| RESEARCH ARTICLE

Arabic Loanwords in *Basa Magindanawn*: A Lexical Analysis Based on Juanmartí's *Dictionary*

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| **ABSTRACT**

This article examines Arabic loanwords in *Basa Magindanawn* (the Maguindanao language), as documented in what is widely considered the first Maguindanao dictionary: the *Moro-Maguindanao-Spanish Dictionary*, compiled by the Spanish Jesuit Jacinto Juanmartí and published in the late 19th century. The primary objective is to identify and compile all Arabic-derived terms included in this work—those explicitly labeled by the author as Arabic, those described as Malay but demonstrably of Arabic origin, and others with Arabic roots that are not overtly specified. In the second phase of the study, these terms are categorized into semantic fields based on the Spanish definitions provided by Juanmartí. This thematic classification allows for a nuanced analysis of the linguistic and cultural dimensions of the loanwords. The ultimate aim is to establish a foundation for future research, fostering deeper investigation into the Maguindanao language and encouraging new perspectives on this topic. In addition, the study emphasizes the value of such research in supporting the preservation of the Maguindanao language and in highlighting the broader linguistic and cultural diversity of the Philippines—particularly in Mindanao and other regions where Maguindanao is spoken. The methodology follows a philological and linguistic approach, centered on the analysis of Arabic terms and expressions found in Juanmartí's dictionary. Arabic equivalents are identified, and where relevant, comparisons are made regarding their usage in both Maguindanao and Arabic. Findings reveal a significant presence of Arabic loanwords in Maguindanao, many of which retain meanings close to their original forms. While religious terminology is most prevalent, numerous terms also relate to daily life, social customs, personal traits, ethical values, and belief systems—underscoring the profound cultural influence of Islam within the Maguindanao community.

1. Introduction

The Maguindanao language—also known as *Bahasa Maguindanao* or *Basa Magindanawn*—is one of the languages of the Philippines and belongs to the Austronesian language family. It is currently classified as "potentially vulnerable" by the UNESCO World Atlas of Languages (https://en.wal.unesco.org/search?keys=maguindanao) and as "an endangered indigenous language" by Ethnologue (Simons, 2024). This underscores the relevance of the present study, as the material we offer aims to contribute to raising awareness of the language and highlighting its richness—particularly in regard to its Arabic-derived vocabulary. Furthermore, it is worth noting that only a limited number of scholarly works address any aspect of the Maguindanao language, and even fewer focus specifically on the contributions of Jesuit missionary Jacinto Juanmartí, who produced important linguistic materials during his mission in Mindanao at the end of the 19th century.

Given the relative scarcity of studies on the subject, we have deemed it appropriate to base this research on Arabic loanwords in the Maguindanao language, primarily on the *Moro-Maguindanao-Spanish Dictionary*, authored by Father Jacinto Juanmartí. This dictionary, considered the first of its kind for the Maguindanao language, remains a foundational work for analyzing its lexicon.

The *Diccionario Moro-Maguindanao-Español*, as titled in its original Spanish edition, was published in 1893 in Manila by the *Imprenta de Amigos del País*. It was intended as a practical tool for members of the Society of Jesus in the Philippines to learn the Maguindanao language as quickly as possible, enabling them to communicate with the local population, translate religious texts, promote Christian conversion, and carry out other administrative tasks. A year earlier, the same author had also published the Grammar of the Maguindanao Language. Both works were the result of several years of linguistic study conducted in the field, beginning in 1874 when Father Jacinto Juanmartí was assigned to the upper district of Cotabato. As noted by Aguilera (2018: 332–333), "from the moment of his arrival in the district of Cotabato, he devoted himself earnestly to the study of the Moro Maguindanao language, which was essential for working in that area, unknown to the missionaries".

Regarding the geographic distribution of the Maguindanao language, it is primarily spoken in the province of Maguindanao, located on the island of Mindanao in the southern Philippines. As for the origin of the name Maguindanao, several theories exist, but most agree that it derives from *danaw* (meaning "lake") and originally referred to an area "meant 'to be inundated' and referred to the low-lying delta of the Pulangi River with its two mouths, the location of the mother city of Cotabato" (Scott, 1994). This region is also referenced by Juanmartí in his dictionary, in the entry for the word *Maguindau*, a verb meaning "to warn, advise, [or] teach." He writes: "From *maguindau* comes Maguindanao, which is the part of Mindanao that includes the delta and all its surroundings along the Pulangi. At its center was the town of Maguindanao, which used to be located where Cotabato is today, entirely populated by Moros. They considered themselves to be the ones who best taught and advised what is good and forbade what is evil, and from this came the name Maguindanao" (Juanmartí, 1893: 116).

Both the dictionary and grammar authored by Juanmartí were later translated into English—by Porter (1903) and Smith (1906), respectively—and published in Washington, D.C., by the Government Printing Office for the Bureau of Insular Affairs. These works are considered foundational sources for the study of the Maguindanao language: the grammar provides essential insights into its structural features, while the *Moro-Maguindanao-Spanish Dictionary* offers valuable information on the origin and use of its lexicon. In addition to listing a wide range of terms with their Spanish equivalents, the dictionary often notes the etymology of words and frequently includes contextual examples of usage. The study of these materials not only deepens our understanding of the language but also offers a window into the culture of its speakers—an especially important contribution given the scarcity of written records and academic research on Maguindanao. As such, these works play a vital role in the preservation and documentation of the language.

Taking all these factors into consideration, the primary objective in this study is to compile, analyze, and classify the Arabic loanwords found in Juanmartí's dictionary—an endeavor that, to our knowledge, has not been undertaken before. We organize these borrowings according to semantic fields to provide a clearer understanding of their functional roles within the language. Furthermore, we present a comprehensive count of the Arabic-derived terms in the work, including those explicitly identified as such by the author, as well as others marked as Malay or of unspecified origin that are, in fact, Arabic in origin.

2. Literature Review

In addition to the aforementioned *Moro-Maguindanao-Spanish Dictionary* by Juanmartí (1893), which is the main source for the study from which we have drawn the lexicon presented below, we have also made use of other works and studies on this language, as well as research on the author of the dictionary. Although such studies are not abundant, they have helped us to better understand, on the one hand, the context in which the work was carried out and, on the other, the characteristics of the Maguindanao language—particularly with regard to its vocabulary.

Although the life of the author is not the main focus of our research, in order to better understand him and the circumstances under which the dictionary was written, we find it worthwhile to mention the work of Aguilera (2018), which reconstructs the life of this missionary and his experience in the Philippines, the mission in Tamontaka, the conditions in which he wrote this and other works on the Maguindanao language, as well as the circumstances of his death. This reconstruction is based on *Biographical Notes on Father Jacinto Juanmartí*, a work written in 1900 by Juanmartí's companion, Guillermo Benassar, following his death.

