

Some uniqueness in the Adoption of Arabic and Islamic names in Indonesia

Maman Lesmana

Faculty of Humanities, Universitas Indonesia

Abstract: This article aims to examine the names of Indonesian people who take the source of the names of Arabic and Islam, because it was mentioned that the names are often changed. It is assumed that these changes are caused because only a few parents who know the true meaning of the names adopted. Largely Islamic people who use Arabic in their name are not concerned with the meaning of the Arabic word chosen, or the Muslims who took the name of Islam from relics of ancient times, do not know much about the meaning of such relics. The method used in this article is a library research, which collects the names of people in Indonesia who came from Arabic and Islam, then discuss with linguistic theory, especially from the aspect of morphology and semantics. From the research found that many Arab names, when adopted in a particular community, changes, not only in terms of the formation of the word, but also in terms of semantics. Apparently, the change of name like this has become a habit in the hereditary society in Indonesia and difficult to be changed again.

Keywords: Culture; Indonesia; Arab; Islam; linguistics

Date of Submission: 15-11-2018

Date of acceptance: 30-11-2018

I. INTRODUCTION

Schimmelin his book, *Islam: An Introduction* (1992:125) states that the Arabic names were adopted by people living in the eastern regions of the Islamic world, often change. The reason is because very few parents in the area who know the true meaning of the Arabic names were adopted. Likewise, according to Salahuddin Ahmad, in his book *A Dictionary of Muslim Names* (1999 : xiii) that are largely Muslims use the Arabic language in its name does not care about the meaning of the Arabic word chosen, or the Muslims who took the name from the relics of ancient Islam, do not know much about the meaning of such relics. Muslims who are not familiar with the Arabic language should be aware of the importance of knowing the name in Arabic that are not suitable for the child's name or the relics of ancient Islam which does not meet the real aspirations of Muslims.

Today, there is a tendency of parents to choose a name that consists of the Arabic language which is not common, which is phonetically interesting, but actually does not have any meaning. As a result, there are some artificial name that is not found in the dictionary and grammatically incorrect. So it is important for parents to provide time to choose a name for the newborn child with a suitable name, namely by looking at the books on the name of the original and re-check the meaning in standard dictionaries. Sometimes, patterns and types of names taken from the Muslim or local cultural traditions, such as those found in Islamic countries outside the Arab countries. The patterns in the name of the Indian subcontinent, Indonesia, Malaysia, Turkey completely different from those in Arab countries. In some Arab countries, like Egypt family names still maintained well, but in the Indian subcontinent, entirely free in choosing a name. That is, it do not have to include the name of the Father on behalf of their children. Likewise, there is little difference between a nickname with the first name, and they can freely exchange. (Ahmad, 1999:xiii)

Among which are undergoing a process of change is the name of Muhammad. Muhammad's name has changed into Mihammad or well-known in Turkey as Mehmed. In addition to Muhammad, there are also other people who use the name of a prophet, such as Ahmad or Mustafa. In addition, there are also people who use names that begin with the words "Abd" (servant) combined with one of the names of God, as of "Abdullah" (Servant of God) until "Abdul Karim" (servant of the Most Noble) or 'Abd al-Jabbar "(Servant of the Most Conqueror). All the names of God which consists of ninety-nine can be used in combination, although in general people choose God's name, which means "Giver Grace or Love". For women, the word "Abd" is replaced with the word "Amat" like "Amat al-Wadud" (servant of the Most Loving) Giving names in children is usually done by the ancestors or their relatives, especially grandparents.

Since the end of the middle ages, many parents are using the word "ad-din" (religion) on the back of his children's names, such as "Nasir ad-Din" (helper of religion) or "Zain ad-Din" (ornament of religion). People can use any name for their child. There is a name that is used to express the ideals of politics and religion, as practiced in the West. For example, a mother of the Shiite sect who call her boy by name actually she did not

like, namely Umar. That's because she was completely blown away by Omar Sharif. Similarly, from the child's name can be seen on the madness of a parent to a figure of political leaders, party leaders, or sports hero. Likewise, people can use the name, because of his special relationship with the saints, like Ghulam Rabbani (servants of God). In Turkey, there are people who are named Satilmish, which means "sold", because his parents had vowed that when you grow up, children will be "sold", that is, will be awarded to one of the temples that existed at that time. (Schimmel, 192: 125)

The names in Arabic, in general, be divided into two categories, namely the names before Islam and after Islam. The names of the Arabs before Islam, largely influenced by the nature of the child's residence, the child's parents work, the personal character of the child and the child's family lineage. While, the names after Islam, influenced by the Prophet Muhammad, as a catalyst for the beginning of a major transformation in the culture of the Arab world. (Norman, 2003) The names of the Arabs is often used by people in some Islamic countries, as well as in Indonesia. The names of the Muslims usually taken from Arabic. (Morrison, 2006:582) Arabic names around the world who speak Arabic are relatively similar. However, there are some regional variations which make it so different. (de Luna, 2008)

II. THE METHOD OF NAMING IN ARAB

The methods of Arab naming their children are several kinds, namely:

The first is based on the climatic conditions at the time of birth, such as "Matir". So named, because at the time of birth, the condition it was raining. Then, "Saniyatani". So named because the child was in the belly of his mother for twelve months.

