

LEXICON BORROWINGS FROM ARABIC IN SUNDANESE SPEECH LEVEL SYSTEM

Wahya^{1*}, Hazbini²

^{1,2}Faculty of Cultural Sciences, Budaya Universitas Padjadjaran, Bandung, Indonesia.

Email: ^{1*}wahya@unpad.ac.id, ²hazbini@unpad.ac

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Abstract

Purpose of the study: This article examines a lexicon of Arabic borrowings used in the Sundanese speech level system. A lexicon of borrowed words refers to a lexicon of Arabic loanwords that are used across different speech level codes. A lexicon of borrowings consists of words from a donor language that have been adopted into a recipient language for certain purposes.

Methodology: In this descriptive and qualitative research, the data were collected utilizing the observation method and recording technique. The data for this descriptive-qualitative research were collected using observing the use of words prescribed in a Sundanese dictionary namely *Kamus Undak Usuk Basa Sunda (Dictionary of Sundanese Speech Level)* by Tamsyah, published in 2015 and *Kamus Etimologi Basa Sunda (Dictionary of Sundanese Etymology)* also by Tamsyah, published in 2017. The data were analyzed by using an identical method and a lexico-semantic approach. The sources of the data were chosen as data source samples by taking into account the availability of the data required in them.

Main Findings: The findings of the research study reveals that a lexicon of nineteen words borrowed from Arabic commonly used in coarse, middle, and refined codes, with coarse usage predominating. While some of these words retain a similar form to that of the original Arabic, others have transformed. The nineteen words are as follows: *asal, makam, berekah, Abdi, alim, udur, hed, Kabar, hawatir, maksud, maot, mayit, lahir, saum, sabab, salat, sunatan, surat, and umur*.

Applications of the study: Introduction of Arabic lexicon to the Sundanese speech system occurred through a process of the loan. While some of these words retain a similar form to that of the original Arabic, others have transformed. It is a transformation that causes the words to be used in different codes in the Sundanese speech level system.

Novelty/Originality of the study: In Sundanese, speech level is considered a sociolinguistic innovation. Both the written and spoken forms of the language, together with all their variations and functions, are vital amidst the daily dynamics of the Sundanese people's life. Hence, this article discusses the use of the lexicon of Arabic borrowings across different codes of the Sundanese speech level system. The current study is novel as it's the first study that compares the Arabic and Sundanese language and found out the words that are originated from Arabic.

Keywords: *Borrowing, Speech Level, Sociolinguistics, Sundanese, Ethnic Group, Language.*

INTRODUCTION

The Sundanese language, which is very closely tied to the Sundanese culture, is an important medium of verbal communication among Sundanese ethnic groups. Both the written and spoken forms of the language, together with all their variations and functions, are vital amidst the daily dynamics of the Sundanese people's life. Spoken by Sundanese ethnic groups living in West Java, Banten, and other provinces in Indonesia, the Sundanese language belongs to the Austronesian family.

Sundanese, like Javanese, Balinese, and Madurese, is a language in which the speech level system is recognized. Speech level, or *undakusuk* in Sundanese, is a sociolinguistic system or rule that resulted from an externally influenced innovation. The *undakusuk* system came to be gradually used as a result of continuous contact with the Javanese language, with its concept of *unggah-ungguh*. The system was brought from Mataram and was introduced into Sundanese by Sundanese aristocrats. According to Rosidi (1987), such a feudal system of stratifying language use began during the reign of Mataram King Sultan Agung(26) in the 17th century (Tamsah *Kamus Undak Usuk*). Later, however, the *undakusuk* system was considered as a code of politeness in speech (Sudaryat, Prawirasumantri, & Yudibrata, 2013). Sundanese cultural thinkers/scholars, therefore, have different views on the *undakusuk* system. While some advocate rigorous use of the system, others tend to be more lenient. This issue once became a polemic among them (Mochtar, 2018; Ruskhan, 2007; Rosidi, 1987, 2011; Rana, Qin, Bates, Luster, & Saltarelli, 2011; Sudaryat et al., 2013).

