

LANGUAGE AS A FORM OF CULTURE

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Abstract. Language is one of the most distinctive and human characteristics to distinguish humans from other creatures. Language as a communication system is a part of the cultural system, even a core part of culture. Culture will not be possible without language because language is the main factor that determines the formation of culture. Arabic colored Indonesian culture along with the arrival of Arab traders to Indonesia in the 7th century AD. Although Indonesia experienced a process of acculturation with Hindu-Buddhist, Dutch, Japanese, and other cultures, Arabic also contributed greatly to the growth of Indonesian as a national language. Until now, the form of Arabic can still be seen in various aspects of culture in Indonesia. So, language is a form of culture of a society.

Keywords: language, culture.

INTRODUCTION

Humans and culture are inseparable. Culture is created when there are humans, but there is no culture without humans. Culture is everything that is created by the human mind. Humans as creatures of Allah SWT are blessed with the privilege of thinking and brain intelligence. This is what distinguishes humans from other living things such as animals and plants.

Animals generally act on instinct and seek food when they are hungry. However, if the food is too much or there are leftovers, animals do not think about how to save it for tomorrow. Humans, on the other hand, are blessed with a mind to think of ways to survive, such as developing tools to store and preserve food.

The development of humans as social beings encourages the development of culture both vertically and horizontally in the surrounding environment. With the help of technology, humans will be able to interact anytime and anywhere. Indirectly, the culture owned by a country is not absolutely only its own, other countries can also enjoy and feel the culture either by direct interaction or indirect interaction.

Language is one of the communication tools used by humans to interact. If we trace back the history of the past, the Arabs who came to Indonesia also acculturated from a culture, especially the language they used, namely Arabic. Moreover, Arabic is the official language of Islam. From time to time, Arabic is increasingly attached to daily activities. Repeated events that become habits are the beginning of the emergence of culture. How does language become a form of culture? Below the author will discuss the forms of language that form culture, including language, culture, language places, the relationship and position of language and culture, and language forms in culture.

RESEARCH METHOD

To collect data, researchers use a qualitative method with a library research approach, namely by examining references or literature related to language and culture, both in terms of relationships, positions, functions, and symbols and taken in accordance with the subject matter and analyzed in depth so that conclusions and findings can be drawn in research (Wicaksono, 2021).

The study of this research uses a literature review in which the literature taken is relevant to the subject matter and analyzed in depth so that conclusions and findings can be drawn from the research. The literature taken comes from books, journal articles both national and international along with other literature.

RESULT AND ANALYSIS

1.1 Definition of Language

Language is a communication system used by a group of people to interact, even convey ideas and ideas in the form of sound symbols or sounds. In essence (Chairunnisa & Yuniati, 2018), the definition of language can include two parts. First, the sound produced by the speech tool and the meaning implied in it. Second, meaning or meaning, which is the content contained in the flow of sound that causes a reaction to what is heard.

Language is a system which means that language is formed from a number of elements that are patterned and have linguistic rules. As a unitary system, language is systematic and systemic. Systematic means that the language is arranged based on certain patterns. While systemic means that the language is composed of a number of subsystems.

So it can be concluded that language is a tool for communication in the form of both oral and written which is used to express one's thoughts and views. In addition, it can also be emphasized that language is an arbitrary sound symbol, namely the formation of words or symbols in language is based more on social agreements and conventions, not because of the natural relationship between words and their meanings.

1.2 Definition of Culture

Culture comes from the Sanskrit language, namely "buddhayah" which means a compound form of the word "buddhi" (mind or reason) is defined as everything related to human reason and mind. Culture in English is also called "culture" which means managing, cultivating or working. The word "culture" is also often translated into Indonesian as "culture" (Amral & Sumiharti, 2022).

Culture is a dynamic interactive and evolving social system. There are several opinions of experts regarding the definition of culture as follows:

- 1) Spradley and McCurdy define culture as people's acquired knowledge used to interpret experience and generate behavior.
- 2) Jenks argues that culture is understood as the entire way of life shared by a group of people.