Second, is based on the psychological condition of the mother, such as "Muhiq". So named because his mother was divorced, ten days before giving birth, or "Za'la", because his father divorced his mother and his mother's home to her parents and gave birth there.

The third is based on the time of birth. Named "Ramidin", since the birth of the month of Ramadan, and "Muharib", because the birth during the war, and "Fajria", because of the birth at dawn.

The fourth is based on place of birth, such as "Nufayyid", so named because birthplace in Nufud, then "Wadi", because birthplace in one valley in the desert, "Ramsani", since birth in a place called Rumaiti, and "Barida", since the birth of Buraida.

The fifth is based on the form of his son. Named. "Jalimid", because of his round, like a small round stone. Named "Khasim", because of his big nose.

The sixth is based on the expectation of parents, for example child named "Jamal", because parents expect their children to be strong, patient, like a camel.

The seventh is based on the name of something, but the chosen name was not accompanied by a clear reason why they chose that name, such as "Dilla" or "Salibikh".

The eighth is taking root word of the name of children before him or her, or the name of his father, with necessary modifications, from the name "Matir" is made another name "Matira" or "Matirani". From the name "Mu'jib" is made the name "Ajib" or "Ijab", from the name "Surur" is made another name "Sayir". From the name "Ayid" is made another name "Awwad" or "Uda".

In addition, there is other names, which essentially does not follow the rules above, but on something that spontaneity, such as "Sidda", so named because he was born on the day of departure or "Madad" so named because of his birth take a long time. Then, with the advance of age, there is also naming her son by the nature and the features that stand out, such as "Naji", so named because his son survived from dangerous disease suffered. Thus, a name like that did not exist before. Then, "al-Atiy", so named because of his appearance and "Munidiba", so named because of the glory is in him. There is another named "Qirada", because it can jump to the back of a camel, like a monkey. (Dasuni, 2010)

There are several sources that become a benchmark in the process of selecting a name in Arabic.

First, based on religious sources, usually a combination of the words. There are a combination of the word "Abd" coupled with one of the ninety-nine names of Allah, such as 'Abdar-rahim', "Abd as-salam". Some use the word "Allah", the second word combination of words, such as "Nasr Allah", "Khair Allah", there were preceded by the name "Muhammad" in a combination of the word, such as "Muhammad Ahmad", "Muhammad Ali". There is added to the word "Din" in the second word combination of words, such as "Alaad-din", "Nasr ad-din" or add the word Islam, as "Saif al-Islam", "Majd al-Islam". Some use names of the prophets, such as "Muhammad", "Joseph", "Yunus", "Ibrahim". Some use the names of the family of the Prophet Muhammad, as "Ali", "Hassan", "Hussein", "Fatima". Some use the names of the friends, such as "Abu Bakr" "Umar", "Salman" or the names of rulers, saints, or leaders, such as "Tariq", "Qutayba", "Ubayda" or name -the name of the Muslim at the beginning of the beginning of Islam, such as "Khadija", "Aisha", "Umm Salama", "Umm Kulthum".

The Arabs have many ways to name the baby, among which are based on something the first time they see, like "Ghazal". The rulers in the Arab, many to name their children with names that through this is done so

that their enemy fear hearing that name, while the names of their slaves, they called the good names, because names do not frighten their enemies. Many Arabs who took the name of nature and the phenomenon, such as "Qamar", "Sams", "Najma", and "Badrun". Some use names of animals or birds, such as "Osama". Some use names of plants, flowers or trees, such as "Warda", and "Yasmin". There are using the name of ornaments, such as "Sayf" or "Faisal".

Giving the name of the child can also be seen from the shape of the baby, circumstances during pregnancy or when maternity, such as "Kamil" or seen from the order in the family, such as "Wahid" or "Farid". Then, judging from the state of the family at the time of birth, such as "Farah" Nasir" or seen the expectations desired by the child's parents, such as "Sultan", "Amir" or the hope that the baby is born it is the last child, such as "Muntaha" or seen after the death of a baby before or one member of the family, such as the "Caliph". Viewed from a family relationship with a particular ideology, such as "Abdul Nasir" or relating to the circumstances of his parents, such as "Judge", "Mukhtar".

There are Arabs who want their children when it's great, brave, strong and manly, so they named their children by name, such as "Faris" or related to army life, such as "Hemp", or a name that indicates the goodness and beauty, such as "Jamal", "Jamie" or that shows the joys and blessings, such as "Said", "Maymuna", "Fauzi", "Tawfiq". Then, there are more that give name based on the similarity of letter sounds and patterns, for example at the letter end, such as "Rani" and "Razi", same in the first few letters, such as "Kamil" and "Karim", similar to the letter end, such as "Samir" and "Jabir", or the same two letters, such as "Majid" and "Najid".

