



## Miscellaneous Arabic Loanwords in Local Bugis Culture

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### Abstract

The Bugis language adopted or adapted many Arabic vocabulary, especially after the spread of Islam and adopted by the Bugis community. The absorption of Arabic into the Bugis language continued to evolve with time and cultural interaction between the two groups. This study aims to obtain decryption related to the process of Arabic loanwords into Bugis language and also obtain related changes in word structure in Arabic loanwords into Bugis language. By using qualitative methods, namely research approaches used to understand and explain phenomena in depth and descriptively. The source of the data obtained through interviews with native speakers of the Bugis language. The results of this study showed that the absorption of Arabic vocabulary in the Bugis language did not experience a change in meaning. Changes in word structure indicate differences in pronunciation and vocabulary between Arabic and Bugis. This shows that the Bugis language has a different phonological and lexicon system from Arabic, and such changes can be found in the words adopted from Arabic into the Bugis language. The study of Arabic loanwords in the local Bugis culture has significant scientific contributions in the fields of linguistics, cultural studies, and anthropology. For future research, it is recommended to conduct a comparative study between the use of Arabic loanwords in the Bugis language with other regional languages in Indonesia.

**Keywords:** Culture, Local Bugis, Miscellaneous Arabic Loanwords

### ملخص

اعتمدت لغة البوغيسية أو تكيفت مع العديد من المفردات العربية، خاصة بعد انتشار الإسلام وتبناها مجتمع البوغيسية. استمر استيعاب اللغة العربية في لغة بوغيسية في التطور مع مرور الوقت والتفاعل الثقافي بين المجموعتين. تهدف هذه الدراسة إلى الحصول على فك التشفير المتعلق بعملية الكلمات المستعارة العربية إلى لغة بوغيسية وكذلك الحصول على التغييرات ذات الصلة في بنية الكلمات في الكلمات المستعارة العربية إلى لغة بوغيسية. باستخدام الأساليب النوعية، وهي مناهج البحث المستخدمة لفهم وتفسير الظواهر بعمق ووصف. مصدر البيانات التي تم الحصول عليها من خلال المقابلات مع الناطقين بلغة بوغيسية. أظهرت نتائج هذه الدراسة أن استيعاب المفردات العربية في لغة بوغيسية لم يشهد تغيراً في المعنى. تشير التغييرات في بنية الكلمات إلى اختلافات في النطق والمفردات بين العربية والبوغيسية. وهذا يدل على أن لغة بوغيسية لها نظام صوتي ومعجم مختلف عن اللغة العربية، ويمكن العثور على مثل هذه التغييرات في الكلمات المعتمدة من العربية إلى لغة بوغيسية.

**الكلمات المفتاحية:** ثقافة، بوغيسية محلية، كلمات مستعارة عربية متنوعة

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## Introduction

There is a very close relationship between Arabic, Islam, and locality. The Arabic and Islamic terms adapted to the Bugis language are almost countless.<sup>1</sup> Arabic and Islamic expressions significantly influenced the development of local Bugis culture.<sup>2</sup> Especially when Islam is accepted with the term *sara'* (*shari'ah*) as part of the living system in the Bugis community.<sup>3</sup> After Islam became the official religion of the Bugis population brought by the Malays, the tradition of writing texts in both Arabic and Bugis languages began to develop in the region.<sup>4</sup> The influx of Malays into the Arabic-Malay writing tradition does not mean that the role of the Bugis language as a written language has changed, even the Bugis language still exists.<sup>5</sup> Similarly, the works of scholars and works of exegesis were written in the local language by Bugis linguists.

The absorption of Arabic into the Bugis language involves a history of cultural contact between the Bugis community in South Sulawesi Indonesia, and the Arab community in the past.<sup>6</sup> This process of language absorption can be seen as a result of the interaction and cultural exchange between the two groups, starting from trade relations and Islamization, the spread of Islam, the influence of Arabic literature, and the prestige of the Arabic language.<sup>7</sup> The uptake of Arabic into the Bugis language continued to evolve with time and cultural interaction between the two groups.<sup>8</sup> Although a number of these loanwords can be found in the Bugis language, the Bugis language retains a unique identity and grammatical structure, and is rich in native vocabulary and other influences not derived from Arabic.