Also, in order to gain a deeper understanding of the history and influence of Islam in the Philippines, we believe it is important to cite the work of Majul (1973), which describes the introduction and spread of Islam in the southern part of the country, and the work of Scott (1994), particularly chapter nine, which is dedicated to Mindanao and includes a specific section on the Sultanate of Maguindanao and its origins. Another essential work for understanding the history and origins of the Maguindanao populations is Saleeby's (1905) study, which also includes "codes of law," the *Luwaran* and the *Sulu codes*, which are selections from the old Arabic law.

Finally, several relevant works address various linguistic aspects of Maguindanao, particularly its lexicon and Arabic loanwords. These include Sullivan's *Maguindanao Dictionary* (1986); studies on the Arabic loanwords in Maguindanao language by Menson (2021 y 2022) and Kunso (2017); Racman and Lulu's (2021) analysis of Maranao words with Arabic roots; and Allison's (1979) investigation into the genetic unity of Maranao, Iranun, and *Magindanaw*.

3. Methodology

The methodology adopted for this study is based primarily on a philological analysis of Arabic loanwords found in the *Moro-Maguindanao-Español Dictionary*, which serves as the central source of this research. The investigation was carried out through the following steps:

First, we examined the lexicon included in the dictionary and compiled all entries identified as Arabic loanwords. These include terms explicitly marked by the author as of Arabic origin (indicated with an "A"), those labeled as Malay in origin (marked with an "M") but determined through further analysis to be Arabic in origin, and additional terms not classified by the author, but which clearly derive from Arabic.

Next, we classified these terms and expressions into semantic fields, grouping them according to thematic and conceptual similarities, based on the Spanish translations provided by Juanmartí. The terminology is presented in the article following a consistent format: the Arabic term or expression in *uppercase italics*, followed by the origin label (A, M, or blank) in parentheses, then the equivalent Arabic term in Arabic script with its transliteration in *italics*, the Spanish meaning translated into English in quotation marks, and the page number from the dictionary in brackets. An example of this format is as follows: *TERM or EXPRESSION* (A, M, or blank) العربية /transliteration/ "Meaning in English" [page].

Following this classification, we analyzed the data and generated two graphs to visually represent both the distribution of terms across semantic groups and their identified origins, as indicated in the original work. Finally, we present the conclusions drawn from the study, along with a list of references consulted in the preparation of this article.

4. Results

This section presents the findings from the analysis of Arabic-derived terminology identified in the *Moro-Maguindanaon-Spanish Dictionary*. The vocabulary is categorized according to semantic fields, allowing for a clearer understanding of the functional and cultural relevance of each term within the language. Among the various categories, religious terms and expressions constitute the most significant group, reflecting the deep influence of Islamic traditions and practices on the *Moro-Maguindanaon* linguistic and cultural landscape. This prevalence underscores the historical and ongoing role of religion as a central component of identity and daily life within the community. Other semantic fields, such as customs and everyday life related terms, Islamic calendar related terms, or professions, political roles and status related terms, also contain notable Arabic influences, though to a lesser extent.

4.1 Religious Terms & Expressions

This first classification of Arabic loanwords related to religion is the most extensive of all the groups, as it includes a total of 72 terms and expressions. Of these, 30 are recognized in the *Moro-Maguindanao-Spanish Dictionary* as being of Arabic origin, marked with the letter A, and another 6 Arabic loanwords are identified as being of Malay origin, marked with the letter M. Additionally, we have identified 35 words of Arabic origin with no reference to their origin and 1 word whose origin is marked as E. This last one is also an Arabic loanword, but we are unaware of the meaning of this mark. Among the possible explanations is the likelihood of a typographical error, suggesting that it might actually mean Arabic (A). In any case, the author does not provide any information in the preface addressed "to the reader" to clarify this, as he does for Malay (M), Sanskrit (S), and Arabic (A) (Juanmartí, 1892).

In the first group, the words and expressions identified with an A in the dictionary include: *AMIN* (A) أمين /amīn/, which means "Amen, so be it" [10]; *BARAKAT* (A) بركة /baraka/, listed as the verb "To bless" [21], though it might more accurately refer to the noun meaning "Blessing, grace"; *HAJJ* (A) حَجّ /ḥajj/, meaning "Pilgrimage to Mecca" [68]; *IMAM* (A) إمام /imām/, referring to a "Priest" [73]; *ISTAGAFAR* (A) استغفر /istaghfar/, meaning "To pray, to ask for forgiveness" [75]; *JEHUDI* (A) [77] or *YEHUDI* (A) [249] يهودي /yahūdī/, both referring to "Jewish"; *KADIS* (A) قديس /qiddis/ [80] and *KUDUS* (A) قُدُس /qudus/, meaning "Saint" [89]; *LILLAHI* (A) لِلّٰه /li-llāh/, a commonly used expression meaning "Oh my God" [102]; *MALAIKAT* (A) ملائكة /malāʾikah/, meaning "Angels" [118]; *MESEH* (A) مسيح /Masīḥ/, referring to "Messiah" [136]; *MESJID* (A) مسجد /masjid/, meaning "The mosque, a place where the Moors go to pray" [136]; *MEZBU* (A) مذبوح /madhbūḥ/, a verb meaning "To immolate, to sacrifice, to offer a sacrifice" [136]; *MEZMUR* (A) مزمور /mazmūr/, referring to "The Psalms of David, Hymns" [136]; *MUJAHID* (A) مجاهد /mujāhid/, meaning "a soldier or warrior who goes to what the Moors call holy war" [139]; *NIMET* (A) نعمة /niʿma/, meaning "Grace, favor," also used in the religious phrase *Nimet Allah*, meaning "The grace of God" [146]; *NUBUVET* (A) نبوّة /nubuwwa/, meaning "Prophecy" [147]; *RABB* (A) رب /rabb/, a term to invoke "God, the Lord" [183]; *RUH* (A) روح /rūḥ/, meaning "Spirit," as in Arabic [186]; *SAHIT* (A) شهيد /šāhīd/, meaning "Martyr, witness of the faith" [190]; *SALIB* (A) صليب /ṣalīb/, meaning "Cross" [191]; *SEBIL* (A) سبيل /sabīl/, meaning the righteous "Way, path" [200]; *TESBIH* (A) تسبيح /tasbīḥ/, meaning a "Rosary, to praise God, to pray" [227]; *UMAL* or *AMAL* (A) عمل /ʿamal/, referring to a "Pious action" [242]; *VADLU* (A) وضوء /wudūʾ/, meaning "Ablution used by the Moors before praying" [245]; *VAHI* (A) وحي /waḥī/, the word for "Revelation" [245]; the expression *V-ALLAH ALEM* (A) الله أعلم /Allāh aʿlam/, a commonly used phrase meaning "God knows better what it may be," with which "the Moors often end their statements, leaving to God what they cannot comprehend" [245]; *VAS-VAS* (A) وسوسة /waswasa/, which in Arabic means "whispering," often referring to the act of whispering negative or misleading thoughts, and here refers to whispering of doubt or "Temptation,

suggestion of the devil" [246]; and *HUVA* (A) يهوه /yahwa/, which is more of a transliteration of the Hebrew word YHWH, meaning "Jehovah, the holy name of God" [258].