There are also associated the name of the parent or one of the family members. If the name of his parents figured "Wahid", then called the name of his son with the same pattern, such as "Said", or based on the same root, for example, if parents named "Said", then the child is named "Mas'ud", or use the name which means the same as the name of her sister, for example, her sister called "Warda", then a newborn child was given the name "Zahra" which means the same, ie "Flowers" or synonymous with the name of his father. When his father called "Wahid", the son newborn named "Farid" which means the same, namely the "single", while for his daughter, just add the sign of women, namely "Farid" to "Farida". Then, there are also giving the name to the name of the grandfather or grandmother, especially for the oldest child in their honor and a genealogy, or use a family name that has privileges in the family, or have a similarity between the child with a family member, or to in memory of the death of one of the main members of the family, especially the family of martyrs.

Another way in giving a name in Arabic is to use the name of the leading and well-known Arab, like poets, heroes, sages, presidents, artists, leaders, such as "Shalahudin" or that have a relationship with the father and linked to the -people who have a special place in the history of Arab or Islam, such as "Tariq ibn Ziyad", or with the Arabs anciently meritorious, such as "Balama" or follow ta'wil in a dream to fulfill a vow either before or during pregnancy, or select a name from the stories. Then, there are taking names of towns or places that are sacred, or who have a relationship with a nation and history, such as "Arafat", or related to the events and specific events, such as the "Ramadan", "Sacred".

In addition, many parents who give names are not common to their children, meaning beautiful, and nice and soft to be heard, in contrast to the words contained in ordinary language that has lost form and meaning beautiful, for example, by changing a few letters. Each of the Arab countries have specific names are different from those in other Arab countries, such as in the Arab Republic of Egypt no name "Muhammadin" or "Ahmadin". Likewise, there is a name the same child with his father's name, such as "Ali Ali" or "Salim Salim". Or put his father's name in front of his son's name, such as "Ahmad Amin Ahmad" or "Ali Hasan Ali". Or give a name his son with two names, that his name and his father's name, such as "Ahmad Amin", "Syed Ahmad". There are also those groups or religious sects which give a special name to his son, according to his belief. Some people tend to give their children names in the form of combinations of words, such as "Nurul Huda" (Aliq, 2000).

The names above in Arabic is called "isim", which is the name given shortly after birth, usually on the third day, but sometimes are given on the day of birth, or the seventh day after the birth. In addition, there are more forms of other names in the Arabic, like "kunya", which is the name of honor or nicknames, usually preceded by the words "Abu" means "father", as "Abu Daud" (father of David) or "Umm", which means "mother", like "Umm Salim" (mother of Salim). Giving prefix here to show respect. People who are married, in general, is often invoked as such, is preceded by "Abu" or "Umm" and then coupled with the name of his first son. (Auda, 2003).

"Kunya" is a habit of the Muslims and the legacy handed down from age to age. Thus seriously scholars attention to the problem "kun-ya" so if we read the books of "Hadith Rijalul", we will find "kun-ya" chapter of its own. Even some scholars require to compile the special book talking about the problem "kun-ya" of the Hadith narrator, as Imam Muslim in his book "Al-Kuna wal` Asmaa`" and Imam Ad-Dulabi with his book "Kitaabul kunawal` Asmaa`". "Kunya" may be used by

-someone who had not married, by itself does not have children, as Anas bin Malik that is given "kunya" with "Abu Hamza" or Abdurrahman is given "kunya" with "Abu Hurayrah" when both are unmarried;

-someone, who had been married but have not had children or not having children, as Aisha is given "kunya" with "Umm Abd Allah". Though Aisha had no children of the Prophet Muhammad;

-someone, who did not take name from his children as Abu Bakr. Though he did not have a child named Bakr. Umar is given "kunya" with Abu Hafsa when he did not have a child named Hafsa;

-young children, as the Prophet Muhammad has given "kunya" to the younger brother of Anas with "kunya" Abu Umair.

-someone, based on something that happened to him, as Ali bin Abi Talib was given "kunya" by the Prophet Muhammad by Abu Turab (which means "father of soil"). It happened when Ali was sleeping in the mosque, the back covered with ground, then the Prophet Muhammad wake him up, saying, "Hi, Abu Turab wake up!"

-someone, with more than one "kunya" like Ali, besides was given "kunya" Abu Turab, he was also given "kunya" Abu Hasan taking his first name Hasan.

-someone, based on the name of his son or his daughters

-someone, not based on the name of the oldest child, although, in general, use the name of the eldest, as practiced by the Prophet Muhammad that use "kunya" based on his eldest son, namely Abul Qasim.

