi Keislaman*, vol. 5, no. 2 (2019), p. 58.

[18] "Bālī Tastahdif al-Suyyāḥ min al-Buldān al-Mujāwirat fī Waḍʿihā al-Ṭabīʿī al-Jadīd", *Indonesia Alyoum* (2020), https://indonesiaalyoum.com/بالي-تستهدف-السياح-من-البلدان-المجاور/.

[19] Muhammad Ali, "Shurṭah Sūmaṭrah al-Gharbiyyah Tuṭliq 'Amaliyyah Shum'aḥ Sīnjālātj 2019", *Indonesia Alyoum* (2019), https://indonesiaalyoum.com/شرطة-سومطرة-الغربية-تطلق-عملية/.

In addition to using the *ism* and *ism mushabbahah bi al-ism al-fā'il*, the fourth example in Figure 5 uses adjectives formed from nouns. The word *al-masā'* (afternoon) as a noun transforms into *al-masā'iyyah*, with the addition of the letter *yā' al-nisbah*, which means the situation of being in the afternoon.[20] When the word *al-masā'iyyah* follows the word *al-tanazzuh* as its attribute,[21] the word combination means "afternoon entertainment", referring to the Sundanese habit of doing the *ngabuburit*, which specifically refers to the afternoon walks in the month of Ramadan while waiting for the iftar time.

Malay Terms	Arabic Neologisms
Blue Mansion Penang	القصر الأزرق
SMEs (Small and Medium Enterprise)	الشركات الصغيرة والمتوسطة
Muzium Samudera	المتحف البحرى
MAA (Malaysian Automobile Association)	رابطة السيارات الماليزية
Parti Islam SeMalaysia (PAS)	الحزب الإسلامي الماليزي

Figure 6: The *Na't wa al-Man'ūt* Pattern of Arabic Words of Malay Origins

The words and phrases in Figure 6 are thick and typical of Malaysian culture. Besides being heavily influenced by English, as Malaysia is a part of the Commonwealth countries, these words and phrases are also mixed with Malaysian nuances. The first two phrases, *al-qasr al-azraq*[22] and *al-sharikāt al-sagīrah wa al-mutawassiṭah*,[23] apply the *ism* of *al-azraq*, *al-sagīrah* and *al-mutawassiṭah* as attributes or adjectives. The arrangement of these phrases follows the Arabic structure by maintaining the compatibility between the described noun and the adjective in terms of the types of words from the aspect of *al-nakīrah* (indefinite article) or *al-ma'rifah* (definite article), namely by adding the letters *alīf* and *lām*, as well as from the suitability in the gender, *mu'annath*

[20] Al-Ghulāyayni, *Jāmi' al-Durūs al-'Arabiyyah*.

[21] Ahmad Syukri, "Amākin li al-Nuzhah al-Masāiyyat Ḥaula Jākartā, Ghayr al-Sūq al-Markazī", *Indonesia Alyoum* (2018), https://indonesiaalyoum.com/أماكن-للنزهة-المسائية-حول-جاكرتا،-غير/.

[22] "Tamaththal Juz'an min al-Turāth al-'Ālamī bi Irāqatihā wa-Tamayuzuhā Mawāqi' Qā'imah al-Turāth al-'Ālamī li-Munazamat al-Yūniskū fī Mālīziyā1-", *Aswaq* (2018), https://aswaqpress.com/تمثل-جزءًا-من-التراث-العالمي-بعراقتها/.

[23] "Mudhakkaratā Tafāhum Baina Mālīziyā wa-Niyūzīlāndā li-Da'mi 'al-Tiknūlūjiyā' wa 'al-Ḥalāl'", *Aswaq* (2019), https://aswaqpress.com/memorandums-of-understanding-between-malaysia-and-new-zealand-to-support-technology-and-halal/.

