



## Language and Culture of Young Arabs in Banjarmasin

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### Abstract

This study aimed to know the use of Arabic language and the application of Arabic culture by young people of Arab descent in Banjarmasin City in their daily lives. The methodology used is qualitative research with an ethnographic approach. Data collection was done through observation, interviews, and documentation. Interviews were conducted with young people of Arab descent who live in Banjarmasin City. The results showed that the beginning of the arrival of Arabs to Banjarmasin City was related to their journey from Surabaya, then sailed by sea to Nagara, continued to Kuin in Banjarmasin City and then formed a settlement from their community which was later called an Arab village. The language and culture of the Arab descendants of Banjarmasin city are diverse, with code-mixing and code-switching, wedding traditions, religious events, food, and more. But, not all of them use the language and practice typical Arabic culture very strongly. Their language, culture and daily activities often follow those of general Banjarmasin people.

**Keywords:** *Arabic Culture, Arabic Language, People of Arab Descent*

### Introduction

Language is a means of communication between humans, allowing individuals to express their thoughts, feelings and emotions. Through language, a person can communicate with others so that they can understand what they want. In addition, language also expresses the needs, problems, and tendencies of individuals, helping them understand their environment (Ouali, 2018). Thus, language is inseparable from human life, especially as a social being. Language is very diverse, directly proportional to the diversity of tribes and nations spread in various parts of the world.

Arabic is part of the *Hamiyah-Samiyah* family or known as *Semitic* languages. Among the languages included in the Semitic family are *Coptic, Berber, Kushid, Khad, Arabic, Ethiopic, Hebrew, Akkadiyah, Aramiyah, and Kan'anayah*. In terms of quantity, Arabic is the largest and most spoken language of the languages in the Semitic family. Arabic is also closely related to *Hebrew* and *Aramaic*. Piqri (2021) and Harahap (2021)

also states that according to historians and linguists, Arabic comes from a human race and language family that has a major role in the history of ancient civilizations, namely the Semites. Then their descendants moved away from their homeland and settled in the Tigris and Euphrates river valleys to form new language families and nations, such as *Babylonians, Assyrians, Hebrews, Armies, Tunisians* and others (Harahap, 2021).

Over time, Arabic was made an official language in various countries. Arabic became the language of religion, the language of science and technology, the language of commerce, the language of culture, and various other sectors of life. Arabic had become a lingua franca in interactions between islands and nations in Indonesia before its use finally diminished and was displaced by the arrival of the West (Sauri, 2020). The beginning of the lively use of Arabic goes hand in hand with the spread of Islam to various parts of the world. In the archipelago, Arabic entered and was recognized since the arrival of Islam, whose teachings were brought and spread by traders from Arab countries.

After the Arabs who came to Indonesia decided to become people who lived and settled in Indonesia, they certainly could not be separated from the activities of mixing and socializing with the local population. Language contact certainly occurs as a result of the interaction of people of Arab descent with indigenous Indonesians. Arabic is the identity of ethnic Arabs who are scattered in various parts of Indonesia. In general, Arabic is divided into two variations, namely *fushah* and *'Amiyah*. *'Amiyah* is a language that is often used in informal situations, such as when talking with friends, family, and neighbors. MKA Arabic is a variety of *'amiyah* language. Its source comes from Fusha Arabic, derivatives of Fusha Arabic, and slang variations created through the consensus of Arabs living in a community (Nashoih & Ashoumi, 2018b).

People of Arab descent living in Indonesia are a bilingual community. The language they use in everyday life has its own uniqueness due to inter-language contact which gives rise to the use of more than one language in a communication activity, be it Arabic, Indonesian, or local language (regional language) (Fauziah, 2011). Various linguistic phenomena such as code mixing and code switching are commonplace. Bilinguals also have distinctive phonological features in their pronunciation. The emergence of a new culture due to the process of acculturation and assimilation indicates that the nation has been entered by the culture of other nations in their lives. Indonesia is one of the nations visited by Arabs who aim to trade and spread Islam (Khairawati et al., 2021).