"Kunya" is the Sunnah of the Prophet Muhammad (everything that is leaning to the Prophet, either in speech, behavior or decision) and glory or honor to the man who is given "kunya", so no "kunya" for the disbelievers because there is no glory and honor to them, unless they have no other name, besides "kunya". The religious scholars have a different opinion about the law of kunya of the Prophet Muhammad. Because, it is feared happened ambiguity in the time to talk or call in the period of his life, but when he died, then by itself the reason is lost. After an agreement (ijma'), then it may give a name by his name, ie Muhammad or Ahmad. But, one should not omit the name because "kunya", unless the name is unknown or barely known as Abu Hurairah and Abu Bakr. (Abdat, 2002:10)

In addition, there is also a "nasab", which mention people by name the father in tow, like ibn Umar (son of Umar), "bint Abbas" (daughter of Abbas). In use, this "nasab" placed after the name, such as "Hasan ibn Faraj" (Hasan, son of Faraj), "Sumayyah bint Khubbat" (Sumayyah, daughter of Khubbat). There are some famous people who use a model like this name, namely "Ibn Khaldun", an expert on Arab history, "Ibn Batuta", Arab wanderer who spread Islam to various parts of the country and "Ibn Sina", an Arab philosopher. Inclusion of the "nasab" on the name can consist of several generations, but most only one or two generations. Rarely used "nasab" up to three generations. Examples of nasab consisting of four generations is "Abu Bakr Muhammad ibn Ahmad ibn Muhammad ibn Ja'far ibn Haddad". If the name of her father in the form of "kun-yah", which is preceded by the words "Abu", then after the word "bin" is not called "Abu", but "Abi", because the word "bin" it, as in the name of 'Ali bin Abi Talib".

Other forms called "laqab", which is a combination of words that became a nickname, usually is religious, in touch with nature, or description that describes the admirable qualities of a person, such as "al-Rashid" (who gives instructions), "al-Fadl" (which has virtue). This "Laqab" placed after the name, such as the "Harun al-Rashid" (Harun giving instructions). One particular form of "laqab" is a combination of the words "Abd" (servant) plus one of the 99 names of Allah; for example, "Abd Allah" (servant of God), "Abd al-Aziz" (servant of the Almighty), 'Abd al-Rahman" (servants of the Most Merciful). "Laqab" can be used as an name, such as: 'Abdal-Mun'im bin Idris bin Sinan". The feminine form of "Abd" is the "Amat" for example, "Amat God" (female slave of Allah). The position of "Laqab" can vary. Sometimes in front, like "al-Dahhak ibn 'Ajlun", in the middle, like "Abu Talib al-Mufaddal ibn Salamah", or in the back as "Muhammad ibn al-Dabbī Ya'la al-Mufaddal". There is no general rule that restricts the position of "laqab".

In addition, there are also so-called "nisba", which is a nickname that is placed after the name, or after "nasab", if there are "nasab". "Nisba" can be divided into three kinds.

-The first is the "nisba": that indicates "work" or "professions", such as "Muhammad al-Hallaj," which shows that Muhammad is the maker of clothes;

-Second, the ratio that indicates "offspring", such as "Mughirah al-Ju'fi", which indicates that Mughirah from the tribe Ju'fi; "Yusuf al-Ayubi," which indicates that Joseph who came from a family Ayyub.

-Third, the ratio that indicates geography, residence or birth, such as "Ya'qub al-Dimashqi," meaning Jacob residence or birth in Damascus. There are several famous figures in history who use names such as "Muhammad ibn Ismail al-Bukhari", narrators better known as "Imam Bukhari", meaning "Imam" who was born in Bukhara.

From forms of Arabic names as mentioned above, can be formulated as follows (Auda, 2003)

