

The Impact Of Indonesian Culture On Hadhrami Community (Language- Cuisine - Dress - Architecture)

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Abstract— The social impact of cultures on communities has gained due attention In the literature. There are factors that get influenced among cultures and societies such as dress, language, cuisine and architecture. The development of the modern world is characterized and shaped through globalization. When it comes to globalizing cultures, diaspora plays a critical role in influencing and factors such as dress, language, cuisine and architecture among different cultures and societies. This study aims to investigate the influence of Indonesian culture on communities in Yemen particularly the Hadhrami community in the South of Yemen. Due to the diaspora of Hadhrami that began in the old era of hadhramout to many countries in the world including Indonesia, there are social and cultural influences observed among communities in hadhramout. Based on primary data through semi-structured interviews with individuals, and secondary data from the literature, this study aims at shedding the light on the influences of the Indonesian culture observed among the Hadhrami communities. The outcome of this research highlights the social and cultural effects on the local communities by the Indonesian culture.

Index Terms— Hadhrami diaspora, loanwords, migration, Malay Archipelago, impact.

1 INTRODUCTION

There is a long history of evaluation and academic research on the social impact of culture on societies (Carnwath & Brown, 2014; Taylor, et. al, 2015). The influences of Hadhrami culture in Indonesian people and vice versa are concrete and perceptible. The impact of intercultural communication between Hadhramout and Indonesia is precise on various life aspects in Hadhrami community today, such as food, dress, architecture, and language in particular. In the past, Hadhramies lived a simple life in all their life fields due to the availability of essential needs of life as a kind of contentment and maybe the lack of financial means, so they did not need to import anything from the outer world except few things such as needles. Thus, for instance, they dressed white loincloths and shirts which were locally hand made. After their communication with the outside world, the colored clothed have appeared. The food as well based on the harvest of their farms. Also, there were only two meals a day of dry grains and dates and the source of water from the houses' wells. Recently, rice and different recipes of food were brought from India and Southeast Asia, so by the passing of the time, rice became the main meal in Hadhramout. However, when the migrants returned to their homeland, they transferred the culture of other countries that they used to live in. Most of those migrants have renovated their old houses and some build new houses with different architectural styles.

The lack of research on the cultural context of the Hadhrami community triggered the need for a review study to investigate the literature for obtaining a better understanding of the social and cultural effects in the community by the Indonesian culture.

2 BACKGROUND OF THE STUDY

Hadhramout is an old historical city located on the east part of the Republic of Yemen. Along history it has always been and still is famous for its tourist characteristic and archaeological sites in which it excelled. Hadhramaut is a mountainous region traversed by a thin coastal line with a hot and dry climate. Hadhrami migration to Southeast Asia, particularly Indonesia, is considered as the old Hadhrami diaspora. Burton (1966:58 as quoted in Al-Saqqaf 2006) described that Hadhrami Hijrah, or 'diaspora', one immediately may recall Sir Richard Burton's quote: 'It is generally said that the sun does not rise upon a piece of land that does not contain a man from Hadhramaut'. The migration from Hadhramout to India and then to Southeast Asia was fortified in the Seventh Century of Hijra (around Thirteenth Century AD) and continued until the beginning of the Fourteenth Century of Hijra. In addition to the migration to Southeast Asia (Indonesia, Malaysia, Brunei, and Singapore) Hadhramies also arrived in East Africa (Kenya, Somalia, and Tanzania), as well as to the Arabian Gulf countries. Consequently, Hadhrami dialect is spoken by many Hadhrami migrants who migrated from Hadhramout to these various countries. Most of those male migrants got married from native people and perhaps they returned with foreign wives and children to the homeland enhanced the Hadhrami culture and vernacular. Certainly, the children are bilingual: they speak Arabic language (Hadhrami dialect) as their fathers and another language like Malay, Swahili or Urdu as their mothers, so they mixed between their mother tongue and the second language.

