



ARABIC LANGUAGE ACCULTURATION IN THE JAMA'AH TABLIGH COMMUNITY OF COT GOH ACEH BESAR

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Article Info

Article history:

Received 01/07, 2025

Revised 24/09, 2025

Accepted 25/11, 2025

Keywords:

Language contact
Acculturation
Jama'ah Tabligh
Sociolinguistics

Abstract

This study examines the cultural acculturation that occurs within the Jama'ah Tabligh community of Cot Goh, Aceh Besar, particularly focusing on the blending of languages within a social group. The study covers aspects such as forms of address, naming practices, and communication patterns. At this stage, acculturation results in the emergence of a new cultural synthesis without eliminating the original cultural identity. This process generates new ideas across various aspects, including language, social life, culture, parenting patterns, and education, in which two different elements interact and become intertwined in everyday life. The purpose of this study is to reveal the process of linguistic acculturation as well as the terms used by the Jama'ah Tabligh of Cot Goh, in order to understand the outcomes of language acculturation within this community. The theoretical framework applied in this study is the Cultural Acculturation Theory proposed by John W. Berry. The research employs a qualitative descriptive method, in which data are described in accordance with the ongoing processes of cultural acculturation. This study also explores attitudes, tensions, relationships, and perspectives that emerge within a particular social setting. Based on the findings of field research conducted on May 10th, 11th, and 12th, 2025, using interview and observation methods with members of the Jama'ah Tabligh of Cot Goh, it was found that several Arabic terms such as *ta'lim* (تعليم), *bayān* (بيان), and *mushāwarah* (مشاورة) are commonly used in the activities of the Jama'ah Tabligh of Cot Goh. These linguistic practices have a positive influence, particularly in socio-religious and cultural aspects, contributing to significant changes among the community members.

تجريد

تتناول هذه الدراسة ظاهرة التثاقف الثقافي التي تحدث داخل جماعة الدعوة والتبليغ في كوت غوه، آتشيه الكبرى، ولا سيما ما يتعلق بامتزاج اللغات داخل الجماعة الاجتماعية، بما يشمل جوانب مثل أساليب النداء، والتسمية، وأنماط التواصل. وتُسفر هذه المرحلة من التثاقف عن نشوء مزيج ثقافي جديد دون إلغاء الهوية الثقافية الأصلية. كما ينتج عن هذا التثاقف أفكار جديدة في مجالات متعددة، مثل اللغة، والحياة الاجتماعية، والثقافة، وأنماط التربية، والتعليم، حيث تتفاعل عنصران مختلفان ويتداخلان في الحياة اليومية. وتهدف هذه الدراسة إلى الكشف عن التثاقف اللغوي والمصطلحات المستخدمة لدى جماعة الدعوة والتبليغ في كوت غوه، بما يساهم في فهم نتائج التثاقف اللغوي داخل هذه الجماعة. وتعتمد الدراسة على نظرية التثاقف الثقافي التي قدمها جون و. بيري (John W. Berry) وتستخدم هذه الدراسة المنهج الوصفي النوعي، حيث تقوم بوصف البيانات المتوافرة والمتزامنة مع عملية التثاقف الثقافي الجارية، كما تكشف عن المواقف، والتباينات، والعلاقات، ووجهات النظر التي تظهر ضمن إطار اجتماعي معيّن.

واستنادًا إلى نتائج البحث الميداني الذي أُجري في الفترة من ١٠ إلى ١٢ مايو ٢٠٢٥، باستخدام أسلوب المراقبة والملاحظة مع أعضاء جماعة الدعوة والتبليغ في كوت غوه، تبين وجود عدد من المصطلحات العربية مثل تعليم، وبيان، ومشاورة تُستخدم في أنشطة الجماعة، إلى جانب تأثيرات إيجابية، لا سيما في الجوانب الاجتماعية والدينية والثقافية، مما أسهم في إحداث تغيرات ملموسة لدى أفراد الجماعة..

