

Linguistic Habitus: The Use of Arabic To Early Childhood In Parenting (Millennial Muslim Parents)

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ABSTRACT

This paper discusses the use of Arabic among Milinial parents in early childhood care. This study looked at the femomena of arabic use in early childhood by motivated parents and expecting their child to be bilingual and where the child became part of the group's culture. Language is the main medium used in the formation and delivery of cultural meanings and language is a tool and medium used to shape knowledge about the individual and the social world. Language is also related to the arena in which habitus is formed and internalized in language as capital in the form of social practice both consciously and unconsciously using language that has been conceived. It even uses a foreign language to make the individual look different from others and more modern. This research is a qualitative research with a phenomenological approach in analyzing the data obtained. The data collection technique in this study used interviews with millennial families in the upbringing and use of Arabic in early childhood in Pontianak City. This study was conducted to identify phenomena that occur in the millennial family environment in Pontianak City and collect data related to the use of Arabic in early childhood. Furthermore, the author analyzes the data obtained from the data set through the scientific discipline of phenomenology.

Keywords: Habitus Linguistics, Arabic, Early Childhood

INTRODUCTION

Early childhood language development is inseparable from the direct consequences of everyday language experiences spoken both at home, early childhood educational institutions, and the communities in which the child lives (Fibla et al., 2022). However, the family is a basic pillar in the child's language development stage because the family is the child's closest environment. Language

is not only a communication system but rather a fundamental instrument in the development of thinking, the structuring of the structure of the personality and the social character of the child. Language acquisition in early childhood occurs in the presence of a process of interaction with people in the environment. Although the acquisition of language is also due to other factors for example, physiological and anatomical that follow the developmental process of cognitive and affective aspects (Riquelme, 2022). In addition, early childhood language development is also stimulated and improved positively by factors from peers in the child's growing developing environment. This can be seen based on the results of research conducted Erdemir & Brutt-Griffler (2022) which shows that the importance of peer interaction in early childhood vocabulary learning and the increase in language exposure from peers in early childhood language development.

Parental language stimulation to the child's language has the most important role in the child's language development stage. At the very least, there is a correlation between the parent's parenting style and the child's language development and affects the child's level of language change. The child's language development from parents is what is referred to as environmental genes (Dale et al., 2015). However, the parenting style now in stimulating children's language with parents 10 to 15 years earlier is definitely different from that of current parents or millennials. The differences in the parenting styles of generation X parents and Millennial parents reflect the experiences of their generation as well as the world today. In general, the approach of gen X parenting parents as a set of concrete practices in keeping children safe, happy, well-behaved, and ready for life's challenges. Generation X parents practice protective parenting. Meanwhile, Millennial parents reflect the value of individuality and self-expression, are more democratic in family management, encourage children to think openly, empathize, teach children to be themselves, and try new things (Kehrwald, 2016).

When viewed in the present day millennial parents in parenting are inseparable from technology and social media that are present in the family environment (Donelle et al., 2021; Latipah et al., 2020; O'Keeffe et al., 2011; Purnama et al., 2021; Ulfa, 2020; Ulfa et al., 2019). Not only the development of technology in parenting is inseparable from religious orientation, for example, in Muslim families, giving Arabic names is oriented to being a good Muslim in the millennial era (Askuri & Kuipers, 2019; Pratiwi et al., 2022; Tur, 2018) This is inseparable from the religious understanding of Millennial parents who consider Arabic to be the language of Muslims. The shift in the use of language in the family environment is inseparable from technological advances where millennial parents prefer to use Arabic words in calling greetings (Eka Suryatin, 2020).

Based on the results of interviews conducted with informants, it shows that in the family environment children are taught from an early age to use Arabic words both in inter-family greetings and the use of Arabic words in certain words. As previously mentioned, the use of Arabic is inseparable from technological developments and trends on social media where many use Arabic words in everyday life, such as: *akhi*, *ukhti*, *na'am*, *antum*, *ikhwan*, *syukron* etc. Based on the author's observations among the millennial Muslim generation, many use the term in calling peers, for example the use of the word: "*ente*" (*anta*) in Pontianak society it is often spoken in communication to friends. The use of the word is considered more polite

than calling the use of the word “you”. The use of Arabic vocabulary became pop culture or became commonly used in everyday life. Pop culture in the use of Arabic in life such as the family environment is purely part of Shi'ar Islam, education, or there are other motivations in the use of Arabic used behind the reality of the phenomenon. Moreover, the use of Arabic is introduced to early childhood by millennial parents. One of the elements of culture is the language system that is used and then inherited and recreated. Language is inseparable from culture because through language it will shape behavior and thoughts in society (Gómez Parra, 2009).