Geographically, however, not all dialects impose the use of *undakusuk* in speech. Speech level is not known among Sundanese speakers in Banten, Indramayu, and northern Bogor, for example. Hadi (1991) categorizes the Sundanese *undakusuk* into only three levels, namely *basaloma* 'coarse code', *basalemes (keursorangan)*, 'refined code (for speaking about oneself)', and *basalemes (keurkabatur)* 'refined code (for speaking with other people)'. Meanwhile, Tamsyah (2015),

Kamus Undak Usuk refers to the three speech levels as *basakasar* 'coarse code', *basasedeng* 'middle code', and *basalemes* 'refined code'. In this article, the term 'code' is used to refer to the term *basa*, which denotes speech level. As a result of such stratification, some words may have variants that are used as equivalents or synonyms in different speech levels.

The Sundanese language is one of the languages in which speech level or *undakusuk* is recognized. Speech level is a system or rule that regulates conversation based on social factors such as age and social status. In its practical use speech level is categorized into coarse, middle, and refined codes. The use of these codes depends on how a speaker sees his/her position with an addressee. In addition to the three codes above, these two additional codes, namely very coarse and very refined codes, are also quite common. In each code, some words have their semantically synonymous counterparts in the other codes ([Anderson, 1997](#)).

The lexicon used in the different speech level codes consists of words of Sundanese origin and borrowings from non-Sundanese languages. In Sundanese, speech level first came to be used as an innovation influenced by the Javanese language. It is therefore not a surprising fact that many words currently used across different speech level codes in Sundanese derive from Javanese. There are also words borrowed from other languages, for example, old Javanese and Arabic languages. Past contact and interaction between speakers of Sundanese and Arabic were responsible for such borrowings. Contact between the two languages began during or following the introduction of Islam to the Sundanese land ([Sharkey, 2008](#); [Wahya, Lyra, Permadi&Kosim, 2018](#)). Absorption and popularization of words borrowed from Arabic occurred concurrently with the wide-scale conversion to Islam and the practice of Islamic teachings among Sundanese people ([Hassan, 1963](#); [Naniya, 2000](#); [Wahya et al. 2018](#)). Words of Arabic origin are widely used across different speech level codes but this topic has not received much scholarly attention. Unlike Sundanese, the Arabic language recognizes no stratification of language use. In Sundanese, however, borrowed words of Arabic origin are used in different codes. It can be concluded from this fact that the Arabic language had influenced Sundanese even before the introduction of the *undak usuk* system into Sundanese.

This article discusses the use of the lexicon of Arabic borrowings across different codes of the Sundanese speech level system: what words are used in the different codes and what transformation these words have undergone. The aim is to describe the lexicon of Arabic borrowings used in the different levels of *undak usuk*, to describe in which code the words are used, and to describe the transformation the words have undergone.

Social factors play an important role in the use of Sundanese among different speech participants ([Musgrave, & Bradshaw, 2014](#)). According to [Kats and Soeriadiradja \(1982\)](#), the social factor may include status, position, and age. Other scholars mention that social factor includes the followings: rank, status, and age ([Coolsma, 1985](#); [Hatoss, & Sheely, 2009](#); [Sudaryat, 2015](#)); power, position, and degree of closeness or intimacy between a speaker and the person being talked about ([Sudaryat et al., 2013](#); [Perry, 2007](#)); age, position, speech situation, addressee, conversation topic [Tamsyah \(2015\)](#), *Kamus Undak Usuk*. Consideration of different factors in speech is known as speech level system or *undak usuk* in Sundanese. [Tamsyah \(2015\)](#), *Kamus Undak Usuk* defines speech level as a linguistic variation of which use is determined by age, position, speech situation between speaker and addressee, and the topic of conversation. According to [Rahardi \(2010\)](#) as a system of codes in a speech community, speech level is determined by the relation between speaker and addressee. According to [Sudaryat et al. \(2013\)](#), as linguistic variation, speech level is based on the speaker's attitude and is the reflection of the speaker's politeness in speech. [Sudaryat et al. \(2013\)](#) argue that in Sundanese there are two speech level codes namely refined or respectful and coarse or intimate. In terms of refined speech level, respect is further categorized into respect for oneself and respect for others ([Anderson, 1993](#); [Indrayani, 2011](#); [Sudaryat et al., 2013](#)).