الكلمات المفتاحية :

الاتصال اللغوي
التثاقف
جماعة التبليغ
علم اللغة الاجتماعي

Abstrak

Penelitian ini mengkaji akulturasi budaya yang terjadi pada jama'ah tabligh cot goh aceh besar mencakup percampuran bahasa yang terjadi dalam suatu kelompok, meliputi aspek-aspek seperti sapaan, penamaan dan komunikasi. Pada tahapan ini menghasilkan perpaduan budaya yang baru tanpa menghilangkan identitas budaya asli. Yang mana pada akulturasi ini menghasilkan gagasan baru dalam berbagai aspek seperti, bahasa, sosial, budaya, pola asuh dan pendidikan dimana dua unsur yang berbeda saling berinteraksi dan terjalin dalam kehidupan sehari-hari. Tujuan dari penelitian ini adalah untuk mengungkap akulturasi bahasa serta Istilah-Istilah yang digunakan oleh Jama'ah Tabligh Cot Goh, sehingga kita dapat memahami hasil Akulturasi Bahasa yang terjadi di dalam komunitas tersebut. Adapun pendekatan teori yang di gunakan adalah Teori Akulturasi Budaya yang dikemukakan oleh John W. Berry. Metode penelitian yang digunakan adalah Metode Deskriptif Kualitatif penelitian ini menguraikan data yang ada bersamaan dengan yang sedang terjadi dalam Akulturasi Budaya, penelitian ini juga mengungkapkan sikap, pertentangan, hubungan serta pandangan yang terjadi dalam sebuah lingkup. Berdasarkan hasil penelitian pada tanggal 10,11 hingga 12 Mei 2025 dengan metode wawancara dan observasi jamaah Tabligh Cot Goh. Bahwa adanya beberapa istilah Bahasa Arab seperti *تعليم، بيان، مشاورة* yang digunakan dalam kegiatan Jama'ah Tabligh Cot Goh serta pengaruh positif terutama terhadap masalah sosial keagamaan dan budaya yang memberikan perubahan yang signifikan kepada para jama'ah nya.

Kata kunci:

Kontak Bahasa
Akulturasi
Jama'ah Tabligh
Sosiolinguistik

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A. Introduction

Acculturation is generally defined as a social process that occurs when a group possessing a particular culture interacts with elements of a foreign culture. This process results in the formation of a new cultural synthesis without eliminating the original cultural identity. According to Koentjaraningrat (2005), acculturation is a social phenomenon that emerges when groups of people with a certain culture come into contact with a different foreign culture, whereby elements of the foreign culture are gradually accepted and integrated into the local culture without erasing the cultural personality of the region itself. Similarly, John W. Berry (2005:698) explains acculturation as a process of cultural and psychological change that occurs

as a result of contact between two or more cultural groups (Arifin & Binti Mohd Khambali, 2016).

Classical anthropologists Redfield, Linton, and Herskovits argue that acculturation takes place when two groups with different cultures begin direct contact, followed by changes in the original cultural patterns of one or both groups. Ralph Linton, in his book *The Study of Man*, proposes two forms of acculturation: first, **covert culture**, which includes cultural values, religious beliefs, and customs regarded as sacred; and second, **overt culture**, which encompasses material culture, tools, knowledge, procedures, lifestyles, and responses that provide comfort and practicality. Cultural acculturation, therefore, is the integration of diverse cultural components that merge to form a new culture without eliminating the original cultural identity, whether in linguistic, social, cultural, or educational and parenting aspects (Harsono & Aritonang, 2022). This process commonly occurs when two cultures encounter one another, although in certain cases one culture may dominate, making it more prominent than the other. An example of cultural acculturation can be seen in the fusion of Malay and Spanish music, which gave rise to *keroncong* music, where the distinctive characteristics of both cultures remain preserved (Setyaningsih, 2020). In the linguistic context, cultural acculturation involves language mixing within a group, including aspects such as forms of address, naming practices, communication patterns, and the use of specific terms.

