The Social Religious Values Behind The Morphophonemic Rules Of Assimilation In Arabic

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Abstract
The general objective of this research is to examine the relevance of the rules of assimilation in Arabic with religious, social values. This study uses a qualitative approach with an ethnolinguistic approach. The data were collected through in-depth and repeated reading of the Arabic language's assimilation rules, which allegedly contained social religious values. The data is taken from two syntax books, Alfiyah Ibn Malik and Jami'ud Duru:s al-Arabiyyah. Data analysis steps include classification, reduction, verification, and inference. The study results indicate a relevance between the morphophonemic rules of assimilation in Arabic and social, religious values. These values include (1) making it easy and not making it difficult, (2) prioritizing the core over the extra, (3) the strong tend to beat the weak, (4) being willing to sacrifice for harmony, (5) choosing the lightest harm, and (6) willingness to adapt in society. The relevance between Arabic morphophonemic rules and socio-cultural values reinforces the ethnolinguistic theory. The language dimension can describe society's social and cultural dimensions and social structure.
Keywords: Ethnolinguistics; Assimilation; Arabic, Religious Social Values

INTRODUCTION
The study of linguistics is generally divided into two major fields, namely microlinguistics and macro linguistics. Microlinguistics studies the internal structure or subsystems of the language itself, such as phonology, morphology, and syntax. At the same time, macro linguistics examines language about factors outside of language (Kentjono, 1990), (Coulmas, 1998). In the study of microlinguistics, there are often intersecting links between one field of science and another. For example, in the study of morphology, there is often an intersection with syntax so that a new discipline, morphosyntax, emerges. Likewise, the study of phonology is often inseparable from morphology. So that a new discipline emerges that combines the two, namely morphonology (morphophonemics).

The term morphophonemic was known initially as morphonology. It was first introduced by one of the leaders of Prague linguistics, NS Trubetskoy, at the Congress of Slavic Language Philologists in Prague in 1929. The term was later put forward again by Leonard Bloomfield, an American linguist, in 1933. with the term morphophonemic (Martinet, 1973). According to Trubetskoy, morphonology is a linguistic discipline different from phonology and morphology. Morphonology is concerned with the use of morphemic phonological differences. Meanwhile,

according to Swadesh, morphonology is a study of the phonemic structure of morphemes related to changes in phonemes as morpheme structures (Dressler, 1985). morphophonemics study the phonological aspects of morphological structures (Taufik, 2018).

One of the morphological processes of Arabic which contains many morphophonemic events is assimilation. Jensen (1995:160) says: "Assimilation means that sounds become more alike". Meanwhile, according to Laver assimilation is:

"an optional process concisting of one segment exercising a modifying influence on the articulatory or phonatory characteristics of another segment across a word boundary, or across the boundary between the components of a compound word"

This opinion is in line with the definition put forward by Umar (1985) and Badri (1987). The various definitions above show that the mutual influence between sounds causes the characteristics of the affected sound to change to match the sound that influences it (Zsiga, 2011). The influence can occur between segments in a word or between the final sound of a word and the initial sound that follows it.

Assimilation is one of the language events that can be reviewed morphologically and phonologically (Youssef, 2013). Morphologically, assimilation can occur between two sounds in one word or between the final sound of a word and the initial sound of the next word. Phonological assimilation can occur between vowels, consonants, and consonants and between the two (Schane, 1992).

Assimilation as a morphophonemic event have been carried out—the phonological assimilation patterns in consonant clusters in Urban Jordanian Arabic (UJA). It can occur both in the leading articulator and in the same (for coronal) articulator. UJA also features sound assimilation and stress assimilation. Phonological assimilation in UJA is sometimes conditioned by the similarity between two adjacent consonants (Zuraiq & Zhang, 2006). While the assimilation of sounds and stresses in Arabic only occurs when adjacent segments have similarities in all other feature specifications (Abu-Abbas, Zuraiq, & Al-Tamimi, 2010).