The degree of respect and intimacy affects the social distance between a speaker and an addressee. The use of respectful speech level implies the presence of social distance between the speaker and his or her addressee. Conversely, the use of intimate speech level eliminates such social distance. A Sundanese speaker must consider social distance in conversation. Social distance can be defined as one's perception of whether he or she has the same social position as other people ([Shamir, 1995](#); [Richard, Platt, & Weber, 1987](#)). This article focuses on the use of words borrowed from Arabic in the Sundanese speech level system.

The distanceless social relation is reflected in casual and intimate forms of speech. Casual speech form is used in spoken communication among friends during such casual occasions as recreation or friendly sporting events, while an intimate speech is used among family members or very close friends. Both forms are marked by incomplete structure, clear articulation, and short responses ([Horton & Richard Wohl, 1956](#); [Nababan, 1986](#); [Schumann, 1976](#); [Xiaoyun&Siqu, 2018](#); [Yang, & Chang, 2017](#)).

This article examines a lexicon of Arabic borrowings used in the Sundanese speech level system. A lexicon of borrowed words refers to a lexicon of Arabic loanwords that are used across different speech level codes. A lexicon of borrowings consists of words from a donor language that have been adopted into a recipient language for certain purposes. In this context, the word 'adopt' is synonymous with 'loan' or 'borrow'. In this article, however, it refers to 'borrow' or

‘borrowing’. According to [Rushkan \(2007\)](#), borrowing is the process of adopting patterns or elements from a donor language to be used in a recipient language. [Rushkan \(2007\)](#) asserts that all types of borrowing involve two processes, namely importation and substitution. Furthermore, he adds, borrowing can include the adoption of (1) loanwords, (2) loan blends, and (3) loan shifts (Rushkan 27).

DATA AND METHOD

Based on the data source used, the following nineteen words borrowed from Arabic were found to be in use in different Sundanese *undakusuk* or speech levels: *asal* ‘origin’, *makam* ‘grave’, *berekah* ‘blessing’, *abdi* ‘I’, *the aim* would not/refuse’, *udur* ‘ill/sick’, *hed*, ‘menstruation’, *kabar* ‘news/tidings’, *hawatir* ‘concerned/worried’, *maksud* ‘meaning’, *maot* ‘die/pass away’, *mayit* ‘dead body/corpse’, *Lahore* born’, *saum* ‘fasting’, *sababe* ‘cause/reason/because’, *salat* ‘salat/prayer’, *sunatan* ‘circumcision’, *surat* ‘letter’, and *umur* ‘age’. It is important to note that in addition to the word *surat* ‘letter’, which is similar in form to the original, there is also the word *sera t* ‘write’, which derived from the same Arabic word but is different in form due to the replacement of the vowel /u/ with the vowel /ə/, hence *serat*, and the word *certain*, to which the suffix *-an* is added, making *seratan* thus a polymorphemic word. Due to these processes, the words *surat* and *seratan* are thus two separate dictionary entries in addition to *surat*.

In Sundanese, speech level is considered a sociolinguistic innovation. Therefore, it is not surprising that words borrowed from other languages are used across different speech levels. As mentioned earlier, the speech level in Sundanese consists of three different. Synonymous words are used to meet the rules of use in the three codes. Some of these words are borrowed from Arabic and have undergone certain adaptations. The nineteen Arabic borrowings used across Sundanese speech levels are presented in Table 1 below.