Analysis of Arabic loanwords in the Bugis language can provide insight into how the Bugis language evolved and evolved through interaction with the Arabic language. This study aims to explore phonological, morphological, and syntactic aspects in the Bugis language that are influenced by these loanwords. Become a deep understanding of how Arabic culture influences the local Bugis language and culture through loanwords.<sup>9</sup> Open insight into the process of acculturation and adaptation of elements of Arab culture in the context of Bugis culture. Explore the linguistic aspects of these loanwords, including how they are pronounced, translated, and used in sentences in the

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<sup>1</sup> Akhiril Pane, "Urgensi Bahasa Arab; Bahasa Arab Sebagai Alat Komunikasi Agama Islam" *Komunikologi Jurnal and Pengembangan Ilmu* 2, no. 1 (2018): 77–88. DOI: <http://dx.doi.org/10.30829/komunikologi.v2i1.5452>

<sup>2</sup> Muhammad Yusuf, Ismail Suardi Wekke, and Baharuddin Shafa, "Bahasa Arab, Budaya Lokal, dan Literasi Tafsir dalam Pengembangan Budaya Islam di Sulawesi Selatan." OSF Preprints. January 30 2020. DOI: <https://doi.org/10.31219/osf.io/58hvx>

<sup>3</sup> A. Muh. Taufiq and Muh. Jumardi Nurali, "Pengaruh Interferensi Bahasa Bugis Bone Terhadap Morfologi Bahasa Indonesia di Dusun Polewali Desa Pasaka Kecamatan Sibulue Kabupaten Bone," *Jurnal Ilmiah Mandala Education* 7, no. 4 (2021): 108–18. DOI: <https://doi.org/10.58258/jime.v7i4.2379>

<sup>4</sup> Ali Ahmed Julul et al., "Semantic Adaptations of the Arabic Loanwords in the Indonesian Language," *Mozaik Humaniora* 19, no. 2 (2020): 135. DOI: <https://doi.org/10.20473/mozaik.v19i2.14584>

<sup>5</sup> Abdul Malik, "Arabisasi (Ta'ri B) dalam Bahasa Arab (Tinjauan Deskriptif-Historis)," *Adabiyyât: Jurnal Bahasa dan Sastra* 8, no. 2 (2009): 261. DOI: <https://doi.org/10.14421/ajbs.2009.08204>

<sup>6</sup> Sitti Wahidah Masnani, "Kata Serapan Bahasa Arab dalam Perubahannya dalam Bahasa Bugis," *Journal Bahasa Arab* 5, no. 1 (2008): 45–51. <https://journal.unhas.ac.id/index.php/naa/article/view/3858>

<sup>7</sup> Guo Yinghan, "Analisis Kata-Kata Serapan dari Dialek Min Nan dalam Bahasa Indonesia," *Jurnal Pena Indonesia (Jurnal Bahasa Indonesia, Sastra, dan Pengajarannya)* 6, no. 2 (2020): 1–22. DOI: <https://doi.org/10.26740/jpi.v6n2.p1-20>

<sup>8</sup> Ibnu Rawandhy N. Hula et al., "Transcription of Pegon Gorontalo Arabic Orthography, Malay and Arabic Standard: A Contraceptive Linguistic Analysis," *A Jamiy: Jurnal Bahasa dan Sastra Arab* 11, no. 2 (2022): 322. DOI: <https://doi.org/10.31314/ajamiy.11.2.322-341.2022>

<sup>9</sup> Aseel Zibin, "A Phonological Analysis of English Loanwords Inflected with Arabic Morphemes in Urban Jordanian Spoken Arabic," *SAGE Open* 9, no. 2 (2019). DOI: <https://doi.org/10.1177/2158244019841927>

Bugis language.<sup>10</sup> Involves identifying the context of the use of Arabic loanwords in the daily life of the Bugis people. This includes situations in which these words are frequently used, such as in religious rituals, indigenous traditions, or even in everyday conversation.