Language is the primary instrument of human interaction. Historically, cross-cultural interactions have significantly influenced language development, including in Indonesia. The arrival of Arab communities in the Indonesian archipelago not only introduced religious and social influences but also contributed to the process of cultural acculturation, particularly in the linguistic domain, through the introduction and dissemination of the Arabic language (Rahmi, n.d.). In social contexts, Arabic plays a vital role, especially among Muslim communities. As the language of the Qur'an, Arabic is used in religious worship and practices and serves as a symbol of Islamic social and cultural identity. The use of Arabic in social interactions—such as religious education, sermons, and Islamic activities—demonstrates its function as a means of strengthening social solidarity and expressing religious affiliation. Furthermore, proficiency in Arabic is often associated with a high level of religiosity and intellectual prestige, particularly within Islamic boarding schools (*pesantren*) and religious educational institutions. In multicultural societies such as Indonesia, Arabic also plays an important role in forming social networks based on Islamic values, while simultaneously reinforcing social integration among members of the Muslim community.

In religious contexts, Arabic holds a privileged status as the medium through which divine revelation is conveyed in the Qur'an. The beauty of its structure and linguistic composition reflects an unparalleled level of rhetorical and aesthetic perfection (Ali Dodego, 2022). Initially known as the language of the Arabian Peninsula, Arabic has developed into an international language, demonstrating that a national language can attain global significance when it functions not merely as a communication tool. Upon closer examination, the influence of language on human life is profound; therefore, misunderstandings and social conflicts arising from language use are not uncommon. The expression "*language is power*" may appear simple, yet it carries complex meanings. This notion was articulated by Norman Fairclough, whose scholarly work demonstrates a deep commitment to the study of language and its social implications (Nyoman Darsana, 2017).

Indonesia, particularly Aceh, is home to various ethnic groups that reflect rich cultural diversity. Aceh, located at the northern tip of Sumatra Island, is widely recognized as the earliest region where Islam emerged in Southeast Asia, with the majority of its population adhering strongly to Islamic teachings. Aceh has also produced many prominent Islamic scholars, such as Hamzah Fansuri, Syamsuddin As-Sumatrani, Abdurrauf As-Singkili, and Nuruddin Ar-Raniry. In addition to their religious devotion, Acehnese people place great importance on cultural traditions and customary practices. Nevertheless, Aceh has also experienced cultural acculturation, one example being the acculturation occurring within the Jama'ah Tabligh community of Cot Goh.

Jama'ah Tabligh is a religious movement originating from Delhi, India, which has successfully spread across the world, including Indonesia – particularly in Cot Goh, an area within Lamme Garot Village, Montasik Subdistrict, Aceh Besar Regency, Nanggroe Aceh Darussalam Province. Based on the discussion above, acculturation can be understood as the acceptance of foreign cultural elements that are subsequently combined with local culture, producing a synthesis that preserves the authenticity of the original culture. Acculturation contributes to the emergence of new ideas that integrate two distinct yet interconnected elements.

The problem examined in this study concerns cultural acculturation from a linguistic perspective, specifically focusing on the terms used by the Jama'ah Tabligh community of Cot Goh in Aceh Besar. The primary focus of this research is linguistic acculturation. The objective of this study is to reveal the process of language acculturation and the specific terms employed

by the Jama'ah Tabligh of Cot Goh, thereby enabling a deeper understanding of the outcomes of linguistic acculturation occurring within this community in Aceh Besar.

B. Research Methods

A method is a systematic and sequential way of working that facilitates implementation in order to achieve predetermined objectives. In other words, a method is an organized and systematic approach used to attain specific goals (Ahyat, 2017). In this study, the researcher employs a qualitative research method, which is an approach used to explore and understand the meanings attributed by individuals or groups to social or human problems, as stated by Creswell (Fadhlul et al., 2025). In this research, interviews are used as the primary data collection instrument, with the aim of obtaining in-depth information regarding perspectives and interpretations of a particular phenomenon.