In the second group, those Arabic loanwords marked with an M, meaning they appear in the dictionary as terms of Malay origin, we find: *IMAN* (M) إيمان /imān/, meaning "Faith" [73]; *JIIN* (M) جنّ /jinn/, meaning "Demon" [78]; *KANISET* (M) كنيسة /kanīsa/, meaning "The Holy Catholic Church" [81]; *SELAUAT* (M) صلوات /ṣalawāt/, meaning "Prayers" [201]; *VASIK* (M) وثق /waṯiq/, meaning "To trust, to hope" [246]; and *VASIT* (M) وسيط /wasīṭ/, meaning "Mediator" [246], or someone who intercedes on behalf of others, such as a prophet or a righteous individual.

In the third and largest group, the Arabic loanwords not marked as such in the dictionary, the following terms and expressions are included: *ALAM* عالم /ʿālam/, meaning "The universe" [8]; *ALAMAT* علامة /ʿalāma/, "Magalamat" meaning "To beg God, to pray" [8]; *ALLAH* الله /Allāh/, meaning "God" [9]; another entry of BARAKAT بركة /baraka/, mentioned above but here meaning "Miracle" [21]; *CAPIR* كافر /kāfir/ [42] or *KAPIR* كافر /kāfir/ [82], both meaning "Infidel, incredulous"; *HEJRAT* or *HEJIRAT* هجرة /hijra/, meaning "The Muslim era, from Muhammad's flight from Mecca to Medina in the year 622 of the Christian era" [68]; *IBADAD* عبادة /ʿibāda/, meaning "Piety, devotion" [70]; *IBLIS* إبليس /iblīs/, meaning "The demon, devil" [70]; *IISA* عيسى /ʿīsā/, referring to "Jesus, Jesus Christ" [71]; *INDJIL* إنجيل /injīl/, meaning "The Sacred Gospel" [73]; *INSA* إن شاء /in shāʾ/, meaning "Favor, grace," and part of the expression *Insa Allah* إن شاء الله /in shāʾ Allāh/, meaning "With God's favor" [74]; *ISLAM* إسلام /Islām/, meaning "Moor" in the dictionary, but referring to the religion; *JADGUI* or *JADJI* حاجي /ḥājjī/, meaning "Pilgrim to Mecca" [77]; *KALIMAT* كلمة /kalima/, meaning "Profession of the Muslim faith" [80]; *KAMAT* إقامة /iqāma/, meaning "The name of a formula or prayer recited by the Moors in the right ear of the newborn child" [81]; *KEBLAT* [84] or *KIBLAT* قبلة /qibla/ [86], both referring to "The North. Towards this part of the horizon, the Moors turn to pray"; *IL KITAB* الكتاب /al-kitāb/, a term that will appear later in the next section but here referring to "The Quran" [87]; *KURAN* القرآن /al-Qurʾān/, meaning "The Quran of Muhammad" [90-91]; *MUHAMAD* محمد /Muḥammad/, referring to the prophet "Muhammad" [139]; *NABI* نبي /nabī/, referring to any "Prophet" [142]; *RASUL* رسول /rasūl/, meaning "Apostle" [184]; *SABIL* سبيل /sabīl/, another new entry of this term meaning "Oath-taker" [188]; *SABIR ULA* صابر الله /ṣābir Allāh/, meaning "Moorish martyr" [188]; *SAHADAT* شهادة /šahāda/, meaning "Testimony, profession of faith" [190]; *SAITAN* [190] or *XEITAN* شيطان /šayṭān/, both meaning "Satan, the demon" [248]; *SADEKA* صدقة /ṣadaqa/ [189] or *SEDEKAT* صدقة /ṣadaqa/, both referring to "Almsgiving" [200]; *SERIP* or *CHERIP* شريف /šarīf/, meaning "Title of the descendants of Muhammad, the first title among the Panditas" [203]; *TAFSIR* تفسير /tafsīr/, meaning "Commentaries on the Quran" [213]; *VALLAHI* والله /wa-Allāh/, meaning "I swear by Allah" [245]; *XAHADAT* شهادة /šahāda/, meaning "Testimony, confession of faith" [247]; and *XERIAT* شريعة /šariʿa/, meaning "The Law of Muhammad" [248].

Finally, the Arabic loanword whose origin is marked with an E, and which, as we mentioned at the beginning of this section, we do not know what the author refers to with this, is *VUJUD* (E) وجود /ujūd/, which, as in Arabic, means "Being, existence" [246].

4.2 Islamic Calendar and Season related Terms

This group consists of all the terms found in the dictionary that are related to the Islamic calendar, primarily the days of the week and months of the year, as well as some references to the seasons. In total, we included 28 terms (although, as in the case of *jammis* or *kammis*, meaning "Thursday," and some months, they are repeated or are variants of the same term). Of these, 4 terms are of Arabic origin according to the author, 2 come from Malay, and for the remaining 22 terms, the dictionary does not specify their origin. However, after the corresponding research and analysis, we concluded that they are of Arabic origin.

Regarding the days of the week, we find the following terms: *ACAD* أحد /ʾaḥad/ "Sunday," which is described as "the last day of the week" [6], which we believe may be an interpretation by the author, as in Islamic tradition the week traditionally begins on Sunday and ends on Saturday; *ARBA* أربعاء /arbiʿāʾ/ or "Wednesday" [12]; *ISNIN* اثنين /iṯnayn/ "Monday" [75]; *JAMMIS* خميس /khamīs/ "Thursday" [77]; *JUMAT* or *umat* جمعة /jumuʿah/, meaning "Meeting" (as it refers to the day on which Muslims gather for prayer) and, together with the Malay-origin word *hari* or "day," forms *Hari Jumat*, which is "Friday, the day when the Moors go to the mosque" [78]; *KAMMIS* خميس /khamīs/ "Thursday" [81]; *REBÓ* (M) *Arba* أربعاء /ʾarbiʿāʾ/ "Wednesday" [184]; *SABTU* سبت /sabt/ "Saturday" [188]; *SALASA* ثلاثاء /ṯulāṯāʾ/ "Tuesday" [191]; *SAPTU* or *sabtu* سبت /sabt/ "Saturday" [197]; *SENEN* (M) اثنين /iṯnayn/ "The same as *Isnin*, Monday" [202]. As we can observe, we find two variants of the same day in several cases, which we interpret as corresponding to different dialectal variations of the same word or, alternatively, reflecting that the author uses different forms when transcribing the words, sometimes taking into account the phonetic representation of certain sounds in Spanish, as the primary purpose of this dictionary was to assist Jesuit missionaries in learning the Maguindanao language.