So it can be concluded that in everyday life, culture is abstract because it affects the level of knowledge and includes a system of thoughts and ideas that exist in a person's mind.

Culture also means an object created by humans as a cultural unit in the form of behavior, but also a real object. For example, such as patterns of behavior, language, social organization, art, religion, and so on, all of which aim to help a person in the practice of social life.

1.3 The Relationship Between Language and Culture

There are various theories related to language and culture. Some of the theories in question are subordinate relationships, which means that language is under the scope of culture, as well as a coordinative relationship, which means having an equal relationship with the same high position.

The majority of scholars suggest that culture is the main system, while language is only a subsystem. As discussed above in relation to the nature of culture, but no one or no one has said otherwise.

With regard to the coordinative relationship between language and culture, it has been mentioned that language and culture are two systems that are attached to humans because culture is a system that regulates human interaction, while language or culture is a system that functions as a means of continuity of these means.

1.3.1 Coordinative Relationship

There are two interesting phenomena regarding this coordinative relationship. First, the relationship between language and culture is like a piece of coin that is tightly bound together. One side is the linguistic system and the other side is the cultural system. So the opinion concludes that language and culture are two different phenomena but are very closely related.

Second, there is a highly controversial hypothesis. Such is the theory of two famous linguists, Edward Sapir and Benjamin Lee Whorf. This hypothesis is known as the Sapir-Whorf hypothesis and is commonly referred to as the theory of linguistic relativity.

Edward Sapir (1884-1939) was an American linguist, and Benjamin Lee Whorf (1897-1941) was Sapir's student. Both studied many Indian languages and wrote down their findings in detail. His hypothesis was that language not only determines cultural patterns but also the ways and means of human thinking. Therefore, it also affects his behavior.

Sapir said there is a close relationship between language and culture, emphasizing that language and culture are inseparable from each other and one cannot understand one without knowing the other. Whorf, Sapir's student, later expanded on this idea. What he meant was not just the existence of influence, but the decisive relationship between language and culture. According to Whorf, speakers of different languages perceive the world differently to the extent that the structures of the languages they use differ (Nurkholis, 2018).

Based on the Sapir-Whorf hypothesis, there are two statements to consider. First, if speakers of a language have certain words to describe an object, but speakers of another language do not have those words in the same way, then speakers will find it easy to talk about those objects. This is evident when we look at technical terms in trades, occupations or professions. For example, doctors will find it easier to talk about medical phenomena because they have the vocabulary (terms) for it.

Secondly, if one language has the concept of distinction while another does not, then those who use the former language will better understand the distinctions in their environment, especially regarding the concept that is the center of attention of the linguistic distinction. If one were to classify snow, camels and cars then in some way one would understand them differently from one who does not make that distinction. If certain objects are to be classified according to their length, thinness or roundness, one will understand them in this way.

1.3.2 Subordinative Relationship

The following is a classification of subordinative relationship patterns including:

- a) The relationship between language and culture is concerned with language change caused by cultural change. This is more prominent in morphological aspects than other linguistic aspects. Examples of some aspects such as: reduction, addition, expansion, narrowing, and exchange
- b) Adherence of communication acts to cultural norms. Language procedures should be in accordance with the norms that apply in the community and the place where the language is used. Language behavior is also referred to as linguistic ethics which is closely related to the selection of linguistic codes, social norms, and cultural systems that apply to a society.

This language etiquette will regulate several things such as:

- 1) What to say to specific participants at a specific time and under specific circumstances regarding their social and cultural status in that society.
- 2) What language variety we most naturally use in each sociolinguistic and cultural context.
- 3) When and how do we use our turn to speak and interrupt others.
- 4) When to be quiet
- 5) What is the quality of our voice and physicality when we speak?

Language ethnography is a term for the study of language ethics. In Anthropology, the term ethnography is used for the provision of culture, especially for physical gestures that involve two things: kinesics and proximity.

Kinesics include things like eye movements, changes in facial expression, and changes in foot or head position. Proximity is the physical distance in communication, as differences usually exist in intimate conversations between one culture and another. Kinesics and proximity are individualized nonverbal or nonverbal communication tools used in direct contact to achieve a full interaction.