Some relevant research includes research conducted by Kunhaniah Mabruroh entitled *Phonetic Changes in Arabic Absorption Words into Javanese in Daily Language (Phonological Analysis Study)*, the results of this study show that Arabic loanwords are not simply absorbed into Javanese, but undergo several category changes, and changes in meaning. These changes involve the branches of etymology, phonology, morphology, and semantics. Changes in shape that occur through phonological and morphological adjustments. Changes in form that occur are changes in the suffix *un*, adjustments to syllable patterns, changes in plural forms to Singular, and phoneme adjustments. Phoneme changes that occur because Arabic and Javanese have different phonemes. Changes in phonemes include changes in vowel phonemes, changes in long vowels to short vowels, changes in diphthongs to monophthongs, vowel change, consonant phoneme change, double consonant change to singular consonant.<sup>11</sup>

Research conducted by Raodhatul and Herdah entitled *Arabic Absorption Words in Indonesian: Lexicography Approach*, the results of this study found that Indonesian vocabulary derived from Arabic is quite a lot even estimated at around 2000-3000 words.<sup>12</sup> Arabic loanwords in this Indonesian are grouped into four, namely loanwords whose pronunciation and benefits are still in accordance with the original, loanwords whose pronunciation changes but the meaning remains, loanwords whose pronunciation is the same but the meaning changes, and the absorption word whose pronunciation and benefits change from the original pronunciation and meaning.<sup>13</sup>

Research conducted by Noor, Mohd Zaki, and Azhar entitled *Analysis of Arabic Loanwords Based on Malay Word Formation*, the results showed that there were various combined patterns of KSBA vowel-consonants from the aspect of word formation in Malay. Most of these KSBA vowel-consonant patterns are not found in teak Malay words.<sup>14</sup> And Research conducted by Yusuf, Wekke, and Shafa, entitled *Changes in the Meaning of Arabic Absorption Words in Indonesian in Religious Terms*, the results of this study show that there are 25 loanwords that appear and are used, namely the words *creed*, *Qur'an*, *charity*, *blessing*, *da'wah*, *hidayah*, *law*, *Islam*, *Islam*, *kufr*, *lafaz*, *mudarat*, *muslim*, *intention*, *greetings*, *selawat*, *sunah*, *shahadah*, *shari'a*, *shiar*, *tauhid*, *ukhuwah*, *ulama*, *ummah* and *wasilah*. Based on this, the author found that 36% of Arabic loanwords in Indonesian in religious terms have the same meaning, and 64% of Arabic loanwords in Indonesian religious terms have changed meaning, namely changes in meaning expanding, narrowing and total.<sup>15</sup>

<sup>10</sup> Mohammed Nour Abu Guba, "Phonological Adaptation of English Loanwords in Ammani Arabic," *Euphytica* 18, no. 2 (2016): 22280. DOI: <http://dx.doi.org/10.1016/j.jiplph.2009.07.006%0A>

<sup>11</sup> Mabruroh Kunhaniah, "Perubahan Fonetik pada Kata Serapan Bahasa Arab ke dalam Bahasa Jawa dalam Bahasa Harian (Kajian Analisis Fonologi)," *IQRA' (Jurnal Kajian Ilmu Pendidikan)* 2, no. 2 (2017): 305–24. DOI: <https://doi.org/10.25217/ji.v2i2.150>

<sup>12</sup> Muhammad Syaifullah, "Pengembangan dan Kematian Bahasa," *IHTIMAM: Jurnal Pendidikan Bahasa Arab* Vol. 1 No. 2 Desember (2018): 213-230. DOI: <https://doi.org/10.36668/jih.v1i2.169>