Another study reported second language perceptions of non-native contrasts. This study explicitly examines the perceptual assimilation model (PAM) by examining the ability of American learners to distinguish Arabic contrasts. (Al Mahnoud Mahmoud, 2013). Another study used a constraint-based framework to investigate multiple assimilation processes in a single variation of Libyan Arabic. Some assimilation processes are so closely related that they can be described using the same terms. In this regard, OCP is shown to play an important role in several processes. For example, the assimilation of /l/ of the definite article prefix and the detransitivizing prefix /t-/ is triggered by the violation of the OCP at the coronal level (Brinkerhoff, 2016). With the development of computer technology, the assimilation of Arabic is not only studied from a phonetic or phonemic point of view, but also developed based on a computational approach (Imam & Alaraif, 2017).

Besides being studied from a phonological perspective, the rules of Arabic assimilation can also be studied from other perspectives, such as ethnolinguistics. The complex morphophonemic rules of assimilation certainly have something to do with the socio-cultural norms of Arabic language users. Humboldt (Wardoyo & Sulaeman, 2017) that differences in cognitive perceptions and differences in world views of a society can be seen from the language. It is said that "each language...contains a characteristics worldview". In the ethnolinguistic view, there is a relationship between language and the world view of its speakers (Yagmur & Ehala, 2011).

Ethnolinguistic studies focusing on Indonesian were conducted, among others, by Pulungan (2013), who studied the pragmatic power of Indonesian proverbs. Another study on religious values and social values in literary learning materials (short stories) in Indonesian textbooks was conducted by Purwandi and Emi (2018). Hariyanti and Wahyudi (Haryanti & Wahyudi, 2007) examined the ethnic expressions of Javanese farmers in Japanan village, Cawas sub-district, Klaten district. Imam Suyitno (Suyitno, 2008) examines the cultural expressions of the Osing ethnicity in folk songs. Ayu (Ayu, 2014) researched the concept of life and death in the Khaul Buyut Tambi Lexicon in Indramayu. (Utami, 2011) examines kidung sekaten, between religious and social values. It turns out that these two values color each other in the chants of sekaten.

Ethnolinguistic studies related to cultural values are also widely carried out by foreign researchers. For example, research on the balance between self-interest and the interests of others in business propositions (Hartman & Werhane, 2013). Also research on the inevitable conflict between religious values and social work (Stewart, 2009). Miller examines the relationship between the principle of relativity in language and ethnolinguistic views (Miller, 2015). Peeters examines the relationship between language, culture, and values in an ethnolinguistic view (Peeters, 2015).

Meanwhile, ethnolinguistic studies with a focus on Arabic are still very minimal. One of the things that the researcher found was the study of Haitamy (2014) which examined the philosophical meanings interpreted from the *nadham* verses in the book of Al-fiyah ibn Malik. As known among the pesantren community, the book of Al-fiyah is a book on Arabic grammar which is arranged in the form of nadham verses. The implied meaning of these verses are grammatical rules, both sharaf (morphology) and nahwu (syntax). However, behind the explicit meaning, there is an implied meaning which is interpreted based on the researcher's point of view.

Various studies above on average examine cultural values which are interpreted from language expressions forms. The next question is, is there a hidden meaning behind the rules of language, be it phonological, morphological, or syntactic rules. It is this question that challenges researchers to conduct research on the topic of the philosophical meaning behind Arabic morphophonemic rules. The results of this study will contribute to the scientific knowledge of how closely related language, culture and thought are (Rahardjo, 2010).

The general purpose of this study is to describe the religious social values contained in the morphophonemic rules of Arabic. The specific objectives are to describe (1) the morphophonemic rules of assimilation ini Arabic which are thought to contain religious social values and (2) the religious social values that lie behind the morphophonemic rules of Arabic.

The results of this research will be useful both in terms of scientific development and practical benefits in social life. The results of this study will add to the treasures of thought that it is not only the form of language that is related to the culture of the speaking community, but the rules of language are also philosophically related to social harmony. This research also inspires other researchers in the field of language/literature to reveal the values that lie behind the grammatical rules of languages other than Arabic. The results of this research in the form of socio-religious philosophical values can be used as a reference and enrichment material in the preparation of a character education curriculum. In addition, the results of this study are also expected to have a positive impact on the harmonization of social life in the midst of a multicultural Indonesian society.