Regarding the months of the Islamic calendar, we have identified a total of 9 out of the 12 months that make up the calendar: *JUMADI EL-AVAL* جمادى الأولى /jumada al-awwal/ "The fifth Muhammadan month" [78]; *JUMADI EL-AKIR* جمادى الآخرة /jumada al-ākhira/ "The sixth Muhammadan month" [78]; *RAMEDLAN* or *RAMADLAN* رمضان /ramaḍān/ "The ninth month of the Islamic calendar," described as "the month of fasting that they call *Puasa*" [184], which is the Malay term and is also present in other Austronesian languages such as Indonesian, Javanese, or Betawi (Saidi, 2007: 95). However, especially in the latter, *saum* صوم /sawm/, the Arabic term for the act of fasting, is also a familiar term; *REBIEL AKIR* ربيع الآخر /rabiʿ al-akhir/ "The fourth Muhammadan month" [184]; *REBI-EL-AVAL* ربيع الأول /rabiʿ al-awwal/ "The third Muhammadan month" [184]; *REJEB* رجب /rajab/ "The seventh Muhammadan month" [185]; *SABAAN* شعبان /šaʿbān/ "The eighth Muhammadan month" [187]; *SAUVAL* شوال /šawwāl/ "The tenth Muhammadan month" [199]; *SAPAL* صفر /ṣafar/ "The second Muhammadan month" [197]; *XABAN* شعبان

/šaʿbān/ "The eighth Muhammadan month" [247]; *XAVAL* شوال /šawwāl/ "The tenth Muhammadan month" [247]. As we can see, there are two months, *šawwāl* and *šaʿbān*, that appear in two slightly different versions, which, again, may indicate dialectal differences in pronunciation that the author sought to capture or different methods of transcribing the word. The three months not included in the dictionary are *Muḥarram* محرّم, *Dhū al-Qaʿdah* ذو القعدة, and *Dhū al-Ḥijjah* ذو الحجة.

Regarding the seasons of the year, the Arabic term for "season," *MUSIM* موسم /mawsim/ "Era, season," is included, with examples of its use in combinations of this Arabic loanword with other terms from Maguindanao and other languages such as Malay or Tagalog. Examples include *Musim Utara* or "Northern Monsoon," *Musim Salatan* or "Southern Monsoon," *Musim Barat* or "Rainy Season," referring to *barat* or *west*, and *Musim ai panenang* or "Hot Season" [141]. Regarding the names of the four seasons, we find only one Arabic loanword in the work, which is *REBIA* (A) ربيع /rabīʿ/ "Spring" [184].

Finally, there are three other Arabic loanwords that we include in this group because they are also related to time: *LEILAT* (A) ليلة /layla/ "Night," exemplified by the term *Leilat ulmiraj* ليلة المعراج /laylat al-miʿrāj/ "Night of the Ascension. It is a celebration of the Moors, who believe that Muhammad ascended to heaven" [99]; *SENET* (A) سنة /sana/ "Year" [202]; and *YUM* (A) يوم /yawm/ "Day," whose use is illustrated in religious expressions such as *Yum el Kiamat* يوم القيامة /yawm al-qiyāma/ or "The Day of Judgment" [249].

The significant number of Arabic loanwords related to the months—along with the fact that both the terms referring to days and those referring to months are not explicitly identified as Arabic borrowings—reflects not only the strong influence of Islam and the *Hijrī* calendar on the daily life of this community, but also the degree to which these terms have been assimilated into the local language and culture. Moreover, many of these Arabic loanwords also appear, with slight phonological or orthographic variations, in other Austronesian languages such as Maranao (Racman & Lulu, 2021: 14–16) and Indonesian (Sneddon, 2003: 75–76), further underscoring the widespread reach of Islamic cultural and linguistic influence in the region.

4.3 Attributes, Values & Beliefs

When extracting all the Arabic loanwords found in the dictionary, we observed a significant number of words, many of them adjectives, which we can group together here as they refer to attributes—most of them positive—and values characteristic of a Muslim community. Thus, in this section, we present a total of 24 loanwords, of which 10 are identified by the author as of Arabic origin, 3 of Malay origin, and in 10 cases, the origin is unspecified. Additionally, there is one term, along with another included earlier in the section on terms related to religion, whose origin the author indicates with an "E." As we have already mentioned, we do not know what the author means by "E," although both terms clearly originate from Arabic.

The loanwords identified as Arabic are: *ALEM* (A) عالم or أعلم /ʿālim, aʿlam/ "Very wise," used in common expressions such as *U-Allah Alem*, والله أعلم /wa-Allāh aʿlam/, which means "because God knows everything better," and "thus, the Moors conclude the trials, after the sentence is given, so that it may be firm" [9]; *ALÍ* as *Alá* (A) علي /ʿalī/ "Big, high" [9]; *AMAN* (A) أمان /amān/ "Peace, loyalty, and security" [9]; *MUNAPIK* (A) منافق /munāfiq/ "Hypocrite, pretended" (140); *MUSTAKIM* (A) مستقيم /mustaqīm/ "Fair, straight" [141]; *RAHIM* (A) رحيم /raḥīm/ "Compassionate" [183]; *RAHMAN* (A) رحمن /raḥmān/ "Merciful," these last two terms are frequently used, especially in the common phrase *Bismillahi er-rahman er-rahim* بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ, "In the name of God, the Compassionate, the Merciful" [183]; *SALIH* (A) صالح /ṣāliḥ/ "Virtuous person" [192]; *EHLI* (A) أهلي /ahlī/, which describes a person as "Accustomed, suitable, capable of doing something," and in Arabic also means "my family," and "domestic" or "local," referring to something related to one's home or native area. An example of use is the phrase that combines Malay-origin terms *Beken flia ehli bagi yang demikian*, meaning "He is not very suited to do these things" [256]; the last example of this group is *VAD* and *VADAT* (A) وعد /waʿd/ "Promise, Consent" [272].

The terms indicated in the dictionary as of Malay origin are attributes and positive values. They are as follows: *ADAB* (M) أدب /adab/ "Courtesy, civility," exemplified by its use in combining various Malay-origin terms with the Arabic-origin term in the phrase *Su tau matau adab*, which the author translates as "An urban, polite man" [6], but it could also be translated as "Already know/understand manners"; *JUVARA* (M) خبراء /khubarāʾ/ "Expert, skilled in the game, especially in cockfighting" [78], this term being the plural form of "خبير" /khabīr/, which means "expert" or "specialist"; *SALAM* (M) سلام /salām/ "Peace, health," exemplified by the greeting *Es salam aleikum*, about which the author says, "An Arabic phrase used by the Moors when visiting each other, especially if they come from far, and it means: 'Peace be upon you.' The other person replies: *Aleikum eslam*, and upon you be peace" [190].

