THE INFLUENCE OF ARABIC-MALAY LANGUAGE ON THE FORMATION OF RELIGIOUS TERMS IN MODERN INDONESIAN

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ABSTRACT

Indonesian as a national language did not emerge in a vacuum. It is the product of a long historical process involving various linguistic and cultural influences, among which Arabic and Malay stand out prominently. This article investigates the impact of the Arabic-Malay linguistic nexus on the formation of religious terminology in modern Indonesian. Based on the premise that most Islamic religious terms used in contemporary Indonesian are derived from a blend of Arabic—the language of Islam—and Malay—the primary medium of Islamic dissemination in the archipelago—this study adopts a descriptive qualitative and historical-linguistic approach. It traces the origins, phonetic adaptation, morphological changes, and semantic evolution of religious vocabulary. The findings reveal that Arabic-Malay influence extends beyond lexical aspects, shaping the sociocultural function of the Indonesian language in religious discourse. This paper affirms that the Arabic-Malay linguistic legacy has significantly contributed to the legitimacy and authority of Indonesian in articulating Islamic teachings.

Keywords: Arabic-Malay, religious terminology, modern Indonesian, Islam, historical lexicography.

A. INTRODUCTION

Language is the main medium in the process of passing on values, thoughts, and identity of a nation. In Indonesia, Indonesian as the national language is not a linguistic entity that was born suddenly or isolated from external influences. It is the result of a synthesis of various linguistic and cultural elements that meet, influence each other, and ultimately form the structure and richness of vocabulary that we know today. One very important influence, but often less noticed in contemporary linguistic studies, is the influence of Arabic that entered the Nusantara region through the intermediary of Malay, which then formed a variety of languages called Arabic-Malay (Abdullah, 1971).

Arabic-Malay is not a language in the formal sense as a national language, but rather a hybrid form of two language systems that blend in the Islamic cultural space. This language grew and developed along with the process of Islamization in the Southeast Asian region, especially among the Malay community who since the 13th century had begun to accept Islamic teachings brought by traders, scholars, and Sufis from the Middle East. In the process of preaching, Malay became the main vehicle for spreading Islamic teachings, but with many theological and conceptual terms in Islam that have no equivalent in local vocabulary, there was a process of borrowing and adaptation from Arabic into Malay. This blend then gave birth

to a new linguistic system that has its own characteristics—namely Malay enriched with Arabic terms that maintain their form and meaning, or undergo modifications according to local needs.

In this context, it is interesting to examine how the Arabic-Malay heritage did not just stop as a historical linguistic phenomenon, but continued to have a significant influence on modern Indonesian, especially in the religious field. As a country with the largest Muslim population in the world, Indonesia has a great need for religious communication. Therefore, religious terms derived from Arabic have become an inseparable part of the Indonesian language. However, what is important to note is that these terms did not enter Indonesian directly from Arabic, but rather through the intermediary of the Malay language which had previously adapted and grounded these terms in the local social and cultural context (Abdullah, 1971).

For example, terms such as "prayer," "fasting," "zakat," "faith," "taqwa," "prophet," "apostle," "sharia," and so on, are basically Arabic terms that have undergone a process of transliteration, phonetic softening, and sometimes also semantic changes in meaning before becoming part of the Indonesian language treasury. This softening process can be seen from changes in phonemes, such as the removal of the letters 'ain, ghain, or qaf which in Arabic pronunciation have a certain sound stress, but in Indonesian become simpler and easier to pronounce. This is certainly closely related to the Malay phonological system which is a bridge before these words finally enter the Indonesian language.

Furthermore, the role of Arabic-Malay in forming Indonesian religious vocabulary cannot be separated from the dynamics of the history of the spread of Islam in the archipelago. The development of traditional Islamic education centers such as pesantren in Java, dayah in Aceh, and surau in Minangkabau, as well as the tradition of writing yellow books and interpretations in Arabic-Malay, are factors that strengthen the existence of these terms in the religious life of the community. Even today, many classical religious texts that are still used in pesantren are written in Arabic-Malay, which use bare Arabic letters but with Malay grammar, reflecting how these two languages have merged in the realm of local Islamic knowledge., (Abdullah, 1971).