The diversity of words often associated with culture, which is a universal reality, includes:

a) Kinship system

The kinship system is universal in language because it is very important in social organization. Some societies have a richer system than others, due to factors such as sex, age, generation, blood, and marriage.

b) Taxonomy

That is a classification system in the world of plants and animals, as well as others. This term is commonly referred to as folk taxonomies rather than scientific classifications. The most famous study of folk taxonomy is that of Fruke (1961) on the Mindanao Subanun in the Southern Philippines.

c) Color terminology

Color terminology has always attracted attention in relation to the differences between languages and cultures. Attempts have been made to find the relationship between the expansion of color terminology in a particular language and the cultural level of complexity of the society in which the language is spoken. Societies that have a low level of technological development will have a narrower color terminology, for example, Jale of New Guinea has only dark and light color terms. Conversely, societies that have high technological development have as many as eleven color terms.

Two important things related to the color terminology above, first, the term is closely related to cognitive abilities. Because of the cultural and technological transformation that occurs, it forces people to be able to understand color differences. Second, language speakers who have a lot of color terminology will more easily identify the color spectrum than others.

d) Prototype theory

Various experiments have proven that people tend to have classifications or concepts about objects that are consistent in various ways as they wish. For example, the classification of furniture, fruits, clothes, and others. Hudson, believes that such prototypes are closely related to sociolinguistics, because such knowledge will make it easier for language-speaking communities to use language. Prototype theory allows us not only to figure out how a concept would be formulated, but it can also improve our social competence in language use. We can live in an environment according to its prototype, so we can formulate our language so that it fits the situation and the participants.

e) Taboo and euphemism

It deals with how cultural meanings are expressed through language. Taboos in society are expressed by the prohibition of various actions because they are considered harmful to society, either for supernatural reasons or morality codes. The consequence in language is the prohibition of certain utterances, while euphemism is the permissibility of pronouncing certain words that were previously not allowed because they were pronounced indirectly (softened). The two things above occur very diversely in society, which ultimately leads to diversity in language terms.

1.3.3 The Relationship between Language and Culture

Language is the result of culture. The language spoken or used by a group of people reflects or reflects the culture of the community as a whole. In other words, language only has meaning in the cultural environment in which it exists. Language has different meanings in different cultural environments. If we compare Sundanese and Javanese, we will see the difference in meaning.

The close relationship between language and culture has long been felt by linguists and anthropologists so that talk about the relationship between the two fields is not a new topic in the scientific world, below are some of the relationships between language and culture:

1) Language as a tool or means of culture.

In this relationship, language acts as a tool or means of culture, both for its development, transmission, and inventory. Indonesian culture is developed through the Indonesian language. The reproduction of Indonesian cultural treasures through regional and foreign cultures, for example, is carried out using the Indonesian language. The treasures of Indonesian culture are also disseminated or explained through the Indonesian language because cultural acceptance can only be realized if the culture is understood, understood, and upheld by the community that owns the culture itself. Thus, language plays an important role. In fact, it is often stated that culture can occur if language exists because it is language that wants the formation of culture.

Language is used as an expression of cultural values. The cultural values that can be conveyed by language as a path of cultural transmission are divided into three interrelated cultural parts, expression culture, tradition culture, and physical culture.

2) Language as part of culture.

Language is said to be part of culture because the bleeding of a nation is the sum of the spiritual and physical wealth of the nation that owns the language. Everything that is thought, everything that is done, everything that is experienced, in fact, everything that is captured by the senses of the nation consciously and which becomes an understanding in its life, is embodied in words and becomes part of the wealth of the nation's vocabulary. And the tens and hundreds of thousands of words that once seen appear to be separate and scattered, but in essence constitute a unity of the culture of the nation that owns the language.

3) Language is the result of culture.

It is associated that language is a result of culture. This means that the language used or spoken by a community group is a reflection or mirror of the overall culture of that community. In the implementation of ritual ceremonies, each of which uses language. Such cultural events will produce language.