The remaining Arabic loanwords that are not identified as such in the dictionary include: *ABAD* or *ABADIYET* أبدية or أبد /abad, abadiyya/ "Eternity" [5]; *ABADI* أبدي /abadī/ "Eternal, that which will have no end" [5]; *ADÍL* عادل /ʿādil/ "A just and honorable man," exemplified by *Hukum adíl* "A fair, upright judgment" [6]; *AKAL* and *Akal budi* عقل /ʿaql/ "Wisdom, sagacity," with the second being the combination of ʿaql with the Malay/Indonesian word *budi*, which refers to "wisdom," "goodness," or "virtue," both in terms of moral and intellectual qualities [7]; *AKAL BALIC* عقل بالغ /ʿaql bāligh/ "A man of judgment, who has the use of reason" [7]; *ALÁ* عَلا /ʿalā/ "High, excellent" [8]; *JUVARI* خبير /khabīr/ "Skilled, intelligent" [78]; *MESKIN* مسكين /miskīn/ "Poor, needy" [136]; *MUSTEKIL* مستقل /mustaqil/ "Free, independent" [141]; *SABAR*, صبر /ṣabr/ "Suffer. Be patient" [187].

Lastly, we include the term whose origin is listed in the work as "E," although it comes from Arabic, and it is *VAJIB* (E) واجب /wājib/, meaning "Just, due, obligation" [245].

4.4 Customs & Everyday life related Terms

This group comprises Arabic loanwords that refer to everyday objects and cultural practices within the community where they are used. A total of 19 terms are presented in this section. However, as we will demonstrate, some of these entries represent phonetic or dialectal variants of the same word—variations that the author may have intentionally included to reflect linguistic diversity or common usage.

Among the terms grouped here, there are 4 that are, according to the dictionary, of Arabic origin. They are as follows: the very term for referring to custom, *ISTIADAT* (A) استعادة /istiʿāda/, which means "Usage, custom," and the author adds that "Hence, *adat* in Moro, which means custom" [76], the latter not specified as originating from Arabic and which we will see below; *KAHAV* (A) قهوة /qahwa/, referring to "Coffee" [80]; *KALAM* (A) قلم /qalam/, which means "Pen for writing" [80], and *KANDIL* (A) قنديل /qandīl/, meaning "Lamp" [81].

The two only terms of Malay origin in the dictionary, but whose origin is Arabic, are *ADAS* (M) عدس /ʿadas/ "Fennel" [6], although in Arabic ʿadas refers to "lentils"; and *DAFTAR* (M) دفتر /daftar/ "List, bill, inventory" [49], which in Arabic refers to "notebook" or "ledger".

Thirdly, there are 13 words referring to different objects of daily life that are Arabic loanwords, although they are not indicated as such in the dictionary. They are: *ADAT* عادة /ʿāda/ "Usage, custom" [6]; *ALAM* علم /ʿalam/ "Banner, flag, emblem" [8]; *CAJAUA* قهوة /qahwa/ "Coffee" [36], another term included in the dictionary to refer to coffee; *CUPIA* كوفية /kūfīya/ "Hat" [48], which is the only Arabic loanword in the dictionary referring to clothing; *CURSI* كرسي /kursī/ "Chair" [48] or *KURSI* كرسي /kursī/ "Chair, seat" [91]; *KAMUS* قاموس /qāmūs/, which refers to "Dictionary" in both Arabic and Magindanao [81]; *KITAB* كتاب /kitāb/, which means "Book", also included in the group of terms related to religion, referring to the Quran, and also used here for other sacred books, such as *Kitab Tauret* التوراة كتاب /kitāb al-tawrah/, "Pentateuch or the five books of Moses", or *Kitab Ifijil* or "The Sacred Gospel" [86]; although there are also two other entries with this term *kitāb* not referring to any sacred book, such as *KITAB ITUNGAN* or "Account Book" [86], which is a combination of *kitāb* with *itungan*, derived from *hitung*, the word for "calculation" or "accounting" in some Austronesian languages, and *KITAB MUKADAN* مقدّم كتاب /kitāb muqaddam/, both Arabic terms meaning "Primer for learning to read" [86-87]; lastly, we also find *KUBUL* or *KUBUR* قبور /qubūr/, the plural of the Arabic term قبر /qabr/, which means "Tomb, grave" [89]; and *SABÓN* صابون /ṣābūn/, the only object referring to daily hygiene, which is "Soap" [188].

4.5 Terms related to Professions, Political Roles and Authority, and Social Status

There is a total of 16 Arabic loanwords referring to professions and political roles in the dictionary, of which 3 refer to the same profession, that of "judge." The words identified in the work as of Arabic origin are 7, and no Arabic loanwords were found in the dictionary to be classified as originating from Malay.

The words the author clarifies as being of Arabic origin are: *HADI* or *HIDAYAT* (A) هادي /hādī/ "Guide, driver, director" [68]; *KALIFAT* (A) خليفة /khalīfa/ "Representative, lieutenant" [80]; *KATIB* (A) كاتب /kātib/ "Notary, distinguished scholar, preacher" [83]; *MERTABAT* (A) مرتبة /martaba/, "Employment, occupation, dignity" [136], that is used in Arabic to describe someone's standing, degree, or class in a hierarchy, whether in society or a profession; *VAKIL* (A) وكيل /wakīl/ "Prosecutor, deputy" [245]; *VALI* or *VAALI* (A) والي /wālī/ "Chief, governor" [245]; *VEZIR* (A) وزير /wazīr/ "Vizier, the king's prime minister" [246].

The remaining words derived from Arabic, although not explicitly marked as such in the work, are *AMIR* أمير /amīr/ "Chief, commander" [10]; *HUKUM* حكم /ḥukm/, meaning "Judge, the one who judges" [69], for which we find two additional entries with the same meaning: *JUKUM* حكم /ḥukm/ "Judge" [78] and *KUKUM* حكم /ḥukm/ "See Jukum" [89]. It is noteworthy that the Arabic term قاضي /qāḍī/ for "judge" does not appear; instead, only *ḥukm* is listed, which in Arabic refers to the act or result of judgment, that is, the ruling or decision made by a *qāḍī* or authority; *HUKUMAT* خُكُّومَة /ḥukūma/, that is, "Authority or jurisdiction" [69]; and *JELAL* o *GLAL* جلال /jalāl/ or "Title, dignity, greatness" [77]. Additionally, the following words are included: *SULUTAN* سلطان /sulṭān/ "Prince, Sultan," found in the Maguindanao phrase *Su sulutan engu su mga mantri*, translated as "The sultan and the ministers" [209]; and *TABIP* طبيب /ṭabīb/, meaning "Physician, Doctor of Medicine" [212]; and *XARIB* شريف /šarīf/, that is a "title of dignity among the Moors. The first among the Panditas" [247].

