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Language Interconnectedness for Strategic Relations: The Case of Indonesian and Kiswahili

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Abstract

In 1955 Indonesia hosted the Asia-Africa Conference in Bandung whose outcome was the Bandung Spirit whence many countries attained their independence and came together to walk hand-in-glove. Indonesia and Tanzania established diplomatic relations in 1964. The friendship between the two countries is built on a very solid foundation laid down by the founding fathers, the late Soekarno and the late Mwalimu Julius Kambarage Nyerere respectively. The fathers are credited for the promotion of the use of national languages as unifying factors for the otherwise linguistic plural nations. While Nyerere advocated for Kiswahili, Soekarno advocated for Bahasa Indonesia.

Purpose: The study aims to investigate whether the Arabic language element in the two languages can be exploited to facilitate the two countries' zest to reach out to each other and in so doing give a credit due to what the respective founding fathers fought for.

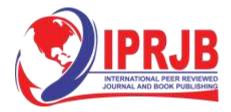
Methodology: To achieve this goal, the researcher controlled for language as a cultural element in diplomatic relations. Kiswahili and Indonesian standard speakers assisted in formulating the compatibility. Dictionaries (English-Indonesian, Indonesian-Arabic, and Kiswahili-Arabic) in their hard and online forms were a source for true and false cognates.

Findings: The results show that most of the Arabic loan words in the two languages have retained the same meanings as their Arabic origin. There is a strong Arabic language element in the two languages. To that effect, it may not be difficult for an Indonesian to learn Kiswahili as it may also not be difficult for a Tanzanian to learn Indonesian. There are words which are spelt similarly with similar meanings (true cognates), there are words which are spelt similarly with differing meanings (false cognates)-action can be taken to avoid the situation similar to the case of the Tower of Babel depicted in the Bible and there are very true cognates which can be easily recognized through the intonations.

Unique Contribution to Theory, Practice and Policy: The results of the study are expected to be beneficial for semantic studies in terms of adaptation of loan words, to encourage researchers on Bahasa Indonesia and Kiswahili in lieu of the fact that the latter has gained very much international acclaim and that the two countries have of late expressed strong zest to reach out to each other. Reciprocity in the knowledge of each other's language shall add impetus to the zeal to reach out.

Keywords: Loan Words, Reciprocity, Language Days, Cultural Gulf, Cross-Cultural Understanding, Reciprocal Language Years

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ADVOCACY FOR NATIONAL LANGUAGES-INDONESIAN AND KISWAHILI

Indonesian

The two counties, Indonesia and Tanzania, boast of having strong national languages each in Indonesian (Bahasa Indonesia) and Kiswahili respectively. Hanna (2023) informs that Bahasa Indonesia officially became the national language of the Indonesian Republic in 1928. He affirms that the language is a derivative of the Malay language enriched by the absorption of Persian, Arabic, Sanskrit, Chinese, Dutch, Javanese, French and English.

The Indonesia archipelago counts hundreds of native languages. The creation of a common language was meant to unify the different components of the nation and build a national identity after many years of colonization, argues Hanna. As such, asserts Hanna, Bahasa Indonesia was chosen by the nationalist movement and proclaimed as official language through *Sumpah Pemuda, the Youth Pledge*. The movement leader, Sukarno (the founder President of Indonesia), declared that Bahasa Indonesia would be the language of the future nation. Thus Bahasa Indonesia serves as the medium of communication between the inhabitants of the entire archipelago. It is one of the most spoken languages in the world with an estimate of more than 200 million speakers. Hanna upholds that as a student, Soekarno chose to excel in many languages. He says that Soekarno mastered Javanese, Sundanese, Balinese, Dutch, German, French, Japanese, Arabic and modern Indonesian which he did much to create.

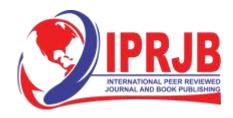
Kiswahili

Early in the history of the nation of Tanzania, Kiswahili was designated as an official language of the country by the country's founder President Julius Nyerere, states Legere (2007). She accentuates that Nyerere had always been praised for the endeavor to foster one national language in a country with nominally 120+ ethnic groups and nationalities. When he passed away in October 1999 his outspoken commitment towards Kiswahili becoming the national language of the United Republic of Tanzania was unanimously pointed out in a number of obituaries, heightens Legere.

Legere quotes Derek Ingrim, founder and former editor of the Gemini News Service¹ saying the following about Nyerere, "One of his greatest contributions was to push the growth of Kiswahili in East and Central Africa. He believed in good reason that Kiswahili could promote African Unity just as it had done in Tanzania." Derek Ingrim is also quoted as saying, "The use of a Kiswahili name for the ruling party, Chama cha Mapinduzi confirmed the importance attached to that language which while not the first language of most Tanzanians, it is understood all over the country." Derek Ingrim is further quoted saying, "Nyerere developed the use of Kiswahili in the education system. Whether the existence of a generally spoken and written African language helped save Tanzania from ethnic problems affecting many other countries of Africa is a point of debate."