1. Research Techniques

Research techniques refer to scientific strategies used to obtain data through a series of specific applications. These techniques constitute an essential part of the research process, as they determine how data are systematically collected in accordance with the research objectives (Pasolong, 2020). In this study, the researcher applies several research techniques to obtain accurate and relevant data through the following stages:

- a. Interview Technique: Data are collected through direct question-and-answer interactions with informants, enabling the researcher to explore in depth the informants' experiences, perspectives, and opinions related to the research topic.
- b. Observation Technique: The researcher conducts direct observations by examining situations, behaviors, and environmental conditions relevant to the object of study. This observation helps the researcher gain a concrete understanding of the research context and capture phenomena that may not be revealed through interviews alone.

2. Theoretical Framework

The acculturation theory proposed by John W. Berry explains that acculturation is a process of both cultural and psychological change that arises from intensive interaction between two or more cultures. Berry conceptualizes acculturation through two dimensions: the dimension of cultural contact and the dimension of individuals' psychological responses to cross-cultural encounters. He develops a systematic approach to understanding the acculturation process. The first step involves reviewing various sources and references related to acculturation, followed by drawing key conclusions

about the process. Second, by applying the concept of acculturation strategies, Berry examines how individuals adapt to other cultures. Third, he seeks to understand the potential impacts that may arise when individuals choose specific strategies in the acculturation process. According to Berry, acculturation strategies consist of two essential aspects: 1) Attitudes: an individual's orientation or preference regarding how they wish to engage in acculturation. 2) Behavior: concrete actions or behaviors that demonstrate how individuals interact with a new culture.

Through this approach, Berry emphasizes that acculturation involves adjustments in both attitudes and behaviors, and that individual responses to acculturation may vary significantly depending on social and psychological contexts (Hadi, 2023). Based on various sources, particularly Bogardus (1949), several types of acculturation can be identified: 1) Blind Acculturation, which occurs when people from different cultures live in close proximity and unintentionally learn cultural patterns, including values and norms, from their environment. 2) Imposed Acculturation, which occurs when one cultural group forcibly imposes its culture on another. 3) Democratic Acculturation, which occurs when cultures interact in a mutually tolerant and respectful manner (Ninggih, 2018). The factors influencing acculturation are divided into two categories: external factors and internal factors. External factors originate from societal and environmental influences, while internal factors stem from family influences and individual characteristics (Puspita, 2023).

C. Result and Discussion

1. Results

Jama'ah Tabligh is a religious movement that originated in Delhi, India, and has successfully spread throughout the world, including Indonesia, particularly in Cot Goh, an area located in Lamme Garot Village, Montasik Subdistrict, Aceh Besar Regency, Nanggroe Aceh Darussalam Province. The main headquarters of Jama'ah Tabligh in the Aceh region is the Cot Goh Mosque in Montasik. One of the prominent figures of this movement is Ustaz Razi bin Raden. His initial encounter with Jama'ah Tabligh occurred while he was performing congregational prayers at the Baiturrahman Grand Mosque. He officially became involved with the movement in 1984. Cot Goh Mosque was chosen as the main headquarters because it is the birthplace of Ustaz Razi, who lived near the village and later became a pioneer of Jama'ah Tabligh in Cot Goh. In addition to serving as the central headquarters, Cot Goh Mosque also functions as a center for religious education

and Islamic boarding schools (pesantren) for children, namely Pondok Pesantren Putra Umar Al-Faruq and Pondok Pesantren Putri Ummihatul Mukminin (Husda, 2020).

This study discusses the findings obtained from interviews, observations, and documentation conducted on May 10th, 11th, and 12th, 2025, at the residence of Ustaz Yusriadi, one of the members of Jama'ah Tabligh in Cot Goh. The summary of the research findings is presented as follows. Halaqah refers to a religious discussion group conducted within a specific area. The Cot Goh Halaqah is a coordinating group that encompasses 17 muhalla (villages), namely: Piyeung, Piyeung Lhang, Piyeung Datu, Piyeung Mane, Piyeung Kuweu, Cot Lhok, Bung Daroh, Cot Lampoh Soh, Mon Ara, Bueng Raya, Lamme Garot, Lamme Weue Bada, Reudep, Indrapuri, Samahani, and Jruek. All of these muhalla are under the coordination of the Cot Goh Halaqah.