In Fauziah's research (2011) and Nashoih and Ashoumi's research (2018) show that there are distinctive phonological features in the communication activities of people of Arab descent, such as the addition of sounds and alternation of sounds both vowels, consonants, and diphthongs when mentioning Arabic vocabulary. In addition, as a phenomenon of bilingualism, the phenomenon of mix code is also found as a result of Nashoih and Ashoumi's research (2018) which describes various examples of Arabic, Indonesian, and Javanese code mixes, such as the use of *fadbol, jelis, ndek, akhi*, and other vocabulary by people of Arab descent in Embong Arab, Malangm(Nashoih & Ashoumi, 2018a). The phenomenon of code-mixing was also found in Adam et al.'s research

(2022) on the Gorontalo Arab village community, such as the use of *majlas*, *ta'ban*, *rugut*, *ente* and other vocabulary in their daily conversations (Adam et al., 2022).

In addition to language contact, mingling people from two different cultures will also result in intercultural integration, known as assimilation. Assimilation is a process of efforts to reduce differences between individuals and groups. It arises when human groups with cultural differences mingle with each other for a long period of time so that the culture of each group changes and various adjustments occur (Tim Mitra Guru, 2007). The process of assimilation occurs in communities of Arab descent so that the local community can well accept their existence.

As the thesis written by Titin Widarti (2010) with the title "Socio-cultural assimilation of the Arab descent community in the condet Balekambang village, East Jakarta" and produced findings that there has been assimilation through marriage and culture such as in terms of language, clothing, and how to make food in the Arab descent community (Widarti, 2010). Andi Saputra's research (2021) entitled "Assimilation between Arab Descendants and Malays in Tanjung Village, Muntok District" shows that there are seven forms of assimilation that occur in Tanjung Village, including marital assimilation (amalgamation), cultural assimilation, structural assimilation, identification assimilation, attitude acceptance assimilation, behavior acceptance assimilation, and citizenship assimilation (Saputra, 2021).

Although there has been cultural interaction with local culture, the culture of people of Arab descent who are the heritage of their Arab ancestors is still a lot that they maintain, for example, such as the *majlas* culture in the research of Raudatussolihah et al. (2022), *majlas* is defined as a casual gathering, which is not determined by time it can be day or night. And usually the host provides coffee or tea plus *na'na'* leaves with a few snacks and in Indonesia, *majlas* can be held in other places such as cafes, *STMJ* stalls or coffee shops and others (Raudatussolihah et al., 2022). And in the research of Mafazah et al. (2020) regarding socio-cultural life, some of the characteristics of people of Arab descent in everyday life, for example *shisha*, *tambourine* and *gambus*, *rambah*, *boul*, *ta'lim*, and others.

The spread of the Arab village also entered the city of Banjarmasin, and various phenomena of language and cultural contact occurred there. This research will explain how they form the language used and the practice of Arabic culture in the midst of the daily lives of the younger generation. This research is also conducted considering the important role of the younger generation in maintaining their identity language by continuing to use the language in daily conversations, both at home, school, and in their communities, preventing language and culture from extinction and passing on the values and traditions of their ancestors to the next generation.

## Method

This research is qualitative research with an ethnographic approach. Qualitative research focuses on the natural conditions of the subject/object of research, and the research data produced is in the form of words and is not related to quantity (numbers) (Wijaya, 2019). The use of an ethnographic approach aims to gain an understanding of

culture, communities, and groups (Semetko & Scammel, 2021). The data collection techniques used are observation, interviews, and documentation. Interviews were conducted with 4 young people of Arab descent who live in Banjarmasin City. Data collection was done by observation, interview, and documentation. Data analysis techniques used include data collection, reduction, presentation, and conclusion drawing.