4) Language only has meaning in the cultural setting in which it is embedded.

The same form of language has different meanings according to the culture in which it is embedded. If we compare two ethnic groups, we will see the difference in meaning.

5) Language as a cultural requirement.

The notion of language as a cultural requirement can be interpreted in two ways. First, language is a diachronic cultural requirement because we learn culture through language. Second, based on a more theoretical point of view, language is a cultural requirement because of the material or material forming the whole culture, namely logical relations, oppositions, correlations and so on.

6) Language affects the way we think.

Language and thinking in human life are two very basic and interconnected things. These two things distinctively and clearly distinguish humans from animals. With language, people communicate with themselves and others, while with thinking, they can solve various life problems they face. Thinking is an effort that we make by organizing and using various concepts, various considerations, various habits, and various rules before an action is taken.

7) Ways of thinking affect language.

On the contrary, there is an assumption that the way of thinking influences the way of language or in other words, the mind, which includes mental culture, influences language. In this case, the culture of a society is reflected in the language they use. The mind (mental culture) leads language to become a language that is contained, meaningful, and useful. The corruption of a person's mind will affect his language. If one's mind is chaotic, then one's language will also be chaotic. At one moment a person's language may be good and maintained, but at another moment it is less maintained. It really depends on the state of mind he speaks. Perhaps, the language of a madman can still be understood, but the meaning, benefits, and purpose cannot be understood. In fact, language as a communication system must be able to understand its meaning and purpose, especially for communication participants (greeters and greeters).

8) Language manners are influenced by cultural norms.

Another relationship that needs to be considered is that in the act of communication, we are subject to cultural norms. A person's manner of speaking does not conform to the cultural norms of the society in which the language is lived and used. If a person's way of speaking is not in accordance with the norms of his culture, then he is often accused of being strange, selfish, arrogant, ignorant, uncivilized, or even uncultured.

9) Language is culturally transmitted.

This means that language skills are transmitted from generation to generation through learning and not genetically. This statement does not deny that children are born with an innate capacity for language, but rather emphasizes the difference between human language and animal communication systems.

10) Culture is the result of communication.

The basic core of culture as explained above is everything in the framework of community life because of the learning process. The things referred to here are ideas, actions, and human

works. All three are created and become useful in human life because of the interaction between humans in that society. Human interaction can only be realized if communication occurs. There is no interaction without communication. That is why interaction is often associated with communication.

11) Cultural change affects language change.

The relationship between language and culture that still needs attention is about language change caused by cultural change. Language changes caused by cultural changes are more prominent in the lexicon (vocabulary) aspect than other linguistic aspects both regarding the form and meaning of the lexicon.

1.4 The Position Of The Arabic Language

Historically, the Arabic language itself has a close relationship with poetry. In pre-Islamic times, poetry was part of the tradition of Arab life. Poetry became a medium that expressed all the events that occurred in ancient times as well as various things that became customs and traditions in their lives. There are also reasons related to literary theory, namely that the poetry and prose literary works of a nation are the intellectual products of the nation's generation and then reflect its character and imagination.

Arabic is known to coincide with the entry of Islam into the archipelago. Of course, Arabic has become familiar, especially for Muslim communities in the archipelago, because the content contained in Arabic fulfills the religious needs of Islam itself. Such as the formation of good manners through the recitation of the holy verses of the Qur'an, as well as the establishment of prayers, considering that these readings use Arabic. This is the initial stage of their introduction to Arabic in Indonesia (Rahmi, 2018).

Indonesia is said to be a country with the largest Muslim population, where Arabic is used for religious purposes so that it has been deeply rooted in society. In addition, Arabic is also the language of instruction in intellectual networks, especially in the context of renewing religious understanding (Nur, 2014).