The programs of Jama'ah Tabligh Cot Goh include the following activities:

a. Khuruj

Khuruj is an activity of going out in the path of Allah with the aim of self-improvement (ishlah) through various religious practices. Khuruj is conducted for specific durations: three days each month, forty days each year, and four months once in a lifetime. In practice, this activity consists of several core components.

b. Ta'lim

Ta'lim refers to routine teaching and learning activities conducted among members of Jama'ah Tabligh through turn-taking in reading religious texts. The commonly used books include Muntakhab al-Hadith, Fadhilah Amal, Fadhilah Sedekah, and Fadhilah Hajj. Ta'lim is not merely formal religious instruction but focuses more on strengthening faith and motivating righteous deeds. After the reading sessions, each member also takes turns reciting the shahada and Surah Al-Fatihah as part of internalizing the values learned.

c. Bayan Hidayah

Bayan Hidayah is a religious sermon aimed at inviting the community to return to the path of Allah SWT. In this activity, the host invites nearby residents to their home to listen to the sermon and provides hospitality as a form of respect.

d. Mudzakarah

Mudzakarah is a discussion session among members of Jama'ah Tabligh. During this stage, participants exchange ideas and knowledge related to religious teachings learned during khuruj in order to strengthen understanding and enthusiasm for da'wah.

e. Mulaqat

Mulaqat refers to meetings between husbands and wives during the period of khuruj, which are used to discuss personal development, both in spiritual aspects and daily life.

f. Bayan Wapsi

Bayan Wapsi is the closing sermon delivered before members return home and conclude the khuruj period. The purpose of this sermon is to reflect on the spiritual journey undertaken and to motivate members to remain steadfast (istiqamah) on the path of Allah.

g. Jaulah One and Jaulah Two

Jaulah One is an outreach activity conducted within one's own village to convey da'wah messages to the local community. Jaulah Two involves outreach to neighboring villages with the same objective of spreading Islamic teachings and inviting people to return to Islamic values.

h. Musyawarah

Musyawarah is a routine discussion forum among Jama'ah Tabligh members. Weekly musyawarah is typically held every Tuesday night (Wednesday eve) at the Jami' Mosque of Cot Goh. Monthly musyawarah is generally conducted at the beginning of each month and hosted at one of the muhalla.

2. Discussion

Based on the research conducted on May 10th, 11th, and 12th, 2025, through direct interviews with several members of Jama'ah Tabligh Cot Goh, it was found that this community employs a number of Arabic terms in their religious and social activities. The use of these Arabic terms has become an integral part of daily communication within Jama'ah Tabligh Cot Goh and has brought significant changes to the lives of its members. The researcher summarizes the findings as follows.

The contexts of linguistic acculturation within Jama'ah Tabligh Cot Goh mainly involve the use of Arabic terminology, which can be analyzed and classified into three major contexts:

a. Analysis of Arabic Language Acculturation

1. Religious Context

In this context, linguistic acculturation includes Arabic terms related to religious practices. *Khuruj* refers to going out in the path of Allah for self-reformation (*ishlah*), conducted for three days each month, forty (40) days each year, and four (4) months once in a lifetime (Sumardi, 2025). *Tawadhu'* means humility (Maryam, 2025). *Da'i* refers to a person who invites others to the path of Allah. *Da'wah* means calling people to Allah (Fauza, 2025). *Bayan* refers to the delivery or explanation of a religious sermon. *Masyaikh* refers to senior religious scholars within Jama'ah Tabligh. *Ijtima'i* denotes collective religious practices. *Khilafiyah* refers to differences in jurisprudential opinions (Maryam, 2025). *Amir* is the leader of Jama'ah Tabligh. *Dalil* refers to a local guide who directs Jama'ah Tabligh during their activities. *Amal* means religious deeds. *Halaqah* refers to a group consisting of several mosques. *Intiqali* means leaving one's village for a certain period. *Jama'ah* refers to a group gathered for righteous purposes. *Mulaqat* denotes meetings between husband and wife to discuss mutual spiritual development (Sumardi, 2025). *Mubadzir* refers to futile or wasteful acts. *Jaulah* means going around for *da'wah*. *Muhajirin* refers to those who migrate for religious purposes. *Purdah* refers to the face veil. *Safar* means a journey. *Ta'zhim* refers to showing reverence. *Tafakud* means eligibility or readiness to go for *da'wah*. *Ta'alluq* refers to the emotional attachment of the heart to deeds, the mosque, or righteous people (Abdiah, 2025). These Arabic terms have become part of the daily language of Jama'ah Tabligh Cot Goh.