The ethnographic approach can also be applied to inculcate religious social values, as was done by Rohman & Mukhbit (Rohman & Mukhibat, 2017). Putri examines the cultivation of character values through sociology subjects (Putri, 2011). Wakid conducted a study on local wisdom in the former Surabaya Residency (Taufik, 2018). Value means useful, able to apply and values life. Values are the norms that apply in society or the principles of life that a person holds in his life, both as individuals and as citizens. The word "social" means matters relating to society/public interest. Social values are lessons that can be drawn from social behavior and social ways of life.

While the word religious is taken from the Latin relego which means to reconsider or be concerned about (something). Religion is an awareness that stirs deeply in the human heart as human nature. Purwadi et al. In his research, he provides indicators of religious values by referring to character education books from an Islamic perspective, namely: religious values of gratitude, patience, tawadhu, tawakal, endeavor, and istiqomah (Purwandi, Eko; Emi Agustina, 2018). The social values used by the indicators are sourced from the 2013 Curriculum Revision book Implementation of Concepts and Applications, namely: caring for family, caring for others, being honest, working hard, being independent, and being polite.

METHOD

This research is essential to research that aims to develop theory and ignores direct practical uses. Pure research or basic research is research that aims to discover new knowledge that was previously unknown. This study uses a qualitative descriptive design with an ethnolinguistic theory approach based on these characteristics. The ethnolinguistic approach is used because this research analyzes the implied meaning of the language rules, namely Arabic. According to Hymes' opinion (Wardhaugh 2006:249), language and ethnography are related.

Ethnography explains the description of social structures, community activities, material and symbolic sources that describe the conditions of a particular society. At the same time, language is a vital source to observe, mainly how language is used in social activities.

The data of this research is in the form of written text explaining Arabic's morphophonemic rules. Data were collected from two Arabic grammar books, which became the primary reference among Arabic language learners, both in Islamic boarding schools and in higher education programs in Arabic. The two books are (1) Jami'ud Durus al-Arabiyyah by Mustafa al-Ghalayaini, published by Al-Maktabah al-Ashriyah, Bairut, and (2) Kitab Alfiyah by Muhammad Ibn Malik al-Andalusi, published by Darul Fikr, Bairut. The researcher also took data from other books that were considered relevant for the completeness of the data. Apart from books, the data sources for this research are also human, namely informants who are experts in linguistic anthropology and religious interpretation.

This study uses three data collection techniques, namely (1) documentation, (2) interviews, and (3) FGD. The documentation technique collects data from written text in the data source. Interviews were used to collect data about the subject's perception of the content of the text and the meaning contained in it in a socio-cultural and religious perspective.

The analytical model used in this study is an interactive-dialectical analysis adopted from Miles and Huberman (1992). Data analysis steps include (1) data transcription: transfer of text data from data sources into tabular format; (2) data reduction: selection, focusing, simplification, and transfer of raw data into data ready for analysis; (3) data discipline : coding, organizing, analyzing, and tabulating data; and (4) conclusions, namely reflection and interpretation of the results of data analysis in accordance with the research objectives.

RESULTS AND DISCUSSION

In the study of ashwat science (Arabic phonology) the term assimilation is commonly called مماثلة (*mumatsalah*). According to Laver (1994) assimilation is: "an optional process concisting of one segment exercising a modifying influence on the articulatory or phonatory characteristics of another segment across a word boundary, or across the boundary between the components of a compound word". In another definition, assimilation is defined as "Assimilation means that sounds become more alike" (Jensen, 1995:160; Abdulsada, 2018).