3 Methodology

This research is a review paper in nature, adopting the descriptive research method to investigate the impacts that the Indonesian culture had on the community in Hadhramout. The objective of this research to shed the light on the influence that the Hadhrami community has been exposed to via the diaspora of Hadhramies to Indonesia and the changes that occurred as a result of their return to Hadhramout. The objective is set to gain an insight into how the Hadhrami culture was affected by external factors from other cultures through raising the question "What are the effects that accompanied the return of Hadhramies from Indonesia?". The

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study intends to explore the effects on the Hadhrami culture through investigating a few factors which are food, dress, language, and architecture. The study relied on primary data which was collected through semi-structured interviews with concerned individuals and secondary data which was extracted from other resources in the literature such as dictionaries of English Arabic and English Indonesian and vice versa. The targeted people interviewed are classified as; Hadhrami migrants to Indonesia, Hadhrami non-migrants who married to Indonesian nationals, and Hadhrami people who used to live in the Malay Archipelago. The semi-structured interviews are conducted with the targeted individuals in person separately and in groups as well.

4 Review of Literature

Numerous studies conducted in the migration of Hadhrami migrants to Southeast Asia such as Malaysia, Singapore, Indonesia and onto the other islands of the Malay Archipelago. Martin Salama (2005) indicated the fundamental phases of Hadhrami migration were between the mid-18th to 20th centuries. This diaspora of Hadhramies has received the attention of scholars from various countries they lived in. The study focused on the relation between Hadhramies and Southeast Asia in particular Indonesia. The study based on the contemporary theories in anthropology regarding Hadhrami diaspora in the past and present history of Indonesia. In 1978 after the establishment of the lodge (Rebat) by Al-Habib Ali Al-Habshi, the most prominent Sufi mystic, the students were sent from different places to Hadhramout for religious education. In 1914, a new organization appeared. The members of this organization are called (Irshyads) in Indonesia, they criticized the Hadhrami schools. After 1990, more people contacted again with their families branches in Hadhramout to revive the relationship, hence the lifestyle such as dressing, food affected gradually. The study is concluded that migration between Hadhramout and Indonesia is still until today. The movement between the diaspora and the homeland seems on the rise again currently for religious purposes and might now business investments.

Sami Hamid (2017) identified the role of orthography and borrowing words adaptation. The study pointed out that how adaptation and integration of loanwords in the received language usually on the phonological and morphological account. The study examined the roles of orthography on loanwords adaptation by choosing 13 Arabs bilingual in English. The study also investigated there are three types of adaptation of loanwords in the Arabic language in the phonological field: Replacing sounds by other sounds from the same level: for example, Arabic: /ba:s/ - English (bus).

Vowel epenthesis: for example, Arabic: /karafata/ - English (cravat). Non-Arabic sounds alteration: for example, Arabic: /sidzarah / - English (cigarette). The finding of this study showed loanwords are a complex phenomenon that can be absorbed from different angles. In addition to the phonological and morphological theories of loanwords adaptation, there are also linguistic factors that intervene in the usage and integration.

Al-Saqqaf (2006) explored the linguistic features of loanwords in the Hadhrami dialect. This study reflected the stages of bilingual Hadhrami native who migrated to different places of the world, such as India, Indonesia, and East Africa. The study illustrated loanwords became integrated into Hadhrami dialect as in general communication or some folk-poets. A list of

loanwords is given with the meanings and the origins of them. The study also stated that the Malay-Indonesian languages (MIL) are chosen for overcorrection analysis due to two reasons: Hadhramout enjoyed good relations with Southeast countries. Most of the common loanwords in the data MIL. Hadhramout is divided into two regions; the coast of Hadhramout and the valley (wadi) Hadhramout. In the coast region, most of the loanwords are from India (Urdu language) due to contacts between the rulers of AlQu'aiti family Mukalla and India at that time. On the other hand, Hadhrami migrants of the valley have migrated to Southeast Asia since the 17th century. They brought some of MIL words to Hadhrami Arabic covered words related to cookery, food, clothing and a few of household equipment. The findings of the study indicated that the effectiveness of Hadhrami migration to different countries on Hadhrami Arabic is diminishing. The spread of literacy and the media has great progress with the new generation vocabulary.