(feminine) or *mudhakkar* (masculine).[24]

In Malaysia, the phrase *al-qasr al-azraq* refers to the Blue Mansion Penang or Cheong Fatt Tze, a large indigo building located on Jalan Leith, Georgetown, Pulau Pinang. Founded in the late 19th Century by Chinese merchant Cheong Fatt Tze, this building has 38 rooms, five granite-covered courtyards, seven stairs, and 220 wooden windows.[25] The second phrase *al-sharikāt al-ṣagīrah wa al-mutawassiṭah* refers to Malay government-supervised economic institutions engaging in the trade and service sector. In the trade sector, the enterprises usually have an income of not more than 50 million Malaysian Ringgit and fewer than 200 employees, while for the service sector, the company only earns 20 million Ringgit and employs no more than 75 employees.[26]

In addition to the *ism*, the adjectives widely used in *Aswaq* are those derived from nouns with the addition of the letter *yā' al-nisbah*, which is specifically used to name an institution or company. The word *al-baḥrī* comprises the word *al-baḥr* with *yā' al-nisbah* changing its meaning as an adjective "marine". Therefore, the phrase *al-matḥaf al-baḥrī*[27] means "the museum that contains objects related to the sea such as ships and the like". In the context of Malaysia, this term refers to Muzium Samudera, which is located on the Melaka riverbank in the Bandar Raya Melaka area. It showcases the State's role in maritime history as a trading centre in the past by the Sultanate of Melaka since the Kingdom of Melaka to the Portuguese, Dutch, and British colonial era, as well as the Japanese occupation of Malay.[28]

The same pattern applies in the phrases of *rābiṭah al-sayyārah al-mālīẓiyyah* and *al-ḥizb al-islāmī al-mālīẓī*, where the adjectives of *al-mālīẓiyyah* and *al-islāmī* are derived from nouns by the addition of *yā' al-nisbah*. In the Malaysian context, *rābiṭah al-sayyārah al-mālīẓiyyah*[29] refers

[24] Muhammad Faḍil Ṣāliḥ al-Samara'i, *Al-Naḥw al-'Arabī: Aḥkam wa Ma'ān* (Beirut: Dār ibn Kathīr, 2014).

[25] Michelle Koh Morollo, "Things You Should Know About Penang's Blue Mansion", *Culture Trip* (2019), https://theculturetrip.com/asia/indonesia/articles/9-things-you-should-know-about-penangs-blue-mansion.

[26] "About SME Corp. Malaysia", *SME Corp. Malaysia* (2021), https://www.smecorp.gov.my/index.php/en/about-sme-corp-malaysia.

[27] "Malākā al-Mālīziyyati.. Ma'ālim Athariyyah 'alā Qā'imah al-Turāth al-Insānī", *Aswaq* (2020), https://aswaqpress.com/aswaq-press-14-09-2020-04254658/.

[28] Abdul Hamid and Shareenie Shera, "Domestic Tourists' Satisfaction towards Museums in Melaka", Unpublished Research Report (2012), https://ir.uitm.edu.my/id/eprint/18206/.

[29] "120 Alf Sayyārah... Sharikah Brūtūn al-Mālīziyyah Tahdafu ilā Raf'i

to a local institution engaged in the motor vehicle trade founded in 1960, and *al-ḥizb al-islāmī al-mālīzī*[30] refers to the Parti Islam SeMalaysia, better known as PAS, founded on 24 November 1951.[31]

It is also interesting to observe the word formation for names by the literal translation process carried out through *al-tarkīb al-iḍāfī*. It is the result of joining two words using the particles of *ḥurūf al-jār*: *al-lām* for possession (called *al-iḍāfah al-lāmiyyah*), *min* which means "from" or "part of" (called *al-iḍāfah al-bayāniyyah*), *fī* which means "in" (called *al-iḍāfah al-ẓarfiyyah*), and *al-kāf* which implies the meaning *al-tashbīh* or "showing similarity",[32] but the last pattern is not used in the two media. Figures 7 and 8 show examples of these patterns.

Indonesian Terms	Arabic Neologisms
kota pahlawan	مدينة الأبطال
kampung perahu	قرية القوارب
begal jalanan	قطاع الطريق

Figure 7: The *Iḍāfah* Pattern of Arabic Words of Indonesian Origins

The names mentioned in Figure 7 appear in *Indonesia Alyoum* to denote a nickname, a title, an institution, or a particular event. The arrangement of the phrases *madīnah al-abṭāl*[33] and *qaryah al-qawārib*[34] contains the implicit meaning of the Arabic letter *al-lām*. The first phrase means "a city with many heroes", while the second refers to "a village with many boats". These two phrases may also be used outside Indonesia as their meanings are general. However, in the Indonesian context, *madīnah al-abṭāl* is a title for the City of Surabaya in Indonesia's East Java. The city has a historical significance for the Indonesian War of Independence. The Surabaya battle in 1945 against the NICA army,

Mabīʻatihā al-Tijāriyyah Khilāl al-ʻAm al-Jāri", *Aswaq* (2017), https://aswaqpress.com/120-ألف-سيارة-شركة-بروتون-الماليزية-تهدف/.

