

Acculturation of Arabic Language on Hijrah Muslim Communication Oriented The Articulation of Islamic Identity

Syarifah Rahmi¹, Julhadi², M. Riyan Hidayat³, Ahmad Hariyadi⁴, Ahmad Helwani Syafi'i⁵

¹*Sekolah Tinggi Ilmu Tarbiyah Al-Hilal Sigli*

²*Universitas Muhammadiyah Sumatra Barat*

³*IAI Al-Qur'an Al-Ittifaqih Indralaya*

⁴*Universitas Muria Kudus*

⁵*Universitas Muhammadiyah Mataram*

¹syarifahrahmirahmi1643@gmail.com, ²julhadi15@gmail.com, ³mrhidayat28@gmail.com,

⁴ahmad.hariyadi@umk.ac.id, ⁵ahelwani1407@gmail.com

Published: 24/04/2023

How to cite (in APA style):

Rahmi, S., Julhadi, Hidayat, M.R., Hariyadi, A. Helwani, A. (2023). Acculturation of Arabic Language on Hijrah Muslim Communication Oriented The Articulation of Islamic Identity. *Retorika: Jurnal Ilmu Bahasa*, 9(1), 1-8.

Abstract - Arabic is the basic foundation in Islam both scientifically and in practice. The reason is, the Qur'an and al-Hadith use Arabic as the medium of delivery. Recently, there has been an expansion of the function of the Arabic language which is brought into the realm of daily communication in order to articulate Islamic identity and mostly occurs in the Muslim community of hijra. This research is a qualitative descriptive study. The implementation procedure is to observe the reality of the arabization of the communication of the hijrah Muslim community and its relationship to the articulation of Islamic identity. The method used in analyzing the data is Miles and Huberman's interactive model, namely; data reduction, data presentation, drawing conclusions. While the method used in testing the validity of the data is the method of triangulation and triangulation of sources, peer discussions and member check. The results of this study are: 1) Arabicization of the communication of the hijrah Muslim community is a process of assimilation of Arabic in culture and is used as a symbol in identity politics in a global society. 2) The Arabization of this communication does not touch fundamental aspects of Islam at all, but is only a model of communication.

Keywords: Arab Acculturation, Hijrah Muslims and Islamic Identity

I. INTRODUCTION

After the era of the Prophet Muhammad SAW. and at the same time, Islamic teachings began to spread throughout the world and came into contact with various new social cultures that were not the same as the conditions of Arab culture, so that directly or indirectly, Islam was interpreted differently based on the conditions

and social background of each region (Syihabuddin, 2013). The diversity of interpretations related to Islamic teachings has never been found in the Prophet Muhammad SAW, because all problems immediately find their solution formula in the Prophet Muhammad SAW. It is the existence of various interpretations in religion that gives birth to a

religious practice commonly referred to as popular Islam. The debate of scholars in addressing this religious practice is one of the studies in Islamic studies (Richard C. Martin, 1999).

There are many studies on popular religious practices and these studies can be applied as follows; Local Islam versus universal Islam (Mulder, 1999), practical Islam versus textual Islam (Beatty, 2001), people's Islam versus clerical Islam, symbolic Islam versus normative Islam, popular Islam versus official Islam (Niels Mulder, 1955).

In responding to popular religious practices, Muslims are divided into two main camps, namely, those who accept it and those who reject it. The faction that rejects popular religious practices gave rise to the purification of religion (Saleh, 2004). Among the arguments used as reasons in efforts to reject popular religious practices are: *bid'ah* (Andrew Beatty, 2001). The religious purification movement is a movement that seeks to return Islam to its original and pure condition without any frills of heresy and superstition. This movement has a passion for returning to the original and basic doctrines, namely the Koran and al-Hadith. This brought this movement into a clash of Islamic teachings with local traditions which were seen as incompatible with Islamic teachings. This is because all parties, both the Islamic puritan movement and local traditions, have a conservative tendency to protect, maintain and preserve their respective values.