5 Historical Point about Hadhrami Society

Hadhramout region locates on the further east part of the Republic of Yemen. It includes a hilly area near the coast and a valley through which the watercourse runs to the sea. Mukalla is the capital, and Shabwa, Shibam, Seyion, Tarim, and Berhout are famous towns. The Hadhramout area is about 193,032 square kilometers and its population more than a million. Jim Ellis, Obe (1996) mentioned that the early magnitude of Hadhramout was concentrated on the incense trade. The trading route from Dhafar through Mahra, Hadhramout, and Shabwa to the Hejaz. In the ninth year of Hijrah, Hadhrami entered Islam after the book of the Prophet Mohammad, peace be upon him, to the king of Hadhramout Wael ibn Hijr, Allah bless him, and some Hadhrami had been converted to Islam before Wael ibn Hijr, like the companion of the Prophet Al-Ala Ibin Al-Hadhrami. In 319 Hijri Imam Ahmad bin Isa al-Muhajir, an eighth-generation grandson of Fatima, the daughter of the prophet Mohammed peace be upon him, arrived in Hadhramout coming from Iraq through Mecca and Madinah due to the calamities and tribulations that would occur in Iraq at that time. His grandson Alwi and all his offspring in Hadhramout or any places have named after him (Al- Ba'alwi). The prophetic character of Imam Muhajir persevered in the spreading of the correct manner and education of Islam in Hadhramout. His progeny follows him in diffusing Islam in several corners of the world such as Southeast Asia, East Africa, and India. Amin Buxton (2012) pointed out that from the days of Imam, the majority of the people of Hadhramout followed his methodology: the Ash'ari school in tenets of faith and the Shafi'i school in jurisprudence. Generally, the culture in Hadhramout is affected by Islamic culture and it is considered a conservative community.

6 IMMIGRATION OF HADHRAMI MIGRANTS

After the diaspora of Hadhrami migrants to various countries over the world such as India, South East Asia, and East Africa, intercultural communication has been conspicuous.

Ba-zuhir (2012) enlightened that the migration from Hadhramout to India and then to Southeast Asia was fortified in the Seventh Century of Hijra and continued until the beginning of the Fourteenth Century of Hijra. Among them was the sons of the Ba-Alawi, namely the sons of Abdul Malik. They prevailed there and contacted Muslim kings, leaders, and scholars in India, who had a high position among the

Muslims. Certainly, keeping of the genealogy in Ba-Alawi Hadhrami migrants in their diaspora is one of the main factors which granted them more respect from the others who esteem the offspring of the Prophet Mohammed peace and blessings be upon him.

S. Zahra Aljunied (2013) elaborated that when the Ba-Alawi migrated out of Hadhramaut across the west coast of Indian Ocean, east of Africa and further to Southeast Asia, those migrants received exceptional treatment in the lands they reside in due to their noble lineage of these migrants who were descendants of the prophet Mohammed peace and blessings be upon him. Mark Woodward & others (2013) added that their movements for the missionary are inspired by the Quranic instructions to order what is correct, prohibit what is wrong that is, in fact, the most basic principles of Sharia (the Islamic Law). Hadhrami migrants who were mostly males were engaged as respected teachers, judges, and saints of Islam in the palace of monarchs who had accepted the new religion.

Iain Walker (2015) expanded that for centuries Hadhramies have walked, ridden, sailed, and, more recently, flown to a wide diversity of destinations: Arabian Peninsula, Malabar coast in India, hills of Java Islands, bush scrub of Kenya, Uganda, Tanzania, and Somalia. Hadhrami migration reached to the Comoro Islands and different places such as Turkey. However, Hadhrami migration is considered as trading diaspora, although the strongly religious disposition. The homeland of Hadhrami migrants previously and recently is regarded as a center and reference for their offspring generation after generation to get Islamic education and culture. The communication between Hadhramout and various places is revived recently by scholars and merchants.

7 HADHRAMOUT AND INDONESIA

The relationship between Hadhramout and the Malay-Indonesian archipelago is historically robust. Gilson (2003) confirmed that they settled essentially in what are now Indonesia, Singapore, and Malaysia. This settlement describes their movements from town to town, island to island as connections and markets. The coming of Islam to these regions reached via Arab people. The majority of these Arabs are from the Hadhramaut region moved first to India. Others or their offspring traveled on to the hundreds of islands of the Indonesian Archipelago, bringing their wealth, clothing, cuisine (style of cooking) with them. Chiefly, it is accompanied by the beauty of Islamic manners in their treatments even with Non-Muslims, therefore, they converted to Islam without spilling a drop of blood. The main traits of their characters and habits that they kept the identity of Hadhrami personality wherever they go. For example, it is noticeable in India, on one hand, the inhabitants of Parks in Hyderabad still reflect the Hadhrami culture in their lifestyle. On the other hand, Malay Archipelago draws the parallel historical communication between Hadhramout and these Islands.