[30] "Al-Khiyār al-Ṣaʻb.. Wuzarā' Amnū Baina al-Ḥizb wa'l-Ḥukūmah", *Aswaq* (2021), https://aswaqpress.com/aswaq-press-07-08-2021-0348545897487/.

[31] Muhammad Syahir Bin Md Ali and Imtiyaz Yusuf, "Parti Islam Se-Malaysia (Pas) in Malaysia Politics: A History of Tuan Guru Nik Aziz's Scholarship and Leadership in Establishing an Islamic State in Kelantan", *Ulumuna, vol.* 25, no. 1 (2021), pp. 108-136.

[32] Al-Ghulāyayni, *Jāmiʻ al-Durūs al-ʻArabiyyah*.

[33] "Ashhar Raʼīsiyyah Baladiyyah bi-Indūnīsiyyā: Trī Rīsmā Hārinī", *Indonesia Alyoum* (2021), https://indonesiaalyoum.com/أشهر-رئيسة-بلدية-بإندونيسيا-تري-ريسما/.

[34] Sairul Nafsahu (trans.), "Hal Turīd an Tazūru Qaryah al-Qawārib", *Indonesia Alyoum* (2018), https://indonesiaalyoum.com/هل-تريد-أن-تزور-قرية-القوارب؟/.

which included the Dutch, claimed the lives of 200 Indonesians. This event is always commemorated every 10 November as National Hero Day.[35] Likewise, the phrase *qaryah al-qawārib* is a nickname for a village in Sulawesi inhabited by Bajo people known as the sea nomads. These people rely on the sea for all their life activities. Boats are not only for fishing but also for their homes.[36] So, the village differs from *qaryah al-qawārib* in Giethoorn in the Netherlands, for example, where boats are only for transportation.[37]

In contrast to the structure of the previous phrases, the structure of the phrase *qitā' al-ṭarīq* [38]is an arrangement of two words with the implicit meaning of *fi* (on/in), which is often referred to as *al-iḍāfah al-ẓarfiyyah*. So literally, the phrase means "road breaker", but in real life, it means criminals who usually commit their crimes and violence on the road, especially inter-city roads/highways.[39]

Malay Terms	Arabic Neologisms
perlumbaan kerbau	سباق البوفالو
bernama (agensi berita nasional)	وكالة الأنباء الوطنية الماليزية
pasar kota raya	سوق كوتارايا
pulau satang	جزيرة ساتنغ
jalan abang haji	جالان أبانغ حاجى

Figure 8: The *Iḍāfah* Formation of Arabic Words of Malay Origins

The phrases in Figure 8 appear in *Aswaq* to represent the names of cultural traditions, state agencies or institutions, and place names. The structure in the phrases *sibāq al-buffalo*,[40] *wakālah al-anbā' al-waṭāniyyah al-mālīziyyah* [41] contains Arabic particles with implicit meaning of *al-lām*,

[35] About the battle, *see:* Merle Calvin Ricklefs, *A History of Modern Indonesia Since c. 1300*, 2nd ed. (Stanford: Stanford University Press, 1993), p. 217.

[36] Djajeng Poedjowibowo, "Permukiman Suku Bajo di Desa Tumbak", *Jurnal Arsitektur Daseng Unsrat Manado*, vol. 5, no. 2 (2016), pp. 59–67.

[37] I. Made Asdhiana, "Menikmati Ketenangan di Desa Giethoorn, Belanda", *Kompas* (2017).

[38] Maya Yuniati, "Ahlan wa-Sahlan bik fī Bāndūnj", *Indonesia Alyoum* (2018), https://indonesiaalyoum.com/أهلًا-وسهلًا-بك-في-باندونج/.

[39] Suwedin Moktar and Wilda Fasim Hasibuan, "Penyebab Perilaku Begal di Batu Aji", *KOPASTA: Jurnal Program Studi Bimbingan Konseling*, vol. 5, no. 2 (2018), pp. 88–102.

[40] "Mahātīr Muḥammad.. Ṭabīb Faqīr Ghayyar Ummah wa-Banā Nahḍah Mālīziya", *Aswaq* (2018), https://aswaqpress.com/مهاتير-محمد-طبيب-فقير-غيّر-أمّة-وبنى-نه/.