On a relatively recent development in the 20th and 21st centuries. The main jargon of these Islamic puritanism movements is "back to the Al-Qur'an and Hadith". The spirit of this movement in realizing this principle occurs massively and has a significant influence on the community and undermines local traditions so that resistance occurs. This resistance often creates friction (problematics) and even horizontal conflicts. One movement that carries the same spirit as these movements is the Hijrah Muslim community movement.

One variant of the Islamic puritanism movement is the hijrah movement initiated by student groups in public universities. This movement occurs communally and in turn is able to give birth to social movements in society that are based on religion. This movement is engaged in socio-religious da'wah which actually seeks to make young people close to the

Koran, keep their prayers on time, actively seek religious knowledge and spread Islamic teachings through social media platforms. Regardless of their identity as youth in general, by participating in the hijrah movement, their identity construction and cultural framing of the millennial generation and generation Z are slang but obedient in religion. This opinion is added by the author to see how to compare the symbols of hijrah identity that are built (Zahara et al, 2020).

Concretely, the hijrah movement which accommodates Islamic puritanism understands their Islamic identity in a real way in daily social interactions, and the symbols of the *hijrah* Muslim identity that appear among women are the veil, the long and wide hijab, while the identity symbols that stand out on the Among men, they are wearing loose trousers, robes and keeping a long, bushy beard. Previously, these pattern motifs were only carried out by the Arab community, but now they are more trending among people who do not belong to the Arab community. This religious purification movement is incessantly taking place by bringing the slogan back to the Al-Qur'an and al-Hadith due to the increasing number of preachers graduated from the Middle East in society. Then, the various da'wah that they broadcast are always inclined to the themes of monotheism, economics, usury, marriage and so on. In their da'wah, the media used in conveying their messages is social media, such as Facebook, Instagram, YouTube accounts, Twitter, they even have their own private television and radio that are ready to be used to convey their messages. With a variety of media they use, the easier it is to convey the da'wah.

The phenomenon of the appearance of Islamic identity in the public space by people who previously did not do this is a phenomenon of Muslim hijrah. This attribution is directly related to drastic changes in the appearance of social and cultural piety in society. But the phenomenon of hijrah does not always look more Islamic, but looks like millennials in general, such as wearing hats, wearing jeans, using terms that are not common. From some of the descriptions above, this study seeks to explore Arabic acculturation in aspects of the language of communication of Muslim hijrah in the articulation of their Islamic identity in the public sphere. Of course, this research is different from the acculturation aspect of Arabic

in the communication of Muslims who have moved to where so far, the Muslim community has moved from the point of view of appearance, activities and religious ideology.

So far, researchers have not found research on acculturation of Arabic language on *hijrah* muslim communication oriented the articulation of islamic identity. However, there are several studies that have similarities with this research, namely Sofyan, Yudistira, Muta'allim, Alfani & Ghaffar (2022) describe the meanings of conversational implicatures contained at Al-Azhar Islamic boarding school. The results of this study indicate that the types of conversation implicatures at Al-Azhar are general conversation implicatures, scaled, special and conventional.

Muta'allim, Nawawi, Alfani, Ghaffar & Wafi (2021) determine the form and the function of code-switching and codemixing speech between sellers and buyers in Asembagus Market, Situbondo. The results showed that there were 12 forms of code switching speech and 10 code mixing speech between sellers and buyers at Asembagus Situbondo Market Kampong. They master more than one language and speakers try to build an atmosphere of speech with mixing languages.

Salikin, Muta'allim, Alfani, Hosaini, Sayfullah (2021) describe the causes of the traditional madurese engagement amidst the social change of the kangean society. The results of this study indicate that non-educational shows on television such as soap opera films, promiscuity, blue film, tiktok, life style, speaking style and dress patterns are greatly affect the kangean community especially among teenagers. The negative affects for Kangean teenagers are on social life, lifestyle, speaking style, promiscuity, drug addicts, violating customs, traditions and culture.