No	Name	Structure
1	Yusuf ibn Ayyub	`ism (Yusuf) + nasab(one generation) (ibn Ayyub)
2	Yazid ibn Abi Hakim	`ism (Yazid) + nasab(one generation) (ibn) + kun-ya (Abi Hakim)
3	Ayyub al-Sakhtiyani	`ism (Ayyub) + nisba (al-Sakhtiyani)
4	Mariyah al-Qibtiyah	`ism (Mariyah) + nisba (al-Qibtiyah)
5	Abu Muhammad Wahb	kunya (Abu Muhammad) + ism(Wahb)
6	Umm Ja'far Zubaydah	kunya (Umm Ja'far) + ism (Zubaydah)
7	Ahmad ibn Sa'id al-Bahili	`ism (Ahmad) + nasab(one generation) (ibn Said) + nisba (al-Bahili)
8	Ahmad ibn Abi Fanan al-Katib	`ism(Ahmad)+ nasab (one generation) (Ibn Abi Fanan) + kunya (Abi Fanan) + nisba(al-Katib)
9	Umamah bint Hamdun ibn Isma'il	`ism (Umamah) + nasab(two generation) (bint Hamdun ibn Isma'il)
10	Layla bint Zuhayr ibn Yazid al-Nahdiyah	`ism (Layla) + nasab(two generation) (bint Zuhayr ibn Yazid) + nisba (al-Nahdiyah)
11	Abu Bishr al-Yaman ibn Abi al-Yaman al-Bandaniji	kun-ya (Abu Bishr) + laqab/^ism (al-Yaman) + nasab (one generation) (Ibn Abi al-Yaman) + kunya (Abi al-Yaman) + nisba (al-Bandaniji)
12	Abu al-Tayyib 'Abd al-Rahim ibn Ahmad al-Harrani	kunya (Abu al-Tayyib) + laqab/^ism (Abd al-Rahim) + nasab(one generation)(ibn Ahmad) + nisba (place of birth or residence) (al-Harrani)
13	Abu Muqatil al-Nadri ibn al-Munqadi al-Daylami	kunya (Abu Muqatil) + laqab/^ism (al-Nadr) + nasab(one generation) (ibn al-Munqadi) + nisba (al-Daylami)
14	Abu al-Hasan 'Ali ibn Sahlibn Rabal al-Tabari	Kunya (Abu al-Hasan) + `ism ('Ali) + nasab(two generation) (ibn Sahlibn Rabal) + Nisba (al-Tabari)
15	Abu al-'Abbas Muhammad ibn Ya'qub ibn Yusuf al-Asamm al-Naysaburi	Kunya (Abu al-'Abbas) + `ism (Muhammad) + Nasab(two generation) (ibn Ya'qub ibn Yusuf) + Nisba/Laqab(profession) (al-Asamm) + Nisba(place of birth or residence) (al-Naysaburi)
16	Abu al-Qasim Mansur ibn al-Zabriqan ibn Salamah al-Namari	Kunya (Abu al-Qasim) + `ism/Laqab (Mansur) + Nasab(two generation) (ibn al-Zabriqan ibn Salamah) + Nisba (al-Namari).
17	Abu Ishaq Ibrahim ibn Ishaq ibn Ibrahim ibn Bashir al-Harbi	Kunya (Abu Ishaq) + `ism (Ibrahim) + Nasab(three generation) (ibn Ishaq ibn Ibrahim ibn Bashir) + Nisba (al-Harbi)
18	'Ubayd ibn Mu'awiyah ibn Zayd ibn Thabit ibn al-Dahhak	`ism('Ubayd) + Nasab(four generation) (ibn Mu'awiyah ibn Zayd ibn Thabit ibn al-Dahhak)

Among the forms of Arabic names above, the form most often followed by people from other nations who use the Arabic name is a form like this:

1	Abu Abdullah Muhammad al-Mustansir	Kunya (Abu Abdullah) + `ism (Muhammad) + Laqab (al-Mustansir)
2	Abu Muhammad Hamid ibn al-'Abbas	Kunya (Abu Muhammad) + `ism (Hamid) + Nasab (one generation) (ibn al-Abbas)

as well as on behalf of Turks, "Abu al-Qasim ibn Mahmud ibn Zengi Aqsunqur".

III. ARABIC AND ISLAMIC NAMES IN INDONESIA

In Indonesia, there are also parents who give their children names in Arabic. If you look at the way the Arabs gave the names and forms of Arabic names mentioned above, there are some similarities and differences between the names in Arab and in Indonesia. In Indonesia, there are also people named "Ramadan", This means that the process of naming is in Arabic that gave the name to her child by looking at the time of birth, is also used in Indonesia. In Indonesia, there are also many people who use the name "Jamal". In Arabic, the parents gave the name so, because his parents hope that when grow up, the child will be strong and patient like a camel. "Jamal" it means "camel". (Wehr, 1980:138). Then, how about in Indonesia? Do the same with the parents hope

that is in Arab? Indeed, from the same root, can be formed another Arabic word, such as "Jamil" which means "handsome", or "Jamiilah" which means "beautiful". (Wehr, 1980: 37). Perhaps, this word which actually wants to be used the parents in Indonesia.

Other Arabic names that are found in Indonesia are "Qamar", "Shams", "Najmah," and "Badr". These names are used by the Arabs based on his observations on nature and the phenomenon. But, if the intention of the Indonesian people in using these names, similar to those carried out by Arabs? Names above, there are used in the singular, as "Qamar" or "Najmah", there are used in combination with other words, such as "Syamsul Bahri" or "Badrul Kamal", and there also can be used in singular and combination of words, such as "Qamaruddin". This name is a combination of the word "Qamar" (Wehr, 1980: 789) which means "moon" with the word "Din" which means "religion" (Wehr, 1980: 306). So, if translated literally, a combination of the word means "the Moon of Religion".

