

**PERSIAN INFLUENCE IN INDONESIA*****Hulkar Komilovna Turdieva****Associate Professor, PhD**Tashkent State University of Uzbek language and literature**Tashkent, Uzbekistan****Azizah Des Derivanti****Senior lecturer**National University**Jakarta, Indonesia****M. I. Kom****Senior lecturer***ABOUT ARTICLE**

Key words: Persian, Indonesian, Loanwords, Semantics, prose, poetics

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Abstract: The research focuses on learning Iranian influence in Indonesia in culture, language and literature area and the research is based on comparative method.

In first paragraph we analyzed the Persian presence in Indonesia. Iranian influence occurred in Indonesian culture, also language and beliefs during the period islamization.

To study two languages specific Persian words comparatively will effect fruitful result of research as well as can be a good manual for the students and learners.

We analyzed the Persian loanwords semantically. In result it is obvious that many of Persian loanwords are used widely, actively in Indonesian society, whereas few of them are used in limited spheres, as Indonesian society mostly uses equivalent or synonym of those words. We observed semantic changes on Persian loanwords such as semantic expansion, restriction as well as semantic amelioration.

Persian culture and language influenced not only in culture or language of Indonesia, but in literature life also. As we studied, there are some scholars, poets who wrote their works, novels, poems inspired by Persian literature.

INDONEZIYADAGI FORS TA'SIRI

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MAQOLA HAQIDA

Kalit so'zlar: Fors, Indoneziya, Loanwords, Semantika, nasr, poetika

Annotatsiya: Tadqiqot Eronning Indoneziyadagi madaniyat, til va adabiyot sohasidagi ta'sirini o'rganishga qaratilgan bo'lib, tadqiqot qiyosiy metodga asoslangan.

Birinchi xatboshida biz Indoneziyadagi forslarning mavjudligini tahlil qildik. Eron ta'siri Indoneziya madaniyatida, shuningdek, islomlashuv davridan boshlab til va e'tiqodda paydo bo'ldi.

Ikki tilning o'ziga xos nuqtalarini qiyosiy o'rganish tadqiqotning samarali natijalarini beradi va yangi o'rganuvchilar uchun yaxshi qo'llanma bo'lishi mumkin.

Biz fors tilidan olingan so'zlarni semantik jihatdan tahlil qildik. Natijada, ko'rinib turibdiki, fors tilidan olingan so'zlarning ko'pchiligi Indoneziya jamiyati tomonidan keng, faol qo'llaniladi, lekin ularning bir nechtasi cheklangan sohalarda qo'llaniladi, chunki Indoneziya jamiyati asosan bu so'zlarning ekvivalenti yoki sinonimidan foydalanadi. Biz fors tilidan o'zlashma so'zlarda semantik kengayish, cheklash hamda semantik melioratsiya kabi semantik o'zgarishlarni kuzatdik.

Fors madaniyati va tili nafaqat Indoneziya madaniyati yoki tiliga, balki adabiyot hayotiga ham ta'sir ko'rsatdi. Biz o'rganganimizdek, o'z asarlarini, romanlarini, she'rlarini fors adabiyotidan ilhomlanib yozgan allomalar, shoirlar bor.

ПЕРСИДСКОЕ ВЛИЯНИЕ В ИНДОНЕЗИИ

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О СТАТЬЕ

Ключевые слова: Персидский, индонезийский, заимствованные слова, семантика, проза, поэтика

Аннотация: Исследование сосредоточено на изучении иранского влияния в Индонезии в области культуры, языка и литературы и основано на сравнительном методе.

В первом параграфе мы проанализировали персидское присутствие в Индонезии. Иранское влияние проявилось в индонезийской культуре, а также языке и верованиях после периода исламизации.

Сравнительное изучение особенностей двух языков приведет к плодотворному результату исследования, а также может стать хорошим пособием для новичков.

Мы проанализировали персидские заимствования семантически. В результате становится очевидным, что многие из персидских заимствований широко и активно используются индонезийским обществом, тогда как немногие из них используются в ограниченных сферах, поскольку индонезийское общество в основном использует эквивалент или синоним этих слов. Мы наблюдали семантические изменения в персидских заимствованиях, такие как семантическое расширение, ограничение, а также семантическое улучшение.