Table 1: Lexicon of Words Borrowed from Arabic in Sundanese Speech Level System

No.	Lexicon of Arabic Borrowings (Tamsyah, 2015)	Arabic Etymology (Tamsyah, 2017)	Meaning
1	<i>asal</i> (T, 2015: 22)	<i>uṣulun</i> (2017: 34)	Origin
2	<i>makam</i> (T, 2015: 23)	<i>maqa:mun</i> (2017: 142)	a grave, place where a dead person is buried
3	<i>berekah</i> (T, 2015: 32)	<i>baraka:tun</i> ((2017: 47)	healthy
4	<i>abdi</i> (T, 2015: 47)	<i>‘abdun</i> (2017: 18)	I
5	<i>alim</i> (T, 2015: 50)	<i>‘aliimun</i> (2017: 6)	would not, refuse
6	<i>udur</i> (T, 2015: 54)	<i>uḡurun</i> (2017: 204)	ill, sick
7	<i>hed</i> (T, 2015: 60)	<i>haiḡun</i> (2017: 93)	Menstruation
8	<i>kabar</i> (T, 2015: 69)	<i>khavarun</i> (2017: 113)	news, tidings
9	<i>hawatir</i> (T, 2015: 72)	<i>khawa:ti:run</i> (2017: 93)	concerned, worried
10	<i>maksud</i> (T, 2015: 84)	<i>maqṣu:dun</i> (2017: 142)	Meaning
11	<i>maot</i> (T, 2015: 86)	<i>mawt</i> (2017: 44)	die, pass away
12	<i>mayit</i> (T, 2015: 86)	<i>mayyitun</i> (2017: 146)	dead body, corpse
13	<i>lahir</i> (T, 2015: 95)	<i>ḡahirun</i> (2017: 134)	outside, external
14	<i>saum</i> (T, 2015: 105)	<i>ṡaumun</i> (2017: 185)	fast(ing)
15	<i>sabab</i> (T, 2015:110)	<i>sababun</i> (2017: 180)	(be)cause, reason
16	<i>salat, solat</i> (T, 2015: 112)	<i>ṡala:tun</i> (2017: 181)	salat, prayer
17	<i>sunatan</i> (T, 2015: 119)	<i>sunnatun</i> (2017: 204)	circumcision
18	<i>surat</i> (T, 2015: 119)	<i>su:ratun</i> (2017: 194)	Letter
	<i>serat</i> (T, 2015: 127)	<i>su:ratun</i> (2017: 194)	Write
	<i>seratan</i> (T, 2015: 128)	<i>su:ratun</i> (2017: 194)	Writing, inscription, (hand)written text
19	<i>umur</i> (T, 2015: 131)	<i>‘umrun</i> ((2017: 204)	Age

Note: T = Tamsyah

The data for this descriptive-qualitative research were collected using observing the use of words prescribed in a Sundanese dictionary namely *Kamus Undak Usuk Basa Sunda (Dictionary of Sundanese Speech Level)* by [Tamsyah](#), published in 2015 and *Kamus Etimologi Basa Sunda (Dictionary of Sundanese Etymology)* also by [Tamsyah](#), published in 2017. The data were analyzed by using an identical method and a lexico-semantic approach. The sources of the data were chosen as data source samples by taking into account the availability of the data required in them.

The research followed the following procedures: (a) library research: to study the results of previous studies and theories related to the linguistic phenomenon of borrowing and determine an appropriate approach to analyze the data namely a theory proposed by [Ruskhan \(2007\)](#); (b) data collection: to identify in the aforementioned dictionaries entries borrowed from Arabic; (c) data selection: to select entries that would be relevant for the study; (d) data sorting: to sort data containing words borrowed from Arabic; (e) data analysis based on the research questions; (f) conclusion drawing: to synthesize data analysis results; (g) result presentation: to write a paper or article based on the study.

FINDINGS AND DISCUSSION

The Use of Arabic Borrowings in Sundanese Speech Level Codes

There are words borrowed from Arabic that are recognized in the Sundanese speech level system and are used in the coarse, middle, and refined codes. How the nineteen Arabic borrowings are used in the Sundanese speech level system is described below. There are two important things to note related to in which code the borrowed words are used and what change of form they have undergone ([Sharkey, 2008](#)).