<sup>13</sup> Raodhatul Jannah and Herdah, "Kata Serapan Bahasa Arab dalam Bahasa Indonesia: Pendekatan Leksikografi," *Al-Ishlah: Jurnal Pendidikan Islam* 20, no. 1 (2022): 123–32. DOI: <https://doi.org/10.35905/alishlah.v20i1.2820>

<sup>14</sup> Noor Azlina Zaidan, Mohd Zaki Abd Rahman, and Muhammad Azhar Zailaini, "Analisis Kata Serapan Bahasa Arab Berdasarkan Pembentukan Kata Bahasa Melayu," *Jurnal Pengajian Melayu* 29, no. 1 (2018): 78–101. DOI: <https://doi.org/10.22452/jomas.vol29no1.4>

<sup>15</sup> Muhammad Yusuf, Ismail Suardi Wekke, and Baharuddin Shafa, "Bahasa Arab, Budaya Lokal, dan Literasi Tafsir dalam Pengembangan Budaya Islam di Sulawesi Selatan." *OSF Preprints*. January 30 2020. DOI: <https://doi.org/10.31219/osf.io/58hvx>

Then a study conducted by Saputra entitled Absorption Words from Arabic in the Local Language of Jambi Malay, the results of this study found that in terms of phonology, the borrowing of Arabic vocabulary by the Jambi Malay community in communicating there was a phonological change in the practice of using Arabic vocabulary. Semantic review, the occurrence of changes in the meaning of borrowing Arabic words in the language of the Jambi Malay community in daily communication. Divided into classifications that occur changes in meaning in borrowing Arabic vocabulary, namely without any change in meaning, changes in meaning expand, narrow, and plural to singular.<sup>16</sup>

Reviewing the literacy that has been done, researchers found a relationship between previous research and what will be done. It is about language change and the dynamics of word borrowing in the context of local culture. Also, in the understanding of language changes in terms of morphology, synthesis and semantics. However, researchers have not found a study that specifically discusses Arabic loanwords in the Bugis language, so researchers are interested in studying this.

The process of language absorption is divided into several stages, namely, word borrowing, semantic borrowing and structural borrowing.<sup>17</sup> Some absorption theories are, the theory of substitution, necessity, prestige. Indonesian adopted a lot of vocabulary from Arabic.<sup>18</sup> Likewise, the Bugis language adopted or adapted many Arabic vocabulary, especially after the spread of Islam and adopted by the Bugis community. This influence can be seen in the words associated with Islamic teachings adopted into the Bugis language, as in the terms of worship and law. The focus of this research is on how Arabic loanwords influence the identity, culture, and language of the Bugis people of the region. Whether these loanwords change in terms of writing or meaning. How Arabic loanwords are used in religious contexts, do these loanwords have different meanings in the religious context of the Bugis language. The morphological and syntactic structure of the Bugis language was influenced by words that absorbed from Arabic, creating linguistic variations characterizing the influence of Arabic culture.

## Method

In this research, researchers use qualitative methods, namely research approaches used to understand and explain phenomena in depth and descriptively.<sup>19</sup> According to Sudaryanto, effective research methods consist of three stages; data collection, data analysis, and presentation of analysis results.<sup>20</sup> The first stage is data collection, which is to conduct semi-structured interviews with native Bugis speakers who use Bugis as their mother tongue in interacting with Arabic loanwords in everyday language. Then the second stage of data analysis is to make conclusions, find relationships,

<sup>16</sup> Saputra Husein Siregar, "Kata-Kata Serapan dari Bahasa Arab dalam Bahasa Lokal Melayu Jambi Tinjauan Fonologis dan Semantik," Thesis (Masters) Bahasa dan Sastra Arab (S2) Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga Yogyakarta 2022. <https://digilib.uin-suka.ac.id/id/eprint/51783/>