This influence is not only linguistic, but also has an impact on the way of thinking and religion of the Indonesian people. Language is not only a tool for conveying information, but also a social construct that shapes a person's perspective on the world. By using Arabic terms in everyday life, Indonesian Muslims indirectly absorb religious values, concepts, and understandings that originate from the roots of Arab Islamic civilization. However, because these terms have gone through a process of adaptation within the framework of Malay culture, forms of religiosity that are unique to Indonesia have emerged that are local in nature but still based on universal Islamic values.

This is where the importance of this research lies. This research does not only want to explain that Indonesian has been influenced by Arabic or Malay, because that is already common knowledge. More than that, this research aims to examine in more depth how the process of influence occurred, through which channels, and how the form of linguistic adaptation formed religious terms in modern Indonesian. This research also wants to highlight that the process of adopting Arabic vocabulary through Malay is not a passive process, but an active process that involves selection, adaptation, and reinterpretation according to local needs. This is important to understand because so far we tend to see religious terms as something that is ready-made and ready to be used, without realizing the historical, sociological, and linguistic processes that underlie it.

In addition, through this study, we can also understand that Indonesian is not only a neutral communication tool, but also an ideological arena where various influences, values,

and discourses fight and interact. In a religious context, the use of terms from Arabic absorbed through Malay shows the collective desire of Indonesian Muslim society to affirm their Islamic identity, but still within the framework of a distinctive local culture. Therefore, understanding the influence of Arabic-Malay on the formation of religious terms in Indonesian is not only a matter of linguistics, but also a matter of identity, culture, and even linguistic politics (Abdullah, 1971).

Therefore, this study is very relevant to answer several fundamental questions, including: to what extent does the influence of Arabic-Malay form religious terms in modern Indonesian? What linguistic processes occur in the adoption and adaptation of these terms? What are the forms of phonetic, morphological, and semantic changes that occur? And no less importantly, what is the impact of the existence of these terms on the understanding and practice of religiousness in Indonesian society today?

Through this study, the author hopes to provide a scientific contribution in enriching our understanding of the dynamics of language and religion in Indonesia. This study is also expected to be an effort to strengthen the bridge between linguistic studies and Islamic studies, which so far have often been carried out separately. Because in the end, understanding language also means understanding humans and their world—and in the Indonesian context, understanding religious language means understanding how Indonesian Muslim society constructs their religious reality within a unique cultural and historical framework.

B. RESEARCH METHODS

In this study, the approach used is a descriptive qualitative approach with a historical-linguistic basis. The selection of this approach is based on the nature of the object of study which is not in the form of numbers or statistics, but rather in the form of language phenomena that are closely related to social, historical, and cultural contexts. Language as a living system cannot be understood only by looking at its surface structure, but needs to be analyzed by considering the background of its emergence and use in society. Therefore, a qualitative approach is the right choice because it gives researchers the freedom to trace the meaning behind the term, explore the process of forming the term, and understand the socio-cultural context in which the term developed.

This type of research can be categorized as exploratory and historical research. It is called exploratory because this study tries to explore and explain a phenomenon that has not received much attention in depth, namely how Arabic language entered through Malay language to form religious terms in Indonesian. Meanwhile, the historical aspect is apparent from the effort to trace linguistic traces that link modern vocabulary with its roots in the past, especially those reflected in Arabic-Malay religious manuscripts, yellow books, and classical dictionaries (Badudu, 2007).

Data source
The data used in this study consists of two types, namely:
1. Primary Data , in the form of classical and modern religious texts using Arabic-Malay and Indonesian. These texts include books of tafsir, fiqh, aqidah, and sufism written in Jawi or Malay Arabic script, as well as contemporary Indonesian-language religious works, both in print and digital form. Some of the classical reference books that are the objects of study include Tafsir Nur al-Ihsan , Hidayah al-Sibyan , Sabil al-Muhtadin , Hikayat Nabi Muhammad , and Kitab Faridah al-Faraid . Modern sources include

introductory Islamic books, Islamic religious curriculum in schools, and religious articles in the mass media.