## **Result and Discussion**

### *The Entry of Arabs into Banjarmasin City*

Berg (1989) in his research stated that Arab traders had settled in the archipelago, especially Batavia, since the 17th century (Nasser, 2020). Some came from Maskat, the shores of the Persian Gulf, Hijaz, Egypt and the Eastern part of Africa (Nasser, 2020). Most also came from Hadhramaut. The *Hadbrami* came to trade, while the Hijaz people came back and forth to Indonesia to take Indonesians on the Hajj pilgrimage. The majority of Arab immigrants who come to Indonesia are men and have no plans to settle down, but most of them eventually settle down and marry local women, and in recent times they mainly marry mixed Arab-local couples (Jonge, 2019).

After arriving in various cities in the archipelago, they tend to settle in an area close to each other. The area where the people of Hadramaut (called *Hadrami*) lived was later known as the Arab Village (Bazher, 2020). The six largest Arab colonies in Indonesia were spread in Batavia, Cirebon, Tegal, Semarang, and Surabaya, which are port cities, and this is certainly related to the path of Arab arrival through trade (Ulung & Rona, 2014). Furthermore, Arab villages are widely spread in Indonesia, such as *Pekojan* Arab village, *Ampel*, *Pekalongan*, *Embong*, *Al Munawar*, *Condet*, *Martapura* Arab village, and Banjarmasin. The Arab communities in Indonesia are also scattered in Palembang, Solo and Probolinggo and Aceh (Hidayatullah & Adam, 2023).

Banjarmasin City is located near the mouth of the Barito River and is bisected by the Martapura River. The city consists of 5 sub-districts and is characterized as a port city, trade city, government city, tourism city, and industrial city (Balai Penelitian HAM, 2021). Banjarmasin City has always been and still is the most important commercial city and port city in Kalimantan. Trisakti Harbor is the port of Banjarmasin city, located about 12.5 miles from the Barito River and has the Banjarmasin Container Terminal (IPKB) included as the top 10 container terminals in Indonesia (Damanik, 2015).

The people of Banjarmasin City consist of various ethnic groups, including the local Banjar people and ethnic migrants such as Javanese, Madurese, Bugis, Chinese, and Arabs. The history of the Arabs' entry into Banjarmasin city begins with their arrival in Surabaya, and then they continued their journey to Daha Harbor in Nagara and then continued on to Kuin in Banjarmasin. Upon arriving in Banjarmasin, the Arabs established a village not far from the Antasan Pier. Today, the Arab village of Banjarmasin is located on Jalan Antasan Kecil Barat, Pasar Lama Village, Central Banjarmasin Subdistrict, Banjarmasin City, and around this Arab village there are also houses of Arab descent such as on Jalan Sulawesi (Almaidah, n.d.). In terms of religion, the majority religion practiced by the Banjar community is Islam (Yulianto, 2020).

Arabs in Banjarmasin City's Arab Village come from various groups. They consist of the *sayyid* and *non-sayyid* groups. The *non-sayyid* group consists of *masyaikh* and *qabail*. The *sayyid* group (plural: *sadab*) is the highest and most respected group, which is religious nobility. Generally, the *sayyids* of *Hadhramaut* are descended from Husain bin Ali bin Abi Talib (Shofi, 2022). The *masyaikh* group according to Fatiyah (2016) is a group of people engaged in the education and teaching sector, especially in the field of religion. The Bafadhal clan, Bawazier, Bajaber, Amudi, and others are among them. The *qabail* is a noble class of *Hadhramaut* society holding weapons as a respected and respected society. Among them are fam *al-Katiri, Bin Talib, Bait, and Bin Mabrim* (Fatiyah, 2016).

### *Language and Culture of Young Arabs in Banjarmasin City*

The language and cultural conditions of young people of Arab descent in Banjarmasin City are divided into the following areas:

#### **Language**

Language and culture do not exist in isolation; other languages and cultures always influence them; language is the dominant factor in culture. In more detail, Rahmi states in her research that language as a form of culture is a tool of thought, a tool of reason found by humans to become a means of communication and understanding with others (Rahmi, 2019). It is also mentioned that language can reflect a certain culture, to know the identity of a particular culture (Putri Efendi & Cahyono, 2019).

