

## THE LOCAL WISDOM OF THE *SUNDANESE-PEOPLE* ON CULTURE, LANGUAGE, AND ARABS IN SUMEDANG DISTRICT

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**ABSTRACT.** The wisdom of the Sundanese-people of Sumedang towards Arabic culture, language, and arabs is still at the stage of conventional understanding. Understanding has not led to the reality that it should be. This is because the knowledge of the Sundanese-people of Sumedang is relatively and varied in obtaining the transformation of knowledge in the fields of social, political, cultural, linguistic and religious. The transformation of knowledge through education has not been evenly distributed. Education and teaching on geographical, social, and political sciences as well as culture have not been programmed. In the Sundanese-people of Sumedang there has not been a significant change in understanding the fields of Arabic culture, language, and nation. This study aims to describe the understanding of the Sundanese-people of Sumedang towards the Arabic culture, language, and nation, that grow and develop with the times. The method used is descriptive analysis. Data obtained from the literature and interviews. The results show that the understanding of the Sundanese-people of Sumedang towards the Arabic culture, language, and nation is still limited to information provided by non-formal education. Therefore, it is necessary to involve formal education from the Sumedang local government and the private sector.

**Keywords:** *Sundanese-people; socio-culture; language; the Arabs*

### KEARIFAN MASYARAKAT SUNDA TERHADAP BUDAYA, BAHASA, DAN BANGSA ARAB DI KABUPATEN SUMEDANG

**ABSTRAK.** Kearifan masyarakat-Sunda Sumedang terhadap budaya, bahasa, dan bangsa Arab, masih pada tahap pemahaman konvensional. Pemahaman belum mengarah pada kenyataan yang semestinya. Hal itu, mengingat pengetahuan masyarakat-Sunda Sumedang relatif dan bervariasi dalam memperoleh transformasi ilmu pengetahuan di bidang sosial, politik, budaya, bahasa dan agama. Transformasi pengetahuan melalui pendidikan belum merata. Pendidikan dan pengajaran tentang ilmu geografi, sosial, dan politik serta budaya belum menjadi bahan yang diprogramkan. Pada masyarakat-Sunda Sumedang belum terjadi perubahan yang signifikan dalam pemahaman bidang budaya, bahasa, dan bangsa Arab. Penelitian ini bertujuan untuk mendeskripsikan pemahaman masyarakat-Sunda Sumedang terhadap budaya, bahasa dan bangsa Arab yang tumbuh dan berkembang seiring perkembangan zaman. Metode yang digunakan adalah metode deskriptif analisis. Data diperoleh dari literatur dan hasil wawancara. Hasil penelitian menunjukkan bahwa pemahaman masyarakat-Sunda Sumedang terhadap budaya, Bahasa, dan bangsa Arab masih terbatas pada informasi yang dilakukan oleh pendidikan nonformal. Oleh karena itu diperlukan keterlibatan pendidikan formal dari pemerintah daerah Sumedang dan pihak swasta.

**Kata kunci:** masyarakat-Sunda; sosial budaya; bahasa; bangsa Arab.

#### INTRODUCTION

The wisdom of the Sundanese-people of Sumedang district towards Arab culture, language and nation needs to be expressed historically, philosophically and geographically. The understanding of the Sundanese-people of Sumedang is considered limited and narrow in knowing Arabic culture, limited to culture that has to do with religious activities. Knowing Arabic is limited to the language contained in Al-Qur'an. Likewise, in getting to know the Arabs, the Sundanese-people of Sumedang are limited to knowing the Arabs from the Kingdom of Saudi Arabia. They know Arabic which has to do with the activities of the pilgrimage and umrah. Geographically, the Arabs inhabit the cities of Mecca and Medina in the Kingdom of Saudi Arabia. These understandings are based on several things related

to the religious behavior of the Sundanese-people of Sumedang district.

The Sundanese-people of Sumedang are part of the Sundanese-people who live in West Java. The Sundanese-people, or in this case the Sundanese ethnic or ethnic communities, are part of the other ethnic communities that live on the earth of the archipelago (Indrawardana, 2012: 2).

The word "Sunda" comes from the word "Roh Susun kang de tunda". The word "Sun" is taken from the word "susun" and "da" is taken from the word "kang de tunda". "Sunda" has the meaning of living substances contained in everything that is produced by the "Roh of Hurip Tanah Pakumbuhan" or the earth (Hidayat and Masturina, 2017: 84). Sundanese-people have a very noble culture. Ekadjati (2009: 8) argues that Sundanese culture is a culture that lives, grows, and develops in the Sundanese community in West Java. In