2. Secondary Data , in the form of scientific references that support the data analysis process, such as etymology dictionaries, historical linguistics books, academic journals, and previous research results related to the influence of Arabic and Malay in the development of the Indonesian language. Among them: Dewan Dictionary , Big Indonesian Dictionary (KBBI) , Islamic Encyclopedia , and scientific works from scholars such as A. Teeuw, John T. Collins, and SMN Al-Attas.

Data Collection Techniques

Data collection in this study was carried out through documentation and literature study techniques. Researchers systematically collected written documents relevant to the focus of the study, both in the form of primary and secondary texts. Each document was analyzed to find words or terms related to religious concepts originating from Arabic, which have been absorbed and changed in Malay and eventually became part of the Indonesian language.

The data collection procedure is carried out in several stages:

1. Identification and selection of sources : Determining relevant and authentic books and documents based on historical chronology and the credibility of the author.
2. Inventory of terms : Compiling a list of religious terms that frequently appear in the texts being analyzed, such as "prayer", "zakat", "fasting", "ulama", "faith", "taqwa", "sharia", and so on.
3. Term classification : Grouping terms based on semantic categories (worship, faith, muamalah, morals) and looking at changes in form and meaning that occurred from the Arabic to Malay stage, then to Indonesian, (Al-Attas 1972).

Data Analysis Techniques

Data analysis was conducted using etymological, phonological, morphological, semantic, and sociolinguistic analysis techniques. Each term collected was carefully analyzed to see the transformation process it underwent from the original language (Arabic), into the intermediary language (Malay), and then into its final form in modern Indonesian.

The following is a description of each analysis:

1. Etymological Analysis

This technique is used to trace the origins of words, find the original form in Arabic, and identify the shifts or adaptations that occurred when the term was adopted into Malay and Indonesian.

2. Phonological Analysis

Analyze the changes in sound or pronunciation that occur in the process of adopting words. For example, how typical Arabic letters such as 'ain (ع), ghain (غ), and qaf (ق) are changed or simplified in Malay and Indonesian forms. For example, the word zakāh becomes "zakat", ṣalāh becomes "salat", and ḥajj becomes "haji".

3. Morphological Analysis

Examining the word structure, affixes, and derived forms that appear in Indonesian from Arabic-Malay terms. For example, the word "haji" which in Indonesian can form the verb "berhaji", or the word "doa" which can become "berdoa", "mendoakan", "doa-doa", and so on.

4. Semantic Analysis

Examining the meaning of words in various contexts, including the shifts in meaning that may occur when Arabic terms are used in local contexts. For example, the

term "iman" in Arabic has a strong doctrinal connotation, but in Indonesian it is often used in everyday expressions such as "orang beriman" without any deep theological meaning.

5. Sociolinguistic Analysis

Analyzing how these religious terms are used in the social practices of Indonesian society. This includes how these terms are understood, contextualized, and disseminated through education, preaching, mass media, and other social interactions, (Ismail, 1995).

Validity of Data

To maintain the validity and reliability of the data, this study applies source triangulation and theory triangulation techniques . Source triangulation is done by comparing data from various types of texts (classical and modern, Arabic-Malay and Indonesian). While theory triangulation is applied by examining data from various scientific perspectives, namely linguistics, philology, and sociology of language.

With a comprehensive research method like this, it is expected that the results of the study obtained are not only descriptive, but also analytical and reflective of the process of forming religious terms in Indonesian. This study seeks to provide a complete picture of how language as a product of history and culture has its own dynamics in shaping the religious understanding of modern Indonesian society.

C. RESEARCH RESULTS

Based on a comprehensive study process of various religious documents, both classical and modern, and supported by in-depth linguistic analysis of hundreds of religious terms commonly used in Indonesian, this study found that the influence of Arabic-Malay on the formation of religious terms in Indonesian does not only occur in the aspect of word form, but is much more complex than that. This influence includes phonological, morphological, semantic, and even sociocultural layers. To analyze this in a structured manner, the results of this study will be presented in the following subsections.

1. Historical Process of the Entry of Arabic Terms through Malay

First of all, this study confirms that the majority of religious terms in Indonesian did not come directly from Arabic in their original form nor were they simply taken without modification. Instead, these terms first entered through Malay, especially in a form known as Arabic-Malay. Arabic-Malay developed rapidly from the 16th century to the early 20th century, especially in Islamic sultanate regions such as Aceh, Riau-Lingga, Palembang, Banten, and Demak.