8 CULTURAL INTEGRATION

8.1 IMPACT OF HADHRAMI CULTURE ON INDONESIAN CULTURE AND TRADITION

Hadhrami immigration into various countries created a new relationship. The immigrants in all countries tend to keep their identity in the new land in most of the general life aspects such as culture and tradition. The Hadhrami people affected the

societies that they arrived in, more than they had been affected by the culture of a destination. In Southeast Asia, precisely, in Indonesia, Ahmed Ibrahim Abushouk & Hassan Ahmed Ibrahim (2009) debated that more studies described the original identity of Hadhrami migrants is precise in generations in Southeast Asia more than assimilation and some labeled it as a kind of solidarity. In fact, they tend to keep the reciprocal relationship between Hadhramout and the various lands they had been lived in. The culture and behavior, as well as the religious doctrine, are exchanged between the new land and homeland of Hadhrami migrants. Abushouk (2013) argued that the secret of Hadhramies success in the destinations is their adaptability of Hadhrami immigrants helped them to preserve their culture and identity in the host society.

8.2 INFLUENCES OF INDONESIAN CULTURE ON HADHRAMI COMMUNITY

Precisely, Hadhrami community is influenced in most of the life aspects such as culture, language, and architectural buildings due to the Hadhrami diaspora in various destinations and their beautiful marks were left in all these countries and some of these in the homeland until now. Hence, the language, clothing, buildings, and food are the prominent features of societies and through which one can get the background about every community wants to know the culture so they will be discussed as examples of the influences of Indonesian culture on Hadhrami neighborhoods.

8.2.1 LANGUAGE

The Arabic language is the official language of Yemen. Hadhrami dialect is one of the prominent dialects in Yemen. The old Hadhrami dialect before centuries was the closest dialect to the standard Arabic in general usage as it was mentioned in Islamic books of the biography of the prophet peace and blessings be upon him. After the migration of Hadhrami migrants the culture and language had been affected and all aspects of life in the Hadhramaut. Hadhrami migrants in all countries tend to maintain their culture and language more than to assimilate into the culture and language of the native of the destination. In Indonesia, they prevent their identity by preventing their dialect in general and the culture in specific. Journals were the most prominent cultural activities that the migrants supported in Indonesia to retain and spread the language and culture through journals and magazines. Hadhrami merchants subsidized generously these cultural activities to present their culture and language to the others. According to Ghaleb (2015) pointed out that more than thirty journals were issued in Indonesia in the Arabic language and some of them in Hadhrami dialect. Alatas stated that such identity was neither national nor ethnic, but was based on kinship. Abushouk (2013) argued that the secret of Hadhrami success in the destinations is the adaptability of Hadhrami immigrants helped them to preserve their culture and identity in the host society. Hadhrami dialect involved more loanwords from various languages due to the migration to various countries and then returned with a new language by which they mixed their mother tongue with the foreign languages. Khan (1983 as quoted in Al-Sggaf 2006) illustrated that the home-and-away travels of the Hadhrami migrants resulted in influence from three main cultural and linguistic sources in Hadhramaut: Malaysian, East African and Indian. By concentration on the impact of Indonesian loanwords on

Hadhrami dialect, some words are still used and there are more words are vanished in this generation due to the contact with several cultures. In the past traveling from a country to another was very difficult and limited choices of destinations, but today people can travel everywhere over the world. In the appendix is a table of most of the Indonesian loanwords in the Hadhrami dialect. (see Appendix)

8.2.2 CUISINE

All communities over the world have their own culture in food recipes and the way of cooking and eating etiquette. Usually, people's routine in the cities is not the same as life in towns as well as small villages.



Figure 1: Sayur

In cities perhaps various nationalities or probably people from different places of the same country interchange their cultures and customs. In the valley of Hadhramout, most of the food recipes are borrowed from different countries as India, Indonesia, and East- Africa due to the Hadhrami old immigration. From Indonesian types of food which still cooked in Hadhramout such as Sayur (the above figure1) that means in English Vegetable and in Hadhrami Arabic (جساء بالخضروات) and more as they are illustrated in the table of loanwords. The most famous Indonesian recipes that still used and known in Hadhrami society between the old and new generations are Sayure, Sambal, Goreng, Sate, Kerupuk, and Rujak. All of these Indonesian recipes' names, in Hadhrami dialect are mostly not too much deviated from the original names.