Sundanese society, culture is a process of combining various cultures (Suyatman, 2019: 216). Sundanese culture is known as a culture that highly respects manners. In general, the character of the Sundanese-people is cheerful, friendly (someáh, as in philosophy of someah hade ka semah), always smile (Melalato, 1995: 800). The character of the Sundanese-people is the embodiment of national identity which has the characteristics of a picture of the life of Indonesian people from various ethnicities (Firmansyah, 2016: 65). Sundanese-people have a high tradition, art, and culture. No doubt about it, with visible evidence, both by art and by other means (Kukun, 2011: 537). The Sundanese-people of Sumedang district in relation to culture are based on one of the obligations to carry out and maintain their culture which has been carried out from generation to generation from their ancestral parents. Examples of circumcision culture boys aged four to seven years must be circumcised (Sam et al, 1986: 68). The circumcision culture (circumcision) is performed for boys whose skin is cut at the end of the genitals (testicles) which has the potential to store feces. The culture of circumcision is part of carrying out Islamic law. In addition to the culture of circumcision, there are also cultures related to other religious cultures, including the culture of welcoming the birth of a baby by carrying out a seven-monthly pregnancy ceremony. This is done as a form of instilling self-confidence and family support for pregnant women. (Juariah, 2018: 165). A mother who has given birth to a child, usually parents hold aqiqah. Aqiqah is a recommendation for Muslims, and is *sunnah*. (Harahap, 2014:20). For the Sundanese-people in Sumedang, it is a culture that has been passed down from generation to generation from their ancestors, which also includes a haircut ceremony and family party.

The Sundanese-people of Sumedang also know the culture of marriage. Marriage is carried out by a woman with a man as husband and wife with the aim of forming a family to build a household. (Bawono et al., 2022: 84). In marriage, the religious factor is very important as the stability of family life, because the family is formed based on the values of religious morality (Andriani et al, 2017: 5). This activity is carried out through a traditional marriage ceremony with local culture as well as a wedding party (thanksgiving). Marriage is a marriage vow binding ceremony that is celebrated or carried out by two people with the intention of formalizing the marriage bond according to religious, legal, and social norms (Fahrullah et al, 2020: 83).

Another culture found in the Sundanese-people in Sumedang is that when a member of the community dies, then there is a culture of reading

the Koran carried out by family and relatives at the funeral home. The researcher classifies the Sundanese-people of Sumedang into three groups: first, the people whose daily life always reflects the behavior of Islamic culture. Worship, behave politely, obeying parents and always pray for parents, honest, kind, no lie and humble are performed. Behavior in life like looking polite and gentle, not arrogant, speaking in a soft language, respecting each other in a safe and peaceful manner, is manifested in the expression of *repeh rapih silih asah silih asuh* (Rosyidi, 2000:23-31). The second group, namely people who are always in contact with the ancestral culture of their parents to the culture of their ancestors who are considered to have influence and always influence their daily lives. However, this community group also does not release the bonds of obligation in carrying out religious obligations, worshipping their daily routines, namely praying. The third group of people, namely people who do not have a sense of emotional attachment to all aspects of culture that live in the midst of their community environment. They do not care about the culture that lives in the midst of their social environment. The local wisdom of the Sundanese-people of Sumedang towards cultural behavior is generally related to the aspect of obligations as Muslims to carry out an act based on worship with the aim of seeking the pleasure of Allah. The culture of a society does not exist by itself. Culture is born through a process of learning and studying in a society called enculturation. Enculturation causes certain community cultures to move dynamically following the times (Hidayat, 2012: 551). The knowledge system is one of the elements of universal culture, meaning that this element of culture is definitely present and can be found in all cultures of all nations around the world. What is meant by a knowledge system is all kinds of knowledge that individuals have about nature, space and time as well as objects found around the place where individuals live as members of society (Suhendi, 1997: 157).

Culture is closely related to language, Chaer and Agustina (1995:213) Language is strongly influenced by culture, so that everything that exists in culture will be reflected in language. Language is born from the result of social interaction between groups of people who speak the language. This shows that language is also an element of the cultural product of the speaking community. In this regard, language is one of the seven universal elements of culture, namely: (a) language; (b) technology systems; (c) livelihood system; (d) social organization; (e) knowledge systems; (f) the religious system; and (g) art (Koentjaraningrat, 2009: 164-165).

Arabic belongs to the Semitic language family, the language of the nation that inhabits the West Asian peninsula (Fahrullah, 2017: 1). Arabic is used to communicate in 23 countries in the Middle East. Arabic has a privilege in its very high literary value, the language sung by millions of Muslims around the world, namely the Al-Qur'an (Fahrullah, 2017: 1). The specialty of the Arabic language is that it comes from one root word which consists of three consonants (Soeleiman, 1985: 29). The use of Arabic in the Al-Qur'an is a special manifestation of the general stipulation that Allah did not send any messenger except in the language of his people, namely the people who are the direct audience of the messenger's call in carrying out his holy mission (Rahmayani, 2019: 1391). Arabic has unique and interesting linguistic rules. The rules of language in Arabic are known as *nahwu* and *sharaf* (Syntax and morphology) (Nur, 2019: 39). Arabic sentences are composed of the smallest language units combined in one sentence. Syntactically, the Arabic sentence structure has its characteristic, namely the *jumlah ismiyah* (*mubtada khabar*) and *jumlah fi'liyah* (*fi'l, fa'l, and maf'ul bih*) (Jarim et al., 1954: juz 3, p. 6).

