



Elaborate The Loanword Arabic in Kaili Language: The Perspective of Language Contact

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ABSTRACT

The Arabs (Islamic leaders) came to the archipelago with the aim of doing business and spreading Islam. On the island of Sulawesi, especially Central Sulawesi, these Islamic leaders visited and settled there, such as Abdullah Raqie (Dato Karama) and Sayed Idrus bin Salim Al-Jufri. They came to Donggala Regency which is an ethnic Kaili area. The Kaili ethnicity has a daily language that is used which is called the Kaili language. This of course affects the existence of the existing language so that language contact occurs, between Arabic and Kaili. The existence of language contact allows vocabulary borrowing. There is borrowing in Kaili from Arabic. This research used descriptive qualitative method. The results of the study state that Arabic is used by ethnic Kaili. This can be seen from the large number of Arabic vocabulary in Kaili. In addition, it can be seen that Arabic vocabulary is not only used in religious fields, but also social and household fields. The religious lexicon like as *Islama*, *muslima*, *koraa*, *nabi*, *rasulu*, *malaika*, *seta* and so on. The social lexicon like as *masala*, *naseha*, *akiba* and so on. The household lexicon like as *tasabi* and *sajada*.

Keywords: loanword, Kaili, Arabic, Islam

1. INTRODUCTION

Language contact can cause language change. According to Thomason (2001:1), language contact is the use of more than one language in the same place and time. This language contact can lead to language transfer. That is, the transfer and borrowing of elements from one language to another. Furthermore, Thomason (2001: 17-21) states that there are several factors that cause language contact, namely (1) the meeting of two groups who move to an uninhabited area then they meet there, (2) The movement of one group into the territory of another group. The existence of this movement can occur through war, trade, the spread of religious missions, or mixed marriages, (3) The practice of forced labor exchange, (4) The existence of close cultural relations between old neighbors, and (5) The existence of

education or what is commonly called contact learning. Language contact occurs in the languages of Central Sulawesi.

Central Sulawesi has many ethnic groups, there are nineteen ethnic groups recorded, namely Kaili, Kulawi, Lore (Bada), Pamona, Mori, Bungku, Saluan (Loinang), Balantak, Mamasa, Taa, Barea, Banggai, Buol, Tolitoli, Tomini (Tialo), Dampal, Dampelas, Dondo, and Pendau. The Kaili ethnic group is the largest ethnic group in Central Sulawesi. They live in Donggala Regency, Sigi Regency, Palu City, Parigi Moutong Regency, Poso Regency, and Tojo Una-una Regency.

The Kaili ethnic group had no religion before, but still adhered to their beliefs. Beliefs related to animism and dynamism, such as the belief in the existence of spirits, and objects that have supernatural powers. After that, they get to know the religion of Islam brought by immigrants who trade.

According to Muhsin (2007), in reviewing the history of the entry of Islam into Indonesia, it can refer to five main historical questions known as the 5 W 1 H formula, namely: where, when, who, what, why, and how. This where question refers to the place, namely from which city/country the Islam spread in the archipelago originated and where in the archipelago Islam was first entered. Regarding the issue of the place of origin of Islam in the archipelago, there are many opinions, namely (1) the Indian subcontinent, (2) Bengal, (3) the Coromandel Coast, (4) Arabia, and (5) from Egypt and Hadhramaut. This question who refers to the spread of religion. The first propagator of Islam in Java was Maulana Malik Ibrahim. He is reported to have converted most of the northern coast of Java to Islam, and even tried several times to persuade the Hindu-Buddhist king of Majapahit, Wikramawardhana (r. 788-833/1386-1429) to convert to Islam. This why question refers to the motive.

According to Van Leur (1955: 72, 110-6 in Mumuh, 2007) believes that economic and political motives are very important in converting to Islam for the people of the archipelago. In his opinion, the indigenous rulers who wanted to increase trading activities in their territory accepted Islam.