Персидская культура и язык повлияли не только на культуру и язык Индонезии, но и на литературную жизнь. Когда мы учились, есть ученые, поэты, написавшие свои произведения, романы, стихи, вдохновленные персидской литературой.

INTRODUCTION

Learning the elements of two languages comparatively will give us the opportunity to pay attention to our research object much deeper and gain the sharper knowledge.

There are many matters that Indonesian people own some elements of the adopted culture from the other nations, moreover, loanwords from different foreign languages such as Arabic, Persian, Portuguese, Dutch, Chinese and Austronesian languages.

Our **research's goal is** to define the Persian presence in Indonesia.

These **tasks** are planned to be completed in research:

- To investigate the researches of the scholars related to our theme;
- To define the Iranian cultural influence in Indonesian society;
- To define the Persian loanwords in Indonesian language, and their semantic analyze;
- To study about Indonesian writers and poets who were influenced by Iranian literary people.

THE MAIN RESULTS AND FINDINGS

Research works: We have looked through the works of some researchers such as: M. Ismail Marchinkowski “*Southeast Asia. Persian presence in*”; M.A.J. Beg “*Persian and Turkish Loan- Words in Malay*”; Ahmad Ibrahim, S. Siddique “*Persian influences in Malay/Indonesian history and culture*”; S.M.N. Al-Attas “*Persian influences in Malay/Indonesian language and literature*” and so forth.

Practical effectiveness: As we learn the certain language, beside the language itself, it is significant to investigate its national culture, social life, the history of the knowledge, and influences from the other nations.

This research work can be used as an extra and useful material for the students also the teachers who are interested in linguistics, as well as these two languages' connection in the faculties of foreign languages.

1. **Iranian (Persian) cultural influence in Indonesia**

As M. Ismail Marchinkowski writes in his article named “Southeast Asia. Persian presence in” The issue of Persian cultural influences in Southeast Asia is also closely related to the ongoing dispute among scholars concerning the historical course of the Islamization of that region. At times ideologically over-weighted, the polemical debate has focused so far on the questions of the origin of Islam in Southeast Asia, whether from Arabia, India, or Iran, and of the time when the coming of Islam to the region was supposed to have taken place (see, e.g., Al-Attas, *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago*, and Drewes, “**New Light on the Coming of Islam to Indonesia?**”).

There is evidence of Arab and Persian traders entering Indonesia as early as the 8th century. Indonesia's historical inhabitants were animists, Hindus and Buddhists. However it was not until the end of 13rd century that the spread of Islam began.

As we look through the Wikipedia, it mentions that the spread, although at first introduced through Arab and Persian traders, continued to saturate through the Indonesian people as local rulers and royalty began to adopt it, subsequently their subjects would mirror their conversation. The spread of Islam continued as Muslim traders married the local women, with some of the wealthier traders marrying into the families of the ruling elite.

Despite being one of the most significant developments in Indonesian history, historical evidence is fragmentary and generally uninformative such that understandings of the coming of Islam are limited, there is considerable debate amongst scholars about what conclusions can be drawn about the conversation of Indonesian people.

Although the majority of the Muslims in Indonesia Sunnis, but Persian influences on Islamic religious thoughts in Southeast Asia, particularly in Aceh Sultanate. Shiite elements appeared therein after the fall of Malacca in 1511.

Persian influences in Indonesia are more apparent with Islamic thought and mysticism in 17th century, especially in Aceh which had close maritime and trade links with India and the Persian Gulf region.

Persian cultural influences are obvious as it was lingua franca in the Indian Ocean trading world. The office with the Persian title of Shahbandar (harbor master), known in many of the Indian ocean trade ports as well as in several parts of the Ottoman Empire, was also established in Malacca. It has attracted the attention of several Western scholars.

Moreland. "The Shahbandar in the Eastern Seas";

Yule and Burnell, "Shabunder";

Raymond "Shahbandar in the Arab world".

Persian language influenced in the vocabulary of the two languages : Malaysian – Indonesian and Thai or Siamese in the period of islamization.