Arabic borrowings used in coarse code

In coarse code, the following thirteen words borrowed from Arabic are used: *asal*, *berekah*, *hed*, *Kabar*, *hawatir*, *maksud*, *maot*, *mayit*, *sabab*, *salat*, *sunatan*, *surat*, and *umur*. The three words have their equivalents in the other two codes, the middle and refined codes. The word *asal*, for example, has its equivalents, namely *kawit* and *kawit* in the middle and refined codes respectively. The following table presents the thirteen borrowed words used in the coarse code and their equivalents in the other two codes ([Wahya et al. 2018](#)).

Table 2: Thirteen Borrowed Words of Arabic Origin Used in Coarse Code

No.	Speech Level Code		
	Coarse	Middle	Refined
1	asal	Kawit	Kawit
2	berekah	pangesto, ayahibar, wilujeng	pangesto, ayahibar, wilujeng
3	hed	udursasih	Kareseban
4	Kabar	Wartos	Wartos
5	hawatir, watir	Hawatos	Hawatos
6	maksud	Maksad	Maksad
7	maot	nilar, tilardunya, ngantunkeun	Pupus
8	mayit	Layon	Layon
9	sabab	Margi	Margi
10	sunatan	Beresihan	Sepitan
11	salat	Netepan	Netepan
12	surat	Serat	Serat
13	umur	Yuswa	Yuswa

Sociolinguistically, words used in the coarse code indicate an intimate, distanceless relation between speakers. The words of Arabic origin in this code are used for that purpose. Borrowed words of Arabic origin are used because the concept represented by those words did not exist in the Sundanese language. Thus, when the Sundanese language borrowed a word from Arabic, it also borrowed the concept semantically represented by that very word ([Nababan, 1986](#)).

Arabic borrowings used in middle code

The lexicon of Arabic borrowings used in the middle code of the Sundanese speech level consists of the following words: *makam*, *abdi*, *alim*, *udur*, *serat*, and *seratan*. These six words have their equivalents in coarse and refined codes. For example, the word *makam* equivalent with the words *astana* and *pajaratan or pasarean* in coarse and refined codes respectively. The word *makers* itself is also used in refined code ([Coolisma, 1985](#); [Hatoss, & Sheely, 2009](#); [Sudaryat, 2015](#)).

Table 3: Five Words of Arabic Origin used in Middle Code

No.	Speech Level Code		
	Coarse	Middle	Refined
1	Astana	Makam	makam
2	kuring	Abdi	abdi
3	embung	Alim	teukersa
4	gering	Udur	teudamang

5	Kawin	Nikah	nikah
6	surat	Serat	serat
	Tulis	Serat	serat
	tulisan	Seratan	seratan

Words used in the middle code indicate the presence of distance between speakers. The Arabic borrowings in the table above are used in middle code communication for that purpose. Words of Arabic origin are used in the middle code because they have a more polite or meaning or ameliorative sense compared to the meaning of their counterpart in the coarse code (Ruskhani, 2007).

Arabic borrowings used in refined code

The following three words are of Arabic origin and are used in Sundanese refined code communication: *makam*, *saum*, and *seratan*. These words have their equivalents in both coarse and middle codes. For example, the word *saum* is equivalent to *puasa* and *puasa* in coarse and refined codes respectively (Indrayani, 2011).

Table 4: Three Words of Arabic Origin Used in Refined Code

No.	Speech Level Code		
	Coarse	Middle	Refined
1	Astana	Makam	Makam
2	Puasa	Puasa	Saum
3	Surat	Serat	Serat
4	Tulis	Serat	Serat
5	Tulisan	Tulisan	Seratan

Words used in refined code indicate a far distance between speakers. The Arabic borrowings are used in refined code for this purpose. These Arabic borrowings are used across the coarse, middle, and refined codes in the Sundanese *undakusuk* system. Besides, according to Tamsyah (2015), *Kamus Undak Usuk*, there are also borrowed words of Arabic origin that are used in *base lemespisan* 'very refined code', e.g. the word *lahir* (derived from *zahirun*), which has been transformed into the word *ngalahir* 'to say' (95).