Furthermore, in the book *History of the Region of Central Sulawesi* (1976 in Jefriantogie.blogspot.com) states that the arrival of Islam brought a renewal of "civilization" in Central Sulawesi. The entry of Islam in Central Sulawesi is believed to be the initial milestone in the modernization of the people of Central Sulawesi. The development of Islam in Central Sulawesi is divided into three periods, namely, the mystical period, the ideological period, and the scientific period. The mystical period as the initial period of the entry of Islam in Central Sulawesi was narrated in the XVII century with the arrival of a group from Minangkabau of approximately 50 people at the mouth of Palu Bay (Karampe). The group was led by Abdullah Raqie who later became known as Dato Karama. He brought with him his wife, Ince Jille, his brother-in-law, Ince Saharibanong, and his son, Ince Dingko. They came with their great tools such as the Yellow Flag, Panji Orangan, Puade, Jijiri, Bulo, Gong, and Kakula (Kulintang).

Dato Karama visited Palu by using a Kora-kora boat. At that time, the envoy of Governor Robertus Padtbrugge, Jan Fransoon, who was escorted by all armed soldiers often traveled through the routes of Ternate, Banggai, Todjo, Poso, Parigi, Tolitoli, and Palu to meet the king in the region. From several descriptions, it is explained that this route was also followed by Abdullah Raqie on his journey from Ternate to Palu, in the middle of the XVII century.

The arrival of Dato Karama in the Palu Valley was well received by the people of the Palu Valley and even his arrival was welcomed by two nobles of the Palu Valley at that time, namely Parasila or Pue Njidi and I Moili or Pue Bongo. Parasila or Pue Njidi is the king of Kabonena. Pue Njidi and Pue Bongo later embraced Islam, followed by the people of the Palu Valley. Dato Karama's syiar method according to some literature

searches is known to use the same pattern as that used in the Aceh Sultanate. This can be seen from the fact that Dato Karama was the envoy of Sultan Iskandar Muda from the Sultanate of Aceh to Islamize the people of Sulawesi Island together with Datuk Ri Tiro and Datuk Ri Bandang. The Islamization process carried out by Dato Karama centered on a mosque which was established with the support of the community (residents) around the mosque. This mosque is named Jami mosque and is located in the village of Kampung Baru now.

Arabic language (AL) became the first foreign language of the Kaili ethnic. The arrival of Islamic broadcasters in Palu City, namely Abdullah Raqie (Dato Karama) and Sayed Idrus bin Salim Al-Jufri, of course made language contact. Kaili Language (KL) contacts with Malay language. Thus, KL contact with AL.

Research on borrowing or absorption of vocabulary from foreign languages into Indonesian and regional languages has been widely carried out, such as: Herniti (2006) which discusses foreign language absorption in Indonesian, Darheni (2009) which discusses the absorption of foreign lexicon in the automotive field into Indonesian: Morphological and phonological review, Zaim (2018) which discusses the acceptability and usefulness of absorption of foreign words in the field of information technology by Indonesian speakers, and Sompri *et al.* (2017) which discusses Dutch loanwords in Manado Malay (A Study of Morphology and Lexicology).

Furthermore, from several studies that are known to the author, no one has investigated the lexicon or AL vocabulary in KL. This study aims to determine the types and changes in AL vocabulary in the KL and what domains the AL is used in.

2. METHOD

This research on borrowing AL vocabulary in KL was carried out using descriptive qualitative method, which was to describe analytically the use of AL vocabulary in KL. According to Sugiyono (2016: 9) qualitative descriptive method is a research method based on the philosophy of postpositivisme used to examine the condition of natural objects (as opposed to experiments) where the researcher is the key instrument of data collection techniques carried out by trigulation (combined), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than generalizations.

Qualitative descriptive research aims to describe, describe, explain, explain and answer in more detail the problems to be studied by studying as much as possible an individual, a group or an event. In qualitative research, humans are research instruments and the results are written in the form of words or statements that are in accordance with the actual situation. The loanwords analyzed were came from vocabulary AL in the *Kaili-Indonesian Dictionary*, the *Kaili-Ledo-Indonesian-English Dictionary*, and the *Indonesian-Kaili Tara Dictionary*.

3. RESULT AND DISCUSSION

In this paper, we will discuss the Arabic Language (AL) vocabulary received in Kaili Language (KL) and the process of applying it and using it in various domains.

3.1. Vocabulary

The occurrence of language contact in communication between the Kaili ethnic and the Arab ethnic who came to the Central Sulawesi region, in the Donggala region and Palu City in particular, caused the absorption of AL into KL, especially in vocabulary. The following are some of the accepted AL vocabulary in KL.