The local wisdom of the Sundanese-people of Sumedang towards Arabic as the language of the Koran, the language of the word of Allah almighty which contains instructions in the form of commands and prohibitions. Arabic has a pattern of changing word forms according to Arabic language rules (*sharaf*), (a) for the number that is: *mufrad*, *mutsanna* and *jamak*. (b) for gender, that is *mudzakkar* and *muannats*. There are three classes of words in sentence-forming elements, namely: (1) *مِسْ* [*ism*] 'noun'; (2) *لَعَف* [*fi'il*] 'verb'; and (3) *فَرَح* [*harf*] 'prepositions/particles' (Al-Ghulayayni in Fahrullah, 2017:1). Of the three types of word classes in Arabic, two of them are included in the free morpheme category, namely *مِسْ* [*ism*] 'noun' dan *لَعَف* [*fi'il*] 'verb', While *فَرَح* [*harf*] 'preposition/particle', is included in the category of bound morpheme (cannot stand alone and does not change part of speech).

The wisdom of the Sundanese-people of Sumedang towards the Arabs is geographically the nation that inhabits in 22 countries in the Middle East located on two continents, namely Asia and Africa. The vast territory stretches from the Atlantic Ocean in the west to the Arabian Sea in the east, and from the Mediterranean Sea in the north to the Horn of Africa and the Indian Ocean in the southeast, with a population of 325 million. Each country has its own territorial boundaries, led by heads of state with different systems of government, some with a monarchy system of government, some with a

republican government system, and some with a sultanate government system. Each country has its own policy towards its citizens. They are united only by the designation of one nation, namely the Arabs but in different countries.

As for the wisdom of the Sundanese-people of Sumedang towards the Arabs, a nation called the Quraysh, which was famous during the "Jahiliyah" period. Before Islam came the people were idolaters, in the form of statues made by their own hands to be worshiped and praised. Jahiliyah is a time of darkness and ignorance in terms of religion, not in terms of economics and literature because in the latter two cases the Arab nation has developed very rapidly. Prophet Muhammad was born and lived in the midst of the Quraysh community (Dahlan, 2018: 179).

The Arabs are a nation that lives in the middle of the desert in the Middle East. The emergence of Islam in the midst of the Arabs, Islam and Arab culture spread throughout the world, bringing them from their narrow horizons in the Arabian peninsula to the vast area that we feel today (Mustofa, et al., 2007: 8). This view can be understood by the Sundanese-people of Sumedang who live in an urban environment close to the educational environment of the Islamic boarding school. They know the Arabs who geographically are the people who inhabit the Kingdom of Saudi Arabia, especially those who live in the Mecca and Medina provinces. This understanding is based on their knowledge of the two holy cities of Islam, as a manifestation of carrying out the fifth pillar of Islam, namely performing the pilgrimage to the Baitullah in Mecca and visiting the grave of the Prophet Muhammad, the great prophet, in Medina.

By paying attention to some of the descriptions that have been presented above, the researchers consider it necessary to conduct research on the acculturation of the Arabic culture, language, and nation in Sumedang district.

## METHOD

In this research, the method used is descriptive analysis method, a qualitative method, by describing, describing, or photographing the social conditions of the community. The approach taken in describing the condition of the Sundanese community is a qualitative approach. According to Bogdan and Taylor (1993: 30) in a qualitative approach, researchers observe and capture reality and examine the behavior of individuals, groups, and their daily experiences. The consideration of using a qualitative approach is based on the idea that the problem under study is about

the Sundanese-people's strategy in maintaining the continuity of their culture, which means that this research reveals the process or mechanism. According to Alwasilah (2022: 89), for research that focuses on disclosing processes or mechanisms, the qualitative approach is relevant. The data obtained were then analyzed using qualitative analysis, the analysis of which was based on words arranged in the form of an expanded text. To describe the problem through an explanation of the data obtained from the data source. Data were obtained from interviews with community leaders from the Sunda of Sumedang and written data literature, then the data were analyzed and concluded so that they could be compiled into a scientific paper (Djajasudarma, 2006:6). Research "*Local wisdom of the Sundanese-people towards Arab Culture, Language and Arabs in Sumedang Regency*". The researcher took the following steps: observation, identification, data classification, compiling and analyzing data, and finally presenting the research report.

## RESULTS AND DISCUSSION

### Local Wisdom of the Sundanese-people of Sumedang towards Arab Culture in Sumedang

The Sundanese-people of Sumedang who are predominantly Muslim, they know cultures that have relevance to religion, especially cultures with Islamic nuances. Cultural understanding that tends to point to the human mindset (Syukran, 2018: 165). People are still closely related to the cultural heritage of their ancestors, they interact in it, influencing each other and developing in their environment, including the Arab world which brings Islamic nuanced culture, each of which blends in it in a new world container, a new culture, with a new order, and in cyber culture (Syaifudin, 2011: 1). Many Arab cultures have been absorbed by the Sundanese of Sumedang, such as those related to welcoming the birth of a baby (aqiqah), the culture of thanksgiving for pregnant women, the culture of marriage, the culture of takjiah and the culture of ziyarah graves.