<sup>17</sup> Arie Machlina and Jamal Syahlan, "The Development of the Meaning of Absorption Words from the Arabic Language Into the Indonesian Language," International Seminar on Languages, Literature, Art and Education (ISLLAE) 4, no. 1 (2022): 73–93. [https://seminars.unj.ac.id/cultural\\_literacy/](https://seminars.unj.ac.id/cultural_literacy/)

<sup>18</sup> Nailul Izzah, M Agus Mushodiq, and Muhammad Syaifullah, "Semantics of Lexicology in the Study of Arabic Phonemes and Lexemes," Mantiqutayr: Journal of Arabic Language 1, no. 1 (2021): 71–84. DOI: <https://doi.org/10.25217/mantiquatayr.v1i1.1327>

<sup>19</sup> Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," Humanika 21, no. 1 (2021): 33–54. DOI: <https://doi.org/10.21831/hum.v21i1.38075>

<sup>20</sup> Wahyudi Rahmat, Ike Revita, and Rifkah Fitriyah, "Psychopragmatic Analysis in Language Learning and Teaching Processes," Curricula: Journal of Teaching and Learning 4, no. 2 (2019): 92. DOI: <https://doi.org/10.22216/jcc.2019.v4i2.4218>

and interpret the results of the interview regarding Arabic loanwords in Bugis. And finally, the third stage of presenting the results of the analysis is presented in the form of an explanation related to Arabic loanwords in the Bugis language. It then presents data that undergoes changes in word structure and meaning.

## Result and Discussion

### Loanwords

A loanword, also known as a loanword, is a word or expression adopted from one language to another.<sup>21</sup> The process of absorption occurs when the words or language structures of one language are used in another language due to cultural contact, trade, or social influence. Here's about the concept of loanwords.<sup>22</sup> The absorption process is divided into 3 parts;<sup>23</sup>

1. Word borrowing This process occurs when a word is adopted directly from the origin language to the target language without much change in its pronunciation or spelling.
2. Semantic borrowing occurs when a loanword is translated into the target language retaining its original meaning.
3. Structural borrowing: a process that occurs when the grammatical or syntactic structure of the origin language is adopted in the target language.

The use of loanwords in a language can enrich vocabulary and allow for broader and more precise expression in communication. However, it is important to pay attention to context and proper use so that loanwords do not cause misunderstandings or unwanted changes in meaning.

### Buginese

The Bugis language is one of the languages spoken by the Bugis tribe in South Sulawesi, Indonesia. It belongs to the Austronesian group of languages and has about 5 million speakers.<sup>24</sup> The Bugis language has a long history and has developed into one of the most important languages in the region. The Bugis language is an important cultural heritage for the Bugis people and is one of their identities. However, the use of the Bugis language has declined along with the influence of Indonesian and socio-linguistic changes in the modern era.<sup>25</sup> Efforts to maintain and promote the Bugis language continue to be carried out by Bugis stakeholders and communities in order to preserve their language and cultural heritage.

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<sup>21</sup> Ghulam Arif Rizal, "Kata Kata Serapan Bahasa Arab ke dalam Bahasa Indonesia: Tinjauan Aksiologis," no. December 2017 (2019): 0–10. <https://www.researchgate.net/publication/334544978>

<sup>22</sup> Rudi Irawan, Syihabuddin Syihabuddin, and Yayan Nurbayan, "Al Taghayyurāt Al Dilāliyyah Fī Al Kalimāt Al Sundāniyyah Al Muqtaridhab Min Al Qurān Al Karīm Wa Al Istifādah Minhā Fī Ta'lim Al Lughah Al 'Arabīyyah," Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab dan Kebahasaaraban Vol 3 No. 2 Oktober 2020. DOI: <https://dx.doi.org/10.35931/am.v3i2.221>

<sup>23</sup> Vera Wardani Nuraiza, "Proses Pemakaian Kata Serapan dan Istilah Asing dalam Opini pada Harian Serambi Indonesia" Jurnal Sains Riset (JSR) Volume 10, Nomor 1, (April 2020): 57–66. DOI: <https://doi.org/10.47647/jsr.v10i1.217>

<sup>24</sup> Marian Klamer, "The Dispersal of Austronesian Languages in Island South East Asia: Current Findings and Debates," Language and Linguistics Compass 13, no. 4 (2019): 1–26. DOI: <https://doi.org/10.1111/lnc3.12325>

<sup>25</sup> Frank M. White, *Fluid Mechanics*, (New York: McGraw-Hill, 2011), hlm. 1–16.