2. Educational Context

In the educational context, linguistic acculturation is reflected in Arabic terms related to learning and religious instruction. *Ta'lim* refers to routine teaching and learning activities conducted among members during *khuruj* (Sumardi, 2025). *Mudzakarah* refers to discussion or exchange of opinions. *Mutakallim* refers to a person who delivers a *bayan* (sermon or religious talk) during *khuruj*. *Bayan Hidayah* refers to motivational sermons delivered particularly when new members

join khuruj programs (three days, forty days, or four months). Takrar/Takrir refers to repetition or reinforcement of religious lessons delivered through sermons, discussions, or practical experiences. Infiradi refers to performing deeds individually rather than collectively. Tarbiyah refers to the educational process and formation of Islamic character based on practice and exemplary conduct. Bayan Wapsi refers to a concluding sermon given to members returning from khuruj. Ishlah means comprehensive self-improvement in faith, deeds, and morals (Humaira, 2025). Fadhilah refers to the virtues of religious deeds. Nishab refers to the duration or specific period allocated for khuruj. Tabligh refers to efforts to improve oneself and invite others to the religion of Allah through the method of the Prophet Muhammad ﷺ (Hariati, 2025). Targhib refers to a da'wah method that emphasizes gentle motivation and encouragement. Umumi refers to activities that are general and open to the public (Sumardi, 2025). Tawajuh refers to giving special attention to individuals or groups with compassion and patience to encourage participation in da'wah and religious practices (Maryam, 2025). These Arabic terms have become part of everyday language within Jama'ah Tabligh Cot Goh.

3. Social Context

In the social context, linguistic acculturation includes Arabic terms related to community life. Musyawarah refers to deliberation aimed at unifying hearts and actions to attain Allah's pleasure. Muhalla refers to a local da'wah environment. Nushrah refers to guests who visit during khuruj. Tasykil refers to inviting Muslims to actively participate in da'wah and mosque-based activities in a gentle manner (Sumardi, 2025). Ta'aruf refers to mutual introduction among members to build brotherhood (ukhuwah). Faisalat refers to religious activities within the jama'ah context. Mustami' refers to individuals who attend and listen to sermons. Istiqbal refers to welcoming visiting Jama'ah Tabligh members. Khitmad refers to providing services to members who are on khuruj. Khusus refers to special da'wah visits to specific individuals, such as community leaders. Mahram Hakiki refers to biological relatives. Syuhbah refers to close companionship with those striving in the path of Allah. Ikhtilat refers to social interaction in da'wah (Hariati, 2025). Ahwal refers to spiritual conditions related to faith and religious practice. Ahbab refers to fellow believers and da'wah participants. Asbab refers to worldly means used in life. Anshar refers to local residents who assist visiting da'wah groups. Fikir

refers to concern for the religious condition of the community (Humaira, 2025). Hirasah refers to security or supervision duties. I'lan refers to announcements. Markaz refers to the central place for da'wah activities, usually a main mosque (Fauza, 2025). Maqomi refers to local da'wah efforts conducted by residents. Mujahadah refers to striving against one's desires to please Allah (Sumardi, 2025). Masturah refers to women who participate in da'wah activities under proper Islamic guidelines. Musta'id refers to individuals prepared to go on khuruj. Nisbat refers to a strong spiritual connection to da'wah and righteous deeds (Fauza, 2025). Rijal refers to men who demonstrate readiness and courage to sacrifice for the religion. Tertib refers to order and discipline in religious practices. Syura refers to collective consultation (Abdiah, 2025). Takazha refers to fulfilling da'wah responsibilities sincerely (Humaira, 2025). These Arabic terms have become part of everyday language within Jama'ah Tabligh Cot Goh.