If it is correct translation so, then exactly what was said by Schimmel, that many people who use the name in Arabic, but do not understand the meaning of the word they used. What is the meaning of "The Month of Religion"? Is that the meaning intended by the parents in Indonesia? Or, maybe, the parents in Indonesia have another sense of the word is a combination of both, for example, they interpret it as majazi. So, the translation is not "the Month of Religion", but "the Luminaries of Religion at the time Dark", because the "moon" in the night light on the earth. "

Likewise, the name "Shams", as in the name "Shamsul Bahri". This name consists of two words, namely "Shams" meaning "sun" (Wehr, 1980: 486) and the word "bahr" meaning "sea" (Wehr, 1980: 42). So, if translated literally means "The Sun of Sea". What is the purpose of the parents combining the names of two nature? Only parents that know. But, here, it appears there is an impression that there is a random element in taking the word in Arabic. Then too, the word "Badr", often combined with other words, such as "Kamal". The word "Badr" means "Moon" (Wehr, 1980: 45) and the word "Kamal" means "perfect" (Wehr, 1980: 840). So when combined mean to be "Full Perfect Moon". Is not this an exaggeration? Because, the sense of the "badr" is the full moon? Then, why should plus the word "perfect"?

In Indonesia, there are also parents who named her son with the name "Wardah", but do they know that "Wardah" it means "Roses" (Wehr, 1980: 1061), as did the Arabs do to provide the name of his daughter, which use the name of plants, flowers or trees. Likewise, the use of names, such as "Sayf" or "Faisal", whether they know the names associated with the term war in ancient times in Arabic? The word "Sayf" means "sword" (Wehr, 1980: 448). Typically, in Indonesia combined with the word "Din" as above, so that means "the sword of religion" and the word "Faisal" means "strict rules", "referee", "arbiter", "dictator", or "ruler". (Wehr, 1980: 716). Are they really intend to give the name to mean something like that?

Among other Arabic name which is also often used in Indonesia is "Kamil". In Arab, the naming is based on the shape of the baby when it is born. The word "Kamil" means "perfect". (Wehr, 1980: 841). So, when born, the shape of baby is perfect, no defects at all. Then, there is also a name of "Wahid" or "Farid" in children. But, whether they know the meaning of two words? "Wahid" means "Number One" (Wehr, 1980: 1055) and "Farid" means "Single" (Wehr, 1980: 703). If they knew, it means, their way of naming to his son same as by the Arabs, which is based on the position of child in the family or the child is an only child or not.

Then, there is also Indonesian who gave the name to her daughter with the name "Farah". But, do they know what the meaning of "Farah"? In Arabic, the use of this name, because look at the state of the parents at birth. "Farah" it means "happy" (Wehr, 1980: 702). So, they used this name, because they felt happy when they saw the baby was born. Is the reason of Indonesian people using this word is the same? Similarly, there is also using of the word "Sultan" or "Amir" for his name. In Arabic, people use this word, because the hope that one day his son would later become a sultan or a leader. Is the reason of Indonesian people using this word is the same? "Sultan" means "ruler" (Wehr, 1980: 422) and "Amir" It means "leader" (Wehr, 1980: 27)

Then, there is who give his son with name. "Abdul Nasir". In Arabic, parents give a name like that, because there is a certain ideological relationship between the parents of children with these figures. Then, whether in Indonesia as well as? In addition, there is also who giving his son with the name "Hakim". In Arabic, named like that, because it is associated with the state of his parents, the "wise" (Wehr, 1980: 196). The word "hakim" means "wise man" (Wehr, 1980: 704). Then, whether in Indonesia also chose the name based on these aspects?

In Indonesia, there are also parents who give names to their children as "Faris". Arabs give his name so, because they want their children when fully grown to be brave, strong and manly. The word "Faris" means "knight" (Wehr, 1980: 704). Then, There are parents who give their children names with the word "Jamil" or daughter "Jamila". As I mentioned above that the Arabs gave the name to their son with the word "Jamil" or "Jamila", with the hope that their son was "handsome" or her daughter was "beautiful" as the name suggests. Then, there is another parent who gave her son to the word "Said", "Fauzi", "Tawfiq". Arabs give names to their children with words like these, so that children have fun or blessing word "Said" means "happy" (Wehr, 1980: 410)., the word "Fauzi" means "win" (Wehr, 1980: 732) and the word "Taufiq" means "success" (Wehr, 1980:

1085). Then, whether the intentions of Indonesian given names like that as intended by the Arabs? Perhaps, one of the similarities in naming between Arabs and Indonesia is the naming of prominent figures in the Arab or Islamic history, such as "Shalahudin", "Tariq", or "Balqis". Many Indonesian who use names like this.

Meanwhile, judging from the aspect of its shape, it seems that not all forms in Arabic, also in Indonesia. For example, in form of kunya. Kunya is the sunna of the Prophet of Muhammad who has been abandoned by some Muslims, especially in Indonesia. Whereas, kunya is glory for those who are given kunya. (Abdat, 2002). In Indonesia, it seems that using kunya only certain people are born into a family of Arab descent, background of religious and active in religious activities. Likewise, the use of nasab forms, unless used at certain moments, such in the event the marriage ceremony, funeral or in the writings on tombstones, and the use of laqab, only people who have an Islamic background and the understanding of the Arabic language, especially regarding the definition of laqab and how to use them.