Although it is a small number of words, as we can see, these loanwords refer to key professions and politically significant positions, which may indicate the strong Arabic influence and the connection between Islamic religion and traditional governance systems.

4.6 Language and Literature related Terms

This sixth group consists of a total of 12 terms related to language and literature. Among them, there are two identified by the author as of Arabic origin (A), which are *ISM* (A) اسم /ism/ "Name, noun" [75], also including *bismi* or "in the name of," which very commonly precedes *Allāh* to form the religious expression اللّٰهِ بِسْمِ /bismi Allāh/. Additionally, the word *VAH!* (A) واة /wāh/, which is an interjection or "Exclamation of pain and admiration" [245], is included.

We have also included in this group two other words identified as being of Malay origin (M): *KALIMAT* (M) كلمة /kalima/, meaning "word, verb" [80]. This term also appears in the work under another entry with a religious meaning, but here it retains the same meaning as in Arabic. However, it differs from its meaning in other languages of the same family as Maguindanao, such

as Indonesian, where *kalima* does not mean "word" as it does in Arabic but instead means "sentence." The second term is *SIAR* (M) شعر /šiʿr/, meaning "poetry" [203]. It includes the expression *Ilmu a siar*, which is said to refer in Magindanao to "the art of poetry."

Of the remaining words that make up this group—a total of eight terms—their origins are not specified in the dictionary, but it seems clear to us that they are derived from Arabic. First, the word *ALIP* ألف /alif/, "the first letter of the Arabic alphabet used by the Maguindanaos, which sometimes serves to carry the vowel" [5]. We can observe that, beyond the degree of knowledge the author may have had of the Arabic language, there are numerous instances of linguistic commentary that we find highly interesting. These reflect a particular sensitivity and awareness on the part of the author toward the understanding and learning of the language. For example, we find a reference under the letter *O*, where the author explains that "the vowel *o* is confused in Moro-Maguindanao with *u*, just as in the Arabic characters they use for writing, a single sign represents both the sounds of *o* and *u*. However, it is more common for the *u* sound to be perceived, and the *o* sound is rare, which is why, as there are no words beginning with *o*, we omit it here" (Juanmartí, 1892: 148).

Other terms in this group include *ABJET* أبجد /abjad/, meaning "Alphabet" [6]; *IBARAT* عبارة /ʿibāra/, meaning "Explanation, comments" [70]; *JIKAYAT* (حكاية) /ḥikāya/ "Story, narration" [78]; *KITAB BAHASA* كتاب بهاسا /kitāb bahasa/ "Dictionary or book for learning a language" [86], and it is the combination of the Arabic word *kitāb* with *bahasa*, whose origin is Sanskrit but has been adopted by Malay, Indonesian, and other Austronesian languages such as Magindanao; *TAMSIL* تمثيل /tamṯīl/, meaning "Proverb" [219]; and *YA* يا /yā/, meaning "Exclamation Oh" [249]. Regarding the last term, the author provides two examples of its use. One clearly originates from Arabic, as in the expression of surprise or despair *Yā illāhi!* يا الهي, meaning "Oh God!" and *Ya tuhan ku!* meaning "Oh my Lord!". This latter example combines the Arabic vocative particle *yā*, used to call or address someone or something, with the term *tuhan*—also found in Indonesian and Malay—meaning "God", and the first-person possessive pronoun *ku*. Finally, there is a second entry for the term *IBARAT* عبارة /ʿibāra/, meaning "Example, comparison, parable" [259], with a slightly different meaning from the first (see above in this same paragraph). Both differ slightly from the original Arabic, where it means "expression" or "phrase."

4.7 Other Terms

In this final classification, we have compiled other terms that are difficult to classify into any of the previous semantic groups. We found a total of 33 words, of which 13 are classified as of Arabic origin, 4 appear in the dictionary marked with an "M," indicating that their origin is Malay, although all of them, as we will see later, are Arabic borrowings. The remaining 17 words are also Arabic borrowings whose origin is not specified. It is worth noting that this figure is not entirely accurate since, as we have seen in other sections, some entries are variants of a term. For instance, *SEBAB* (A) سبب /sabab/ [200], meaning "For, because of," is recognized as a term of Arabic origin, but in the variant of this same word, *SABAP* [187], its origin is not included.

From the first group, those marked with an "A," indicating that their origin is Arabic, we have the following terms: *DAIRAT* (A) دائرة /dāʾira/, meaning "Region, district, circuit" [50]; *HEILD* (A) حَيْض /ḥayḍ/, a term referring to "Menstruation of women" [68]; *JAVAB* (A) جواب /jawāb/, meaning "Response or reply" [77]; *KAUM* (A) قوم /qawm/, meaning "People, nation" [84]; *MAGARAB* or *magrab* (A) مغرب /maghrib/, a word denoting "The west, sunset" [114]; *MUSTARI* (A) مشتري /muštarī/, one of the few Arabic borrowings related to astronomy, meaning "The planet Jupiter" [141]; *NASIHAT* (A) نصيحة /naṣīḥa/, meaning "Advice" [144]; *SADIK* (A) صديق /ṣadīq/, referring to a "True friend" [189]; *SEBAB* (A) سبب /sabab/, as mentioned earlier, meaning "For, due to," as well as *Sabap* [200]; *URAT* (A) عورة /ʿawra/, defined in the dictionary as "Natural parts" [243], and the only Arabic term in the dictionary referring to body parts that must be covered and not exposed, particularly in Islamic teachings or cultural norms; another entry in this work for the term *VALI* (A) ولي /walī/, meaning "Friend," with the note that in Moro, *Fagali* also means "Friend" [245], and in Arabic, it refers to a "friend", "ally", or "supporter"; *YATIM* (A) يتيم /yatīm/, meaning "Orphan" [249]; and *HAVA* (A) هواء /hawāʾ/, which, as in Arabic, means "Air, atmosphere" [258].

A term listed as of Arabic origin in the dictionary is *VAK* (A), which is described as "Uncle, a name used to address elders" [245] and might be transliterated into Arabic as واق /wāq/. However, we believe it is not a word of Arabic origin but rather refers to *wak*, of Austronesian origin, an informal term for "uncle" often used in traditional or rural settings and used to respectfully address an elder male.

There are only four Arabic borrowings whose origin is indicated in the dictionary as Malay. They are as follows: *AMAR* (M) أمر /amr/, meaning "Order, command" [10]; *DAUR* (M) دور /dawr/, which, along with the term *muštarī* mentioned earlier, is another Arabic borrowing related to astronomy and means "Orbit described or followed by a planet in its course" [52]; *SERETAN* (M) سرطان /sarṭān/, referring, as in Arabic, to "Cancer, the zodiac sign" [203]; and *YAHIT* (M) يَخِيط /yakhīṭ/, one of the few verbs of Arabic origin in the dictionary, meaning "To sew" [272].