Table 1. Data of Lexicon Kaili Language from Arabic

No	Lexicon in Kaili	Arabic language	Indonesia Language	English Language
1.	ahera	(al'akhirat) الخيرات	akhirat	Hereafter /afterlife
2.	akeka	(aqiqat) عققة	akikah	aqeekeh
3.	Alatala	(Allah taala) الله تعالى	Allah	God
4.	Arabaa	(al'arbia) الأربعاء	Rabu	Wednesday
5.	Sinea	(al'itsanayn) الاثنين	Senin	Monday
6.	Selasa	(altsalatha) الثلاثاء	Selasa	tuesday
7.	Kamisi	(alkhamis) الخميس	Kamis	Thursday
8.	Jumaa	(aljumua) الجمعة	Jumat	Friday
9.	Ahada	(al'ahad') الأحد	Ahad/Minggu	Sunday
10.	Satu	(alsabt) السبت	Sabtu	Saturday
11.	Kora'a	(Alqar'an) القرآن	Alquran	Al-Qur'an
12.	haji; puaji	(alhaj) الحج	haji	Hajj
13.	baraka	(barakat) بركة	berkah	blessing
14.	amii	(aamiin) أمين	Amin	amen
15.	sunaa	(alsanata) السنة	sunah	sunnah
16.	sabaa	(sabab) سبب	sebab	because
17.	tamaa	(tamat) تمت	tamat	over
18.	haja/hajata	(yahtaj) يحتاج	hajajat	intent

19.	malaeka	(malak) ملاك	malaikat	angel
20.	nabi	(nabiy) نبي	nabi	prophet
21.	rasula	(alrasul) الرسول	rasul	apostel
22.	doa	(dua) دعاء	doa	pray
23.	masigi	(masjid) مسجد	masjid	mosque
24.	sikiri	(dzikir) ذكري	zikir	remembrance
25.	siara	(ziyarah) زيارة	ziarah	visit
26.	sakata	(zakat) زكاة	zakat	zakat
27.	umuru	(amur) امور	umur	age
28.	sukuru	(al syukur) السكر	syukur	fortunately, happily
29.	akala	(aqal) عقل	akal	sense
30.	masala	(mas'alah) مأسالا	masalah	problem
31.	koroma	(kurma) كورما	kurma	dates
32.	kareba	(al'ikhbaria) الإخبارية	kabar	news
33.	seta	(tsaythan) شيطان	setan	Satan/demon
34.	jii	(aljany) الجنى	jin	genie
35.	mimbara	(mimbar) المنبر	mimbar	podium
36.	hotoba	(khotbah) خطبة	khutbah	sermon
37.	ima	(imamat) إمامة	imam	priest
38.	salata	(sholat) صلاة	salat	prayer
39.	wajii/ wajib	(wajib) واجب	wajib	must
40.	sabara	(sabara) صبر	sabar	patient
41.	wudu	(alwudhu) الوضوء	wudu	ablution
42.	amala	(amal) أمل	amal	charity
43.	hadiya	(hadiyyah) هدية	hadiah	gift
44.	taata	(ta'at) طاعة	taat	obey
45.	Islama	(alislam) سلام	Islam	Islam
46.	amii	(aamiin) أمين	amin	amen
47.	tayamu	(altayamu) التيمم	tayamum	tayammum
48.	ayaa	(ayata) آياتا	ayat	verse
49.	salama	(alsalam) السلام	selamat	safe
50.	imana	(iimaan) إيمان	iman	faith
51.	fitera	(alfitrah) الفطرة	fitrah	nature

52.	saraa/sarata	شرط (tsarat)	syarat	condition
53.	magaribi	(almaghrib) المغرب	magribi	sunset prayer
54.	madaras a	(madrasat) مدرسة	madrasah	madrassa
55.	naseha	(alnasihat النصيحة)	nasihat	advice
56.	gaibi	الغيب(gaib)	gaib	magical

From these data, according to the problems raised.

As with regional languages that are in contact with other languages, there will be a pattern of absorption.

According to Basri (1998:18), KL has 31 phonemes. The phoneme system consists of vowels and consonants. KL vowels consist of /a, i, u, e, o/. KL consonants consist of (a) 5 voiceless inhibitory phonemes /p, t, c, k, ?/, (b) 4 voiceless phonemes /b, d, j, g/, (c) 2 voiceless prenasal phonemes /mp, nt/, (d) 4 voiced prenasal phonemes /mb, nd, nj, g/, (e) 3 fricative phonemes /v, s, h/, (f) 4 phonemes /m, n, ŋ, ñ, /, (g) 1 lateral phoneme /l/, (h) vibrating phoneme /r/, and (i) 2 semi-vowel phonemes /w, y/. Furthermore, there is only one syllable in CB, namely open syllables or syllables ending in a vowel (Basri, 1998:24).