Which is widely used in Indonesia apparently is 'isim form, either in the form of a single or a combination of words, as discussed above. However, in its use, there is something, is unique and has been the hallmark of Arab names in Indonesia. For example, in the form of a single word. In Indonesia, we often hear a woman who was called by the name of "Atun". The use of the name is due to the influence of words in the language Arab. Note following example:

male name	Inserts denoting women	Inserts which indicates that the name of the nominative, such as a subject	Suffix pointing out that the name was indefinite	Female Name
Jamil-	-at- (Dahdah, 1990:92)	-u- (Dahdah, 1990:134)	-n (Dahdah, 1990:90)	Jamilatun

However, all of the Arabic female names who have an insert types "-at-", usually in Indonesia, were transliterated with the letter "h", so its name to "Jamilah", not "Jamilat-", or "Syarifah", not "Syarifat -", while in English, usually letters -t- is removed, so the name "Jamila", not "Jamilat" or "Jamila". Uniqueness in the treasury of Arabic names in Indonesia, which was taken just not its noun, but the suffix, which consists of the inserts "-at-", "-u-" and "-n". Supposedly, if the name "Jamilatun", which is taken as a nickname instead of the suffix "Atun", but his noun, namely "Jamilat", which was then called "Jamilah". If we call the name of a woman called "Atun", it means we have not called her name, but simply call the suffix of the name, and it does not have any meaning. In fact, in Arabic, almost all women use inserts the name "-at-", because the suffix that shows signs of the kind of women.

In addition to the above names, in Indonesia, we often call the name of the man known as "Udin". It is also an influence of Arabic names that use the word "Din" in tow, as the name "Zainudin" and others. Consider the following example:

First name	First word	Second word	Nick name
Zainudin	Zain	Ad-Din	Udin

The name "Zainuddin". consists of two words, namely the word "Zain" which means "good, beautiful" (Wehr, 1980:390) and "al-Din" which means "religion" (Wehr, 1980:306). Such combination of the words in Arabic called "construct phrase" or "idafa" (Mace, 1998:128). Which makes this compound word be unique is in terms of its calling. Indonesian people never call it a complete "Zainudin", but only in the form of pieces only. Usually, there is a call that name as "Udin", but if we look at in terms of its meaning, would give the impression that funny, when the name was translated into Indonesian, we will call the person's name as "religion", because the meaning of "ad-din" is "religion".

Likewise, there are people who call on the name of "Zainudin" with the nickname of "Zai". If you look at the constructs mentioned above, these designations, not only has no meaning, but also incomplete. Supposedly, if you want to call his nick name, not "Zai", but "Zain" or usually modified as "Zen". However, in order to avoid confusion, both in terms of form or meaning, should be a call for names that reflect a combination of words and use the word "ad-Din" in tow, just call to a complete form "Zainudin".

Another case in calling Arabic names in Indonesia is the calling of the name "Syamsul". Note the following example:

Full Name	First Word	Second Word	Nick Name
SamsulBahri	Sam	Al-Bahri	Samsul

If we look at the names above, there are two words that form the name "Samsul Bahri", which is the first word "sams" and the second word "al-Bahri". Then why is he called "Samsul"? Instead of "Sams" or "Bahri"? Is not the name "Samsul" is a combination of the noun "Sams" and the article "al". Which is prevalent, only the article "al" was taken, while his own name "Bahri" is not used? The article "al" in Arabic is the article to indicate that the nouns in the case of definitif, as the article "the" in English. So, both in terms of form and in terms of its meaning, naming "Samsul" it can be regarded as something unique. Another example of a model name like this that we often hear is the call of the word "Zul" on people named "zulkifli", or call "Zainal" on people named "Zainal Arifin" and others.

Another thing that characterizes the use of the Arabic name in Indonesia is the mention of the name "Muhammad". In Indonesia, the name "Muhammad" is often transliterated the same as in Arabic, that "Muhammad" or some are transliterated with the name "Mohammad". Indeed, some have shortened it to "M" alone or "Moh", for example, there is the use of the name "Muhammad Iskandar" or "Mohammad Iskandar" to be, "M. Iskandar". Regarding the name like this, it seems most Indonesian people prefer to call her last name rather than his first name. So, calling "Iskandar", not "Mohammad" or "Muhammad". Then, the question now is what purpose include the name "Muhammad" in front of his name, if it is not used as a nickname? Is not the use of the name "Muhammad" to salute to the Prophet Muhammad?