Arabic is one of the most important and widely spoken Semitic languages in the world. It has a special place in religious, cultural, historical and literary contexts. Here are some points that explain the position of Arabic:

a. Language of the Qur'an

Arabic is the language of the Qur'an, the holy book of Islam. Since the Qur'an was revealed in Arabic, many Muslims around the world learn Arabic to understand the Qur'an well.

b. Classical and Literary Traditions

Arabic has a very rich literary heritage, with poetry, prose and classical literary works being highly regarded. Famous works in Arabic literature, such as "Alf Layla wa-Layla" (One Thousand and One Nights) and the works of Ibn Sina (Avicenna), have contributed greatly to the development of literature and science.

c. Official Language

Arabic is also an official language in a few countries in the Middle East and North Africa. In many countries, Arabic is used in administration, education, media, and law.

d. Religious Communication

Arabic is used in Islamic religious rituals such as prayer (salat), sermons, and many other aspects of religious practice.

e. Higher Education

Arabic is spoken in many institutions of higher learning in the Islamic world. Many scholars and academics study Arabic to access classical and contemporary literature and to understand religious and philosophical concepts.

f. Scientific Literature

Arabic has played an important role in the history of scientific development. In its heyday, Arab scholars conducted translations and research in various fields such as mathematics, medicine, astronomy, and philosophy that later influenced the Western world.

g. So overall, Arabic has an important place in the religious, cultural and intellectual context of the Islamic world, and has had a significant influence in the history of global literature and science.

1.5 Culture And The Beginning Of Arabic In Indonesia

Culture is an expression of human nature, in which humans develop their intellectual talents to cope with life. Unlike animals that make their homes without change, human creations are constantly evolving. Man's curiosity drives him to learn, which in turn allows culture to continue to develop.

Culture encompasses various aspects, such as art, religion, customs and more. Beauty gives birth to art, human inability produces religion and beliefs, while the need for rules and order produces customs. Culture not only develops hereditarily, but also horizontally through social interaction in society (Awaliyah, 2022).

Humans are social creatures who form groups, ranging from families to communities. Interactions between group members result in the exchange of ideas, worldviews, languages, and customs that together are called culture. Relationships between nations also create an exchange of information and enrich culture.

Language is an important tool in the process of listening and speaking, where imitation or learning becomes human nature. Without imitation, humans cannot speak and learn. Therefore, language plays a key role in conveying and passing on culture from one generation to the next. The culture of a nation is not absolutely the exclusive property of that nation, because there is often a mixing of cultures between nations. This mixing process can occur through diffusion and acculturation.

Diffusion is the process of spreading cultural elements from one nation to another through intermediary media, such as books, newspapers, magazines, movies, and television, without the two nations living together or meeting directly. While acculturation occurs when two nations live together, know each other, and give and receive each other's culture, which then produces a new culture.

An example of cultural mixing through acculturation is explained by the case of Indonesian culture being influenced by Arab culture. The arrival of Arabs to Indonesia in the 7th century AD, initially as traders, then became propagators of Islam. The process of acculturation occurred due to the influence of associations based on trade interests and the acceptance of Islam by the Indonesian people who already had religious foundations (Randa, 2022).

The influence of language as a cultural element in the acculturation process. Arabic, as the official language of the Arab nation and closely related to Islam, has been mixed with Indonesian. Although Indonesia experienced acculturation with various other cultures, such as Hindu-Buddhist, Dutch, and Japanese, Arabic still made a major contribution to the development of Indonesian as a national language.

Apart from being a tool to express thoughts and feelings, language also plays a role in the development of Arabic culture throughout the world, especially in the context of Islam. Language becomes a tool of communication and understanding between people, creating a foundation for the exchange of ideas, values and traditions between nations.

Arabic is recognized as one of the major contributors to the development of Indonesian culture, and its influence is still felt today. Some of the evidence of Arabic influence mentioned includes the use of words in Indonesian that are similar to Arabic, especially when reading books, newspapers and magazines.

Apart from being the language of Islam used in the environment of ulama, santri, pesantren, madrasahs, and Islamic scholars, Arabic also helps foster and develop Indonesian and regional languages throughout the archipelago. This shows that Arabic is not only a means of communication among Muslims but also plays a role in the diversity of languages in Indonesia.