One of the cultures that appears in the Sundanese-people of Sumedang is the behavior of parents towards their newborn children, parents perform aqiqah for their children, for boys two goats or sheep, for girls one goat or sheep is carried out for seven days after the birth of a child (Asmita. 2018:19) Parents' actions like this are worship to Allah almighty. Slaughtering pets is expected to kill the animalistic traits that may be attached to a child who is born. *Aqiqah* culture is a culture that has been exemplified by the great prophet Muhammad. *Aqiqah*

culture is one of the Arab cultures that existed before the prophet Muhammad dictated Islamic *Aqiqah* to his people who lived at that time, then continued by his friends and the *tabi'it-tabi'in* to the people until now. The culture of slaughtering a goat for a newborn child, which was an Arab tradition before Islam came, also existed, but the Prophet Muhammad changed the habits of the Arabs of ignorance, when slaughtering a goat or sheep the blood is always smeared on the forehead of the child who was born. Another example is the "marhabanan" culture in the child birth party ceremony, this ceremony is carried out by the Sundanese-people of Sumedang as part of their gratitude to the creator who has given a child to be loved and loved by both his parents and his environmental relatives. Another ceremony as part of the culture of the Sundanese-people of Sumedang is a ceremony before the implementation of circumcision on a boy who will be circumcised. Children who want to be circumcised are held an art party by riding a *renggong horse* or *riding Sisingaan* as part of the culture of the Sundanese-people of Sumedang to please the child who will be circumcised (Ruswandi, 2017:121). The child's parents and relatives accompanied the party. Traditional art performances that were born and grew in the midst of people's lives were displayed at that time. Another Arabic culture known to the Sundanese-people of Sumedang is the funeral culture of corpses. The tradition of curing corpses in *Tatar Sunda* has become a hereditary tradition which is colored by Islamic culture (Sujati, 2019:46) For the Muslim Sundanese-people when they die, they are bathed, clothed, prayed for and buried. The burial of corpses in Sumedang district is in accordance with Islamic guidance ordered by the great prophet Muhammad.

Researchers in conducting research is by submitting a questionnaire that is intended for students, Ladies and gentlemen of islamic discusion in Sukamanah village, Sumedang district. The questionnaire is divided into 3 categories, namely (a) cultural elements with 20 questions, (b) linguistic elements with 20 questions and (c) national elements with 13 questions. The following are the results that researchers need to convey about the local wisdom of the Sundanese-people towards Arab culture, language and Arabs in Sumedang district.

Sundanese-people as respondents know Arab culture including clothing, cultural arts, music, film, food, and dance. In the first questionnaire, the researcher presents questions related to Arab culture. 40% of respondents answered "know" and 60% answered "don't know" Arab culture. The types of culture known by the Sundanese-people with



the largest percentage order include clothing, art, music, film, food, dance, and others. The process of introducing Arabic culture to the Sundanese-people is mostly through the mass media, books, educational institutions, and others. The view of most Sundanese-people considers that Arabic culture has been acculturated with regional culture, with a percentage of 85%, the rest answered normally with the following argument, that culture :

- a. is custom or tradition.
- b. Clothes and food.
- c. Art in the form of music includes tambourine (Rebana) and *marawis*.

Arabic culture from the type of music known to the Sundanese of Sumedang, namely Marawis music art is a type of “pat band” with percussion as the main musical instrument. This music is a collaboration between Middle Eastern and Betawi arts, this music has strong religious elements. This is reflected in the various song lyrics that are sung in praise and love for the creator. Marawis music art is very familiar to the Sundanese-people of Sumedang and is often performed in Islamic boarding schools and religious-based schools such as madrasas in Sumedang. In addition, the Sundanese-people of Sumedang often see the art of Marawis music appearing on television media at the Islamic preaching by Hj Dedeh. Marawis art culture originating from the Middle East country, then spread to the territory of Indonesia through the students in Islamic boarding schools, including the Sundanese-people of Sumedang, West Java province.

In addition to the art of music culture that is widely known by the Sundanese-people of Sumedang, there is also a culture of reciting the Koran. The culture of reciting the Koran is carried out by students in Islamic boarding schools by young people at the home of the teacher or in mosques in the neighborhood where they live. The culture of reciting the Koran is Islamic Arabic culture, a culture of religious nuance that spreads to all corners of West Java. The Koran as the holy book of Muslims that must be read, understood its meaning and put into practice the message of teachings contained therein. The Sundanese-people of Sumedang from a number of respondents who live in Islamic boarding schools and schools with religious nuances (Madrasah Aliyah), 99% of respondents know the culture of the Koran. The culture of the Koran in question, namely the culture of reading the Koran every day at sunset prayers. The culture of the Koran is to instill a sense of love for the Koran and at the same time understand the meaning contained in it. The culture of reading the Koran with fluent pronunciation of Arabic letters

in order to be able to read well. The reciting of each letter contained in the Koran contains a meaning that must be understood, especially for Muslims to avoid mistakes in the meaning of the *Qur'anic* verse, considering that every sound that is spoken from each sentence in Arabic will have a different meaning. So therefore, the culture of the Koran for beginners from the santri group, students, students is carried out every day except holidays. This Koran culture is Arabic culture that has been assimilated with the Sundanese-people of Sumedang, considering that this is related to the basic teaching of religion, namely as the basis for understanding Islam. The Koran is a guideline for the life of Muslims in Arabic, the majority of the Sundanese-people of Sumedang are Muslim, they realize the importance of the Koran.