Besides, the research about Hijrah and acculturation was conducted by Said (2015); Fitriyah (2019); Asfiah (2020) and Rahman, Nurnisya, Nurjannah & Hifziati (2021). While, the research about Arabic language was conducted by Ain & Zunnorain (2015); Ajami (2016); Bachmid (2017); Pane (2018); Yahya, Mahmudah & Rochma (2021); Susiawati & Mardani (2022); Tabroni, Irsyadi, Kartiko, Rutumalessy & Parinussa (2022) and Sofyan, Firmansyah, Muta'allim., Solissa & Rosikh (2022). And the research about Islam and

Linguistics was conducted by Fedele (2013); Muta'allim, Sofyan & Haryono (2020); Triantoro (2020); Muta'allim, Alfani, Mahidin, Agustin & Wicaksi (2021); Sofyan, Badrudin, Fitriani & Muta'allim (2022); Yudistira, Muta'allim, Nurcaya, Julhadi & Pattiasina (2022) and Haryono, Wibisono, Sofyan & Muta'allim (2023).

Based on several studies that have been found, there is no research that examines this acculturation of arabic language on migration muslim communication oriented the articulation of islamic identity. In addition, this study has several differences with previous studies, namely regarding the object and research subject. Previous studies have only focused on the description of Islam, Arabic and articulation. Meanwhile, this research focuses on the articulation of the Arabic language used in hijrah Muslim communication which is oriented towards articulation as an Islamic identity. Thus, the researcher is very interested in conducting research on the articulation of the Arabic language which is used as the term Muslim hijrah by the community. Depart from the background, the researcher formulated the problem, namely how to acculturate Arabic in Muslim communication migration oriented to the articulation of Islamic identity?

II. METHODS

Study This is a descriptive qualitative research with the type of case study. The approach taken is a sociological approach. First, the method of observation (observation). This study uses non-participant observation methods, namely researchers are not part of the research subjects, but as observers of the observed research subjects. Second, interview (interview). The interviews conducted in this study were interviews or depth-interviews. However, the researcher remains based on the previous interview technique. Third, documentation. This method is carried out by collecting research-related data in the form of relevant parties. While the data analysis used is qualitative data analysis using the Miles and Huberman analysis model with three data analysis activities, namely: data reduction, data presentation, and drawing conclusions and verification. And in this study the researchers used the triangulation technique as a technique to test the validity of the data. And triangulation in this study, researchers used two types of

triangulation, namely: technical triangulation and source triangulation.

III. RESULTS AND DISCUSSION

Historically, this migration phenomenon occurred in Indonesia during the New Order era where Islam as a political ideology experienced restrictions on its movement by the state. Around the 1970s to 1980s, the state, in this case the government, had dominance in power and they exercised this hegemony in society, while Muslims were in a position as the people who were the object of hegemony. Furthermore, the existence of integrative political participation of the Muslim community in one party, namely the United Development Party and the uniformity of political ideology which must be under Pancasila makes Islamic politics in Indonesia weaker (Hikam, 2000).

This condition requires Muslim communities to fight this repression by showing their Islamic identity while strengthening their communality as Muslims. As a result, students and professionals have formed Muslim communities in various places and one of them is a movement *usroh* popular among Muslim students (Hikam, 2000). In the community itself, they are taught about pure Islamic teachings, starting from small things to big things, such as how to eat, talk, behave, and so on. Both during the New Order era and today, the phenomenon of the hijrah movement has the same target, namely the millennials. This is because millennials who are entering their teens are experiencing a process of searching for identity where in their teens they still have unstable emotions, so returning to religion is a solution (Subandi, 1995).

The meaning of hijrah, which has become a popular movement for every community, must have its positive and negative elements. The difference between their movements is only in the form of the community and its activities. But substantially, various communities have the same orientation which seeks to make millennials move from a previous life that was far from religion towards a life that is in harmony with the spirit and breath of religion (Ibrahim, 2016). In terms of the language of communication, Arabic terms such as *tafaddal* for please, *jazakallah khair* for thank you, *Afwan* to apologize and *shukron* are often used in their daily conversations. This is done in order to appear more familiar with the language

used (Arabic). Because Arabic itself is the language contained in the Qur'an. By learning Arabic it will make it easier to understand the Qur'an.