The process of assimilation in Arabic can be seen from three points of view, namely (1) based on the flow of articulation, (2) based on the quality of the influence between sounds, and (3) based on the distance between the sounds that affect and those that are influenced. Based on the flow of articulation, assimilation in Arabic is divided into two; progressive assimilation (progressive assimilation) and regressive assimilation (regressive assimilation) (Basyar, 1980; Umar 1985; Badri, 1987). Progressive assimilation is the process of influencing one sound to the next sound. In contrast, regressive assimilation is the process of a sound influencing the previous sound (Elramli, 2012).

Based on the quality of the influence of a sound on other sounds that are affected, assimilation in Arabic is also divided into two, namely *mumaṭalah kulliyyah* (complete assimilation) and *mumaṭalah juz'iyyah* (partial assimilation). If the effect is comprehensive, that the affected sound melts into one with the influencing sound, then the process is called complete assimilation. If the effect is only partial, in that the influence is only on one of the phonetic characteristics, then the process is called partial assimilation.

In terms of the distance between the sound that affects and the sound that is influenced, assimilation is divided into two, namely *mumaṭalah tajawuriyyah* (contact assimilation) and *mumaṭalah taba'udiyah* (distance assimilation). Direct assimilation is if other sounds do not separate the sound that is influenced and that which affects. Indirect assimilation is between the sound that is influenced and that which affects another sound that separates.

After analyzing the data with an ethnolinguistic approach, linking the rules of assimilation of language sounds and religious, social values found the relevance between the two. Social values are lessons drawn from social behavior and social ways of life. At the same time, the word religious is taken from the Latin relego, which means to reconsider or be concerned about (something). Religion is an awareness deeply in the human heart as human nature. Purwadi et al. provide indicators of religious values by referring to character education books from an Islamic perspective, namely: religious values of gratitude, patience, *tawadhu, tawakal,* endeavor*, and istiqomah* (Purwandi, Eko; Emi Agustina, 2018). The social values used by the indicators are sourced from the 2013 Curriculum Revision book Implementation of Concepts and Applications, namely: caring for family, caring for others, being honest, working hard, being independent, and being polite.

The religious social values that have relevance to the rules of assimilation in Arabic are (1) simplify and not complicate , (2) prioritizing the core over the extra, (3) the strong tend to beat the weak, (4) willing to sacrifice each other for the sake of harmony, (5) Choose the Lightest Harm, and (6) it is needed to adaptation in social life

Simplify And Not Complicate

In socio-cultural life, one of the principles emphasized for establishing a mutually beneficial attitude is facilitating and not complicating. This attitude is also a guide in religion. In the rules of Islamic law, there are two terms, namely *azimah* an*d rukhshah*. According to Abdul Karim (Caniago, 2014) azimah is a law that was first established or a law that is generally set to apply to every Muslim without explaining the situation and conditions faced. In simple terms, 'azimah means general law and absolute original law, whether an order to do something or a prohibition from doing an act.

However, in reality, a person often finds situations or conditions that make it impossible to carry out the lawsuit as it is. So that in this case a solution is needed so that he remains free from lawsuits even if those committed violate the original law. This is where the term rukhshah comes from. The meaning of rukhshah in

language is as-suhulah wal yusr (lightening and convenience). Terminologically, rukhshah is a legal provision that violates or differs from the law established in general for specific reasons. The basis of this law, among others, is the word of God in QS. Al-Baqarah, 185, which means Allah wants ease, not a difficulty. Prophet Muhammad SAW also said: "make it easy, do not make it difficult" (Al-Bukhari, t.t: 5/141)

Almost all the rules of assimilation aim are to facilitate pronunciation, which is far closer, which is almost the same as the same. For example, the infix -ta- which is on a word with ifta'ala wazan which is side by side with a sound that has the same or close phonetic characteristics, will be changed to be the same or almost the same as that sound. For example, the word اصطلح [iṣṭalaha] comes from اصتلح [iṣtalaha]. In this case, the non-emphatic /t/ phoneme changes to emphatic [ṭ] because it is influenced by the previous emphatic /ṣ/. If no changes are made, the articulation will be heavy, because the position of the lips on the tongue must move from emphatic to non-emphatic.