Likewise, the use of names in the form of combination of the words "Abdurrahman" or "Abdul Rahman". There are people who call him "Abdul" and call him "Rahman". If we call him by the name "Abdul", then the case is the same as "Samsul", which is unusual in terms of the word formation, but if we call him "Rahman", is unusual in terms of semantics. Consider the following example:

Full name	First word	Second word	Nick name
Abdul Rahman	Abd	al-Rahman	Rahman
Abdurrahman	Abd	ar-rahman	

As was mentioned above that one of the ways of the Arab Muslim choose a name for his children is to combine the Arabic word "Abd" meaning "servant" (Wehr, 1980:586) with one of the ninety-nine names of God. In the example above, we see that God's name chosen is "ar-Rahman" or "al-Rahman," which means "Merciful". (Wehr, 1980:332). Thus, if we call him by the name "Rahman", then that means we call him by one of the names of God. In fact, the person who called it was a "servant of God" and not "Allah the Merciful". Regarding the name that shaped combination of the words, this article also found a unique name, i.e. calls "Dul" as someone called named "Abdul Rahman". Consider the following example:

Full name	First word	Second word	Nick name
Abdul Rahman	Abd	Al-Rahman	Dul

The uniqueness of this nickname is caused by the unique formation of word, by combining the last letter of the first word with the definite article the second word. Called "Dul" above, it is actually a combination of the last letter of the first word "Abd", i.e. the "d" and the definite article "al" in the second word, so that it becomes "dal", then since the process of assimilation turn into "Dul" , So, actually this nickname does not have any meaning for those who carry it. In everyday life, we often hear the name of the person who is a combination word of "Abd" with one of the ninety-nine names of God, called as "Dul" alone, or coupled with the word behind the name, such as "DulRahman" or "DulRahim". There's even modify nickname "Dul" is the old spelling, so the spelling was changed to "Doel", or preceded by the honorific at a certain tribe, thus calling into "CakDul" or others. Thus, according to this article, the safest to call on the name as it, is to mention them all, namely "Abdul Rahman" or "Abdurrahman".

IV. CONCLUSION

From the information mentioned above, this article agrees with the opinions expressed by Schimmel and Ahmad that many Arabic names, when adopted in a particular community, changes, due to ignorance of the community to form and meaning of the word in Arabic. On the people of Indonesia, for example, this article sees a change not only in terms of the formation of the word, but also in terms of semantics. In the case of word formation, this article look at the merger or cutting words that do not correspond to Arabic grammar. Similarly, in terms of semantics, this article look at the ignorance of parents of the meaning of arabic words, so that Arabic names adopted by them, chosen offhand without knowing the true meaning of these words, so it caused the emergence of a form a unique new name whose meaning is not familiar or not all meaningful.

However, on the other hand, it can be said that regardless of the changes in the form and meaning of the source is adopted, at least, this article noticed that the presence of new names can be used as a treasury in the repertory of Arabic and Islamic names for parents who want to give a name to their child. In addition, this

article also found the forms of new names which means unusual or not meaningful, it can be used as one of the characteristic changes of the names of people in Indonesia who comes from the names of the Arabs and Islam.

REFERENCES

- [1]. Abdat, Abdul Hakim bin Amir, 2002, *Menanti Buah Hatidan Hadiah untuk Yang Dinanti*, Jakarta: Penerbit Darul Qalam.
- [2]. Ahmad, Shalahudin, 1999, *A Dictionary of Muslim Names*, London, C. Hurst & Co. Publishers
- [3]. Aliq, Muhammad Bassam, 2000, "Al-Wafii al-'Asma'i al-'Arabiyyah wa Ma'aanihaa", Beirut: Dar al-Hamra,
- [4]. Auda, Da'ud ibn, *Period Arabic Names and Naming Practices*, 2003, www.heraldry.sca.org
- [5]. El-Dahdah, Antoine, 1990, *A Dictionary Universal Arabic Grammar*, Beirut: Librairie du Liban
- [6]. de Luna, Juliana, "Arabic Names from al-Andalus", 23 Mei 2008, www.sgabriel.org
- [7]. Mace, John, 1998, *Arabic Grammar, A Reference Guide*, Edinburgh: Edinburgh University Press
- [8]. Morrison, Terri dan Wayne A. Coneway, , 2006, *Kiss, Bow, or Shake Hands*, USA: Adams Media
- [9]. Nasir Dasuni, Sulaiman, "Asma` Badawi Wasata al-Jaziirah al-Arabiyyah", 14 Nopember 2010, www.alriyadh.com
- [10]. Norman, Teresa, 2003, *A World of Baby Name*, New York: Penguin
- [11]. Schimmel, Annemarie, 1992, *Islam: An Introduction*, Suny Press, State University of New York
- [12]. Wehr, Hans, 1980, *A Dictionary of Modern Written Arabic, Arabic-English*, Beirut: Librairie du Liban

Maman Lesmana "Some uniqueness In The Adoption Of Arabic and Islamic names In Indonesia"
"IOSR Journal Of Humanities And Social Science (IOSR-JHSS). vol. 23 no. 11, 2018, pp. 08-16"