Apart from that, in the Muslim community of hijrah, the stewardship of men they refer to as brotherhood and women assisters. Usually, for sisters coordinated by the wives of the members brotherhood In interacting with members sisters the Muslim community migrating is not allowed to do so. Because this concerns the prohibition and mahram, so it will cause slander if done. The slander in question is the existence of an attraction between the two, there is advice, as well as a form of self-care from men's eyes.

In their daily lives, members of the Hijrah Muslim community are also often familiar with Arabic terms in activities such as *rihlah*, *qiyamul lail*, *tahfidz*, *tahsinul Qur'an* and *tikrar*. *Rihlah* itself is a form of comparative study to other hijrah communities. *Qiyamul Lail* is an invitation to all elements of society to wake up in a third of the night and perform the midnight prayer in congregation. If they have carried out their nightly activities, then the priest will continue with the *Kultum Qiyamul Lail*, share about the joy of worship at *qiyamul lail* as the Prophet SAW did. This is their effort to get closer to Allah SWT. *Effort* what they do is one of the efforts and efforts aimed at facilitating its members in carrying out good activities such as reading and memorizing the Al-Qur'an.

This method is used when activities estimation and *tahfidz* going on. This method seeks to condition the two processes in a different atmosphere, namely the participants read and memorize them in an open space. An easy way to memorize the Koran using the pledge method is to read one verse up to 40 times until it is memorized. To save money and make it easier for their fostered members, they provide the manuscripts of the *tikrar* issued by Syaamil Quran. The existence of thick Arab acculturation in the daily communication of the hijrah community is actually an articulation of the Islamic identity that they built in order to strengthen their group identity in the public sphere. This is of course in an effort to carry out puritanism in diversity because the ideology they make the foundation for is salafi.

1. Muslim Hijrah

According to scholars such as ibn Taimiyyah, ibn Hajar al-Asqalani and ibn al-

Arabi explained the meaning of hijrah as moving from a disbelieving country or a country that was in a state of danger to an Islamic country. What is meant by infidel land is a land ruled by infidels and the laws that apply are also infidel laws, not based on Islamic laws. In contrast, an Islamic country is a country that is under rule *caliph* Muslims and apply Islamic law in their lives (Jazuli, 2006).

The forms of migration include the migration of *makaiyah*, the migration of *nafsiyah* and the migration of *amaliyah*. Meanwhile, Hijrah *Makaniyah* is a movement based on geographical location. Categorically, moving in the hijrah context here is moving from an unsafe place to a safer place. This migration was exemplified by the Prophet Muhammad SAW who migrated from Mecca to Medina because of the repressive actions of the Quraysh infidels. This migration is referred to as hijrah *nafsiyah* which means the conversion of religion, namely from non-Islam to Islam. In other words, hijrah *nafsiyah* is the movement of a person as a whole, namely from disbelief to faith. Hijrah like this is carried out by people who have received instructions from Allah SWT and manifested in the process of migration in order to study Islam, study and practice good morals and so on (Ibrahim, 2016). And the last is the *amaliyah* migration, namely the transfer of behavior from ignorance behavior, attitudes that are not in accordance with the provisions of Islamic teachings towards behavior that is in accordance with Islamic teachings. Also included in this *amaliyah* migration is leaving behaviors that are contrary to the teachings and orders of Allah SWT and the Prophet Muhammad SAW towards behavior that pleases Him (Ibrahim, 2016).

Today, this migration has changed in form, namely in synonymous with the guise of repentance and clothing similar to wearing Muslim clothing, such as the wide and long sagging veil for women, robes, beards and cropped trousers for men. Today, the era of globalization is increasingly popular, so that these hijrah phenomena are very easy to find, especially on millennial social media. There are various factors that can influence the act of migrating, namely the influence of friends, awareness of death, breakups, experiencing sad events and others. In this case, social media is used as a medium for broadcasting hijrah trends, meetings, gatherings, and others. In this era of

globalization, the context of millennial migration is interpreted as an act of moving from bad to good. In the context of avoiding negative things that are spread everywhere in this globalization era, hijrah behavior is a solution in avoiding these things (Taufal, 2011).