The influence of Arabic is also seen in Indonesian art, especially in Islamic art. Examples are:

- 1) Calligraphy, which is the first Islamic cultural art form found in Indonesia and marks the entry of Islam. Calligraphy is not only used to beautify mosque buildings but is also a branch that is contested at events such as the Musabaqah Tilawatil Quran (MTQ) in Indonesia.
- 2) Sound art, Arabic also plays a role in the development of sound art in Indonesia. There are singers or groups that perform Islamic songs, such as shalawat, nasyid, qasidah, using Arabic in the

lyrics. This reflects the integration between sound art and the presence of Arabic in the Indonesian cultural context.

1.6 Arabic and Indonesian Customs

Arabic language arises because it has a position in Indonesian culture. Not only from the Koran, not only from religion, not only arises among boarding schools, not only because of the existence of santri, ulama, and schools (Hizbullah et al., 2019). For example, during the sekaten ceremony in the Surakarta and Yogyakarta palaces, traditional ceremonies, marriages, circumcisions, maulid nabi, rajaban, and marriages to pure words that have benefits in spells that are still believed and used by some decent people, such as the mysticism sect that uses Arabic in their ceremonies.

There are still many ordinary people who use Arabic to carry out sacred or mystical activities such as amulets, there are also those who believe that people named ahmad, siti and many more will provide blessings. The existence of things that must be avoided that are associated with the nisi in the verses of the Koran such as Surah Ann-Nas, Surah Yasin, An-Nas, Alfalaq is believed to be an obstacle repellent, avoiding mushibah or can also be a medicine so that the disease is cured.

Arabic and Indonesian customs have considerable differences as each reflects a different culture, tradition and context. Here are some differences and comparisons between Arabic and Indonesian customs:

- 1) Language and Social Structure.
 - a. Arabic uses the Arabic alphabet and has a different language structure from Indonesian. Arabic also has a complex grammar system.
 - b. Indonesian customs have a wide variety of regional languages spoken in different regions with varying cultures and social structures.
- 2) Religion and Tradition.
 - a. Arabic is closely related to Islam as it is the language of the Qur'an and the language used in Islamic religious practices.
 - b. Indonesia is a country with many people who follow Islam, but has a variety of traditions, beliefs and customs originating from various tribes and religions.
- 3) Cultural Values.
 - a. Arabic culture has values such as politeness, friendliness, and respect for certain traditions and customs, which are often reflected in language and behavior.
 - b. Indonesia has a rich cultural diversity, with different customs in each region. Values such as gotong royong, deliberation for consensus, and togetherness are highly valued in Indonesian culture.
- 4) Culture and Traditional Ceremonies.
 - a. Arab culture has distinctive traditional ceremonies, such as weddings, festivals, and unique religious rituals.
 - b. Indonesia has a variety of diverse and unique traditional ceremonies, such as traditional wedding ceremonies, customs in birth events, celebrations of religious holidays, and others, which vary by ethnicity, religion, and region.

Although Arabic and Indonesian customs have significant differences, they form part of the world's rich cultural diversity and have valuable values for their respective societies.

1.7 Language As Symbol

In the communication process, there is a system or symbols that are agreed upon by those who communicate. A system of signs or symbols that are agreed upon by those who communicate. This system of signs or symbols has the same measure and standard for people who participate in communication. Language as a symbolic system for communication will truly function if the thoughts, ideas, and concepts that are standardized or expressed through the unity and various relationships of the symbolic system are shared by speakers and those who respond to their speech (Hidayat, 2014).

Language is a system that we inherit or receive from the culture or society in which we grew up. This means that language is so strong as if nothing can change it, various theories have tried to explain the relationship between the language symbol system and the functions and cognitive structures of its users. These theories are usually referred to as the theory of linguistic relativity. There are two strong opinions of this theory, namely:

- 1) Mental operations are performed without the influence of language; Language is just a system for expressing ideas.
- 2) That mental functions are completely determined by language, language is designated as the shaper of thoughts, ideas.