Bugis is an agglutinative language, meaning that additional morphemes are added to the root word to express a more specific meaning.<sup>26</sup> The language also has a rich grammar with various categories of words such as nouns, verbs, adjectives, and others. Dialects and varieties The Bugis language has several different dialects or varieties, depending on the geographical region in which the language is spoken. Major dialects include the northern Bugis dialect, the Southern Bugis dialect, the Bone dialect, and the Soppeng dialect. Although there are dialect variations, speakers of different dialects can still understand each other.

### The influence of Arabic in the local Bugis culture

Islam was the majority religion among the Bugis people, and with the entry of Islam, many religious words and terms were adopted from Arabic.<sup>27</sup> In religious contexts, words such as Allah (God), rasul (prophet), iman (faith), and salat (pray) have become part of the Bugis vocabulary. Religious literature of Arabic religious literature, such as the Qur'an and hadith, had a major influence on Bugis religious literature.<sup>28</sup> Many Islamic religious books were translated into the Bugis language, and in the process many Arabic words and phrases were absorbed into the Bugis language.<sup>29</sup> This reflects the adoption of Arabic as an important scientific and religious language in the local Bugis culture.

In the context of ceremonies and celebrations, the influence of Arabic can also be seen in the language used. For example, at traditional Bugis weddings, there are a series of Arabic words used in wedding sermons and prayers performed by religious leaders. The colloquial lexicon in the Bugis language is also derived from Arabic. For example, the words rambu (lamp), agar wood (frankincense), and room (house) are absorbed from Arabic. Arabic music and language art also influenced traditional Bugis art and music. In traditional Bugis music such as "*ma'lumpung*" or "*arumainna*", there is the use of lyrics or verses containing Arabic words.

When Islam entered the region, Arabic as the language of scripture had a great influence on the development of the local language when Islam entered the Bugis region.<sup>30</sup> The culture has the opportunity to conform to the values brought by Islam. Language as a tool is also effective, language is a set of cultures that influence each other. The two are inseparable. Arabic is one of the richest vocabularies in the world and continues to grow over time. Among other things, the fact that Al-quran and hadith of the prophet Muhammad (SAW) as well as other Islamic texts were mostly written in Arabic supports the preservation of the Arabic language.<sup>31</sup> The first time the Arabic

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<sup>26</sup> Wan Anayati et al., "*Lexicostatistics of Malay and Malagasy Languages: Comparative Historical Linguistic Study*," English Review: Journal of English Education 10, no. 3 (2022): 875–82. DOI: <https://doi.org/10.25134/erjee.v10i3.6690>

<sup>27</sup> Muhammad Fadil Wildana and Agus Muchsin, "*Construction of Social Values in Marriage of Arab-Bugis Descent in Pinrang Regency*," Al-Iftah: Journal of Islamic studies and society 1, no. 2 (2020): 36–53. <https://ejournal.iainpare.ac.id/index.php/aliftah/article/view/2497>

<sup>28</sup> Zakaria Efendi, "*Sejarah Dakwah Sultan Syarif Abdurrahman Al-Qadri: Islamisasi di Pontianak*," Jurnal Lektur Keagamaan 19, no. 2 (2021): 347–88. DOI: <https://doi.org/10.31291/jlka.v19i2.914>