2. Acculturation of Communicative Arabic

Arabic is a language that has many nicknames. Apart from being the language of the holy Qur'an and Hadith, Arabic is the language of religion and Muslims, the official language of the United Nations (UN), the national language of more than 25 countries in the West Asia or Middle East region, (*lughah al-dhâd*, and *lughah al-turâts*). Jabir Qumaihah, for example, emphasized that Arabic is a language that is guaranteed and "divine protection", along with being used as a "vessel for the expression of the Qur'an".

Allah SWT. Making Arabic the language of the holy book of the Qur'an with the aim that the Prophet Muhammad SAW was sent in an Arabic-speaking community and an apostle was not sent except by using the language of his people. In addition, Arabic is considered relevant to accommodate divine and eternal treatise messages that transcend time and space. Thus, the use of Arabic is a very trending language, reaching 22 countries that use it in the Middle East region and parts of the African continent. Among the countries that use Arabic as an official language are: Saudi Arabia, Libya, Yemen, Oman, Morocco, Syria, Palestine, Mauritania, Jordan, Sudan, Iraq, Kuwait, Somalia, Qatar, Bahrain, United Arab Emirates, Nigeria, Lebanon, Mali, Egypt, Algeria and Tunisia. So the main factor apart from being preserved along with the "Divine guarantee and protection" regarding the maintenance of the Qur'an - is *elan vital* (fighting spirit, driving force) and religious motivation of Muslims to understand Divine messages and the Traditions (Sunnah) of the Prophet Saw. In addition, of course, Muslims find Arabic appearing very elegant, flexible, and of high literary value in transmitting various Muslim intellectual works in the form of texts. In this context, in turn, Arabic becomes the language adopted in the acculturation of Islamic culture in places that are geographically far from the Middle East or Africa.

3. Islamic Identity

In academic circles, identity is a familiar term. This word is a concept that becomes the basis for the introduction of something. The introduction of something that will make someone able to have knowledge. Jeffrey Week defines identity as something related to a sense of belonging, about the same characters in a communal and what makes others different from others. Week revealed that in the importance of one's identity both individually and as a group (Eickelman & Piscatori, 2006). Richard Jenkins in Haralombos states that a person's identity relationship is formed in the process of socialization. For Jenkins, identity is internally concerned with what we think of ourselves and externally with what others think of us. This identity is formed and stabilized in a dialectical relationship caused by internal and external factors, so that they interact to form an identity within their own community. And the most important thing in identity construction is an external perspective that is formed dialectically between how other people see and react to us which can be contradictory or damaging, or support and strengthen our view of ourselves (Haralombos, 2004).

In the context of Muslim identity, the characteristics of that identity grow and develop, regardless of the position of the Muslim community as a majority in a society or a minority. They are increasingly aware of their global presence regarding their identity, so that every individual or group, whether Russian in Europe, Australia, North America, and elsewhere, has reached a peak of awareness about forming a part of the world community. They use awareness to strengthen their position and their identity in different ways and ways (Eickelman & Piscatori, 2006). Ideology Identity politics is not only interpreted as the problem of certain groups struggling from oppression due to their identity, but can also be interpreted as an effort to restore identity and social movements to differentiate with multiple identities (Anspach, 1996).

Yong revealed that political identity is the idea of oppression against certain social groups, especially those related to their identity based on gender, race, background, ethnicity, sexuality, etc.). In perspective social construction of reality, identity is seen as a social construction, an effort to create identity that is carried out consciously and through various means, not

seen as something that is naturally bestowed by God or something that is anatomical in nature. Kellner expressed his view that in modern society, identity is more personal, meaning that individual identity is open to everyone in determining what they want and suit them. In simpler terms, Identity has more to do with style, a pattern in building an image of how individuals want to present themselves.