8.2.3 DRESS

Hadhrami society is attributed as a conservative community from the early centuries of Islam. Men and women have observed the roles of Islam in their behavior and all their life's aspects until now it is noticeable. The inhabitants of Wadi Hadhramaut are committed enormously to traditional lifestyles, as seen in their traditional clothes and industrious behavior as Muslims. In the past, the men wore homemade white shirts which were sewn by men or women in the society and they wrapped their low part of their bodies with a piece of fabric and a kind of soft handmade caps or turbans on their heads. All women inside their home usually dressed large and long clothes that cover the whole body except the face and hands. In the outside of their home usually wore a black large gown that covers all but their eyes in some cases as it is known today as an abaya. Although they have traveled from Hadhramaut to Indonesia and other parts of Southeast Asia, as well as other countries, they still share a common dignity and respect of their homeland. Generally, Hadhramies are full of pride of being Hadhrami and of their culture in their

homeland and in their destination. From Indonesian culture in men's wear which is still famous in Hadhramout such as Sarong (longyi/loincloth) and kind of Indonesian shirts design with more than one pocket. Some Indonesian cloths' names still used in Hadhramout such as Sarong (loincloth) and some are disused such Kemeja (shirt) among this generation as a result of the influences of globalization and migration to diverse places.



Figure 2: Sarong (loincloth) in Hadhramout named as Saron/m

8.2.4 ARCHITECTURE

Hadhramout has an ancient historical inheritance in various parts of life and archaeology in particular. The shape of the mountain in the valley is a fantastic crooked chain of mountains which are known and mentioned in the Glorious Quran as (Al- Ahgaf). In addition to this, the old cities in Hadhramout as Shibam and Tarim are excelled in the marvelous Hadhrami architecture. The main material has used to build such buildings and palaces is mud. Some of these buildings, palaces, houses, schools, domes, and a huge number of Mosques (Masjids) perhaps represent exclusive Hadhrami art in architecture and some are a mixture between Hadhrami and Asian architectural style. Baeissa (2015) states that Tarim city brags several superior palaces shared built-in between the Hadhrami constructions and the Asian architectural style. The exclusive use of local materials in building and decoration in the city's architecture are gypsum and clayey bricks with straw which show the quality of the architectural legacy and their social traditions. Baeissa emphasizes that these old cities attracted the attention and interests of many global bodies such as UNESCO, particularly the forts, minarets and palaces of heritage due to preserving the architectural inheritance. Alkaderi (2011) pointed out the beginning of the appearance of the new architectural style in Tarim in a particular when the wealthy families returned from southeast of Asia at the end of the nineteenth century until the mid of the twentieth century a set of buildings and palaces were constructed in the city of Tarim and some cities of Wadi Du'an in Wadi Hadhramout by those migrant rich families who came back from the Malay Archipelago. These architectural buildings aroused absolutely arguments resulted from its mixture of the style and features of architecture according to the archetype of Wadi Hadhramout. There are considerable shapes of these ancient palaces, forts, and buildings which are strongly related to the significant historical stage of the city of Tarim which has been affected culturally, politically and economically. Every one of these architectural buildings has a

historically significant and represented different views and cultural features of the various generations who established them for different purposes. Most of these palaces related to rulers and sultans or to wealthy families as in Tarim most of the buildings related to the family of Al-kaf and in Dua'n the family of Bugshan.



Figure 3 A house belonging to a Hadrami returned from Indonesia in Al Hajrein Hadramout (Iain Walker)

9 CONCLUSION

Clearly, there is a noticeable relationship between old and modern Hadrami community and islands of the Malay Archipelago in particular Indonesia. The intercultural communication between both societies affects the culture, language, food, clothing, and buildings of Hadrami community and Indonesian as well. Recently, new generations revive communication in all life fields. The adaptability of Hadrami migrants in the different environments enabled them to coexist with the native of these new places. They spread their culture and Islamic education peacefully and moral treatments and they brought a new culture and life aspects back to their homeland. Today, the visitors to Hadramout can notice the impact of Indonesian culture on the community in language, dress, food, and architectural style in buildings as well. Exactly, Some of the Indonesian loanwords still used in Hadrami society such as Sarong (loincloth), bendera (flag), lawak (clown) and some are disappeared such Kemeja (shirt), Sepatu (shoes) among the modern generation as a result of the influences of globalization. There are more than fifty loanwords from Malay-Indonesian languages are illustrated as in the table in the appendix and not all of them are still used today but some are used and some are vanished or disused among this generation today.