Rules like this also occur in socio-religious law. In the rules of fiqh it says "idza: a: qa al-mar ittasa' (if something is difficult, then it is made easier) (As-Suyuthi, 2003; As-Subki, 1991). This rule applies generally, both in matters of worship and social society. In worship, for example, the five daily prayers must be performed standing up. However, if a person is unable to stand up because of illness, for example, then he can pray sitting down, if sitting still has difficulty sleeping, and so on. Meanwhile, in social matters, the practice of making this easier is a universal value that people really like, regardless of their religion. A person will be liked by others if he likes to make it easy for others, on the contrary he will be shunned if he likes to make things difficult for others. The social life of the community will be harmonious if its members give each other convenience and do not make it difficult.

Prioritizing The Core Over The Extra

Prioritizing the core (primary) over the additional (secondary) is one of the social religious teachings that are quite fundamental in Islam. There are so many verses of the Qur'an and the hadith of the Prophet that form the basis for this attitude. Prophet Muhammad SAW was first sent by Allah not directly to teach prayer, zakat, jihad, and so on, but was only sent to invite believers, worship Allah, and unite Him. This is because faith is the most fundamental thing in Islam. A person will want to perform rituals of worship or other religious activities if he already has a strong faith (belief). If not, then he will not want to do it all, because he feels it is not important to him. Likewise in social life, social law (regardless of any religion) will always value the core which is more important than the extra. In social life, if there is assimilation between indigenous culture and immigrant culture, then what must be won is the culture of the indigenous people. Otherwise, there will usually be conflict.

The rules of assimilation that are relevant to the above values are reflected in, among others, the rules of regressive assimilation and progressive assimilation.

In both forms of assimilation it turns out that the most powerful reason is because it wins the core over the extra. In wazan if-ta-'ala, progressive assimilation occurs, namely the infix -t- is always defeated by the previous sound which has close phonetic characteristics. For example, ازتهر [iztahara] is read as ازدهر [izdahara], i.e. the sound of is changed to because it is affected by the voiced nature of [z]. On the other hand, in wazan ta-fa''ala, regressive assimilation occurs, i.e. the prefix ta- is always defeated in assimilation by the sound after it which has close phonetic characteristics. For example, [mutadaθθir] is pronounced [muddaθθir], the voiceless melts into the voiced because of the close phonetic characteristics between the two. In both cases, [t] which is an affix is always defeated in the assimilation process. This is because it is an addition, so that in the process of assimilation it is always defeated by the original which is the root of the word.

The Strong Tend To Beat The Weak

In social life, if there is a process of assimilation between ethnicities, between cultures, or between certain social groups, then social law will defeat the weak and win over the strong. For example, during the reign of President Soeharto (1966-1998), assimilation policies were applied in the life of the nation and state. One practice is that ethnic Chinese (minorities) who become Indonesian citizens must be willing to fuse culturally with indigenous citizens. For example, in self-name must use Indonesian name. So do not be surprised if the names of Indonesian citizens of Chinese descent who have been famous since the implementation of the assimilation policy by Suharto in 1966 (Suryadinata, 2003), all have Indonesian nuances, such as Alan Budi Kusuma, Susi Susanti, Ardi Wiranata Kusuma, Alim Markus and others.The same is true in the life of the multi-ethnic Indonesian society. If you want to remain harmonious and peaceful, then in the social order of social life, the weak group (the minority) must be willing to give in to the strong group (the majority). If this is violated, then usually there will be conflict because the majority feel colonized. One of the conflicts that occurred in Sampit and in Sambas in the past two thousand years was caused by the violation of these social norms.

Likewise, in the assimilation of Arabic sounds, in general, weak sounds tend to be affected by strong sounds. For example, when there is assimilation between voiceless[t] and voiced [d], then [t] is defeated. If there is assimilation between non-emphatic [s] and emphatic [ṣ], then [s] will also become emphatic [ṣ]. For example: مصطفى [muṣṭafa] derived from the word مصتفى [muṣtafa]. in this case, the non-emphatic [t] turns into emphatic [ṭ] because it is influenced by the emphatic [ṣ]. In this case, emphatic phonemes are considered stronger than non-emphatic because their articulation requires more energy, namely velarization and pharyngalization.