AL has 29 consonants as many as hijaiyah letters. Here are the hijaiyah letters: (1) ا : alif, (2) ب : ba, (3) ت : ta, (4) ث : tsa, (5) ج : jim, (6) ح : ha, (7) خ : kho, (8) د : dal, (9) ذ : dzal, (10) ر : ro, (11) ز : zay, zayy atau za, (12) س : sin, (13) ش : syin, (14) ص : shod, (15) ض : dhod, (16) ط : tho, (17) ظ : zho, (18) ع : ain, (19) غ : ghoin, (20) ف : fa, (21) ق : qof, (22) ك : kaf, (23) ل : lam, (24) م : mim, (25) ن : nun, (26) هـ : ha, (27) و : waw, (28) ي : ya, and (29) ء : hamzah. In addition to consonants, AL also has vowels. There are 6 (six) vowels in AL. Three of them come from hijaiyah letters, the other three are punctuation marks or harokat. These two groups distinguish between short vowels and long vowels. There are vowel punctuation marks: dhamah (ـَ), fathah (ـِ), and kasrah (ـِ). Each sign gives a vowel "u" (ف/ fu/), "a" (م/ ma/), and a vowel "i" (ك/ ki/). The vowels of the Hijaiyah letter are: ا, ي, و. When these three letters are marked with silent or breadfruit punctuation (ـْ) and meet their partner's punctuation in the previous letter, they will produce long vowels. Vowel pairs, namely (1) wau (و) with dhamah (ـَ), (2) alif (ا) with fathah (ـِ), and (3) ya (ي) with kasrah (ـِ) (Kemenag, 1987)

The dissimilarity of vowels and consonants between KL and AL, causes word changes from AL to KL. KL does not have double consonants, such as: ث (tsa), خ (kha), ذ (dzal), ز (za), ش (syin), ص (shod), ض (dhod), ط (tho), ظ (zho), غ (ghoin), and ق (qof). In addition, in AL words preceded by vocabulary markers such as *al-* or *as-* will be lost in KL. Here is the following explanation.

Words containing the consonant ث (tsa) from AL that are included in KL are changed to the consonant s, for example:

- الاثنين (al'itsanayn) → *Sinea* 'Senin' (Monday)
- الثلاثاء (altsalatha) → *Salasa* 'Selasa' (Tuesday)

Words containing the consonant خ (kha) from AL that are included in KL are changed to the consonant k, for example:

- الخيرات (al'akhirat) → *ahera* 'akhirat' (afterlife)
- الإخبارية (al'ikhbariah) → *kareba* 'khabar' (news)
- الخميس (alkhamis) → *Kamisi* 'Kamis' (Thursday)

Words containing the consonant ذ (dzal) from AL that are included in KL are changed to the consonant s, for example:

- ذكري (dzikri) → *sikiri* 'zikir' (remembrance)

Words containing the consonant ز (za) from AL that are included in KL are changed to the consonant s, for example:

- إجازة (ijazah) → *ijasa* 'ijazah' (certificate)
- زيارة (ziyarah) → *siara* 'ziarah' (pilgrimage)
- زمرد (zumarud) → *samru* 'zamrud' (emerald)

Words containing the consonant ش (syin) from AL that are included in KL are changed to the consonant s, for example:

- شكر (syukur) → *sukuru* 'syukur' (grateful)
- شعر (syair) → *saii* 'syair' (verse)

Words containing the consonant ص (shod) from AL that are included in KL are changed to the consonant s, for example:

- صلاة (sholat) → *salata* 'salat' (prayer)

Words containing the consonant ض (dhod) from AL that are included in KL are changed to the consonant d, for example:

- الضحى (aldhuha) → *duha* 'duha' (dhuha)
- الوضوء (alwudhu) → *wudu* 'wudu' (ablution)

Words containing the consonant ط (tho) from AL that are included in KL are changed to the consonant t, for example:

- الطريقة (althariqat) → *tarekaa* 'tarekat' (tariqat)
- طلب (thalaba) → *talaba* 'talib/pelajar' (student)
- طبيب (thabib) → *tabii* 'tabib' (physician)

Words containing the consonant ظ (zho) from AL that are included in KL are changed to the consonant s, for example:

- ظا هر (zhahir) → *sahiri* 'zahir' (born)
- ظالم (zholim) → *salimi* 'zalim' (cruel)
- ظاهر (zhuhur) → *suhuru* 'zuhur' (noon)

Words containing the consonant غ (gho) from AL that are included in KL are changed to the consonant g, for example:

- الغيب (alghoiba) → *gaibi* 'gaib' (magical)
- الغيبة (alghybah) → *giba* 'gibah' (backbiting)
- غلب (ghalib) → *galibi* 'galib' (ghalib)

Words containing the consonant ق (qaf) from AL that are included in KL are changed to the consonant k, for example:

- الوقف (alwaqf) → *wakafa* 'wakaf' (dig)

In addition to changing consonants from Arabic into Kaili, it turns out that there is also an absorption pattern, namely in the form of deletion of consonants or addition of vowels. The deletion of consonants or the addition of vowels in KL that comes from AL because KL is an open syllable or a syllable that ends in a vowel. The final consonant in AL when absorbed into KL will change. The subtraction and addition of phonemes to words is part of the symptoms of language. The process of removing a phoneme at the end of a word is called apocopes. The addition of phonemes at the end of words is called paragogue. Paragouges and apocopes occur in the absorption of Arabic into Kaili. Here is the description.

The consonant ن (nun) in the final position in the AL vocabulary will disappear when it is accepted in KL. Furthermore, the vowel in the second (last) syllable undergoes an extension, a double vowel. Example:

- آمين (aamiin) → *amii* 'amin' (amen)

The consonant ت (ta) which is in the final position in AL vocabulary will disappear when it is accepted in KL. Furthermore, the vowel in the third (last) syllable undergoes an extension, a double vowel. Example:

- الخيرات (al'akhairat) → *aheraa* 'akhirat' (hereafter)

The consonant ه (ha) which is in the final position in the AL vocabulary will disappear when it is accepted in KL. If the consonant ي (ya) is in the middle of a vowel, such as vowels i and a in AL, that consonant will also be lost.

- زيارة (ziyarah) → *siara* 'ziarah' (pilgrimage)

In addition to changes in phonemes, both in the form of vowels and consonants, it turns out that in the process of absorption of AL in KL there are symptoms of

phoneme exchange in a word or called metathesis. This metathesis can be seen in the word *kareba* 'kabar' (news) in KL. The word *kareba* originally comes from AL, namely the word الإخبارية - (al'ikhbaria).

- الإخبارية - (al'ikhbaria) → Kabaria → kabari → kabare → *kareba* 'berita' (news)

3.2. Domain

Kaili ethnic in accepting words that come from Arabic with the consideration that there is no meaningful vocabulary in the KL. Considering the use of AL vocabulary in KL is not only for the religious domain, but also in the family and social domains.

The use of vocabulary AL in the Kaili ethnicity can be seen in the totality of the religious domains in the form of religious activities, namely worship activities, for example in five daily prayers. However, in other religious domains, of course using mixed language, or mixed codes. Thus, in the speech (sentence), using word of KL is more dominant than AL. Words that come from AL in KL used in the family dominant are the categories of worship activities and places. Words that include into the category of worship activities, such as: *salata* 'prayer', *sauma* 'fasting', and *haji* 'hajj'. Words that fall into the category of worship activities, such as: *musala* 'prayer room' and *masigi* 'mosque'. The following is an example of a conversation using the words AL in the religious domain of the Kaili community.

Andi : *Mangge, mai pia rii masigi hii?*
'Paman, mau apa ke **masjid** ini?'
(Uncle, what do you want to do in this mosque?)

Paman : *Yaku narata hii moajari salata ante mangaji.*
'Saya datang ke sini untuk mengajar **salat** dan mengaji.'
(I came here to teach prayer and recitals)

From the speech, it is known that in the Kaili tribe, the use of KL contains words derived from the word AL, namely *masigi* 'mosque' and *salata* 'salat'. These two words are etymologically derived from AL which is absorbed in KL. The word *masigi* 'mosque' in AL is (mosque) which means 'place of worship'. According to KBBI (2014: 883) a mosque is a house or building where Muslims worship: every Friday prayer is held together on -- . The word *salat* 'salat' in AL is صلاة (sholaat) which means 'prayer; prayer'. According to the KBBI (2014: 1208) prayer is the 1st pillar of Islam, in the form of worshipping Allah swt., obligatory for every convert, with certain conditions, pillars, and readings, starting with takbir and ending with greetings; 2 n Islamic prayers to Allah.