Each social community has specific characteristics, even though they share a common linguistic code. Each person of a speech society has unity in cultural, as well as political and ethical means, unity in classifying these phenomena and the meaning given to these classifications. Communities (tutur) are interconnected in their own history and agree on their cultural system. Not only do they know the right and wrong way to do certain things, such as how to dress, eat, drink, and how to raise children, but they also have their own way of doing all these things. They also have a special way of conveying these things through language.

Language is different from dialect, language is standardized with a speech community, whose characteristic is that members of the community use the same language, while dialect is the language of a social community that can be identified individually, for example, Sundanese from Cianjur dialect Cianjur, and Sundanese from Garut dialect Garut but they agree to call the dialect as Sundanese language. We know from sociology that when two groups in the same cultural society lose physical, economic or political contact, the groups usually move away from each other. In general, the differences in each language group are distant from each other, but subtly different (subtle). Such as the dialect of Arabic found in Quraysh and the dialect of Tamim.

On the other hand, many things may happen if two culturally different groups meet in an economic and political system. These two groups may come together with one language better than the other or they may grow parallel to each other but to some extent influenced by the other language. In this social phenomenon, terms like bilingualism, diglossia, etc. will appear more and more frequently.

Language as a means of communication between members of a society consists of two main parts: form (speech flow) and meaning (content) The form of language is the part of language that can be absorbed by the five senses through hearing and reading Furthermore, the linguistic form is divided into two parts: segmental and suprasegmental parts segmental parts are smaller segments, while segmental superelements are part of the language form and their existence depends on the segmental elements.

Hierarchically, the segmental parts of language ranging from the largest to the smallest are discourse (which can take the form of an allenia, a string of allenia that form a unit, a sub-chapter, a chapter, a full essay), sentences, clauses, phrases, words, morphemes, syllables, and phonemes. The suprasegmental parts of language are made up of intonation and its subordinate parts whose arrival is dependent on the segmental parts of language. The parts of intonation are stress (measured by the loudness or softness of the flow of speech), pitch (measured by the high or low flow of speech), duration (measured by the length or shortness or length of time taken to utter each segment), and stops, which allocate a flow of speech.

Meaning is the content implied in the above forms that can build a certain reaction, the reaction will be awakened when we hear the word touched (word meaning or lexical meaning) hear or read a series of words that form phrases, clauses, sentences (syntactic meaning) or the reaction tumbles after reading or hearing a discourse (discourse meaning) all of these fields in linguistics are called semantic.

Language as a sign also has certain components:

- a. Icon is the relationship between the sign and its reference based on the relationship of similarity or sub-similarity. For example, the Baiturrahman Grand Mosque became an icon of Banda Aceh just as Pizza became a culinary icon from Italy.
- b. Index is the relationship between signs that have a close existence. A sign is called an index if there is a phenomenal or existential relationship in it. Like the index of a table set for dinner

consists of a glass, plate, fork, spoon, and knife. The index for universities is students, lecturers, libraries, lecture halls.

- c. Symbol is a sign of relationship formed by cultural or conventional aspects. Although the understanding of symbolic signs is conventional or agreed upon, it is highly dependent on the culture of its users. For example, the lion as a symbol of virility, the snake as a symbol of cunning and unfaithfulness, red as a symbol of courage.

1.8 The Function of Language In Culture

Language is part of culture, even language is often referred to as the dominant element in culture. From a linguistic point of view, culture is (1) a regulator and binder of the language-speaking community, (2) objects and entities acquired by human language users through learning or education, and (3) habits and patterns of human behavior, and (4) a communication system in society that plays a role in cohesion, cooperation, and the formation and maintenance of life (Husin & Hatmiati, 2018).

With the above basics, the function of language in culture is as follows:

- 1) Means of cultural development
- 2) Means of cultural development
- 3) How to Preserve and Pass on Culture
- 4) Ways and Means of Cultural Inventory.

Therefore, language cannot be separated from human cultural life, because there is a reciprocal or causal relationship between language and culture. Language is a product of culture, but human culture is also influenced by language. The function of language in society is as a means of social interaction, but not the only means of social interaction. There are many tools other than language that can be used as tools for social interaction. But compared to other media, language is the most important and comprehensive tool, as well as the most perfect means of interaction.