Another culture that is understood and known by the Sundanese-people of Sumedang which is considered an Islamic Arab culture is the culture related to ceremonies for pregnant women, usually when a mother enters four months of pregnancy, a thanksgiving is often held by offering prayers for the baby in the womb. to be protected by Allah almighty from the disturbance of the evil jinn. The ceremony was carried out when it was believed that the spirit was blowing into the fetus at that time (Juariah, 2018:164). In Sumedang Regency, about 85% of the people celebrate the celebration. The next other culture is *Marhabaan*, with a ceremony for a new born child along with doing aqiqah for the child (Sofyan, 2021:158). Judging from the community's answers, 98% of them answered that it was Islamic culture. Islamic culture like that originally came from the Arabian Peninsula and then merged (*awor;nyosok jero*) into Sundanese identity (Rohmana, 2014) Another culture that is understood and known by the Sundanese-people of Sumedang as part of Arab culture is the culture of Seclusion (Pingitan) for prospective brides. Where the bride-to-be is prohibited from leaving the house for a week before the day of the wedding. This was in response to the researcher's question to the respondent (Ladies in the Islamic teaching at the alfitrah mosque) in the village of Sukamanah Sumedang with the following questions: what culture do the people of Sumedang usually do before a girl's wedding, the respondent answered, namely the *Pingit* culture for a girl who is a prospective bride. 95% of respondents answered secluded (Dipingit). Another culture found in Sumedang is understood as Arab (Islamic) culture, which is a culture related to someone's death. This is a community culture that has the Nahdhatul Ulama (NU) ideology, namely the existence of a *Tahlilan* culture. The *Tahlilan* culture is a culture that is

carried out after someone's death. This *tahlilan* is a culture related to religion. The researcher's question is, do you know the culture of *Tahlil*? Then the next question, as a Sundanese in Sumedang district, if a family member dies, what do the family usually do? respondents answered 80% "*tahlilan*" and they used to do *Tahlilan*. For the second answer, if someone in the family dies, 85% of them usually do the activities of reciting the Koran and praying"

### The local wisdom of the Sundanese-people of Sumedang towards Arabic in Sumedang

Sundanese-people's understanding of Arabic is considered a very familiar language among the Sundanese-people of Sumedang. As a good Muslim, he must be obedient in carrying out prayers as a manifestation of worship to the Creator as his god. In prayer, the communication tool of worship is used in Arabic. In the reviewer of Arabic, Ibn Jinni said that language is a sound system used by a group of people to express their goals (Masnun, 2016: 123). The Arabic language has Arabic linguistic rules, but they are aware that they do not understand Arabic grammatical rules. To understand properly and correctly, you need to study seriously and have an ustadz or teachers. This was revealed during the interview to explore their views on Arabic language skills. The researcher presents several questions related to knowledge of Arabic, with the following questions: Do you know Arabic? They answered 100% know Arabic. Then proceed with the questions; how do they know Arabic? they answered in terms of the shape of the letters and their reading. The next question, how do you know Arabic? Their answer is 74% know Arabic from ustadz or teachers at schools and scholars' preaching. From these answers, it can be detailed that 15% of schools or educational institutions, 10% of television, 1% of them know Arabic from their family (mother/father/brother/other). The next question that the researcher presents is what types and forms of Arabic letters do you know? 91% of them answered from the *Nasakh*, 6% knew *Riq'ah*, 3% knew *Tsuluts*, *Kufi*, and others. The next question that the researcher asked was, are you familiar with the hijaiyah letters? Their answers are 95% of the Sundanese of Sumedang know and memorize hijaiyah letters and as much as 5% know but do not memorize them, and 90% can write Arabic and 10% cannot write them. The types of letters that the Sundanese-people of Sumedang usually use when writing are 77% *Nasakh* and 23% *Riq'ah* and so on. The next question is, what class of words do you know in Arabic? The Sundanese-people of Sumedang answered that 62% knew the word class

*fi'il* (verb), 22% know *huruf* (particle), and 16% know *Isim* (noun).

The next question is how many classifications of knowledge do you know in Arabic? They answered 40% knew *nahwu* (syntax), 30% knew other sciences, 24% knew *sharaf* (morphology), and the remaining respondents answered 6% knew *ma'ani* (meaning/ semantics). The next question that the researcher asks is as follows, do you understand the definition of *nahwu* (syntax)? The respondents answered: 30% answered "understand", 60% answered "do not understand". The respondents who answered "understand" the *nahwu*, they said that the science of *nahwu* is a science that discusses changing the end of words and word positions in sentences as much as 55%, while 24% of respondents answered incorrectly, and 21% answered others. The Sundanese-people of Sumedang know about *fi'il*, *fa'il*, and *maf'ul bih* for 42%, while others 34%, *mubtada* and *khobar* 18%, and *character of* – *mausuhuf* (*na'at-man'ut*) 6%.