The use of AL in the Kaili ethnicity, especially in the family domains, is codemixing, which is using one KL with other language fragments, in the form of AL vocabulary. Words that come from AL in KL used in the family realm are the category of greeting names and daily activities. Words that belong to the greeting name

category are *ima* 'imam', *aba* 'father' and *umi* 'mother'. Words that fall into the category of daily activities are *naseha* 'advice', *masala* 'problem' and others. This can be seen from the following speech.

- Arif : *Tuama, namala yaku nerapi naseha?*
Bapak, aku boleh minta nasihat?
(Father, may I have some advice?)
- Ayah : *Namala, naria mami nuapa masala?*
Boleh, memang ada masalah apa?
(Ok, what's the problem?)

From the speech, it is known that in the Kaili ethnic community the use of KL there are words that come from AL, namely *naseha* 'advice' and *masala* 'problem'. These two words are etymologically derived from AL which is absorbed in KL. The word *naseha* 'advice' in AL is النصيحة (alnasihat) which means 'purity; good advice for someone to talk to'. According to the KBBI (2014: 953) advice is a good teaching or lesson; good advice (instructions, warnings, admonitions): I'd better obey -- mother; get -- from the head of his office and 2 n as contained in a story and so on; moral: the story contains -- for all of us. The word *masala* 'problem' in AL is مشكلة (mutskila) which means 'question; application'. According to the KBBI (2014: 883) a problem is something that must be solved (solved); about; problems: -- the family should be resolved by the family itself; the meeting had to solve -- the most complicated.

The use of AL in Kaili ethnicity, especially in the social domain, is codemixing, which is using one Kaili language mixed with fragments of other languages, in the form of AL vocabulary. Words that come from AL in KL used in the social realm are the categories of names of days and names of living things. Words included in the category of day names are *Sinea* 'Monday', *Tuesday* 'Tuesday', *Araba* 'Wednesday', *Kamisi* 'Thursday', *Jumata* 'Friday', *Satu* 'Saturday', and *Ahada* 'Sunday'. Words that belong to the category of creature names are *setaa* 'devil', *jii* 'jinn', *malaeka* 'angel', and others. This is found in the following conversation.

- Amir : *Nuapa siko nanggita pangane, Firman?*
'Apa yang kau lihat tadi, Firman?'
(What did you see earlier, Firman)
- Firman : *Hih naria setaa. Nosungaa naeka yaku.*
'Hih ada setan. Aku takut sekali.'
(Hih, there's a satan. I am very scared.)
- Amir : *Oh ya. Hii etu bongi nu Jumaa.*
'Oh ya. Ini kan malam Jumat.'
(Oh yes. It's Friday night.)

From the speech, it is known that in the Kaili ethnic community the use of KL there are words that come from AL, namely *setaa* 'devil' and *Jumaa* 'Friday'. These two words are etymologically derived from AL which is absorbed in KL. The word *setaa* 'devil' in AL is شيطان (tsaithan) which means 'an evil spirit that

destroys and disturbs people; terrible snake; evil creature'. According to KBBI (2014: 883) demons are evil spirits (who always tempt humans to act evil); 2 *n cak* words to express anger; expletives: -- you, get out of here; and 3 *n cak ki* people who have a very bad temper (likes to play against each other and so on): his mind is awakened. The word *Jumaa* 'Friday' in AL is (Jum'ah) which means 'the day on which all muslim men are obliged to pray two rak'ahs in congregation at Zuhr time'.

4. CONCLUSION

Kaili Language loanwords from Arabic are made through a process of adoption and adaptation. The process of collecting a word certainly cannot be separated from the adjustment of words from the source language into the target language. In this case there are adjustments or absorption processes that apply in a language. Furthermore, in the process of absorption of Arabic into Kaili Language there is a process of language symptoms called apocope, paragogue, and metathesis. The borrowed word has changed. The acceptance of the Arabic vocabulary certainly enriches the Kaili vocabulary.

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