Based on this discussion, seeing the phenomenon of milinial families in parenting, the author wants to explore related to the use of Arabic in early childhood in the care carried out. At least some researchers have done similar studies to this paper. Such as, (Konerding et al., 2021) who conducted research on the development of Arabic pop culture that exists in Africa, both linguistically, artistically, politically, and literarily. Arab pop culture is an industrially produced mass culture. Influencers market the culture through professionally organized Youtube and internet channels. In addition, an article written by Lutfi Ulfa Farida (2017b) which says that the introduction of Arabic in early childhood has a good impact on children, namely: children have flexible intellectuals, academic, language and social skills. Children also have readiness to enter the context of association with various languages and cultures. Based on the results of research (Wahib, 2017) shows that the popular use of nicknames using Arabic, such as Abi, Umi, ami and ama among salafists in Indonesia is a form of piety by being like an Arab. This resulted in the change of the local name to Arabic but piety was aimed at responding to traditionality and modernity. Based on the discussion above, this article explains the use of Arabic among millennial families where the use of Arabic is used in using daily nicknames and introducing Arabic to early childhood.

METHOD

This research is qualitative, with a phenomenological approach to analyzing the data obtained. The data collection technique in this study used interviews that the author conducted with millennial parents in Pontianak City. Before conducting the interview, the author contacted the parents, who were considered sources of the data that she would look for. After that, the author met the parents and conducted interviews with millennial families about the upbringing and use of Arabic in early childhood in Pontianak City. In addition, to strengthen the data, the author also made observations in the homes of several families in Pontianak City when she visited the informants' homes. Finally, in collecting data, the author performs documentation. In addition, the author also uses literature reviews related to the use of Arabic in early childhood, both in journals, proceedings, books, and online media. The source of the literature review that the author did can be seen in the bibliography section. Next, the authors analyzed the data obtained from the data set through the discipline of phenomenology. In this case, the author condenses the data that he has gathered by considering everything important so that, in practice, the author's data analysis does not waste data because the author considers all data to provide related explanations to identify phenomena that occur in the millennial family environment in Pontianak City, particularly the use of Arabic in early childhood (B. Miles et al., 2014).

RESULT

A Narrative About The People Of Pontianak City

In terms of the kinship system, the Pontianak Malay ethnicity adheres to bilateral or parental principles by adhering to the extended family system. This system shows a balanced kinship between the paternal path and the maternal path (Kurniawan, 2013). In terms of ethnicity, the population of Pontianak City is very heterogeneous, with 31.24% Chinese dominating and followed by Pontianak Malays with 26.05%. The ethnicities in Pontianak City are Bugis, Javanese, Dayak, Madurese, Sundanese, Banjar, Batak, Minangkabau, and others. Each of those ethnicities is below 14%. Pontianak Malays are the second largest ethnicity in Pontianak City, under the Chinese ethnicity. In communicating with ethnic Malays, Pontianak uses Malay in social interaction, while linguistically, Malay is an Austronesian language family (Irmayani et al., 2022).

Every year, the number of people living in Pontianak City increases significantly. This is due to the population growth of several regency or city communities in the West Kalimantan region moving to find work in Pontianak City. In addition, there are also many migrants from outside West Kalimantan seeking work, such as those from Java and Sumatra. With the pace of urbanization, the population of Pontianak City continues to increase every year (Estuningtiyas, 2021). Ethnic identity in Pontianak City is found in different settlements; both Malay, Chinese, Arabic, and Madurese have their own characteristics. The characteristics of settlements in Pontianak City are that residents generally choose a location to live in an area that has high accessibility to workplaces and service centers (public facilities and social facilities), ease of obtaining clean water, completeness of infrastructure, and safety factors. In addition, with its historical background, the people of Pontianak City have a sense of belonging that has been integrated with the river (Nurhidayati, 2021). Administratively, Pontianak City consists of several districts, namely, South Pontianak, East Pontianak, West Pontianak, North Pontianak, Pontianak City, and Southeast Pontianak. Several areas of Pontianak City are organized in an orderly and orderly fashion. The governance of space and territory in the city is the responsibility of the city government, especially the development of areas based on the creative economy industry (Syaifulloh & Wibowo, 2022).