Therefore, language and culture will always change because of its internal relationship with the groups of people who form it and because of its interaction with other languages and cultures. So it is undeniable that at this time it is almost impossible to have a language that is not influenced by other languages (Susanto et al., 2019). As mentioned by Kosasih that many cultures have been mixed with other cultures, one example is the many mixed languages in this era of globalization (Ayu Nurani Kosasih, 2022).

In their daily lives, the languages used by young people of Arab descent in Banjarmasin City are Banjar and Indonesian. The use of Arabic is in the insertion of some vocabulary, and they often use it when communicating with family, relatives, and friends of Arab descent. The insertion of Arabic vocabulary into the language used when talking can be referred to as code-mixing. Mustadi et al. (2021) stated that code-mixing is the insertion of elements of another language/foreign language into the language used when speaking. These inserted other language elements can take the form of words, phrases, word repetition (reduplication), expressions or idioms, and clauses. Code mixing can also occur in the form of inward code mixing (mixing language codes still in the same language, namely from Arabic to Arabic) and the form of outward code mixing (mixing language codes have been mixed with other language inserts) (Ala et al., 2020).

The following is the Arabic vocabulary used by young people of Arabic descent in Banjarmasin City:

No.	Arabic Language of Banjarmasin Arab Descent	Arabic /Writing	Vocabulary	Indonesian Language Meaning
1.	<i>Walid</i>	والد		Ayah
2.	<i>Abi</i>	أبي		Ayah
3.	<i>Umi</i>	أمي		Ibu
4.	<i>Jiddi/Njid</i>	جدي		Kakek
5.	<i>Jidab</i>	جدتي/جدة		Nenek
6.	<i>Halaty</i>	خالتي/خالَة		Bibi (saudari Ibu)
7.	<i>Beyk/ Lebbeyk</i>	لبيك		Ya (Kata sahutan ketika dipanggil seseorang)
8.	<i>Fudhul</i>	فضول		Ingin tahu/ kepo
9.	<i>Sawa'</i>	سواء		Sebenarnya/ benar
10.	<i>Harrat</i>	حارة		Bohong
11.	<i>Harim</i>	حريم		Perempuan/ istri
12.	<i>Rejal</i>	رجال		Laki-laki
13.	<i>Ente</i>	أنت		Kamu
14.	<i>Reja'</i>	رجع		Pulang
15.	<i>Beyt</i>	بيت		Rumah
16.	<i>Ami</i>	عني		Paman
17.	<i>Wagof</i>	وقف		Berhenti
18.	<i>Majlas</i>	مجلس		Nongkrong
19.	<i>Hally</i>	حلو		Cantik
20.	<i>Zuad</i>	زواج		Menikah
21.	<i>Fateha</i>	فتيحة		Lamaran
22.	<i>Khbeyr</i>	خير		Baik
23.	<i>Kholash</i>	خلاص		Sudah/selesai
24.	<i>Ahwal</i>	أحوال		Sebutan untuk orang bukan keturunan Arab
25.	<i>Sekut</i>	سكت		Diam
26.	<i>Sobib</i>	صاحب		Teman

This vocabulary can be found and used by young people of Arabic descent in Banjarmasin City. However, they admit that they predominantly use Banjar language due to their status as Banjarmasin people or Indonesian language in their communication. Arabic vocabulary is often used for nicknames (such as *walid*, *umi*, *njid*, *jidab*), or there is also the call *babah* for grandmother and *habib* for grandfather. In addition, they also hear more Arabic vocabulary when they are with family and relatives of Arab descent who come from outside Banjarmasin City, especially Java Island. The following are some examples of the insertion of Arabic vocabulary in speech sentences, both in the form of mixed codes of Arabic and Banjar, as well as Arabic and Indonesian:

No.	Speech	Indonesian Language Meaning
1.	<i>Fah, nte nanti reja' ke beyt kah?</i>	<i>Fah</i> , apakah kamu nanti akan pulang ke rumah?
2.	<i>Handak zuad ih timbul..</i>	Jadi ingin menikah, <i>deb...</i>
3.	Makanya jadi orang tuh jangan suka <i>fudhull!</i>	Makanya jangan jadi orang yang suka kepo/ingin tau urusan orang lain!
4.	<i>Sawa' nih?/ sawa' ta'?</i>	Beneran <i>nib?</i>
5.	<i>Harrat kalo nte?</i>	Bohong kan kamu?
6.	Ini <i>nib sobibku</i>	Ini adalah temanku
7.	<i>Harim ana</i> tadi nelpon	Istriku tadi menelepon

Code-mixing is usually done by young people of Arab descent in an informal, relaxed, familiar, and warm atmosphere with fellow Arab descendants or often called *jama'ah*, or it can also be with people they consider to understand their language well.

### **Religious Activities**

Religious activities are all activities related to religion, both in the form of beliefs and values that become routine in life, undergoing guidance in relationships with God and people around (Puspitasari, 2022). The religious activities followed by the younger generation of Arab descent can be said to be very diverse. Moreover, they live in Banjarmasin, known to be religious, where there are many *majelis ta'lim* and Islamic boarding schools with high community enthusiasm. This is evidenced by the recapitulation of data that there are 257 *majelis ta'lim* in Banjarmasin City, which is the second largest number in the province of South Kalimantan after Banjar Regency (Wahdini et al., 2022). The *babaib* are often involved in this *majelis ta'lim*, which are held in mosques or Banjarmasin people's house which are used as places of recitation (Basrian et al., 2022).

These religious activities can be divided into routine activities and commemorations of Islamic holidays. Routine activities are usually held every week or month, both for Muslims and Muslim women, for example recitation, maulid, *hadrah basaudan* on Tuesdays, *manaqib Sayyidah Khadijah*, reading books such as *Arba'in Nawawi*, reading *dhiyaa al-Lami'*, *dala'il al-Khairaat*, and so on. These activities begin with the recitation of surah *Yaasiin*, then *Ratib al-Haddad*, and are followed by either maulid, *dhiyaa al-Lami'*, or *hadrah basaudan*. Activities come for memorating religious holidays such as the birthday of the Prophet Muhammad (peace and blessings be upon him) and *Isra wal Mi'raj*, or the *haul* of pious people such as the *haul* of *abuya Sayyid Muhammad bin Alwi al-Maliki*, *Imam Haddad*, the *haul* of *Sheikh Samman al-Madani*, and others.

These activities are organized by several parents and families of Arab descent and are open to the public, not only to people of Arab descent. As for special *alawiyyin* and *alawiyyat* activities, one was held with the Banjarmasin *Alawiyyin* Association, inviting *babaib*, as well as neighbors around the residence and guests of the assembly, filled with maulid and religious lectures. Special *alawiyyat* activities for *shaykhs* were also held with

*maulid* recitation, *dhiyaa al-Lami'*, and ended with *ẓapin* dancing by young *shaykhs*. Mention was also made of annual activities held in the month of *Sha'ban* in the context of the haul of their grandparents organized by the youth of *Rabithah 'Alawiyyah* and attended by *habaib* and *mashaikhs*. The event will be held in a place called *Turbah*.

### ***Education System***

Young people of Arab descent in Banjarmasin city stated that they are not required to attend Islamic boarding schools and tend to be free to choose where they study and study knowledge. They are also given the right to give their opinions and express their will in terms of education. However, they are highly prioritized to attend religious-based educational institutions with the aim of being able to read the Qur'an properly with its *tajweed*, understand the procedures for prayer and other routines as a Muslim, and other religious-related values so that they have guidelines in *hablunminallah* and *hablunminannas*. This indicates that the education system of Arab descendants and the local population in Banjarmasin is not much different, as Hamzah et al stated that the Banjar community is known to have a high attention to Islamic education (Hamzah et al., 2023). In addition, it is human nature that he lives equipped with religion or tends to religion. Hasbi states that religious *fitrah* will encourage humans to recognize and serve the Creator with various rituals or sacred ceremonies that worship their God (Hasbi, 2019).