[41] "Al-Siḥḥah al-Mālīziyyah Tu'akkid Taṭ'īm Akthar min 166 Alf Shakhṣ Ḍidd Fayrūs Kūrūnā", *Aswaq* (2021), https://aswaqpress.com/7601104-2/.

which can be interpreted linguistically as "the race for buffaloes", and "national agency for the press".

The phrase *sibāq al-buffalo* reminds the authors of a similar tradition in the Madurese community, Indonesia, *karapan sapi*, the race for bulls, just like the more common horse race. In the context of Malaysia, the animals for the race are buffaloes, and this is the tradition of Bisaya ethnic in Batu Danau, Limbang, Sarawak.[42] The phrase *wakālah al-anbā' al-waṭāniyyah al-mālīẓiyyah* refers to the State news agency better known as BERNAMA, which was founded in 1967 and started operations on 26 May 1968 under the Ministry of Communications and Multimedia, Malaysia.[43] As is the case in the formation of phrases in *Indonesia Alyoum*, the phrases *sūq kota raya* and *jaẓīrah satang*[44] constitute a two-word arrangement through the Arabic implicit prepositions of *fī* (in and at), called *al-iḍāfah al-ẓarfiyyah*. So literally, the phrases mean "a market in a big city" and "an island in the Satang area".

In contrast to the examples above, the wording of *muḍāf wa muḍāf ilayh* in the last phrases *jalan abang haji* shows the strong *tarjamah Arab-Jawi* tradition. These neologisms use the *al-dakhīl* method that only imitates the original sounds in Malay even though the word *jalan* has the equivalent Arabic words of *ṭarīq* or *syārič*. Hence, a more proper phrase can be *ṭarīq abang haji*, or *shāri' abang haji*, which means "Abang Haji road" or "a road named Abang Haji".

Moreover, both *Indonesia Alyoum* and *Aswaq* often present expressions that are unique to Indonesia and Malaysia, or what in Arabic linguistics is called *al-ta'bīr al-iṣṭilāḥī*. It is a word construction whose overall meaning is different from the meaning of each of its elements,[45] or a word construction whose meaning is not the same as the combined meaning of its constituents.[46] In Ibrahim Murad's five theories of neology, *al-ta'bīr al-iṣṭilāḥī* is categorized as semantic neology theory (*al-taulīd al-dalālī*), especially metaphorical neology (*al-taulīd bi*

[42] Hasnour Hussain, "Kemeriahan Lumba Kerbau Besi di Pesta Angin Timur", *The Malaysian Insight* (2019).

[43] "About Bernama", *Bernama.com*, https://www.bernama.com/corporate/index.php.

[44] "Tiyūmān.. Lu'lu'ah Mālīziyā al-Sharqiyyah wa-Wāḥat al-Istijmām", *Aswaq* (2020), https://aswaqpress.com/aswaq-press-27-09-2020-04451208/.

[45] Muhammad Ali Al-Khuli, *A Dictionary of Theoretical Linguistics: English-Arabic with An Arabic-English Glossary* (Beirut: Libraire Du Liban, 1982).

[46] Harimurti Kridalaksana, *Kamus Linguistik*, 4th ed. (Jakarta: Gramedia Pustaka Utama, 2008).

al-majāz).

The phrase structure of the examples in Figure 9 is not much different from that in the examples in Figures 5 and 7. Some use the structure of *al-na'ت wa al-man'ūt*, *muḍāf wa muḍāf ilayh*, and some even use the structure of *al-jumlah al-ismiyyah*. From the *al-ta'bīr al-iṣṭilāḥī* neologism by *Indonesia Alyoum,* as shown in Figure 9, this media creates word meaning by employing *al-taulīd al-dalālī* through *al-majāz* (metaphor). This process is done by giving new meanings to the old vocabulary so that the new meaning is different from the previous one, either expanding or narrowing, as long as there is *al-'alāqah* (meaning relation) between the two.