The rest of the words in this group are varied and belong to different fields, such as family, where we find *ABA* أب /ab/, meaning "father," or *Abá* referring to "ancestors" [5]; *AJIBAT* عَجِيبَة /ʿajība/, which refers to a "Wonderful thing," with its plural *Ajayib* عجائب /ajāʾib/ meaning "Wonders," as in *Ajayib Allah*, or "The marvelous works of God" [7]; *ALAMAT* علامة /ʿalāma/, meaning "Sign, mark" [8]; *ALAMAT SURAT* علامة سورة /ʿalāma sūra/ o "Letter heading or address of the letter. This is the heading on the envelope in all the letters written by the Moors" [8]; *DUNIA* دنيا /dunyā/, which, as in Arabic, means "The world, the earth," as in *Langun a Dunia*, meaning "All over the world" [56]; *HUKUMAN*, which means "judgment" or "verdict", is related

to *hukm*, *jukum*, or *kukum* as mentioned above, referring to the profession of judge — حُكْم /ḥukm/, as in *Hukum Allah* or the "Judgment of God" [69]; *ILMU* علم /ʿilm/, meaning "Science," as in *Ilmu Illahi*, or "The science of God, theology," *Ilmu cambilang*, or "The science of counting, arithmetic," and *Ilmu bayug*, or "Poetry" [72]; *MORID* or *molid* [139] and *MURID* مريد /murīd/ [140], both referring to a "Disciple"; *NAHUKUM*, also related to *hukm* حُكْم /ḥukm/, refers to a "prisoner, someone sentenced to a punishment or condemned to imprisonment" [142]; *PIKIR* فكر /fikr, fakkara/, the verb meaning "To think, to meditate" [176]; *REJEM* رجم /rajama/, referring to the act of "Stoning an adulterous woman" [185]; *SABAP* سبب /sabab/, another variant of the Arabic borrowing *SEBAB*, mentioned earlier, which also means "For, because of" [187]; *SALAMAT* سلامات /salāmāt/, an expression meaning "Thank you" [190], differing from other Austronesian languages where this term is used to express well-wishing, safety, or congratulations; *SALAMDU* سلام /salām/, a word for "Greeting," as in *Salamdu ako sa pagari ku anan*, meaning "I greet that friend of mine," a phrase frequently used by the Moros in their letters as a way of greeting and sending regards [190]; *SAM* شام /šām/, meaning "Syria, a region in Asia" [193], which is the only Arabic borrowing referring to a geographical location; and *HAVA* هوى /hawā/ which, as in Arabic, means "desire", "affection", and "inclination", as in *Hava nepsu*, which refers to "sensual desires", or *Manurut hava nepsu seitan*, which means "to follow the suggestions of the devil" [258].

4.8 Graphically presented results

We present below two figures that provide a clearer visualization of some of the results obtained, both in terms of the number of loanwords and the semantic fields to which these terms belong:

In the first chart, we observe that the most prominent semantic field—unsurprisingly, and consistent with patterns found in Arabic loanwords across other Austronesian languages—corresponds to terms related to the religious domain. Notably, there is also a substantial number of terms associated with the Islamic calendar, which—similar to other Muslim communities whose languages belong to the Austronesian family—has been adopted as a means of social organization. In addition, it is important to note that another significant portion of the Arabic loanwords documented in the dictionary reflects everyday habits and cultural traditions, while others pertain to personal attributes and ethical values—further reflecting the customs and moral principles characteristic of a Muslim community.
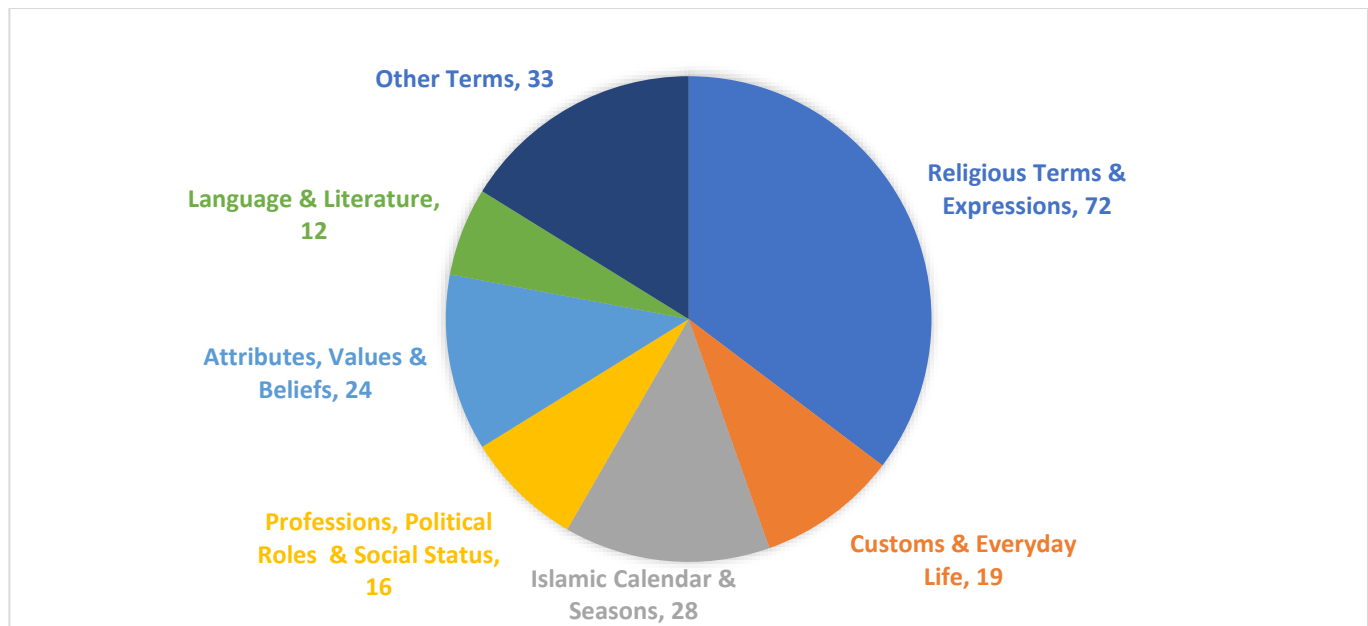
Figure 1. *Classification into semantic fields (number of Arabic loanwords: 204)*