Table 5 below lists nineteen words borrowed from Arabic. The following abbreviations are used to indicate speech level codes: CC = Coarse Code; MC = Middle Code; RC = Refined Code; and VRC = Very Refined Code.

Table 5: Lexicon of Arabic Borrowings in Sundanese Speech Level

No.	Lexicon of Arabic Borrowings (Tamsyah, 2015)	Arabic Etymology (Tamsyah, 2017)	Meaning	Speech Level Code
1	<i>asal</i> (T, 2015: 22)	<i>uṣulun</i> (2017: 34)	Origin	CC
2	<i>makam</i> (T, 2015: 23)	<i>maqāmun</i> (2017: 142)	a grave, place where a dead person is buried	MC, RC
3	<i>berekah</i> (T, 2015: 32)	<i>baraka:tun</i> ((2017: 47)	healthy	CC
4	<i>abdi</i> (T, 2015: 47)	<i>'abdun</i> (2017: 18)	I	MC
5	<i>alim</i> (T, 2015: 50)	<i>'aliimun</i> (2017: 6)	would not, refuse	MC
6	<i>udur</i> (T, 2015: 54)	<i>uḏurun</i> (2017: 204)	ill, sick	MC
7	<i>hed</i> (T, 2015: 60)	<i>haiḏun</i> (2017: 93)	Menstruation	CC
8	<i>kabar</i> (T, 2015: 69)	<i>khabarun</i> (2017: 113)	news, tidings	CC
9	<i>hawatir</i> (T, 2015: 72)	<i>khawa:ti:run</i> (2017: 93)	concerned, worried	CC
	<i>hawatos</i> (T, 2015: 72)			
10	<i>maksud</i> (T, 2015: 84)	<i>maqṣu:dun</i> (2017: 142)	Meaning	CC
11	<i>maot</i> (T, 2015: 86)	<i>mawt</i> (2017: 44)	die, pass away	CC
12	<i>mayit</i> (T, 2015: 86)	<i>mayyitun</i> (2017: 146)	dead body, corpse	CC
13	<i>lahir</i> (T, 2015: 95)	<i>zahirun</i> (2017: 134)	outside, external	VRC
14	<i>saum</i> (T, 2015: 105)	<i>ṣaumun</i> (2017: 185)	fast(ing)	RC
15	<i>sabab</i> (T, 2015:110)	<i>sababun</i> (2017: 180)	(be)cause, reason	CC
16	<i>salat, solat</i> (T, 2015: 112)	<i>ṣala:tun</i> (2017: 181)	salat, prayer	CC
17	<i>sunatan</i> (T, 2015: 119)	<i>sunnatun</i> (2017: 204)	Circumcision	CC
18	<i>surat</i> (T, 2015: 119)	<i>su:ratun</i> (2017: 194)	Letter	CC

	<i>serat</i> (T, 2015: 127)	<i>su:ratun</i> (2017: 194)	Write	MC, RC
	<i>seratan</i> (T, 2015: 128)	<i>su:ratun</i> (2017: 194)	writing, inscription, (hand)written text	MC, RC
19	<i>umur</i> (T, 2015: 131)	<i>'umrun</i> ((2017: 204)	Age	CC

Transformation of Arabic Borrowings in Sundanese Speech Level

The adoption of the nineteen Arabic words into Sundanese vocabulary occurred through a process of borrowing or importation, which means that the words still retain their original form fully or partially after undergoing a certain change of form in the process. To illustrate the transformation, the following Latin transliteration—š, ħ, ž, š, d, t, and z—are used to represent the Arabic consonants ح, هـ, ز, س, د, ت, and ظ. These phonetic symbols—š, ħ, ž, š, d, t—are used to avoid the use of double symbols to represent one phonetic sound, hence one single symbol for one phonetic sound.