<sup>29</sup> Nurul Hamidah Puspitasari, "Nilai – Nilai Pendidikan Islam dalam Tradisi Kearifan Lokal Mabbaca – Baca (Doa) di Kelurahan Sendana Kota Palopo" Thesis Fakultas Tarbiyah dan Ilmu Keguruan Program Studi S-1 Pendidikan Agama Islam 2022. <http://repository.iainpalopo.ac.id/id/eprint/5855>

<sup>30</sup> Choirul Mahfud et al., "*Islamic Cultural and Arabic Linguistic Influence on the Languages of Nusantara from Lexical Borrowing to Localized Islamic Lifestyles*," Wacana 22, no. 1 (2021): 224–48. DOI: <https://doi.org/10.17510/wacana.v22i1.914>

<sup>31</sup> Mindy Gabriela et al., "*The Role of Parents in Helping Arabic Teachers to Improve Students' Vocabulary*," Journal International of Lingua and Technology 1, no. 2 (2022): 131–39. DOI: <https://doi.org/10.55849/jiltech.v1i2.83>

language developed, it emerged from the assimilation of the various languages of their tribes that once inhabited the Arabian peninsula.

### Arabic absorption in Bugis language

There are several Arabic vocabulary words adopted into the Bugis language that have consciously or unconsciously been widely used by the Bugis community among others.

**Table 1.** Terms in worship

No.	Arabic	Buginese
1. Rukun Islam	أَرْكَانُ الْإِسْلَامِ	Rokonna sellengnge
2. Islam	الْإِسْلَامُ	Selleng
3. Syahadat	شَهَادَةُ	Sada'/Sahada'
4. Sujud	سُجُودٌ	Suju'
5. Ruku'	رُكُوعٌ	Roko'
6. P'tidal	الْإِعْتِدَالُ	Ittidaleng
7. Doa'	دُعَاءٌ	Doang
8. Tahlil	تَحْلِيلٌ	Tahelele
9. Takbir	تَكْبِيرٌ	Takabbere'
10. Wirid	وَرْدٌ	Wiri'

In these table 1, it is found that there are changes in word structure that occur in the Bugis language. Here is an explanation of changes in word structure in terms. The word "أَرْكَانُ" in Arabic refers to the main pillars or principles in the religion of Islam. In the Bugis language, the word "أَرْكَانُ" has changed to "Rokonna." This change involves replacing the /a/ sound in Arabic with the /o/ sound in Bugis. The word "الْإِسْلَامُ" in Arabic refers to a religion based on the teachings of Prophet Muhammad (SAW). In the Bugis language, the word "الْإِسْلَامُ" has changed to "Sellengnge." This change involves replacing the word as a whole. In this context, "Sellengnge" is a Bugis word used to refer to Islam. The word "شَهَادَةُ" in Arabic refers to the recognition of faith in

the religion of Islam. In the Bugis language, the word "شهادة" has changed to "Sada" or "Sahada". This change involves replacing the /y/ sound in Arabic with the /a/ sound in Bugis. The word "سجود" in Arabic refers to the prostration movement in Islam. In the Bugis language, the word "سجود" has changed to "Suju". This change involves replacing the /d/ sound in Arabic with the /j/ sound in Bugis. The word "ركوع" in Arabic refers to the movement of rukuk worship in Islam. In the Bugis language, the word "ركوع" has changed to "Roko". This change involves replacing the /u/ sound in Arabic with the /o/ sound in Bugis.