Indonesian Terms	Arabic Neologisms
operasi lilin	عملية الشمعة
mudik	رجوع الموطنين إلى مسقط رأسهم
tanpa pandang bulu	عدم إصدار أحكام مسبقة

Figure 9: Arabic Neologisms from Words of Indonesian Origins by *al-Ta'bīr al-Iṣṭilāḥī*

The Indonesian term *operasi lilin* is translated into '*amaliyah al-shum'ah*,[47] a phrase with *al-iḍāfah* pattern, which means "the process of lighting a candle". In the Indonesian context, this phrase refers to the efforts by Indonesian police officials to keep order and protect the community from any security threats, including terror, especially during religious national holidays.[48] The phrase '*amaliyah al-shum'ah* has a new, broader meaning in Indonesia, although its new meaning still links to the old one, namely "to seek safety or to avoid danger". Just as the initiative to light candles is due to the dark conditions and in anticipation of threatening danger, the police's preventive measures to protect the community are anticipation of possible dangers that could interfere with the people observing religious holidays or celebrating the national holidays.

The second phrase *rujū' al-muwaṭṭinīn ilā masqaṭ ra'sihim* is a noun phrase rendered to transfer the meaning of the Indonesian word *mudik*, which refers to the custom of the Indonesian people to return to their hometowns. The meaning of the Indonesian term and its rendering

[47] Ali, "Shurṭah Sūmaṭrah".

[48] Yusril Ardanis, "Polda Riau Menggelar Operasi Ketupat Lilin 2001", *liputan6.com* (2001), https://www.liputan6.com/news/read/25170/polda-riau-menggelar-operasi-ketupat-lilin-2001.

has a clear connection. However, the meaning has expanded, where the word *mudik* has a specific meaning related to a particular time and agent, which is Eid al-Fitr and Muslims as its agents in the Indonesian context, while the meaning of the Arabic phrase *ruju' al-muwaṭṭinīn ila masqaṭ ra'sihim* (going home to the birthplace) applies anytime and to anyone.

The third phrase *'adam iṣdār aḥkām musbiqah* (not to issue laws in haste)[49] is used to accommodate the Indonesian term *tanpa pandang bulu*. The meaning of these two phrases seem to be far apart because the Indonesian phrase *tanpa pandang bulu* refers to the concept of law enforcement that should not discriminate against people by their races and groups, while the second meaning refers to efforts not to rush in determining the law. In fact, both phrases have a relationship with the meaning of justice because both mean not determining the law based on race and class or not deciding the law in a hurry by prejudice, as such a decision prevents people from achieving true justice. However, the second meaning is broader than the first one because the Indonesian word *bulu* ('fur', 'hair') refers to one's identity, while the meaning of 'not to issue laws in a hurry' is more general, namely issuing laws indiscriminately without prejudice.

In the Malaysian context, *al-ta'bīr al-iṣṭilāhī* adopts cultural differences and events. The phrase *dimā' baiḍā'* [50] literally means "white blood" but in Malaysian cultural discourse, it means "holy, clean, successful, prosperity sustenance". The connection of the first meaning with the second meaning can be understood that the color white is often associated with "something clean" and even progresses to the next meaning that cleanliness leads to success and blessings of life. The development of the first, the second, and the third meanings is a form of expansion of meaning because it starts from physical meaning and then expands into something meaningful. The expansion of meaning that occurs is related to the Malaysian legend of two women who have white blood. The first woman was named Mahsuri and the second was known as Putri Lindungan Bulan. The two women of white blood have brought the kindness and prosperity of their families. The Mahsuri

[49] Muhammad Ali, "Maḥfūẓ: al-Qabḍ 'alā al-Muhtamain fī Qaḍiyyah 'Nūfīl' Amar Jid", *Indonesia Alyoum* (2019), https://indonesiaalyoum.com/محفوظ-القبض-على-المتهمين-في-قضية-نوفي/.

[50] "Al-La'nat al-Latī Lāḥaqat Sab'at Ajyāl fī Lankāwī... Ustūrah Masūrī, Ḥaqīqah am Khayāl?", *Aswaq* (2018), https://aswaqpress.com/اللعنة-التي-لاحقت-سبعة-أجيال-في-لانكاو/.

Malay Terms	Arabic Neologisms
darah berwarna putih	دماء بيضاء
rumah terbuka	البيت المفتوح
malaysia rumah keduaku	ماليزيا بيتي الثاني

Figure 10: Arabic Neologisms from Words of Malay Origins by *al-Ta'bīr al-Iṣṭilāḥī*

family became wealthy in Lengkawi and the Lindungan Bulan princess family became rich in Kedah.[51]