The topic of the next question is about the structure of Arabic sentences with questions in the form of Arabic sentences. Is there anyone know as a verbal sentence structure? A total of 32% answered that the verb was at the beginning of the sentence, 32% of the verb was in the middle of the sentence, and 36% answered that it was at the end of the sentence and so on. The next question is that in Arabic sentences there is also what is known as nominal sentence structure, meaning that they answer that 18% of nouns are at the beginning of the sentence, 18% of nouns are in the middle of the sentence, 6% of nouns are at the end of the sentence, and the rest respondents answered other 58%. The next question, that is *fi'il-fi'il* what do you know about? 86% answered *fi'il madhi*, 9% *fi'ill amar*, 5% *fi'il mudhari* with a number of 18% know *fi'il muta'adiy*, 9% know the *fi'I lazim*, and 63% others. The next question, what do you know about *sharaf* (morphology)? A total of 34% of respondents answered that *sharaf* is a science that discusses word forms, 21% answered that it discusses word changes, 7% answered science that discusses the origin of words, and 38% answered others. The next question, namely *fi'il* is the basic letter form consisting of three letters called? 65% of respondents answered *tsulatsi mujarrad*, 17% answered *tsulatsi majid*, 12% *ruba'iy mujarrad*, and 6% answered *ruba'iy majid*. The next question is *fi'il* whose basic letter form consists of three basic letters and there are additional letters called? 38% answered *tsulatsi mujarrad*, 38% *tsulatsi mazid*, 12% *ruba'iy mujarrad*, 12% *ruba'iy mazid*. The Sundanese-people of Sumedang as many as 82% know *fi'il tsulatsi mujarrad* such as *Kataba* (بَكَت), 9% know also such as *Qaatala* (لَتَقَاتَل),

3% know *Akrama* (مركبا), and the rest answered other. The next question is in the science of *sharaf* (morphology) in Arabic, how many patterns/*wazans* must be known? A total of 84% answered 3 patterns/*wazan*, 8% answered 4 patterns/*wazan*, 8% answered 4 patterns/*wazan*, and the rest answered 5 patterns/*wazan*. The next question is in the form of a sentence pattern/*wazan* in Arabic such as *jalasa-yajlisu* (جلس-يجلس) is, there are 56% answered *fa'ala-yaf'alu* (لعل-يعل), 13% answered *fa'ala-yaf'ilu* (لعل-يعل), 9% answered *fa'ala-yaf'ulu* (لعل-يعل), and others as many as 21%.

To understand the language (Arabic) as the language of the Koran, Arabic is understood by the Sundanese-people to have studies of phonology, morphology and syntax. These fields of science need to be well understood in a unified whole so that there is no deviation in the meaning contained in the verses of the Koran. Arabic has unique linguistic rules as Arabic linguists describe verbal sentences as follows, verbal sentences *jumlah fi'liyah* (جملة فعلية) in Arabic, i.e. sentences that begin with a verb element or *fi'il* [لعل] Verbal sentences are sentences whose verbs come before the main sentence. That is, that a verbal sentence is a sentence that begins with a verb (*fi'il*), then followed by the actor. The actor in Arabic is called *fa'il* [لعل], Al-Ghalayayni (1984) in Fahrullah (2017: 149) There are three forms of classifying actors in a sentence. (1) independent form of isim *dhohir* (رأى من) (2) form attached to the verb or concatenated *l-vashil* [ممتص] and (3) hidden form (*mustatir*), invisible/intangible actor. For more details can be seen in the examples in the Koran can be seen in table 1.

**Table 1. Verbal sentences in Arabic with hidden form actors /*mustatir***

No.	Verbal Sentence
2	<p>لعل من ناسن الا قلخ  <i>[Khalaqa al insāna min alaq]</i>            Created (him) a human from a clot of blood            He (Allah) has created man from a clot of blood</p>

Source: the Koran S.96: 2

Example on table 1 in the sentence above is Arabic which is quoted from the Koran Surah Al Alaq verse 2, namely: *Khalaqa al insāna min alaq* 'He (Allah) has created man from a clot of blood' The sentence is said to be a verbal sentence or an Arabic term called *jumlah fi'liyah*. A sentence that begins with a verb class, then a noun class, and then a prepositional phrase or *jar majrur*. *Khalaqa* the class of verbs in the past tense or *fi'il madhi maktum* which functions as a predicate, *alinsānu* noun class in the

form of a noun *takrif* because in the noun there is *harf alif* and *lam* which is found at the beginning of a word that functions as an object, and then a prepositional phrase '*min alaq*' terdiri dari *harf jar* and *ism* which is in *majrur* served as a complement. Sundanese-people's understanding of Arabic analysis in this form is as a verbal sentence structure understood as a tool science. This kind of understanding is for *ustadz*/teacher, scholars, and students in the community of Sumedang in Islamic boarding schools and religious-based schools.