In terms of choices after completing the 12-year compulsory education program, they are also given their own freedom according to their desires or passions. Some choose to go to college because they feel good in a field and are supported by their parents. On the other hand, of course there are those who choose to work and even get married, and all of that of course with the discussion and approval of each individual's parents.

### ***Wedding***

Each family in the young generation of Arabs in Banjarmasin City has its own rules in choosing partners for their children. Some emphasize choosing a partner who is also of Arabic descent, *alawiyyin* with fellow *alawiyyin*, *masyaikh* with fellow *masyaikh*. For example, *fam al-Katiri* with fellow *fam al-Katiri*, or with *fam Bin Thalib*, or other *fam* which in essence are still fellow Arabs. Others can choose a partner they consider good according to their criteria and their respective families.

The habit of Arab descendants is to have a continuous clan, so their habit is to marry within their tribe (Aziz & Riza Hasan, 2023). If men of Arab descent marry women who are not of Arab descent, then their descendants still carry the Arab lineage, and if the opposite happens, then their descendants are considered to break or lose their Arab lineage. It is also mentioned in Alaydrus that by keeping marriages among their own group, they are more likely to maintain their cultural and religious heritage, ensuring the continuation of family heritage and communal legacy (Alaydrus, 2023). In this regard, Arab descendants are a group of patrilineal descent traced exclusively through the male line to determine their membership (Karlinawati, 2021). Thus, finding a partner



of the same Arab descent is highly desirable, especially for women. Of course, this has positive and negative impacts.

The process leading up to marriage proceeds with the appropriate steps, from *ta'aruf*, *fateha* (proposal), to the marriage contract and reception. The wedding ceremony and reception of the young generation of Arab descent mostly runs exactly the same as the non-Arab community or depending on the bride and groom's wishes in planning and implementing their wedding series of events. Some even adopt Western culture by adding people such as bridesmaids and groomsmen who the bride and groom trust as accompaniments on the wedding day. Some of their relatives also organize a *benna night* before the reception, which is exclusively for women, without any gap for men to participate in the event.

### **Food**

Arabic specialties in Banjarmasin include *Maryam bread*, *samin rice*, *mandhi rice*, *biryani rice*, *kebuli rice*, *umm ali*, *kabsab rice*, *kebab*, *falafel*, and not to forget *wadai Ipau*, a cake with Arabic-Malay fusion flavors that is always found and sold during the holy month of Ramadan. Arabic cuisine is available at various Arabic restaurants that are widely spread in Banjarmasin City, such as Egyptian Restaurant, *Yalla Resto*, *Umi Arab Kitchen*, and others.

The younger generation of Arab descent said they buy these foods quite frequently, especially in light snacks such as *Maryam bread*. And some of them are also found making *Maryam bread* with various toppings and *wadai Ipau* to sell to others. Heavy dishes such as *Kebuli rice*, *Mandhi rice* and *Samin rice* are usually served on certain occasions only, although at some moments they also serve Banjar specialties such as *masak habang*, *masak bom* and *soto banjar*. And this indicates the mixing of cultures in terms of food. As found in Alfisyah's research that Banjar people always provide food treats such as *soto banjar*, *nasi kuning*, etc. at events such as *batasmiah (tasmiyah)*, *baaruhan* (celebration), *bakawinan* (wedding party), *batajak* (event after finishing building the house) and others (Alfisyah, 2019).

### **Clothing Fashion**

In terms of dress code, the young generation of Arab descent does not have any specific rules that are written down and must be obeyed by them. However, some parents emphasize that their daughters always wear clothes that are considered polite and cover the aurat, such as skirts and gamis. This is in line with the main principle of Islamic clothing, which is to cover the aurat, not to boast, to protect body parts, and as an identity that reinforces Islamic values (Khoiri & Sodikin, 2024). The use of pants on women in some young generations of Arab descent will get a reprimand from their parents, even if the pants are not tight.