In addition, the Pontianak Malay community also has similarities in beliefs with other Malays such as Sambas, Mempawah, Kapuas Hulu, and in other West Kalimantan areas, namely both adherents of the Islamic religion (Hermansyah, 2016; Kurniawan & Suratman, 2018; Suratman & Arif, 2020; Suratman & Kurniawan, 2019; Yusriadi, 2019). In addition, the famous mythology of Pontianak City is the Kuntulanak ghost that inhabited the confluence of the Kapuas and Porcupine rivers before the city was built (Duile, 2020; Tan, 2010).



Figure 1. Map of Pontianak City, West Kalimantan Province
Image source: Google Map, 2023.

In terms of Islamic religious adherents, the city of Pontianak is almost balanced with its non-Muslim population. The Religious Harmony Forum has an important role to play in building tolerant religious traditions. In addition, the religious authority in Pontianak City is dominated by traditional Islamic groups (Nahdlatul Ulama). Urban Muslim communities in Pontianak City tend to be heterogeneous, dynamic, and often connected to the global world. So not surprisingly, Pontianak City represents other cities in Indonesia where the majority of the population is Muslim (Rosidi et al., 2021). However, Pontianak is inseparable from the ethnic Chinese who inhabit the urban center in Pontianak. The majority of Chinese in Pontianak trade by setting up coffee shops and selling food (Klinken & Berenschot, 2016). In addition, Pontianak is also an educational city with several well-known universities in West Kalimantan. Pontianak becomes a meeting place for students from several regions in West Kalimantan. Although the Malays outnumber the Chinese and Padang in terms of population in Pontianak, the Chinese and Padang are economically dominant. In kinship, each tribe still wants a partner from its own tribe when choosing a marriage partner (Arkanudin et al., 2022).

Pontianak community culture is also used to strengthen unity and harmony through conflict resolution based on local wisdom (Malihah et al., 2020). In addition, the millennial generation in Pontianak also actively participates in the Muslim community in Pontianak through social media. This can be seen from the emergence of various religious discussion groups on social media, with various issues discussed, especially current religious issues (Prasojo et al., 2020). The use of social media by the minority Muslim community certainly affects the perspective on religious understanding, including in the family environment.

Based on the results of my observations, the author of the nuances of Islam is very strong in Pontianak, as can be seen from the many Islamic religious events carried out by the Pontianak people. Therefore, it is not surprising that religion affects the way parents view parenting. Based on the results of interviews that the author conducted, it appears that millennial parents use Arabic vocabulary when calling parents and children. At least, parents habituate their children to using Arabic because it is considered more Islamic and polite. The majority of Pontianak families, who are millennials, use Arabic vocabulary in the family environment because they believe they want to raise an Islamic generation from childhood.

DISCUSSION

Arabic: Between Trends in Arabic Usage and Religious Identity

The increasing significance of religious factors and globalization has an impact on changes that occur in society, such as the use of Arabic names because as it is known that names have a complex semantic structure, unique peculiarities in form and etymology as well as the ability to modify and form words in Arabic (Aksholakova, 2014; La Dunifa, 2019). The genealogy in the use of Arabic in Muslim communities, especially in Indonesia, is part of expressing religious values, including names, terms in descriptions of religious thoughts and practices, and scripture quotations. The Muslim community is committed to using the Arabic language as an absolute condition for the preservation and use of religious sources, namely the Qur'an and Hadith (Federspiel, 1984; Zuhdi, 2018).