In addition, the Arabic sentence structure is not only known as a verbal sentence structure in understanding a text, but there is another sentence structure, namely the nominal sentence structure. The Sundanese-people of Sumedang recognize nominal sentences to understand the language (Arabic) as the language of the Koran, Arabic understood by the Sundanese-people has a structure of rules in the fields of phonology, morphology and syntax. These rules need to be understood in a unified whole so that there is no deviation in the meaning contained in an Arabic sentence. Arabic nominal sentence structure has unique linguistic rules as Arabic linguists describe nominal sentences as follows, Arabic nominal sentences (*jumlah ismiyah*) have a structure consisting of: *أنتبم* [مبتدا / م] as subject (S) and *ربخ* [خبر/ khabar] as predicate (P). As explained in the previous theory chapter, Arabic nominal sentences (*jumlah ismiyah*) have three types of predicates, namely *khabar mufrad*, *khabar jumlah*, and *khabar syibhu al-jumlah*. Meanwhile, the conformity of the predicate-subjects that must be fulfilled in the Arabic nominal sentence (*jumlah ismiyah*), if the predicate is not in the form of *khuhur syihhu al-jumlah* (prepositional clause). Thus, if the predicate is *khabar mufrad* (singular in the form of a word or phrase) and *khabar jumlah* (in the form of a sentence), the advance must meet the provisions of predicates that have compatibility in terms of gender, persona, and numeral. An example of an Arabic sentence with nominal sentence structure in table 2.

**Table 2. Nominal Sentences in Arabic with Feminine Subjects**

No.	Nominal sentence
3	<p>للقثم قمجلا  <i>(al-najmatu mitsqalah)</i> 'those are nice words'            words are good'</p>

Source: *al arabiyatu baina yadaik*, 2003

In example table 2 above, the word *قمجلا* [*al-najmatu*] 'words/phrases' is a single feminine gender noun, positioned as *mubtada'* (م) or subject (S) and the word *للقثم* [*mitsqalatun*] < mean > is a single



feminine gender noun, positioned as *khavar* (خ) or predicate (P). Thus, the structure of the sentence has a subject predicate compatibility, namely in terms of gender, the predicate and subject are both feminine and from a numeral point of view they are both singular. In example (4) the next nominal sentence, the subject is a singular noun with masculine gender *المدير* /*al mudiyr* /*mahirun* ‘(a person) the director is smart’ in the example sentence (4) it consists of two categories of nouns, the first noun, *المدير* /*al mudiyr* / ‘a director’ positioned as *mubtada*’ (م) or subject (S), masculine gender or *mudzakar* and single numbered, the next noun is the word *الماهر* /*mahirun* ‘(a person) the clever one’, *الماهر* /*mahirun* ‘masculine gender noun class with single number, positioned as *khavar* (خ) in the example sentence above there is a match between the subject and the predicate in terms of gender and number. Thus, in the two example sentences (3) and (4) above, there is a match between the predicate and subject in gender and number, sentence (3) Subject and predicate are both feminine and single-numbered, while for the sentence number (4) Subject and predicate are both masculine gender and single number.

As for the understanding of the Sundanese-people of Sumedang district towards Arabic as described in the examples of the sentences above, only 15% are able to understand the rules of Arabic language both syntactically and morphologically, 65% of the Sundanese-people of Sumedang still do not understand the rules of Arabic language, 20% of the Sundanese-people of Sumedang are only able to recognize Arabic based on the shape and reading of the letters and they do not understand the Arabic language.

### The understanding of the Sundanese-people of Sumedang towards the Arabs in Sumedang

The Arabs are a nation that inhabits two continents, namely the Asian continent and the African continent, to be precise in the West Asia and North Africa region. Surely, the Sundanese-people of Sumedang, who are predominantly Muslim, know the Arabs. The Arabs, a nation known to the Sundanese-people, are tall, bearded and wear robes and turbans. The Arabs have great character and are good at war. (Mubarak, 2020: 66). The Arabs are the people chosen by Allah almighty to be sent as messengers to people all over the world. The messenger whom we respect and love the most is the great prophet Muhammad sallallahu ‘alayhi wa sallam from the Arabs. The Arabs are a nation that is very close to their lives and daily activities with the holy places of Muslims, namely Mecca and Medina. Arabs are nations who do not live in one country, they

live in different systems of government. Differences in various government policies from one another.

There are 23 Arab countries currently inhabited by Arabs in the Middle East, namely Saudi Arabia, Kuwait, Yemen, Oman, United Arab Emirates, Qatar, Bahrain, Iraq, Syria, Lebanon, Jordan. Palestine, Algeria, Morocco, Tunisia, Libya, Jibouti, Somalia, Sudan, Egypt, Somalia and Mauritania. Of the many Arab countries, Saudi Arabia is the most well-known and recognized by the Sundanese-people, considering that Saudi Arabia has two places that are sanctified by the Sundanese-people who are Muslim, namely, the city of Mecca and the city of Medina (Sairazi, 2019: 121).