2. Persian linguistic influence – Semantic analyze of the Persian loanwords in Indonesian language

The study on Indonesian language etymology and loanwords shows that there are some periods such as:

-Sanskrit borrowings (probably in the Srivijaya period) (VII-XVI);

-Arabic and Persian borrowings (at the period of islamization) (XIII-XVI);

-Dutch borrowings (colonial period) (XVI-XX).

Indonesian language adopted words from Sanskrit, Javanese, Chinese, Arabic, Persian, Portuguese, Dutch and English.

Muslim influence, which came at first through Arabic and Persian traders, over a number of centuries results in an extensive Arabic influence and also Persian.

Persian language is branch of the Indo-European language family. Indonesian language belongs to the Austronesian languages family.

Our purpose in this chapter to analyze Persian adopted words semantically and their using productivity levels, whether they are used widely or limitedly by Indonesian society.

Semantic field is a set of words with related meanings. *Semantics' task* is to study the meaning of words, phrases or systems.

On learning Persian loanwords we will analyze the semantic change of the words.

What is semantic change? The most neutral way of referring to change is simply to speak of **semantic shift**.

For instance, nice (Latin *nescius* “not knowing”) is recorded from the 13th century in the sense of “foolish”, then it **shifted** to “coy, shy” and by the 16th century had the meaning “fastidious, dainty, subtle” from which by the 18th century by sense “agreeable, delightful” developed.

There are three basic types of semantic change:

-SEMANTIC EXPANSION – word increases its range of meaning over time.

For example: Middle English word *bridde* had the meaning “small bird”, later the term bird came to be used in a general sense.

-SEMANTIC RESTRICTION – this is the opposite to expansion.

For example: word “meat” which derives from Middle English *mete* with general meaning “food” and now restricted to processed animal flesh.

-SEMANTIC AMELIORATION- an improvement in the meaning of a word.

For example: silly (Old English *selig* “happy, fortuitous”) had by the 15th century the sense of “deserving of pity” and then developed to “ignorant, feeble-minded” and later “foolish”.

Anggur– Persian word انگور (*angur*) in Indonesian language faced *semantic expansion*. The fact is, in Persian language انگور (*angur*) means the fruit “grape”. In Indonesian language, when we see or listen the word *anggur*, two things come to our mind. One is “grape” and the other one is “wine”. Whereas انگور (*angur*) is not used with the meaning “wine” in Persian language. “Wine” is شراب (*sharab*) in Persian language.

Anggurmerah (Indonesian) - شراب قرمز (*sharabeqermez*) (Persian) = red wine

The Persian word انگور (*angur*) increased and expanded its meaning in Indonesian language. As a matter of fact that, wine is made from grape, *anggur* (wine) is connected to *anggur* (grape).

Examples:

-Buah *anggur* memang sudah banyak diketahui manfaatnya untuk kesehatan kita, tapi apakah buah ini juga *berguna* untuk kecantikan? (Indonesian)

... از سیار یا ستممکنانگور (*anggur* momkenastbesyariaz....) (Persian)

-The **grapes** may have been known with many benefits to our health, but is this fruit also useful for beauty?

Orang ini sukaminu *anggur*. (Indonesian)

شرا بنوشیدن دارد دوستمرد این (*in mard dust daradnushidanesharab*) (Persian)

This man likes drinking **wine**.

In Indonesia, as the majority people are Muslims, they rarely use the word “*anggur*” with the meaning “*wine*”. Its using productivity is passive, whereas “*anggur*” with the meaning “*grape*” is actively used.

Bandar – بندر (*bandar* – Persian) – is used in both languages with the meaning “*port, harbour*”. This word also **semantically expanded** in Indonesian, since there is another word derived from بندر (*bandar*) – Bandara – *airport*. Nevertheless we don’t see this word with the meaning “*airport*”. In Persian language “*airport*” is فرودگاه (*forudgah*).

Examples:

-*Bandar Lampung* (Indonesian)

لامپونگبندر (*Bandar e lampung*) (Persian)

Lampung harbor

-*Bandarainimulaiberoperasipadatahun 1985* (Indonesian)

سالدر فرودگاه این 1985 (in *forudgahdar sale 1985 ...*) (Persian)

The airport began working in 1985.