One of the clothes often used by young Arabs in Banjarmasin is *abaya*. *Abaya* is a garment that originated in Eastern Saudi Arabia and has become trendy in Indonesia (In et al., 2023). *Abaya* is used on certain occasions without any element of “command

and compulsion", but indirectly the young generation of Arab descent wears *abaya* in unison, especially black *abaya*. In terms of the use of headscarves, they are also free to express themselves choosing the model of headscarf that they like and consider comfortable, from pashmina models, rectangles, to instant headscarves. As for men's clothing, there are also no rules, just adjust to the event or activity they attend, be it by using *koko*, *sarung*, *gamis*, pants, even t-shirts, it all depends on the situation and conditions.

### ***Shelter and Daily Equipment***

In the homes of Banjarmasin's Arab descendants, there is often something distinctive and thick with Arabic culture, although it is generally the same as the homes of Banjarmasin people who are not of Arabic descent. In some homes, a chair or sofa will be on the floor, known as a *misnad*. *Misnad* is usually provided as a set with hand cushions, small pillows, and a backrest. It can also be equipped with a matching colored table, with various sizes depending on the wishes of the *misnad* owner. Houses of Arab descent will also see Arabic calligraphy decorations on the walls and photos of *Habaib*.

Fragrances such as *bukbur* are also commonplace in the homes of Banjarmasin's Arab descendants. *Bukbur* can be in the form of fine powder or wood, which is then burned with charcoal on a special *bukbur* place called a *mabkbara*. It is further explained in Shabah et al that *Bukbur* or *Bakbur* is a name taken from Arabic, in the form of small pieces of fragrant wood or a mixture of traditional natural ingredients, with the main ingredient wood (*oudh*) soaked in fragrant oil and mixed with other natural ingredients (Nurul Shabah et al., 2024). The younger generation of Arab descendants stated that *bukbur* tends to be used when there are assemblies, religious activities, get-togethers, and others.

### ***Arts***

The arts of the Arab descendants of Banjarmasin City include *gambus*, *zapin*, *hajir marawis*, and the use of tambourines to accompany the chanting of Arabic- language prayers. *Zapin* dance is originally believed to have originated from Arabic culture, namely from the Yemen region and has been found in various places in Indonesia, such as Palembang, Riau, Jambi, Lampung, Banjarmasin, Tarakan, Malang, Gresik, Tuban, and Makassar (Hidajat et al., 2021). *Zapin* has a distinctive style with elegant movements. It is performed in pairs or groups and accompanied by music. *Zapin* can be performed after assemblies, weddings and other events. *Gambus* music teams are also called in during weddings to enliven the event. *Gambus* and *zapin* are accompanied by Arabic songs and music such as the piano, while *hajir marawis* is usually performed after the marriage contract, haul, and maulid accompanied by *salaf's qasaid* and musical instruments such as tambourines, *darbuka*, and others.

## Conclusion

The beginning of the Arabs' arrival in Banjarmasin City was related to their journey from Surabaya, where they sailed by sea to Nagara and continued to Kuin in Banjarmasin City. They then formed a settlement containing their community, known as the Arab Village. The Arab village of Banjarmasin City is located on Jalan Antasan Kecil. Now, the distribution of Arab descendants in Banjarmasin City is not only focused in the Arab Village, but many also live in complexes and settlements with non-Arab communities. The use of Arabic among the younger generation of Arab descendants of Banjarmasin city is still prevalent and widely practiced. Arabic is used in the pronouns for people who are older and related to them. They also code-mix with the vocabulary when speaking with *jama'ah* fellow. Arab descendants in Banjarmasin City show a variety of cultural richness that is reflected in their language, traditions and values. Thus, although the majority of them predominantly use Banjar and Indonesian, they still keep the language of their ancestors alive. The culture of Arab descendants is also manifested in the unique arts of music, dance, architecture and food, with examples such as Arabic *zapin* dance, *gambus* musical instruments, calligraphy art, and various types of Arabic rice dishes. Diversity in religious practices, such as in weddings and maulid celebrations, also reflect the distinctiveness of Arab culture.

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