Willing To Give In To Each Other For The Sake Of Harmonious Social Relations

The attitude of being willing to sacrifice and give in to each other is one of the social religious teachings that are quite fundamental in Islam, olso other

religions. Many verses of the Qur'an and the hadith of the Prophet are the basis for this attitude. In Islam, one of the commendable attitudes is *i:tsa:r* (putting others ahead of oneself in terms of meeting needs). This attitude is enshrined in the Qur'an Surah al-Hasyr, 9, which is a compliment to the *Ansar* (the people of Medina who had believed when the Prophet Muhammad and the Emigrants came):

"And they have no desire in their hearts for what is given to them (the Emigrants); and they prioritize (the emigrants), over themselves, even though they need (what they give) ".

The verse above mentions the commendable attitude of the *Ansar* friends, namely their willingness to give in to the friends of the *Muhajirin* (the companions of the Prophet who also emigrated from Mecca to Medina). They are willing to give some (even most) of their wealth to the *Muhajirin*, even though they themselves are in need (Ibn Katsir, 1999).

In social life in Indonesia, much harmony is caused by an attitude of giving in to each other when assimilation occurs between ethnicities, between cultures, or between religion and culture. On the other hand, if there is no mutual relentless attitude, each defends with his ego, wants to win himself and thinks the other party is wrong and must be fought, then what happens is a prolonged conflict (See Thohir, 2018). Examples of reciprocal assimilation in religious social life in Indonesia are religious practices exemplified by the guardians who brought Islamic teachings to Indonesia. The event of *slametan* (salvation), for example. *Slametan* activities are ritual activities that have existed since before Islam came, namely in various ways whose contents are not Islamic. When Islam came, the saints did not immediately blame the tradition and forced the residents to leave far away. Instead, they only include elements of Islamic teachings in their practice, for example by replacing readings that contain elements of polytheism with readings from verses of the Qur'an. Thus there is an assimilation of mutual surrender and mutual acceptance between two opposing cultures, so that it becomes a new culture that is accepted by both parties.

Assimilation is a method of *da'wah* by adjusting or merging deviant traditions into traditions that do not conflict with Islamic law. Da'wah interpreters carry out this method in dealing with a tradition that can practically be accommodated in Islamic law, by 'deviating' from bad traditions to good ones. The *tumpengan* (Javanese) tradition, which was originally an ancient tradition of the Indonesian people to glorify the mountain as the dwelling place of the *hyang*, or ancestral spirits (ancestors). This tradition was assimilated by ancient Islamic preachers with a touch of Islamic philosophy, that "Tumpeng" is an acronym in Javanese "*Yen metu kudu sing mempeng* (if you go out seriously)." In the food section called "*Buceng*", it is made from sticky rice; an acronym of: "*Yen mlebu kudu sing kenceng* (if you enter you must seriously)." This *tumpeng* is a material to make people aware of the interpretation of the verse, which means "Death to death as a righteous person and raise me on the Day of Judgment as a righteous person", or "Enter me in the command area and remove me from the forbidden area",

including "Put me into the realm of safety and take me out of the realm of polytheism." (Al-Qurtubi, 10/312).

This mutual surrender has been exemplified in the reciprocal assimilation in Arabic. This assimilation occurs in words such as [muddakir] which is derived from [mudztakir]. In this case, there is both progressive and regressive assimilation, so it is said to be reciprocal. Progressive assimilation in this case is the process of a voiced /د/ influencing a voiceless /ت/ so that it becomes a voiced /د/. Meanwhile, regressive assimilation occurs in terms of articulation, i.e. the plosive /ت/ affects the fricative /ذ/ into the plosive /د/. In this case, the two phonemes that are affected and affect merge into a new phoneme, namely /د/ which did not originally exist in the word.