Books such as Tafsir al-Jalalain , Tafsir Nur al-Ihsan , Sabil al-Muhtadin , Hidayat al-Salikin , and religious tales such as Hikayat Nabi , Hikayat Iskandar Zulkarnain , and Syair Perahu , are strong evidence that Arabic terms that have been incorporated into the Malay language have undergone cultural and linguistic filtering and adjustment. The Malay language in this context not only functions as a medium for the dissemination of Islamic teachings, but also as a mechanism for localizing the Arabic language so that it can be understood by the general public, (Johns, 1975).

2. Phonological Adaptation: Simplification of Arabic Sounds

Based on phonological analysis, it was found that most religious terms originating from Arabic experienced sound simplification when they entered Malay, then continued into Indonesian. For example:

a. Arabic letters that are difficult to pronounce for Malay-Indonesian speakers such as 'ain (ع), ghain (غ), and qaf (ق), are often replaced or removed. The word ṣalāh becomes "salat", zakāh becomes "zakat", ḥajj becomes "haji".

b. Double consonants such as ʿulūm are simplified to "ilmu", ḥikmah to "hikmah" with a lighter pronunciation.

c. In some cases, vocalization undergoes changes to adapt to the syllabic pattern of Malay-Indonesian. The word du'ā' becomes "doa", taqwā becomes "taqwa", and so on, (Keraf, 1991).

This phonological adaptation shows a systematic tendency to soften Arabic sounds according to the local sound system, without completely losing the original identity of the word. The results of this adaptation not only make pronunciation easier, but also speed up the process of accepting foreign vocabulary by the local community.

3. Morphological Changes and Formation of New Derivatives

Morphologically, religious terms that were absorbed from Arabic through Malay experienced the formation of very distinctive derivative words in Indonesian. This morphological process involved the addition of affixes that are typical of Indonesia and are not found in Arabic or classical Malay.

Some examples found:

a. The basic word "prayer" gives rise to the forms "praying", "praying", "prayer-prayer", "prayer".

b. The word "faith" gives rise to the forms "believing", "believing", "faith".

c. The word "haji" forms "berhaji", "penghajian", "pak haji".

These derivative forms prove that even though the origin of the word is Arabic, it has become an integral part of the grammatical system of the Indonesian language. Even in some cases, the derivative forms in Indonesian do not have direct equivalents in Arabic, indicating that the words have been completely assimilated into the local language structure.

4. Shifting and Broadening of Meaning (Semantic Change)

In the semantic realm, it was found that religious terms from Arabic experienced several forms of meaning changes when used in Malay and Indonesian contexts. There are three main patterns of change:

a. Narrowing of Meaning

Some terms have experienced a narrowing of meaning from being general in Arabic to being more specific in the Indonesian context.

For example:

- The word 'ulamā' (plural of 'ālim , meaning scholars) in Arabic refers to all scholars, both religious and worldly. In Indonesia, "ulama" refers exclusively to Islamic religious figures, (Kridalaksana, 2008).

b. Broadening of Meaning

On the other hand, there are terms that have experienced an expansion of meaning, for example:

- "Shariah" in Arabic refers to Islamic law as a whole, but in the Indonesian context it can include dress codes, religious etiquette, and even social life.

c. Change of Connotation

Certain terms also undergo changes in emotional or sociocultural connotations. For example:

- The word "haji" in Indonesia not only refers to someone who has performed the hajj, but also carries connotations of social status and honor. The term "Pak Haji" in the village can even replace the title "Bapak" or "Tuan" because of its symbolic value, (Mahmud, 2009)

5. Social and Cultural Integration in the Use of Terms

The results of this study also show that religious terms derived from Arabic-Malay not only survive linguistically, but have also become integrated into the social and cultural practices of Indonesian society. This is evident from the following phenomena:

a. In Education : Islamic religious textbooks in schools use Arabic-Malay terms extensively, such as the pillars of faith, the pillars of Islam, obligatory prayer, zakat fitrah, Ramadan fasting, and others.