Identity is one of the product loci that differentiates oneself or a group produced by media culture (Kellner, 1995). This is because the identity is the culture of the community itself which appears through magazines and then becomes a product produced by an institution. Three dialectical elements starting from the mass media, culture and community are correlated and have implications for the construction of the identity of a collectivity (McQuail, 2000: 61). In this case, what was originally a magazine then gradually became a cultural product that manifests people's ideas regarding a reality that is reflected through social objects. Thus, the construction of a community is formed in a dialectical process involving external and internal elements within the community itself.

IV. CONCLUSION

Arabic acculturation did happen and was an activity of the Muslim community of hijrah. This can be seen in the communication of the hijrah community which changed some of the words used in communication to Arabic. This appearance of the Arabic language generally serves to articulate their Islamic identity. The results of this study are: 1) Arabic acculturation in the communication of the hijra Muslim community is a process of assimilation of Arabic in culture and is used as a symbol in identity politics in a global society. 2) The Arabization of this communication does not touch fundamental aspects of Islam at all, but is only a model of communication.

This study needs to be carried out further research, which is not only about the acculturation of Arabic in hijrah Muslim communication which is used as an orientation of Islamic identity but about the impact of the use of terms in this era of globalization. In addition, this research is very useful for the development of scientific treasures about knowledge regarding the meaning, function and

impact of Muslim hijrah which is used as an orientation as a marker of Islamic identity.