The leap from the first to the second meaning constitutes an expansion as it starts with physical meaning and then extends to something symbolic, such as purity of heart or innocence. The second phrase, *al-bait al-maftūh*,[52] literally means "open house". In Malaysia, this event is just like *mā'idah al-raḥmān* in Egypt where a philanthropist served food for everyone. While the Egyptian version was particularly held for the iftar during Ramadan, in Malaysia, this occasion is held as part of religious ceremonies, especially in Islam. After the September 11 tragedy in US, the Malaysian Government modified this in an attempt to foster brotherhood among fellow Malaysians of Malay, Arab, Indian, and Chinese backgrounds, as well as to promote understanding among religious adherents because some non-Muslims often considered Islam a religion of violence.[53] The shift of meaning from the first to the second also shows that the meaning of the term has expanded. It started as "an open house" that anyone may enter, then developed into "an open event" for everyone with a lavish meal with a broader goal of promoting inter-religious understanding.

The third phrase, *Mālīziyā baitī al-thānī*,[54] literally means "Malaysia my second home". This term refers to the Government's MM2H (Malaysia My Second Home) program that allows eligible foreign

[51] Asniza Zakaria, "Mahsuri dan Puteri Lindungan Bulan: Lagenda Kedah dan Motif Darah Putih", *Jurnal IPDA*, vol. 26, no. 1 (2020), pp. 205-210.

[52] "Al-Ajwā' al-Rūḥāniyah al-Samḥah wa 'al-Bait al-Maftūh'... 'Īd al-Fiṭr wa 'Ādātuh al-Mumayazah fī Mālīziyā", *Aswaq* (2018), https://aswaqpress.com/الأجواء-الروحانية-السمحة-والبيت-المف/.

[53] Azilah Kasim, Mohamed Azlan Ashaari, and Shahrul Aman Sabir Ahmad, "Open House Food Catering: Does It Destroy Local Culture and Traditions? A Perspective From Malaysia", in *Exploring Community Festivals and Events*, ed. by Allan Jepson and Alan Clarke (London and New York: Routledge, 2015).

[54] "Dā'irah al-Hijrah Tutābi' Qaḍāyā Mālīziyā Baitī al-Thānī Ibtidā' min 6 Yūliyū", *Aswaq* (2020), https://aswaqpress.com/aswaq-press-2-7-2020-0864994646199/.

citizens to settle in Malaysia as their second home. This program provides a ten-year residence visa whose holders can stay anywhere. The shift of meaning from "second home" to "second country" shows that meaning expansion has occurred.

E. Variation in the Use of Arabic Neologisms from Words of Indonesian and Malaysian Origins

Another observable aspect in the coinage of Arabic terms in the two observed Arabic media is the diversity in the transliteration of vowels and consonants as well as in the names and terms used. Figure 11 shows that two phrases are in use to refer to the so-called moderate Islam, *al-islām al-wusṭā* and *al-manāḥij al-islāmiyah al-mu'tadilah*.[55] The two Arabic phrases contain the meaning of middle ground, represented by the word *al-wusṭā* and its synonym, *al-mu'tadilah*. These phrases use the *al-na't wa al-man'ūt* pattern to describe moderate Islam or groups of Muslims who have moderate views as opposed to the *al-mutaṭarrif* or extreme ones.

Indonesian Terms	Variations in Arabic Neologisms
islam moderat	الإسلام الوسطى، المناجح الإسلامية المعتدلة
jalan-jalan sore (ngabuburit)	التنزه المسائي، النزهة المسائية
kebiasaan baru	العادية الجديدة، الطبيعي الجديد
hari tanpa kendaraan, malam tanpa kendaraan	يوم بلا سيارات، ليلة خالية من السيارة

Figure 11: Varieties in the Use of Arabic Neologisms from Words of Indonesian Origins

Malay Terms	Arabic Neologisms
jalan ipoh, jalan tun razaq	جالان إيبوه، شارع تون رزاق
bukit tabur, bukit broga	بوكت تابور، تلال بروغا
nasi ambeng, nasi goreng amerika	ناسي أمبينغ، الأرز المقلي الأمريكي
pantai putri dewi, pantai pasir bogak	بانتي بوتري ديوي، شاطئ باسربوجاك

Figure 12: Inconsistencies of Word Formation in the Arabic Neologisms of Malay Origins

Such a pattern also happens in the phrase formation of *al-nuzhah*

[55] Lalu Abdu al-Razzaq, "Wazīr Tansīq al-Tanmiyyah al-Bashariyyah wa'l-Thaqāfah al-Indūnīsiyyah Taltaqī Ma' Shaikh al-Azhar li'l-Ta'āwun fī Waḍ'i Manāhij Dirāsiyah li'l-Islām al-Wasaṭī", *Indonesia Alyoum* (2018), https://indonesiaalyoum.com/وزيرة-تنسيق-التنمية-البشرية-والثقافة/.