b. The Influence of Jama'ah Tabligh Cot Goh on Daily Life

Jama'ah Tabligh Cot Goh has exerted a positive influence, particularly in religious, social, and cultural aspects. This includes increased awareness of the importance of congregational prayer among both men and women, improved moral behavior among the younger generation, and adherence to Islamic dress codes. Women members of Jama'ah Tabligh Cot Goh typically wear black clothing resembling the attire of Sayyidah Fatimah Az-Zahra, with the intention of properly covering the aurat and avoiding transparency (Husda, 2020).

Additionally, members encourage their neighbors to participate in khuruj activities, such as attending bayan (sermons). Arabic cultural elements have also been integrated into daily life, including modes of dress and the practice of eating together from a single large tray (talam) as a reflection of the Sunnah and communal solidarity. Before meals, members discuss proper eating etiquette according to Islamic teachings. They also strive to apply the Sunnah of the Prophet in daily life, such as turning off lights before sleeping and performing voluntary prayers.

Based on interviews with members of Jama'ah Masturah conducted at the residence of Ustaz Yusriadi and his wife, Nita, on May 10th–12th, 2025, the following testimonies were recorded: Mrs. Maryam, a member of Jama'ah Tabligh Cot Goh for 25 years, stated that *"participation in Jama'ah Tabligh activities has had a positive impact on her life, particularly in strengthening her motivation for worship and da'wah. Although her*

family initially opposed her decision to wear a face veil, this did not diminish her determination to remain steadfast (istiqamah)". Mrs. Humairah, who has been a member for 20 years, explained that "after joining Jama'ah Tabligh Cot Goh, she gradually stopped wearing jeans and began covering her aurat. She now consistently wears a face veil". Mrs. Nur Abidah, a member for 32 years, stated that her involvement "in Jama'ah Tabligh has deepened her understanding of religious teachings, especially in practicing worship and good deeds". Mrs. Hariati, who has been a member for 19 years, emphasized that "Jama'ah Tabligh has had a profoundly positive impact on her life. Previously, she did not wear hijab around her home, but she now fully observes Islamic dress practices".

D. Conclusion

Cultural acculturation manifests in various aspects of life, one of which is the linguistic aspect, encompassing forms of address, naming practices, and communication. It also appears in the social aspect, such as social interactions and activities; the cultural aspect, including traditions related to marriage, circumcision, and religious festivals; as well as in parenting and educational patterns, such as child-rearing practices, school selection, and spouse selection, among others. In this study, the researcher focuses on cultural acculturation in the linguistic aspect that has occurred in Aceh, specifically the acculturation of Arabic language in the form of terms used within the Jama'ah Tabligh Cot Goh in Aceh Besar, such as the term Masturah, which refers to female members of the Jama'ah, and other terms as previously described.

Every process of acculturation or cultural blending brings impacts to the cultures involved, both positive and negative. In this context, the acculturation of Arabic language within the Jama'ah Tabligh in Cot Goh has produced positive effects, particularly in socio-religious and cultural domains, by fostering a more religious image that strengthens public trust in the community. This is reflected in the increased emphasis on congregational prayer for both Muslim men and women, the preservation of good conduct and attitudes among the younger generation, and the maintenance of Islamic dress codes. However, on the other hand, a negative impact is also evident, namely that members of the wider community outside the Jama'ah may experience difficulties in understanding the Arabic terms commonly used.

The findings of this study may serve as a reflection on how the use of Arabic functions not only as a marker of religious identity but also as a means of communication that should remain inclusive for the surrounding community. It is hoped that similar studies will be further developed within the fields of cultural studies and religious communication in order

to deepen understanding of the role of language in da'wah and acculturation processes. The researcher also suggests that future studies may adopt other approaches, such as sociolinguistics or the ethnography of communication, for a more in-depth observation of language practices. It is hoped that this study will be beneficial for students and future researchers, and that it may be refined and improved should any shortcomings be identified.

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