REFERENCES

- Ain, A. Q & Zunnorain, S. (2015). Acculturation through Means of Communication: A Study of Linguistic Exchanges between Chinese and Arabic. *TRAMES: Vol. 19, Vol 69/64, 51-71*. DOI :10.3176/tr.2015.1.04.
- Ajami, H. (2016). Arabic Language, Culture, and Communication. *International Journal of Linguistics and Communication. Vol. 4, No. 1, 120-123*. DOI:10.15640/ijlc.v4n1a12.
- Anspach, R. R. (1979). From Stigma to Identity Politics: Political Activism among the Physically Disabled and Former Mental Patients. *Social Science and Medicine. Part A: Medical Psychology & Medical Sociology. Vol. 13, 765-773*. DOI: [https://doi.org/10.1016/0271-7123\(79\)90123-8](https://doi.org/10.1016/0271-7123(79)90123-8).
- Asfiah, W. (2020). Akulturasi Budaya Arab dan Lokal dan Lokal dalam Membangun Harmoni Sosial pada Masyarakat Kademangan Bondowoso. *Mozaic: Islamic Studies Journal. Vol. 01, No. 01, 12-17*.
- Bachmid, G. (2017). Arabic Linguistics in Historical and Islamic Culture Perspectives. *Heritage of Nusantara: International Journal of Religious Literature and Heritage. Vol. 5, No. 1, 77-104*. DOI: <https://doi.org/10.31291/hn.v5i1.137>.
- Beatty, A. (2001). *Variasi Agama di Jawa, ter. Achmad Fedyani Saefuddin*. Jakarta: Raja Grafindo.
- Ensiklopedi. (1996). *Hukum Islam*. Vol. 1. Jakarta: Ichtar Baru van Hove.
- Fedele, F. (2013). The Diasporic Islamic Masculinity and The Reformulation of European Islam: Theoretical Approaches and Interpretative Perspectives. *Nómadas. Revista Crítica de Ciencias Sociales y Jurídicas. Vol. 40, NO. 4*. DOI: http://dx.doi.org/10.5209/rev_NOMA.2013.v40.n4.48341.
- Fitriah, R. D. (2019). Perubahan Artikulasi Fonem Bahasa Arab bagi Penutur Bahasa Asing (Suatu Kajian Fonologi Mahasiswa Prodi Pendidikan Bahasa Arab IAIN Bengkulu). *TSAQOFAH & TARIKH: Journal Kebudayaan dan Sejarah Islam. vol. 4, No. 2, 163-172*. DOI: <https://dx.doi.org/10.29300/tjksi.v4i2.2835>.
- Haryono, A., Wibisono, B., Sofyan, A & Muta'allim. (2023). The Use Of Speech Levels By Madurese Students as Implementation of Politeness Principles in Islamic Boarding School in Bondowoso, East Java. *Journal of Southwest Jiaotong University. Vol. 58, No. 2, 93-104*. DOI: <https://doi.org/10.35741/issn.0258-2724.58.2.9>.
- Hikam, M. A. S (2000). *Islam, Demokratisasi dan Pemberdayaan Civil Society*. Erlangga: Jakarta.
- Hutchinson, J & Smith, D. A. (1996). *Etnicity*. Oxford: Oxford University Press.
- Ibrohim, B. (2016). Memaknai Momentum Hijrah. *Studia Didaktika: Jurnal Ilmiah Bidang Pendidikan. Vol. 10, No. 02, 65-74*. DOI: <https://jurnal.uinbanten.ac.id/index.php/studiadidaktika/article/view/83>.
- Jazuli, A. S. (2006). *Hijrah dalam Pandangan Al-Qur'an*. Jakarta: Gema Insani.
- Martin, R. C. (1985). *Approaches to Islam in Religious Studies*. USA: Arizona State University.
- Moller, A. (2005). *Ramadhan di Jawa*, ter. Salomo Simanungkalit. Jakarta: Nalar.
- Mukram, A. A. S. (1995). *Al-Lughah Al-'Arabiyyah Īr Rihāb al-Qur'ān al-Karīm*. Kairo: 'Alam al-Kutub.
- Mulder, N. (1999). *Agama, Hidup Sehari-hari dan Perubahan Budaya*. Jakarta: Gramedia Pustaka Utama.
- Muta'allim, Alfani, F. R., Mahidin, L., Agustin, Y. D & Wicaksi, D (2021). The Function of Comparative Adjectives in Kangean Dialect of Madurese Language and Its Impact. *Totobuang, 9(2), 257-271*. DOI: <https://doi.org/10.26499/tbng.v9i2.299>.
- Muta'alim, Nawawi, Alfani, F. R., Ghaffar, A. A., & Wafi, A. (2021). Codes Switching and Codes Mixing of Sellers and Buyers in Traditional Markets: Case Study of Market Kampong Asembagus Situbondo. *Retorika: Jurnal Ilmu Bahasa, 7(2), 121-129*. doi: <https://doi.org/10.22225/jr.7.2.2627.121-129>.
- Muta'allim, Sofyan, A., & Haryono, A. (2020). Adjektiva Superlatif Bahasa Madura Dialek Kangean: Sebuah Kajian Pragmatik. *LEKSEMA: Jurnal Bahasa Dan Sastra, 5(1), 15-26*. DOI: <https://doi.org/10.22515/ljbs.v5i1.2057>.
- Pane, A. (2018). Urgensi Bahasa Arab: Bahasa Arab sebagai Alat Komunikasi Agama Islam. *KOMUNIKOLOGI: Jurnal Pengembangan Ilmu Komunikasi dan Sosial. Vol. 2, No. 1, 77-88*. DOI: <http://dx.doi.org/10.30829/komunikologi.v2i1.5452>.
- Rahman, T., Nurnisya, F. Y., Nurjannah, A & Hifziati, L. (2021). Hijrah and The Acculturation of Islamic Identity of Indonesian Millenials on Instagram. *Jurnal Komunikasi: Malaysian Journal of Communication. Vol. 37, No. 2, 154-170*. DOI: <https://ejournal.ukm.my/mjc/issue/view/1401>.
- Said, M. (2015). A Study on The Acculturation of Islam and Local Culture Bungamale as A Local Culture of South Sulawesi. *JICSA. Vol. 4, No. 2, 76-100*. DOI: <https://doi.org/10.24252/jicsa.v4i2a6>.
- Saleh, F. (2004). *Teologi Pembaharuan* Jakarta: Serambi Ilmu Semesta.