b. In Religious Ceremonies : Terms such as "tahlilan", "maulid", "joint prayer", and "wirid" are forms of religious activities that use Arabic in structure and Malay/Indonesian in context.

c. In Popular Culture : Religious songs, Islamic lectures, and even Ramadan soap operas often repeat Arabic-Malay terms, making them familiar to the ears of people across social classes, (Ma'rifah, 2018)

6. Resilience and Legitimacy of Terms in Modern Indonesian

The last important finding is that these religious terms derived from Arabic-Malay have a high level of resilience in modern Indonesian. Words such as "salat", "zakat", "doa", "iman", "hikmah", "syukur", "taubat", and so on, have never been replaced by new equivalents that are artificial or the result of modern translations. This shows the strong legitimacy of these terms, both historically, theologically, and sociologically.

Even in the development of modern Indonesian language which is increasingly open to global and technological influences, these terms still exist, are widely used, and have been expanded in digital forms, such as online da'wah content, YouTube lectures, Islamic podcasts, and da'wah social media. These Arabic-Malay words are part of the "Indonesian Islamic language", namely a special register in Indonesian that functions to convey religious messages.

From the overall results of this study, it can be concluded that the influence of Arabic-Malay on the formation of religious terms in modern Indonesian is very strong and profound. Not only at the word level, but also at the level of meaning, social use, and the linguistic structure itself. These terms are not passive loans, but have gone through a creative adaptation process involving cultural filtering, localization of meaning, and structural integration into Indonesian (Nababan, 1984).

This influence also shows that Indonesian as a national language is not merely a legacy of Malay, but also the result of a mixture of Islamic culture and values transmitted through Arabic. By understanding how religious terms are formed and function, we not only learn the linguistic side, but also the history of civilization, collective identity, and social dynamics of Muslims in Indonesia.

D. DISCUSSION

The findings presented previously show that the influence of Arabic-Malay on the formation of religious terms in modern Indonesian is not something temporary or trivial. On the contrary, it is a linguistic and cultural phenomenon that is very complex, profound, and has been going on for a long time. Therefore, the discussion in this section will try to further examine the meaning of these findings by placing them in a broader historical, social, and linguistic context. The main purpose of this discussion is not only to interpret the data, but also to critically understand how the dynamics of language, culture, and religion interact and shape the linguistic identity of the Indonesian nation that we know today.

1. Language as a Vehicle for Religious Transmission: Arabic-Malay as a Bridge for Islamization

In the history of the spread of Islam in the archipelago, language has never been neutral. It has always been an instrument for conveying teachings and values, as well as a medium for forming meaning and interpretation. In this case, Malay plays a very vital role as an intermediary between Arabic—the source language of Islamic teachings—and local communities who do not necessarily know the Arabic language system as a whole.

Arabic, with its complex morphological and phonological systems, is certainly not easily understood by the general public in the Nusantara region. Therefore, previous scholars used Malay as the main medium of da'wah. However, because Malay at that time did not have adequate vocabulary to explain abstract concepts in Islam such as tauhid, sharia, iman, qadha and qadar, there was a process of borrowing and adapting terms from Arabic into Malay, (Riddell, 2001).

What is interesting about this process is that the adaptation is not mechanical. Arabic terms are not simply translated, but reinterpreted, contextualized, and framed within a local understanding. This process takes place through oral and written media: in sermons in the surau, in scripts of stories and poems, and in religious books in Arabic-Malay script. Arabic-Malay in this context becomes a kind of transitional language that bridges two worlds: the Arab world that carries Islamic values, and the Malay world that absorbs them in local culture.

2. Phonological and Morphological Changes as Signs of Cultural Assimilation

The phonetic and morphological changes found in Indonesian religious terms show that language does not only imitate the sounds or structures of the original language, but also adapts them to the sound system and grammar prevailing in the speaker community. This is a characteristic of a healthy and dynamic linguistic assimilation process.

For example, the word "ṣalāh" becomes "salat", "zakāh" becomes "zakat", and "ḥajj" becomes "haji". This shift is not due to ignorance, but rather as a form of phonetic adaptation so that these terms can be pronounced easily by the Malay tongue. Likewise, changes in morphological form involving the addition of local affixes such as "ber-", "meN-", "ke-an", which produce forms such as "beriman", "mendoakan", and "keimanan". This is evidence that these terms have merged into the Indonesian grammar system and are no longer considered foreign vocabulary, (Sneddon, 2003).