When a discourse is delivered and a theory is defined then language is of the utmost importance in its use. Language is a communication tool to convey the information you want to convey to others (Azmi & Suratman, 2020). The phenomenon of the use of Arabic vocabulary is often found in the communication of millennial Muslim families. If quoting the view of Baladas Ghoshal (2010) mentions the use of Arabic is a trend towards Arabization of the way adopted by Malaysians and Indonesians of Arabic greetings (*Assalamualaikum*) replacing traditional Malay greetings (good morning). In this regard, the author disagrees with the view. When viewed in the muslim community in the United States arabic is very important to be maintained by their child in communication and closeness to the family, preserving culture, religion, traditions, and moral values (Wafa Hassan, 2017). Therefore, the use of Arabic should not be a threat but have a positive impact on early childhood. Apparently, the use of Arabic is not part of Arabization but a way for parents to teach foreign languages to children from an early age. When viewed from the theory of language socialization, the role of the parental social environment in socializing in language through the values and beliefs of the parent cultural group. Thus, the child is socialized through language into language and cultural groups. However, neuroscience research shows children learn foreign languages when they interact face-to-face with native speakers. Of course, seeing the phenomena of arabic use in early childhood parents are motivated and expect their child to be bilingual and where the child becomes part of the group's culture (M. Victoria Rodríguez, 2015).

The use of Arabic used by millennial parents in Pontianak is not motivated by their children becoming bilingual because of the vocabulary used in Arabic is popular among milinial Muslims, such as using the calls *abba* and *umma* used by some milinial families in Pontianak. The parents were motivated by several Islamic cartoons that were popular on Youtube. Based on research conducted by Syamsul Kurniawan (2021) Generation Z of Pontianak City from urban Muslim communities is part of digital natives or "digital indigenous" where the reality of the changing social environment also influences the people of Pontianak City to get acquainted with the sophistication of information and communication technology, such as the internet. Of course, the use of Arabic became a pop culture in which the presence of Islamic cartoons and the influence of social media and the religious experiences of parents became popular culture among milinial parents. Even some parents who the author interviewed used flash cards in the method of teaching Arabic to children. Obviously, the introduction of Arabic carried out by milinial parents is different from the

introduction of Arabic in early childhood educational institutions. The introduction of Arabic in early childhood among milinial families in Pontianak uses vocabulary strategies or in Arabic is called (*mufradat*). Teaching through vocabulary carried out by parents is a rule in helping children to master Arabic vocabulary (Ismail et al., 2016).

The popularity of Arabic in the family environment of milinial Muslims is part of a trend in early childhood use. However, it is not impossible that the use of Arabic is part of the strengthening of religious identity. Moreover, research data shows that Pontianak City has begun to have vulnerabilities in the relationship between the Majority of Muslims and non-Muslim minorities. Even according to Sunarwoto, tolerance began to be eroded on certain aspects, for example, wishing non-Muslims a happy holiday in Pontianak City. The use of Arabic in the community is often associated with certain religious groups and religious organizations, for example the use of “*ente*” and “*ana*” in vocations shows awareness and respect for the peculiarities of the Pontianak City Muslim group in the principle of identity. Thus, the same language is a self-or social psychological aspect capable of influencing the process of self-categorization. This may emphasize the ethnic, racial, and cultural similarities between members of Muslim groups in Pontianak City. Thus, in certain contexts, the use of Arabic is part of describing groups and showing cognitive similarities (Jaspal & Coyle, 2010).

The vocation used by parents in Baudrillard’s view of being part of postmodern culture is a simulation of a world built with the arrangement of signs, images, and facts through production and reproduction. In addition, postmodern culture is characterized by the explosion of mass culture, popular culture, as well as mass media culture (Rahayu, 2019). The use of Arabic words among Milinial Muslim parents is part of a lifestyle that is reflected by language symbols and indicates a change in lifestyle (Putri, 2021). Therefore, the function of language includes providing an identity that can be reflected in the lingual form used by Milinial Muslim parents in Pontianak City. The intended use of language is words, phrases, and sentences that reflect or represent the identity you want to show (Inayah & Abdi, 2018). This is in keeping with Derrida’s view of rejecting language as a reflection of reality and rejecting it by bringing up the concepts of difference, defferality and undecidability. Language is also a form or social convention of a person in expressing reality as it is. Whatever it is language cannot be separated from a person’s daily life because language is one of the methods of interpreting something information (Akhyar Yusuf Lubis, 2016).