al-masā'iyyah and *al-tanazzuh al-masā'i*,[56] which means an afternoon walk. It also resembles *al-'ādiyah al-jadīdah* and *al-ṭabī'ī al-jadīd*,[57] both mean "new habits", *yawm bilā sayyārah* and *lailah khāliyah min al-sayyārah*,[58] meaning a day or evening without motor vehicles. The meaning of the three phrases can also be readily discerned because the phrases use their respective synonyms, namely *al-nuẓhah* and *al-tanazzuh*, *al-'ādiyah* and *al-ṭabī'ī*, and the word *bilā* and *khāliyah*. The rendering inaccuracy is also found in *Aswaq,* as seen in Figure 12.

For the four pairs of names in Figure 12, *Aswaq* makes their Arabic terms differently. Sometimes, it transliterates how the Malay words sound directly into the Arabic letters, but other different times, it transliterates them into the pattern of *al-na't wa al-man'ūt* or *muḍāf wa muḍāf ilayh* constructions. The words *jalan*, *bukit*, *nasi*, and *pantai* should have been translated using their direct equivalent words in Arabic, i.e. s*hāri', ṭalāl*, *rūz*, and *shāti'* instead. The choice of using neologism instead of the equivalent words could be due to the strong tradition of transliterating Malay to Arabic without considering their semantic aspects. The four examples further confirm the strong tradition of exploiting the *Arab Jawi* letters without considering how words are formed from Malay into Arabic.

F. Concluding Remarks

The development of the Arabic language in Indonesia is inseparable from the development of Malay Muslim communities since the presence of the Arabic language in both Indonesia and Malaysia coincided with the arrival of Islam in the two countries. Some scholars claim that "Malay is Islam", indicating that the main feature of Malay Muslims lies in their Muslimness. "Malay" is identical to Islam, and Malay literature resembles Islamic literature.[59] In a similar vein, there are stanzas from a Malay text, *Tajuk Ajar*, that highlight the strong connection between Malay and Islamic teaching:

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[56] Syukri, "'Amākin li'l-Nuzhah".

[57] "Bālī Tastahdif al-Suyyāḥ"

[58] Mukmin Majdi, "Hukūmah Jākartā Tukhassis Amākin li'l-Iḥtifāl bi-Ra'si al-Sanah fī Lailah Bidūni Sayyārah", *Indonesia Alyoum* (2019), https://indonesiaalyoum.com/حكومة-جاكرتا-تخصص-أماكن-للاحتفال-برأس/.

[59] Khairul Huda, "Islam Melayu dalam Pusaran Sejarah: Sebuah Trasformasi Kebudayaan Melayu Nusantara", *Toleransi: Media Komunikasi Umat Beragama*, vol. 8, no. 1 (2016), pp. 26–34.

Apa Tanda Melayu Jati?
Bersama Islam hidup dan mati
Apa tanda Melayu Jati?
Islam Melekat di dalam hati
Apa tanda Melayu Jati?
Dengan Islam ia bersebati[60]

Malay is defined as an ethnic group that uses the Malay language.[61] Another speculation indicates that the term Malay refers to a river in Batanghari, where the ancient Malay kingdom existed. Another opinion assumes that Malay refers to the indigenous people who resided in the Malay Peninsula. The spread of the Malays then reached Southeast Asia, such as Indonesia, Singapore, Brunei Darussalam, Cambodia, and South Thailand.[62]

As a community identical to Islam, Malay people need Arabic language to understand the Quran and Hadith. Traditional and modern pesantrens, as part of Islamic education, emphasize the importance of learning the Arabic language to understand religious texts. The Malay community's passion for the Arabic language was apparent in the emergence of *pegon*, the Arabic script of the Malay language. In Malaysia, *pegon* is still being taught in elementary and middle schools. Although it can only be found in ancient Malay manuscripts and is no longer taught in Indonesia, Malay *pegon* even developed into Javanese and Sundanese *pegon*. The need for the Arabic language intensified for learning religious texts and communication, especially for students pursuing higher education in Arab countries or migrants who planned to stay there. Along with good relationships with Arab countries, the need for the Arabic language continued to develop, marked by the emergence of Arabic magazines and newspapers, especially in Indonesia and Malaysia. *Indonesia Alyoum* and *Aswaq*, for example, provide news about Arab countries for people who can speak Arabic and vice versa.