This is also evidence that Indonesian people do not swallow foreign terms raw, but digest and process them according to their needs and linguistic structure. This is what makes these religious terms feel "Indonesian", even though their roots come from Arabic.

3. Local Semantization: When Meaning is Reframed in Culture

One of the most interesting aspects of the formation of religious terms is how the meaning of the word shifts or expands when it enters the local cultural space. This phenomenon can be called the process of local semantization , namely when a term originating from outside is reinterpreted based on the values, norms, and practices that apply in the recipient society.

For example, the term "hajj" in the Arabic context refers to the performance of a pilgrimage to the holy land, the fifth pillar of Islam. However, in Indonesia, the word "hajj" does not only mean a person who has performed the pilgrimage, but also has a certain social meaning. A "Pak Haji" or "Bu Hajjah" is often considered a public figure, a respected person, and sometimes even positioned as a moral role model. This indicates that religious terms do not only carry lexical functions (word meanings), but also symbolic and social functions.

Another example is the word "ulama". In Arabic, this word is the plural form of 'ālim (people of knowledge), and can cover all fields of knowledge, both religion and science. However, in Indonesia, "ulama" is identical only to Islamic religious figures. There is even a kind of socio-religious hierarchy that appears behind this term, which distinguishes between "ustaz", "kyai", "buya", and "ulama", even though all come from the same root word, (Thamrin, 2015).

4. Arabic-Malay and the Continuity of Islamic Intellectual Heritage

One thing that is often overlooked is that Arabic-Malay is not only a means of communication, but also an intellectual heritage of Islam in the archipelago. In this language are written thousands of works of local scholars, from tafsir, akidah, to tasawuf, which became the foundation of traditional Islamic education such as pesantren and dayah.

Arabic-Malay is a silent witness to the process of Islamization that is not dogmatic, but rather dialectical—a process that brings together the transnational values of Islam with local Nusantara traditions. The use of Arabic-Malay in yellow books, Javanese interpretations, and Sufi literary works proves that the early scholars were very sensitive to the importance of using a language that could be understood by the community. They realized that religious teachings of high value would not be accepted without a down-to-earth language. In other words, Arabic-Malay is a language of preaching that sides with the local community, and from there the religious terms that we know today take their form and meaning.

5. Indonesian and the Legitimacy of Religious Terms: From Influence to Ownership

The long process of adapting religious terms from Arabic-Malay into Indonesian did not stop at mere borrowing. At some point, these terms have become part of the collective ownership of the Indonesian nation. This is indicated by the absence of any attempt to replace these terms with modern equivalents or literal translations. For example, there is no attempt to replace the word "fasting" with "restraining from eating and drinking", or the word "zakat" with "obligatory religious donation".

Even in the most modern contexts—in educational curricula, legal documents, mass media, and digital platforms—these terms are still used consistently. This shows that religious terms resulting from Arabic-Malay influence have gained strong legitimacy in the Indonesian language system (Umar, 1998). This means that terms such as "syariat", "iman", "taubat", "salat", "kafir", "musyrik", "fitrah", and the like, are no longer considered foreign languages, but as part of the standard vocabulary in the national language. The acceptance of these terms cannot be separated from the long history of their use across generations and regions, from Aceh to Papua.

6. Implications for Education, Media, and Popular Culture

This discussion would be lame if it did not touch on how the impact of the formation of these religious terms is felt in the lives of contemporary society. Today, we witness how religious terms from Arabic-Malay roots are widely used in various public spaces. In education, terms such as "intention", "rukun", "syarat", "sah", "bulal", have become basic materials taught from an early age.

In the media, both print and digital, the use of terms such as "viral ustaz", "taqwa studies", "congregational prayer", "online zakat" shows that this religious language is alive, developing, and even adapting to the times. Popular culture is not left behind. Religious music, Ramadan soap operas, and even Islamic memes on social media use Arabic-Malay terms in a relaxed but still religious context. Thus, it can be said that religious terms resulting from Arabic-Malay influence have not only survived, but have also evolved and continue to play a central role in the language life of modern Indonesian society (Yatim, 2001).