Linguistic Habitus in The Use of Arabic Among Milinial Parents

Although there are different motives in the use of Arabic in early childhood carried out by milinial Muslim parents in this context the author cites Pierre Bourdieu’s view of habitus. Bourdieu revealed that habitus is a mental or cognitive structure in which the individual relates to his social relations. As much as the use of Arabic is the logic, mental processes of the social world and internalize the individual self, namely the milinial Muslim parents. Of course, habitus will last a long time and even tends to be passed on to children through parental experiences. The practice of using Arabic words arose because parents produced various habits and became a trend of parents’ lifestyle in daily communication (Bourdieu, 1977a). In addition, Bourdieu mentioned that there is a relationship between language and social

practice where language is accepted by the individual depending on where the individual grows and develops. Obviously, parents are the first environment that teaches a person to know the language. Parents, teaching words and sentences that are internalized by the individual. Moreover, parents are structures that affect an individual's language ability which is hereinafter referred to as linguistic habitus (Miyarso, 2017a).

In addition Barker mentions that language is the main medium used in the formation and delivery of cultural meanings and language is a tool and medium used to shape knowledge about the individual and the social world (Syam, 2019). Language is also related to the arena in which habitus is formed and internalized in language as capital in the form of social practice both consciously and unconsciously using language that has been conceived. It even uses a foreign language to make the individual look different from others and more modern. Therefore, the use of Arabic used by milinial Muslim parents provides a distinction through language in early childhood. Of course, the pattern of language in capturing cultural phenomena can be seen from the form: language as a marker, language as a link between individuals and others that signify positions, language as a marker of class and strategies for proclaiming something, and language as a sign of change (Hendra, 2020).

In general, in Indonesia, learning Arabic is dominated for Reasons of the Islamic religion. This makes the exclusivism of Arabic by Muslims. Many assume that the entire Arabic language is considered sacred and has a connection with the Qur'an. Arabic should have a more fundamental function of being an instrument of communication and not as a symbol of religious identity (Yuangga Kurnia Yahya et al., 2020). If referring to Bourdieu's view of language which is a social style and is different from a person's clothing, treasures, or artistic tastes. Parents use Arabic vocabulary to mean to maintain a threatened form of capital. In addition, Bourdieu is of the view that when one language dominates the market, it will become the norm before which the price of various expressions and the value of competition. Through these norms, there will be domination of groups that have devices that will impose these norms as legitimacy and monopoly of devices to use them. In addition, language is part of an activity where some people dominate others. In the context of the Arabic vocabulary used by parents to children such as people who have financial capital are in control of people who hold linguistic capital (Bourdieu, 1977b). Through the language used by parents, they achieve their goal of introducing Arabic which is considered sacred and has a relationship with the language of the Qur'an (Yuangga Kurnia Yahya et al., 2020)

Language in its position is part of individual expression and language as a social action. Language becomes a means for parents to communicate and express goals, needs, and conditions in their community. This is in keeping with Bourdieu's view the language should be viewed as part of a group's way of life. Just as the community acquires their reality because it is named, so also individuals gain power because they are allowed to do naming. Likewise, the Arabic language spoken by children will become a group that exists and most importantly will be recognized in their community (Richard Harker et al., 1990).

CONCLUSION

The use of Arabic vocabulary by milinial parents should not be a threat but have a positive impact on early childhood. Apparently, the use of Arabic is not part of Arabization but a way for parents to teach foreign languages to children from an early age. When viewed from the theory of language socialization, the role of the parental social environment in socializing in language through the values and beliefs of the parent cultural group. Thus, the child is socialized through language into language and cultural groups. However, neuroscience research shows children learn foreign languages when they interact face-to-face with native speakers. Of course, seeing the femomena of arabic use in early childhood parents are motivated and expect their child to be bilingual and where the child becomes part of the group's culture. Language is the main medium used in the formation and delivery of cultural meanings and language is a tool and medium used to shape knowledge about the individual and the social world. Language is also related to the arena in which habitus is formed and internalized in language as capital in the form of social practice both consciously and unconsciously using language that has been conceived. It even uses a foreign language to make the individual look different from others and more modern. Therefore, the use of Arabic used by milinial Muslim parents provides a distinction through language in early childhood. Of course, the pattern of language in capturing cultural phenomena can be seen from the form: language as a marker, language as a link between individuals and others that signifies a position, language as a marker of class and strategy for proclaiming something, and language as a sign of change.

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