The Sundanese-people of Sumedang from a number of respondents in the *Jamaah*, they already know or know Arabs in general. The researcher asked the respondents from the Sunda Sumedang community about the Arabs. Do you know Arabs? Respondents answered 91% “know” Arabs. Next, the researcher asks the question, how do you know and know the Arabs? They answered 52%, “knowing Arabs” from language, 29% from physical characteristics/form, and 19% from clothing. Next, the researcher presented questions to respondents with the following questions, Which country do you know Arabs from?, respondents answered with different answers, 66% answered the kingdom of Saudi Arabia, 18% answered the Republic of Egypt, while 3% answered Kuwait and the remaining 3% answered other. Next, the researcher asked the question again about the character of the Arabs, what are the characteristics of the Arabs that you know? Respondents answered that 90% of Arabs are tall, have a sharp nose, and have black skin and are hard and firm in character. 10% answered otherwise. This is very logical because the Arabs are already very familiar in their lives, so that the physical characteristics of the Arabs are very easily recognized by them.

The next question the researcher asks is the geographical location of the Arab nation on how many continents? respondents answered that 58% answered two continents, 12% answered three correct, 6% answered one continent, and 24% answered the other. The next question, the researcher asked the question, why the Arabs are famous for their Islamic culture, 39% answered that Islam first emerged and developed in the Arab world, 33% answered that Arab culture is Islamic culture, 15% answered Islam as the religion of the Arabs, and 13% answered more. The next question, which countries are included in the territory of the Arabs? 79% answered Saudi Arabia, Egypt, Kuwait, Qatar,



United Arab Emirates, Oman and Yemen. The view of the Sundanese-people towards the Arabs is that most of them 70% say that the Arabs are a united nation in one system of government, one political system and one system of state rulers. The remaining 30% answered that the Arabs have different systems of government and also have different political systems and different rulers or state administrators as there are kings or maliks, there are sultans and there are presidents. Their answers indicate the absence of a unified system of government in the Arab nation and state, as well as diverse systems of government. The next question, why are the Arabs not united in a unified state and government? 54% answered that because of the different interests of the rulers in political aspirations and power, 27% answered that economics and politics were different, and the rest answered the historical background of the founding of these Arab countries.

In the next questionnaire, the researcher asked the respondents, namely, what do you know about the Arabs in Saudi Arabia? 61% of respondents answered that Saudi Arabia is a nation that adheres to Islamic law. 29% answered that the Arabs are the people who are trusted to take care of the Haram Mosque in Mecca and take care of the Prophet's Mosque in Medina. The rest answered that the nation was recognized as a nation with Wahhabi sects. The next question, what qabilah founded the kingdom of Saudi Arabia in the Arabian peninsula? as many as 52% answered the qabilah of the Banu Hashim, 21% answered the qabilah of Saud, 9% answered the qabilah of the Bani Quraidhah, and the rest answered others. The next question, what motivated you to know the Arabs in Saudi Arabia? as many as 36% answered because of the Kaaba, 28% of the Prophet's mosque, 26% of the two holy cities of Islam, namely the cities of Mecca and Medina, and the rest answered because of the Red Sea. Furthermore, the researchers asked questions directly to the respondents who were present at that time. What is the most dominant characteristic of the Arabs? The majority of them answered that there were the cities of Mecca and Medina, in Mecca the Kaaba and the Haram Mosque, while in Medina there was the Prophet's Mosque and the tomb of the Prophet Muhammad. as an additional reason for the Sundanese-people of Sumedang district that the Arabs do not have unity in politics and the system of government.

The following is the view of the Sundanese-people of Sumedang towards the Arabs with different systems of government; there is a factor of interest from the leaders of the Arab nation itself.

## CONCLUSION

Based on the results of research on the Sundanese-people in Sumedang from early April to November 2021, researchers have obtained the results that the Sundanese-people's wisdom towards culture, language, and the Arab nation has varied understandings. The Sundanese-people uphold their polite Sundanese customs. The customs and politeness that they have applied in their daily lives are a manifestation of obedience to the culture that comes from the religion that they have adhered to from generation to generation from their ancestors. Likewise, the Sundanese-people's understanding of Arabic culture where Arabic culture is identical to Islamic culture, as the Sundanese-people of Sumedang are reflected in carrying out aqiqah when a child is born within 7 days of the child's birth, by holding a thanksgiving ceremony for the safe birth of their baby, holding recitations and prayers delivered at the time of the ceremony. Another culture that is common is the culture of reciting the Koran for children. The students perform activities of reciting the Koran after the Maghrib prayer. Such culture is understood and known as Islamic Arab culture. Likewise, the culture associated with the celebration of pregnant women, usually when a mother enters four months of pregnancy, thanksgiving or prayers are often held for the baby who is still in the womb. As for understanding Arabic, that Arabic has a unique form of letters and pronunciation, to understand it requires special training and has standard and interesting Arabic language rules, both morphologically and syntactically. Thus the understanding of the Sundanese-people of Sumedang towards the Arabs that the Arabs are the people of Saudi Arabia, considering that Saudi Arabia is a country that is always visited by Muslims for Hajj and Umrah; the two holy cities of Islam, namely the city of Mecca and the city of Medina as two provinces of the kingdom of Saudi Arabia.

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