From the above description, it is very clear that Arabic-Malay not only influences the Indonesian language, but also gives it soul and value. It is not only a bridge from Arabic to Indonesian, but also a reflection of the historical journey, beliefs, and cultural identity of Indonesian Muslims. The religious terms that exist today are not just a series of letters, but an intellectual and spiritual heritage that continues to live in the body of the nation.

E. CONCLUSION

This study has comprehensively shown that the formation of religious terms in modern Indonesian is not a linguistic process that occurs instantly, let alone randomly. It is the result of a very long historical dynamic, involving cross-cultural interactions, encounters between civilizations, and intense intellectual struggles between Arabic as the language of Islam and Malay as the main language of communication in the Nusantara region before the birth of Indonesian.

Through this research, it has been proven that Arabic-Malay has a very significant role and cannot be ignored in the process of forming religious terms that are now established in the Indonesian language. Terms such as salat , zakat , iman , taqwa , ulama , syariat , and dozens or even hundreds of other terms, are not just borrowed results, but have gone through a process of phonetic, morphological, and semantic adaptation that makes them feel familiar, close, and alive in the midst of Indonesian society.

Interestingly, in the adaptation process, Indonesian society through the Malay language heritage did not simply copy the terms from Arabic. Instead, the terms were grounded, modified to fit the local phonological system, morphologically reorganized to fit into the structure of the Indonesian language, and even reinterpreted according to the prevailing social and cultural context in the archipelago. This is what distinguishes the adoption of Arabic in Indonesia compared to other regions, such as Turkey or Iran, which have different histories of Islamization.

As part of a nation whose majority population is Muslim, Indonesian has inherently absorbed many Islamic elements, and this is most clearly reflected in its religious vocabulary. However, what needs to be noted is that its absorption does not damage the structure of Indonesian. On the contrary, elements from Arabic-Malay enrich, refine, and deepen the expressive power of Indonesian in conveying spiritual and religious values that are important for the lives of its people.

This research also opens up insight that religious terms are not only linguistic objects, but also cultural objects. When we say a word like "salat", it is not only a word that refers to a

certain worship, but also a symbol of identity, piety, and even certain social values. When someone is called "Haji" or "Ulama", it is not only a matter of labeling, but also concerns image, status, and even power relations in society. In other words, religious terms form a space of meaning that is much broader than just their communicative function.

Moreover, the influence of Arabic-Malay on Indonesian proves that language is an arena for cultural negotiation. On the one hand, there is a spirit to maintain Islamic values originating from Arab civilization; on the other hand, there is a need to preserve the uniqueness of local culture. Thus were born forms of religious language that are uniquely Indonesian—Islamic, but not entirely Arabic; local, but still universal in meaning.

This study also shows that the intellectual heritage of Islam Nusantara, especially those manifested through Arabic-Malay books, is a very rich and important source for further study. It not only stores information about Islamic theology or law, but also reflects the development of local languages and cultures. Therefore, the preservation and study of these classical texts must be part of the scientific and cultural agenda of the Indonesian nation in the future.

In the context of education and language development, this finding also has significant implications. Language policy makers need to realize that the influence of Arabic-Malay is not a burden or threat to the authenticity of the Indonesian language, but rather a historical force that gives legitimacy and depth to our national language. Therefore, instead of replacing religious terms with new technocratic or secular terms, which often do not have the same value content, it is wiser if we continue to use, develop, and contextualize terms that have lived in society and have proven to have long historical durability.

Finally, this study certainly cannot claim that the study of the influence of Arabic-Malay on religious terms has been completed and complete. On the contrary, this study opens the door to further studies that are more specific and in-depth, both in terms of historical phonology studies, contextual semantic studies, and interdisciplinary studies that link language with aspects of theology, sociology, and linguistic politics.

Thus, it can be concluded that Arabic-Malay is not only a link between Islam and Indonesian society in the spiritual aspect, but also the foundation of our linguistic structure in the religious realm. It is a bridge of meaning that has proven solid for centuries, and continues to radiate its influence to this day. In the future, our common task is to care for, review, and revive this wealth within the framework of the science, culture, and diversity of Indonesia that we love.

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