The process of borrowing of the nineteen Arabic words into Sundanese, particularly into its speech level system, can be described briefly as follows. The word *asal* derives from the Arabic dari *ushulun*. The syllable /un/ is omitted; the vowel /u/ in the second and third syllables is replaced by /a/; and the consonant /š/ becomes /s/. The word *makam* comes from *maqamun*. The final sound /un/ is omitted; the consonant /q/ is replaced by /k/. The word *berekah* is originally *barakaatun* in Arabic. Again, the final /un/ is omitted; the vowel /a/ in the first and second syllables becomes /ə/; and the consonant /t/ becomes /h/. The word *alim* derives from *'aliimun*. The sound /un/ is omitted and the consonant /ž/ is replaced by /d/. The word *hed* derives from *haidlun*. The final sound /un/ is omitted; the diphthong /ai/ has undergone monophthongisation and become /e/; and the consonant /d/ is replaced by /d/. The word *kabar* comes from *khavarun*. The final /un/ is omitted; the consonant /kh/ is replaced by /k/. The word *hawatir* is originally *khawaatiirun*. The final /un/ is omitted; the consonant /kh/ is replaced by /h/. The word *maksud* derives from *maqsuudun*. The final sound /un/ is omitted; the consonant /q/ is replaced by /k/; and the consonant /š/ becomes /s/. There is also the word *maksad*, which derives from *maksud*. The vowel /u/ becomes /a/. The word *maot* comes from the Arabic *mawt*. The vowel /u/ becomes /o/. The word *may* is originally *mawayyitun*. The final /un/ is omitted; the geminate /yy/ becomes /y/. The word *lahir* derives from *dzhahirun*. The sound /un/ is omitted and the consonant /z/ becomes /l/. The word *saum* comes from *shaumun*. The final /un/ is omitted and the consonant /š/ is replaced by /s/. The word *sabab* derives from *sababun*. The sound /un/ is omitted. The word *salat* is from *shalatun*. The sound /un/ is omitted and the consonant /š/ becomes /s/. In Sundanese, the word *solat* is also used alternatively. In the case of the latter, the vowel /o/ is used instead of /a/. The word *sunatan* derives from *sunnatun*. The vowel /u/ in the last syllable is replaced by /a/. The word *surat* comes from *suuratun*. The sound /un/ is omitted. There is also the word *serat*, which uses the vowel /ə/ in the first syllable, instead of /u/. The word *umur* derives from *'umrun*. The final sound /n/ is omitted. The word has also undergone a process of metathesis, by which the position of the vowel /u/ in the second syllable is moved to precede the consonant /r/.

CONCLUSION

Based on the data sources used in the study, nineteen words are borrowed from Arabic and are used in the Sundanese speech level system. Of the nineteen words, one borrowed word, namely *surat* that has three different meanings. The word *surah* means letter or mail; its variation, *serat*, means write; and *seratan*, to which suffix '-an' is added, means writing, inscription, or written text. Thirteen of the nineteen words are used in coarse code, 5 in middle code, 3 in refined code, and 1 in very refined code. The introduction of the Arabic lexicon to the Sundanese speech system occurred through a process of the loan. While some of these words retain a similar form to that of the original Arabic, others have transformed. It is a transformation that causes the words to be used in different codes in the Sundanese speech level system.

LIMITATION AND STUDY FORWARD

This research only observes the lexicon of Arabic borrowings used in the Sundanese speech level system. In future other languages can be considered and compared with Sundanese. Moreover, future research can reconsider the 19 Arabic borrowings taken in this research to increase the generalizability of current investigation findings.

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AUTHORS CONTRIBUTION

Wahya contributed to the concepts, theories, and methodology. These concepts were discussed with Hazbini. The Data are gathered by Hazbini. Furthermore, the data are processed and analyzed by Hazbini. The results of the study were reviewed by, both scholars.

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