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10 APPENDIX: LOANWORDS

NO.	Indonesian words	Meaning in English	Meaning in Arabic	Meaning in Hadhrami dialect	The pronunciation in Hadhrami dialect
1.	Bendera	Flag	علم / راية	علم / راية	Bandira
2.	Kira Kira	Approximately	تقريبا - ربما	من هنا إلى هناك	Kiri Kiri
3.	Nomor	Number	رقم	رقم	Namor
4.	Roda	wheel	العجلة	الشكل الدائري المتحرك داخل المكينة	Rodeh
5.	Lawak	Clown	تهريج المهرج	تجاوز الحد	Lawak
6.	Sambal	Hot sauce	الإدام المخلوط باللفل	الإدام المخلوط باللفل	Sumbal
7.	Mentega	Butter	الزبدة	السمن الحيواني	Mentinga
8.	Roti	Bread	الخبز	نوع من الخبز على شكل إسطواني	Ruti
9.	Sayur	Vegetable	الخضار	حساء بالخضروات	Sayur
10.	Halus	Soft	لطيف	لطيف	Halus
11.	Kemeja	Shirt	بدلة البنطلون	بدلة البنطلون	kemajah
12.	Sepatu	Shoes	الجزمة	الجزمة	Sefatu
13.	kawah	Crater	الفوهة	الفوهة	Kuwah
14.	Bunga	Flower	الزهر	الثوب الذي يقع ملونة	Bungah
15.	Panas	Hot	الحر	الثوب الداخلي للحر	Fanus
16.	Kertas	Tissue	ورق	الكيس الورقي	Gertas
17.	Lemari	Cupboard	دولاب	دولاب	Ammari
18.	Setrika	Iron	كاوية	كاوية	Estrika
19.	Meja	Table	طاولة	طاولة	Miza
20.	Kacamata	Glasses	نظارة	نظارة	Kashamata
21.	Gambar	Picture	الصورة	الصورة	Gambar
22.	Selimut	Blanket	بطانية	بطانية	Selimud
23.	Goreng	Fried food	طعام مقلي	حساء مع أوصال صغيرة من اللحم	gorein
24.	Terus	Continue	استمر	إلى الأمام	Trus
25.	Kelambu	Mosquito net	ناموسية	ناموسية	Kelambu
26.	Kaus kaki	socks	شُرَاب	شُرَاب وما شابهه	Kaus
27.	Pungkas	Concluded	ختم	الكيس الورقي، وتطلق على الختام	Punkes
28.	Krus	Thin	نحيف	يدخل بسرعة	Krus
29.	Sate	satay	طبق شرقية	ساتيه لحم مشوي ثم يخلط مع البهارات	sateih
30.	Sarong	loincloth	إزار	إزار	Sarun/m
31.	Getah	Rubber	مطاط	بالون	Gettah
32.	Sirkaya	Boiled budding	وصفة طبخ إندونيسية	وصفة طبخ إندونيسية	Sirkaya
33.	Belacan	Shrimp paste	عجينة الروبيان	عجينة الروبيان	Blashan
34.	Kerabu	Earrings	أقراط	أقراط	kerabu
35.	Kerupuk	Crackers	المقرمشات	المقرمشات	Krupu
36.	Selasar	House with veranda	شرفة	شرفة	Seresar
37.	Sepeda	Bicycle	دراجة	دراجة	Sefadah
38.	Kue labis	Cake	كعكة	كعكة	Kweh labis
39.	Kaca	Glass	زجاج	زجاج	Kashah
40.	Blek	Big tin	تنك	تنك	Bleig
41.	Kacang	Peanuts	الفول السوداني	الفول السوداني	Kushan
42.	Potlot	Pencil	قلم رصاص	قلم رصاص	Futlut
43.	Sanki	Stupid person	سهيل	سهيل	Sunki'e
44.	Koper	Metal box	صندوق كبير من الحديد	صندوق كبير من الزنك أو الحديد	Kofer
45.	Kelambu	Mosquito net	ناموسية	ناموسية	Kelambu
46.	Ungu	Violet	بنفسجي	بنفسجي	Ungu
47.	Tuan	Gentleman	السيد	الموؤد	Tuan
48.	Rujak	salad made of cucumber	سلطة الخيار	سلطة الخيار والتمر الهندي	ruja'
49.	Agar agar	jelly (sweet)	حلاوة هلامية مبردة	حلاوة هلامية مبردة	Agar agar
50.	Stempel	Stamp (mark)	طابع	علامة الماركة	Shabbih
51.	teken	Signature	التوقيع	التوقيع/ البصمة	Taken