The role and function of language in society consists of two main classifications:

- 1) To the extent in this classification, language includes (a) a symbol of national pride, (b) a symbol of national identity, (c) a unifying tool between different races and tribes, and (d) the use of language as a means of communication. Features include Background varies between regions and groups of speakers. culture. This language function criterion concerns the importance of language as a means of communication within a wider area.
- 2) Based on scope This classification considers aspects such as official language, educational language, interlanguage, commercial language, religious language, and others. Individual language functions are basically about language use through continuous observation. There are six criteria for each language feature:
 - a. There is a classification of commands, which are expressions that instruct others to do something.
 - b. The interaction classification creates a linguistic climate that creates interpersonal relationships.
 - c. There is a personal category, expressions that suggest or stop participation.
 - d. The problem-solving classification, expressions that seek or provide an answer to a problem.
 - e. The imaginary category, expressions that invite the listener to pretend, and a linguistic climate that mimics the situation.
 - f. Normative function, namely the linguistic climate that allows situations or events to be communicated to another person or group of people.

1.9 Language as a Form of Culture

In addition to being a means that exists in humans that is studied unilaterally by linguists, it turns out that language also acts as a means of interpersonal communication. When viewed from the point of view of discourse, meaning is never absolute; it is always determined by various contexts that always refer to the signs contained in human life in which there is culture (Rina Devianty, 2017).

For example, the word fish in Indonesian refers to a type of animal that lives in water and is usually eaten as a side dish; in English it is equivalent to fish; in Banjar it is called iwak. But the word iwak in Javanese does not only mean fish or fish, but also means meat that is also used as a side dish (a friend of rice eaters).

The choice of appropriate words for the purpose of social interaction is highly dependent on the culture in which the language is used. Language is often considered a social product or cultural product, even an inseparable part of the culture. Language is a container of social aspirations as a product of a particular social or culture.

In essence, language belongs to humans. This is because language has an important function and role for humans. In Indonesia, humans use Indonesian as a vehicle for communicating in everyday life. The position of Indonesian language should be a tool for the development of Indonesian culture. Therefore, fostering and developing Indonesian is an important thing to do (Syakhrani & Kamil, 2022).

Language allows humans to communicate information through written expression and pass it on from generation to generation. Language also enables humans to build culture, acquire knowledge and thereby improve their quality of life. Language can also influence the direction of human behavior. In conclusion, language gives people their identity, determines their place in the world, and shapes their worldview.

Language is involved in every aspect of culture, at least in the sense that elements of each aspect of culture have names and terms. Thus, human culture does not exist without language. Language is one of the elements that enable the formation of culture.

Another relationship between language and culture is that language as a communication system has meaning only in the culture in which it is contained. This does not mean that a language must be part of a particular culture because it is possible to use a language in two or more cultures. Such is the close relationship between language and its container culture that there are often difficulties in translating words in expressions from one language to another. Another relationship between language and other cultures is that the key to a deep understanding of a culture is through its language.

There are at least two kinds of relationships between language and culture (Huda, 2019), namely:

- 1) Language is part of culture.
- 2) A person learns culture through his or her language.

These two relationships are called phylogenetic relationships (the first) and ontogenetic relationships (the second). Both kinds of relationships need to be taken into account in language teaching, especially in the creation and presentation of learning materials.

CONCLUSION

Language and culture are two different things, but they are so closely related that they cannot be separated. Language is strongly influenced by culture, so everything about culture is reflected in language. Language is strongly influenced by the way of thinking of the person speaking.

Language is part of culture. In other words, the relationship between language and culture is an equal or equal relationship inherent in humans. If culture is a system that organizes human interaction in society, then language is a system that becomes a means of that interaction. Language is the most important means of communication, allowing people to express their thoughts and feelings to others.

Language enables the formation of culture and the acquisition of knowledge, thereby improving the quality of life. Language is one aspect of culture, language can reflect a group which can then determine its position in the world so that it becomes one aspect of culture, language is a cultural supporter, and so on. It is possible to form a culture, one of which is supported by language and vice versa.

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