Indonesian people’s using the word “*bandar*” is not met often, as they have another often used synonym of “*bandar*” – “*pelabuhan*”.

Persian word افسون (*afsun*) has several meanings in Persian language such as: charm, fascination, spell, glamour, magic with both positive meaning (charm, fascination, magic) and it is used mostly with negative meaning (spell, magic).

This word became “*pesona*” in Indonesian language and obvious with **semantic restriction**, where just positive meaning is used in Indonesian with the translation “*charm*”.

In Uzbek language **afsun** means black magic (semantic restriction).

Aku **terpesona** padamu

I am **fascinated** to you

But in this case, Persian افسون (*afsun*) is not correct choice to give the meaning “*pesona*”.

Pahlawan in Indonesian means “hero”, “Patriot” whereas in Persian language the word پهلوان (**pahlavan**) means “champion”, “athlete” and “hero”. (In Uzbek language means “strong and big man”)

With the meaning “Patriot” in Indonesian language, Pahlawan (Persian : پهلوان (pahlavan)) developed by *semantic amelioration*.

Example:

HANG TUAH (Amir Hamzah)

Bukankahitulasiaksamanasendiri

Negeri Melaka hidupkembali.

Laksamana ,cahaya Melaka, bungapahlawan

kemalasetiamaralahtuan.

پهلوان (pahlavân) (*plural* پهلوانان or پهلوانانها) (strong athletic man, hero, paladin, champion; (archaic)armycommander; wrestler)

Here is the table Persian loanwords in Indonesian language:

Word	Meaning	Original word	Transcription, notes
anggur	grape	انگور	<i>an-gur</i>
bandar	port	بندر	<i>bandar</i>
cadar	veil	چادر	<i>chādar</i>
dewan	assembly, meeting	ديوان	<i>divan</i> (administration)
firdaus	eden, bountiful garden	فردوس	<i>firdous</i>
gandum	wheat	گندم	<i>gandom</i>
kismis	raisin	كشمش	<i>keshmesh</i>
pahlawan	hero	لوان پهلوان	<i>pahlawān</i>
pasar	market/bazaar	بازار	<i>bāzār</i>
pesona	charm		<i>afsūn</i>
piala	cup, trophy	پياله	<i>peyāle</i> (cup, bowl)
medan	area, field, square	ميدان	<i>meidan</i>
nahkoda	captain of a ship	ناخدا	<i>nākhodā</i>
takhta	throne	تخت	<i>takht</i>
sihir	magic	سحر	<i>sehr</i>
syahbandar	portmaster	شاه بندر	<i>shāh-ebandar</i> (lit. “king of the port”)
ustad	teacher (religious, Islam)	استاد	<i>ustād</i>

It is natural that borrowed word will encounter the changes semantically, phonetically according to the special pronunciation, way of thinking and culture of the speakers who were influenced by the other nations.

All nations in the world borrowed the worlds and influenced by one another. Besides being borrower, each nation is giver at the same time. To prove our word, thereby several loanwords adopted by Indonesian language.

Orangutan (orang hutan); Satay (sate); Mangosteen (manggis); Bamboo (bamboo); [Ketchup](#) from *kecap* (soy sauce, not tomato sauce) and others.

Iranian influence occurred in Indonesian culture, also language and beliefs since the period islamization.

In literature world Indonesian Poet **Amir Hamzah** was inspired by Persian poet **Omar Khayyam**, and while reading Amir Hamzah's poems, we feel his imitations towards Persian great poet. Moreover, Amir Hamzah translated Omar Khayyam's works into Indonesian language.

Shorter stories also were taken from Persian stories on the life of prophet, the kitab *KalilahwaDimnah* and the *Bakhtiyarnama (or the Sindbad tales)* and translated into Indonesian. But the translators are not known until now.

In 1668 *Hikayat Nur Muhammad* was translated from Persian to Indonesian by Ahmad Shamsu'l Din.

The lexical and cultural influence of Iran and Persian language towards Indonesia and Indonesian language can be noticed in various spheres. However there are very few research works concerned with the bonds between those two languages and nations.

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