- Salikin, H., Muta'allim, Alfani, F. R., Hosaini, & Sayfullah, H. (2021). Traditional Madurese Engagement Amidst the Social Change of the Kangean Society. *Retorika: Jurnal Ilmu Bahasa*, 7(1), 32-42. doi: <https://doi.org/10.22225/jr.7.1.2633.32-42>.
- Sofyan, A., Badrudin, A., Fitriani, D. N & Muta'allim. (2022). Types and Functions of Illocutionary Speech Acts on Inter-Character Dialogue in Tiliik Short Films. *Lingua: Jurnal Bahasa dan Sastra*. Vol. 18, No. 2, 148-156. DOI: <https://doi.org/10.15294/lingua.v18i2.36163>.
- Sofyan, A., Firmansyah, M. B., Muta'allim., Solissa, E. M & Rosikh, F. (2022). Islamic Boarding School Linguistic Landscape in The Development of Arabic Language Skills and Islamic Knowledge. *International Journal of Educational Research and Social Sciences (IJERSC)*. Vol. 3, No. 6, 2178-2185. DOI: <https://doi.org/10.51601/ijersc.v3i6.563>.
- Sofyan, A., Yudistira, R., Muta'allim., Alfani, F. R., & Ghaffar, A. A. (2022). The Analysis of Conversational Implicature between Students and Teachers at Al-Azhar Islamic Boarding School. *Retorika: Jurnal Ilmu Bahasa*, 8(1), 65-72. doi: <https://doi.org/10.55637/jr.8.1.4344.65-72>.
- Subandi. (1995). *Perkembangan Kehidupan Beragama*. Buletin Psikologi, III, No. 1.
- Susiawati, I & Mardani, D. (2022). Bahasa Arab bagi Muslim Indonesia antara Identitas dan Cinta Agama. *Jurnal Pendidikan dan Konseling*. Vol. 4, No. 5, 18-23. DOI: <https://doi.org/10.31004/jpdk.v4i5.5432>.
- Syihabuddin (2013). Tradisi Upacara Kematian pada Masyarakat Nahdhiyyin dalam Tinjauan Agama dan Adat. *Al-Adyan: Jurnal Studi Lintas Agama*. Vol. 8, No.1, 1-27. DOI: [10.24042/ajsla.v8i1.523](https://doi.org/10.24042/ajsla.v8i1.523).
- Tabroni, I., Irsyadi, A. N., Kartiko, A., Rutumalessy, M & Parinussa, J. D. (2022). The Arabic Language as A Basic Epistem in The Scientific Tradition of Islamic Boarding School Eduaction. *International Journal of Educational Research and Social Sciences (IJERSC)*. Vol. 3, No. 6, 2318-2324. DOI: <https://doi.org/10.51601/ijersc.v3i6.564>.
- Taufal, H. Konsep Hijrah di Era Milenial. <https://www.milenial.id/cdn.amproject.prg/v/s/www.milenial.id/amp/2100/konsep-hijrahdi-era-milenial>.
- Triantoro, D. A. (2020). Ekspresi Identitas Anak Muda Muslim dan Dakwah di Indonesia Pasca Orde Baru. *Idarotuna: Jurnal Kajian Manajemen Dakwah*. Vol. 3, No. 1, 84-98. DOI: <http://dx.doi.org/10.24014/idarotuna.v3i1.11357>.
- Yahya, Y. K., Mahmudah, U & Rochma, S. N. (2021). Arabic Language as Representation of Muslim Identity in indonesia. *Lakhomi Journal: Scientific Journal of Culture*. Vol. 2, No. 2, 82-88. DOI: <https://doi.org/10.33258/lakhomi.v2i2.473>.
- Yudistira, R., Muta'allim., Nurcaya., Julhadi & Pattiasina, P. J (2022). The Role of Linguistics and Local Wisdom on Knowing Harmony between Religions at Tana Toraja. *Muslim Heritage*. Vol. 7, No. 2, 409-431. DOI: [10.21154/muslimheritage.v7i2.5023](https://doi.org/10.21154/muslimheritage.v7i2.5023).
- Zahara, M. N., Wlidan, D & Komariah, S. (2020). Gerakan Hijrah: Pencarian Identitas Untuk Muslim Milenial di Era Digital. *Indonesian Journal of Sociology, Education, and Development*. Vol. 2, No. 1, 52-65. DOI: <https://doi.org/10.52483/ijsted.v2i1.21>.