The word "الِإِعْتِدَالُ" in Arabic refers to the upright attitude after a rukuk in prayer. In the Bugis language, the word "الِإِعْتِدَالُ" has changed to "Ittidaleng". This change involved replacing the /i/ sound in Arabic with the /i/ sound and the addition of the suffix "-eng" in the Bugis language. The word "دُعَاءُ" in Arabic refers to supplication or greeting to God. In the Bugis language, the word "دُعَاءُ" has changed to "Doang". This change involves replacing the /u/ sound in Arabic with the /a/ sound in Bugis and adding /ng/ to the end of words. The word "تَحْلِيلُ" in Arabic refers to a series of sentences of reverence or istighfar recitation in Islam. In the Bugis language, the word "تَحْلِيلُ" has changed to "Tahalele". This change involves replacing the /i/ sound in Arabic with the /e/ sound in Bugis. The word "تَكْبِيرُ" in Arabic refers to the call of takbir in Islamic religious worship and celebrations. In the Bugis language, the word "تَكْبِيرُ" has changed to "Takabbere". This change involves adding the suffix "-e" in the Bugis language. The word "وَرْدُ" in Arabic refers to dhikr or recitations performed regularly in Islam. In the Bugis language, the word "وَرْدُ" has changed to "Wiri". This change involves replacing the /d/ sound in Arabic with the /I/ sound in Bugis.

**Table 2.** Legal Terms in Law

No.	Arabic	Buginese
1.	Hukmu / حُكْمُ	Hukkung
2.	Had / حَدُّ	Hadde



3. Wajib / وَاجِبٌ	Waji'
4. Haram / حَرَمٌ	Harang
5. Sunnah / سُنَّةٌ	Sunna
6. Makruh / مَكْرُوحٌ	Makero
7. Thalaq / طَلَّقَ	Telle
8. Ruju' / رُجُوعٌ	Ruju'

Based on table 2 is an explanation of changes in word structure in legal terms, it is found that the word "حُكْمٌ" in Arabic refers to a command or rule. In the Bugis language, the word "حُكْمٌ" has changed to "hukkung". This change involves replacing the /o/ sound in Indonesian with the /u/ sound in the Bugis language. The word "حَدٌّ" in Arabic refers to limits or conditions. In the Bugis language, the word "حَدٌّ" has changed to "hadde". This change involves replacing the /a/ sound in Indonesian with the /e/ sound in the Bugis language. The word "وَاجِبٌ" in Arabic refers to an obligation or obligation. In the Bugis language, the word "وَاجِبٌ" has changed to "waji'". This change involves replacing the /b/ sound in Indonesian with the /j/ sound in the Bugis language. The word "حَرَمٌ" in Arabic refers to the forbidden or forbidden. In the Bugis language, the word "حَرَمٌ" has changed to "Harang". This change involves replacing the /m/ sound in Indonesian with the /r/ sound in the Bugis language. The word "سُنَّةٌ" in Arabic refers to a tradition or action advocated in the religion of Islam. In the Bugis language, the word "سُنَّةٌ" has changed to "Sunna". This change involves replacing the /h/ sound in Indonesian with the /n/ sound in the Bugis language. The word "مَكْرُوحٌ" in Arabic refers to what is neither recommended nor avoided. In the Bugis language, the word "مَكْرُوحٌ" has changed to "makero". This change involves replacing the /h/ sound in Indonesian with the /k/ sound in the Bugis language. The word "طَلَّقَ" in Arabic refers to divorce or untying marriage. In the Bugis language, the word "طَلَّقَ" has changed to "Telle". This change involves replacing the /h/ sound in Indonesian with the /l/ sound in the Bugis language.

The word "رُجُوعٌ" in Arabic refers to reconciliation or return into the marriage bond after divorce.

In the Bugis language, the word "رُجُوعٌ" underwent a similar change, it remained "Ruju".

## Closing

Arabic loanwords in the Bugis language have not changed their meaning. However, the adopted word underwent a change in word structure. From the changes in the structure of the word, some have undergone changes as a whole and some have only changed in certain parts of the letter. This change can be seen from the words related to Islamic teachings adopted into the Bugis language, such as in terms of worship, for example pillars become *rokong*, Islam becomes *sellenge* and so on. Changes in word structure indicate differences in pronunciation and vocabulary between Arabic and Bugis. This shows that the Bugis language has a different phonological and lexicon system from Arabic, and such changes can be found in the words adopted from Arabic into the Bugis language.

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