In this second chart, we observe that Arabic loanwords in the Maguindanao language constitute a significantly higher proportion than what is explicitly acknowledged by the dictionary's author. Specifically, only about 35% of the Arabic-derived terms are clearly identified as such in the dictionary entries. Additionally, approximately 10% of these loanwords are inaccurately labeled as Malay in origin, despite their etymological roots being traceable to Arabic. The remaining 55% of Arabic loanwords are not marked at all, suggesting a substantial underrepresentation of Arabic influence. This underreporting is not uniform across all vocabulary, as the degree of misclassification or omission tends to vary depending on the semantic field in which the loanwords occur—such as religion, governance, trade, or social customs—indicating the need for a more nuanced and comprehensive etymological analysis.
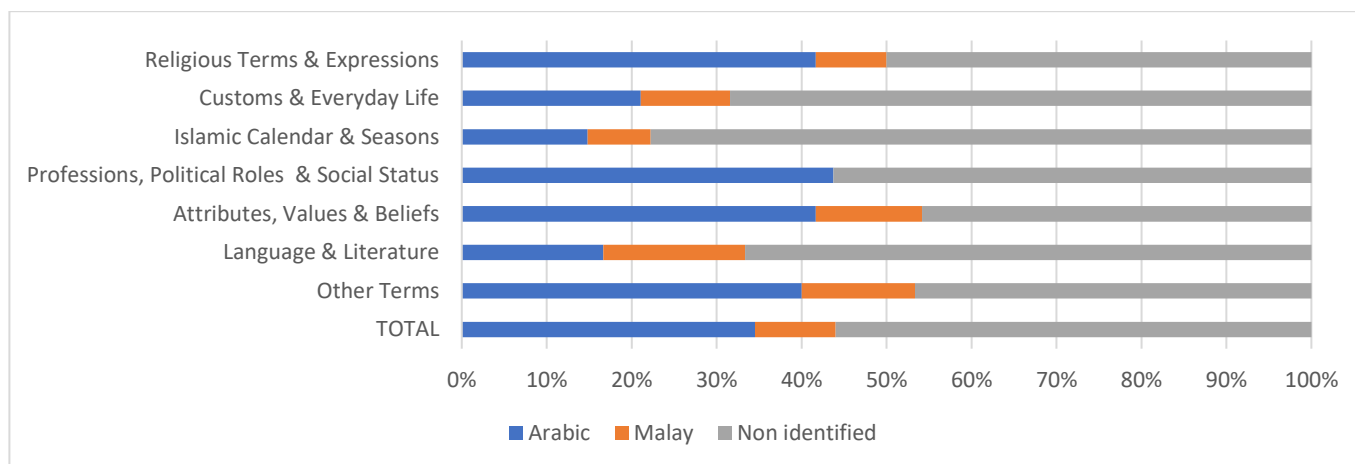
Figure 2. *Classification into terms identified by the author as of Arabic origin, Malay origin, and unidentified but with a clear Arabic origin*

5. Conclusions

This study makes a significant contribution to the ongoing investigation of Arabic loanwords in Maguindanao and other Austronesian languages. It identifies more than 200 Arabic loanwords extracted from the *Moro-Maguindanao-Spanish Dictionary* by J. Juanmartí—a substantial number given the limited scope of prior documentation. Notably, over half of these Arabic-derived terms are not explicitly identified as borrowings from Arabic or Malay, which together account for approximately 35% and 10%, respectively, of the total Arabic loanwords. Furthermore, it is noteworthy that most of these terms have retained their original Arabic meanings, although some have undergone semantic or phonological changes over time.

The most prominent group of these loanwords consists of religious terms and expressions, reflecting the central role of Islam in shaping the linguistic and cultural identity of the Maguindanao-speaking community. These are followed by terms related to the Islamic calendar, as well as attributes and beliefs. Beyond the religious lexicon, the study documents Arabic borrowings across a diverse range of semantic fields, indicating that Arabic influence extends into various aspects of social, moral, and everyday life—closely aligned with the values of Muslim communities. These findings highlight a strong connection between the Arabic language and the religious, ethical, and moral frameworks embedded in the Maguindanao-speaking community.

The recording of multiple variants for certain terms further illustrates the phonological adaptations that often accompany linguistic borrowing. These variations reflect not only divergent pronunciation practices—such as *sabab* or *sabap*—but also transcriptions adapted to Spanish phonetics, as seen in *jukum* or *hukum*. Such adaptations likely facilitated the search and identification of terms by members of the Society of Jesus in the Philippines. It is important to note that this work represents a compilation of Maguindanao terms recorded primarily from oral sources, with the primary objective of enabling Jesuit missionaries to learn the language as quickly as possible in order to effectively communicate with the local population.

The corpus compiled in this study serves as a foundational resource for future comparative research in contact linguistics, sociolinguistics, and historical linguistics. It invites deeper examination of the mechanisms by which foreign lexicons are assimilated, reconfigured, and localized within Austronesian-speaking Muslim communities. Moreover, this study lays the groundwork for more nuanced and systematic investigations into the influence of Arabic on Southeast Asian languages.

6. Study Limitations and Future Research

This study makes an important contribution to the documentation and analysis of Arabic loanwords in Maguindanao, yet several limitations must be acknowledged. First, the data is primarily derived from the *Moro-Maguindanao-Spanish Dictionary* compiled by J. Juanmartí in the late nineteenth century. While this historical source offers valuable insights, it reflects the linguistic context of a specific period and may not fully capture the current state of the Maguindanao language. Consequently, conclusions drawn from this corpus may not account for more recent developments in vocabulary usage, borrowing patterns, or language contact phenomena.

Moreover, a significant portion of the identified Arabic-derived terms are not explicitly marked as borrowings from Arabic or Malay. This ambiguity presents challenges in establishing precise etymological pathways and in differentiating direct borrowings from those mediated through other languages. The study is also limited by the nature of the original data, which was compiled to support Jesuit missionary language acquisition rather than linguistic analysis. As a result, it may omit broader sociolinguistic contexts and variations in usage across different Maguindanao-speaking communities.

Despite these limitations, the findings open multiple avenues for future research. A priority should be the creation of a current and comprehensive inventory of Arabic loanwords in contemporary Maguindanao. This would involve not only identifying which loanwords remain in use but also mapping the semantic domains they occupy and evaluating changes in form

or meaning over time. Such a study would benefit from a sociolinguistic approach, examining how factors such as age, education, religion, and regional variation influence the retention, adaptation, or abandonment of Arabic-derived terms.

Additionally, comparative studies across Austronesian languages—particularly those with significant Muslim populations such as Indonesian and Javanese—could yield valuable insights. By analyzing shared and divergent patterns of borrowing, semantic evolution, and phonological adaptation, researchers can better understand the broader dynamics of language contact and cultural exchange in the Southeast Asian context.

Finally, further inquiry into the processes by which foreign lexicons are assimilated, reconfigured, and localized within Austronesian-speaking Muslim communities will enrich our understanding of historical linguistics, sociolinguistics, and the enduring influence of Arabic on regional languages. Such research promises to deepen our knowledge of how languages evolve through contact and how cultural identities are reflected and sustained through vocabulary.

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