The development of the Arabic language and its dynamic situation raise new questions: should the emergence of new terms and vocabulary, in both religious texts and other general fields, develop

[60] Junaidi, "Islam dalam Jagad Pikir Melayu", *Buletin Al-Turas*, vol. 20, no. 2 (2020), pp. 46–56.

[61] Rahyu Zami, "Orang Melayu Pasti Islam: Analisis Perkembangan Peradaban Melayu", *Journal of Chemical Information and Modeling*, vol. 2, no. 1 (2019), pp. 66–81.

[62] Lukmanul Hakim, "Historiografi Islam Melayu-Nusantara: Dari Sejarah Konvensional Menuju Sejarah Total", *Turãst: Jurnal Penelitian & Pengabdian*, vol. 5, no. 2 (2017), pp. 127-46.

without any convention or rules? Should the discrepancy between Malay transliteration and Arabic be ignored? Should Malay fellows let the new Arabic words develop without any convention?

This paper only examined the trends in Arabic language development using minimal data. A plethora of language phenomena will continuously emerge, including new terms and vocabularies in online media or advertisements, which will be added to the Arabic dictionary. Those terms primarily define local cultural items, including general and religious terms available in both countries. The adaptation of Arabic learning managed by ICESCO Malaysia through a module entitled *al-Qirā'ah wa al-Ta'bīr: Durūs wa Tamārin* familiarizes not only Arabic language learning but also Southeast Asian culture to students. Teaching the Arabic language integrated with the local cultures tends to be more favourable and easier to understand.

Malay Muslims in Indonesia, Malaysia, Brunei Darussalam, Singapore, and South Thailand can initiate transliteration guidelines and record their local names, terms, and cultures in Arabic. It is possible to produce a Southeast Asian Arabic language dictionary that includes terms particular to Southeast Asian cultures that are currently unavailable in Arabic dictionaries. It is also possible to establish a *Majmā' al-Lugah Asia al-Sharqiyah* to support the development of the Arabic language in Southeast Asia.

Two online media, *Indonesia Alyoum* and *Aswaq*, have tried to generate new terms or vocabularies that introduce local cultures. The word formation was mainly through *al-taulīd bi al-iqtirāḍ* method, particularly *al-dakhīl* for naming. Other than this category, the process was mainly through *al-taulīd al-dalālī* method, particularly *al-tarjamah al-ḥarfiyah* with the phrases of *al-na't wa al-man'ūt* and *mudāf wa mudāf ilayh*. As for specific terms that refer to local items, the method used was *al-taulīd bi al-majāz* or metaphor.

The two online media have similarities and differences in word production. Their main similarity is the absence of rules or conventions that resulted in inconsistency in the transliteration of local language into Arabic letters and the wide variety of words or new terminology that refer to an object or situation. Another similarity is evident in the transliteration since the Indonesian and Malaysian languages are rooted in the same Malay origin. On the other hand, the differences can be summed up as follows. *First*, the vowel sound /i/ in Indonesian is transliterated into /ي/ or /اي/, while in Malaysian it is only /ي/. The trans-

literation of most consonants is similar, except for the letter /c/. In Indonesian, it is transliterated into /تش/, while in Malaysia, it is with the letter /ج/. In Malaysian, the combination letters /تش/ is used for the transliteration of /ch/. *Second*, the word formation from Indonesian mainly applied the *al-taulīd al-dalālī* methods, particularly using *al-taulīd bi al-majāz* and *al-taulīd bi al-tarjamah al-ḥarfiyyah*. Meanwhile, the formation of Malaysian words often uses the *al-dakhīl* method, which is a transliteration based on the language sound only, even though both methods above are also possible since there are many matched Arabic words. It could signify either a strong tradition of *Arab-Jawi* script in Malaysia or the ignorance of the media.

To avoid confusion in Arabic transliteration amid the development of the Arabic language in Southeast Asia, which is influenced by the Malay way of thinking, the local users must make some agreements without waiting for approval from Arab nations as the language is continuously evolving. Malay Muslim communities in Indonesia, Malaysia, Brunei Darussalam, Singapore, South Thailand, and Cambodia are recommended to establish an Arab-Malay language association and even compose a particular Arabic dictionary to accommodate new terminologies.

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