Choose The Lightest Harm Or Risk

In the social life of society sometimes there are conditions that require a person to face two choices, both of which are bad. In a condition like this he had to choose which one was less harmful. In *qaidah fiqhiyyah* (rules of Islamic law) it is stated: "*idza: ta'a: radlat al-mafsadata: ni khuyyira akhaffuhuma*" (if there is a conflict between two harms, then the one with the lightest consequences is chosen). For example, when there is a regional head election there are two candidates, but we believe that both are not ideal, in fact there are many negative sides, so if we have to vote we choose the one we believe has fewer bad sides.

The above rules are in accordance with the rules of assimilation in Arabic, among others in the form of *I'la: l bil qalab* (replacement of semi-vowels with one another). For example, replacing *waw* [w] with *ya'* [y] in the *isim mu'tal ya'* which follows wazan *fa:'ilun*. For example: the sound [w] in the word التالِو [at-ta:liw] is replaced by [y] to become التالِي [at-ta:liy]. In this case, the [w] which falls after the vowel [i] is heavy in pronunciation, because in pronunciation [w] the lips are rounded, while [i] the lips are thin. Therefore, it is considered heavy, so [w] needs to be replaced with a semivowel [y] which corresponds to [i]. However, if the replacement cannot be done, then it will be removed.

The Need For Adaptation In Life

In social life, harmony will be achieved if community members can adapt to each other. For example, if a small family is religious A, while the majority community is B, then the small family must be willing to adapt to the traditions and culture adopted by the majority community, even without sacrificing their religious identity. If the minority imposes their will and a priori with the traditions of the majority society, there will be clashes and disharmony. Cases of disharmony that often occur in various parts of countries on average are caused by the absence of an attitude of mutual surrender between one group and another. For example, the case of the ISIS (Islamic State of Iraq and Syria) insurgency in Iraq and Syria. This is because ISIS, which in fact is a small group and newcomers, wants to control the country, and wants to change all existing rules, resulting in resistance from the majority population group.

This value of adaptation in religious social is exemplified in the *idgha:m* rule. In *idgham mutajanisain*, two sounds that are almost the same are made the same, then the sound of one is inserted into the other sound. Example: the word يزّكّى [yazzakka:] comes from يتزكّى [yatazakka:]. In this case the consonant [t] which is an affix (newcomer) in the word is weakened by removing the vowel [a] after it, and after that it is merged with the sound [z] because between [t] and [z] there is a close articulation: [t] dentalveolar, while [z] alveolar. However, this assimilation is optional. If the word is spoken without assimilation it is still justified. Acordingly, if this is related to the norms of religious social life, then it is relevant to the term of *ruhshah* (the granting of waivers that are optional in certain conditions) in Islamic law. For example, people traveling at noon in the month of Ramadan are allowed not to fast for fear of endangering their health. But if he feels strong and does not mind, then it is still permissible to fast.

CONCLUSION

The results of data analysis and discussion above conclude that assimilation in Arabic occurs because of phonological factors in morphological events. Assimilation can be seen from three points of view. From the articulation point of view, there are progressive, regressive, and reciprocal assimilation. There is total and partial assimilation in terms of the quality of the influence between sounds. Meanwhile, there is direct and indirect assimilation in terms of the distance between the sound that affects and that is affected.

Ethnolinguistic studies show relevance between the morphophonemic rules of Arabic assimilation and religious, social values. The socio-religious values contained in the rules of assimilation include (1) making it easier and not making it difficult, (2) prioritizing the core over the extra, (3) the strong tend to beat the weak, (4) being willing to sacrifice each other for the sake of harmony, (5) the need to choose the lightest harm, and (6) the need for adaptation in life. These values are universal values contained in the dimensions of human life.

From the results above, it is recommended that there be a more in-depth study of linguistic rules in Arabic about more holistic and universal life values. If this is done, then the cultivation of noble values in social life can be done through language teaching. This can also be evidence that strengthens the link between language and culture (Wareing, 2007). In general, both logic and currently available evidence suggest a disclamatory view of most robust proposals according to which particulars of specific human languages are important progenitors of thought, such that elements of perception or conception would be permanently altered by learning one or another language (Gleitman & Papafragou, 2012)

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