Legere further reports of a survey she made on Nyerere's contribution and commitment to the development and recognition of Kiswahili as a language of the people. The survey shows Nyerere's personal contribution that enabled the language to overcome critical years when and where the political climate was much in favor of consolidating the position of English.

¹ Gemini News Service (1967-2002) was an independent news agency specializing in the field of international and independent journalism headquartered in London



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Drummond (1993) reports that in the early days of the 1960s when African nationalism was the rage, the fledging Republic of Tanzania boldly set out to dismantle the vestiges of its British colonial past. He asserts that almost overnight the nation's elementary schools, courts and government institutions were ordered to start using Kiswahili instead of English. Kiswahili institutes sprang up around the country to encourage the development of the language, he further asserts. Tanzania's founding father, Nyerere, the driving force behind the movement, even translated Shakespeare's Julius Caesar and the 'Merchants of Venice' into Kiswahili, informs Drummond. Meanwhile, he highlights, in the US, many African-Americans also responded to the call taking up Kiswahili studies during the Black Power movements of the 1960s. Though some people have opined that the speed at which the issues were taking place left no room for preparations, but we think sometimes it is better to show the way forward while others follow. Kiswahili has had a renewed push for use by the African Union (AU) and by the United Nations Education Scientific and Cultural Organization (UNESCO). Despite the obstacles Kiswahili has faced, it has notched great successes like becoming the language of use at the African Union, the language acknowledged by the United Nations and a special day set as International Kiswahili language day(each 7th day of July every year). This is a step in the right direction and history has vindicated Nyerere's efforts to promote the use of Kiswahili.

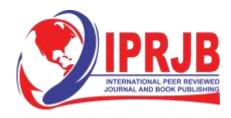
LANGUAGE IN DIPLOMACY

DIPLO (2017), making a discourse on the importance of language in diplomacy, argues that *language is not only an instrument of communication but is also the very essence of diplomacy.* The foundation attests the foregoing statement by drawing the fact that diplomats engage in negotiations, persuasion, presentations and communication, all of which necessitate language skills for the effective conduct of diplomatic work. The foundation further puts it that language can also serve as a form of action; when we warn, threaten, promise, suggest, agree, advice or otherwise, we are doing something not merely saying something underscoring that the role of the unsaid in communication (the meaningful silence) is equally crucial. The foundation goes on to accentuate that language is as much important today as it was to the first envoys and negotiators. Today, the foundation portrays that technology is continuously shaping certain aspects of language and diplomacy with the introduction of new tools of communication and interpretation, novel ways of capturing and preserving diplomatic documents and methods that facilitate online negotiations. However, the foundation underlines that despite the changes, core issues remain fundamental to the practice of diplomacy.

Having spent a large chunk of time rubbing shoulders with diplomats and other international figures, it has come to my notice that *language differences may become a substantial barrier to forming connections, establishing common grounds and engaging in productive discourse*. It has been also revealed that *language is what allows one to hold on to the work of others, benefit from their knowledge and collaborate to achieve more than one-person can alone*. For instance, the fact that two Heads of State during tete-a-tete talks or official talks can only communicate via the use of an interpreter does not augur well with the ease of communication that could have been undertaken if the two just switched from each other's language easily. It creates a kind of sense that the two parties are at a distance.

Language Sharing

Su et al (2022) stress that language proficiency is an important aspect of international trade. They argue that controlling for the standards, they find that *English proficiency promotes bilateral trade flows by facilitating direct communication and therefore it is an important*



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economic variable that cannot be ignored especially in the international trade field. They highlight the fact that sharing a common official language facilitates international economic transactions, on the one hand. On the other, they say, the high degree of dissimilarity between the official languages of each trading partner could impose significant language related barriers on trade, that is, communication costs that are referred to as trade costs in other studies.

The World Bank (2002) maintains that communication costs in international trade measure the ease of communication between international buyers and sellers and these are seen as part of trade costs affecting bilateral trade across barriers. Citing an example, the Bank says that buyers and sellers always need to discuss the specification of products/ services, details of contracts, production and delivery process and sometimes exchange opinions and ideas to customize products and services. These interactions, the Bank portrays, are primarily based on the common language they use. Communication language proficiency influences the ease of communication in the international trade context.

A study on Native Languages, Spoken Languages, Translation and Trade by Melitz and Toubal (2014) identifies that the *joint impact of different aspects of common languages is at least twice as large as the one of a common official language*. Their findings suggest that common spoken languages are particularly important and the ease of communication plays a substantial role in explaining the role of common languages for bilateral trade.

Evaluating the potential of language similarities in stimulating trade activities among countries, Hutchinson (2002) affirms that the greater the similarity of the languages spoken by trading parties, the lower the cost of communication and the more the trade is favored. Accordingly, he asserts, trading parties can better negotiate profitable arrangements if they communicate in the same or similar languages because direct communication is more effective than translation.

The English Element in Indonesia and Tanzania

It is an undeniable truth that there is some general use of English in both Indonesia and Tanzania. Yes, the language can be used and understood at certain levels in the two countries' systems but not at all other levels. According to the Language Department of the Ministry of Education and Culture of the Republic of Indonesia there are as many as seven hundred nineteen (719) languages spoken in Indonesia. The most popularly used being Javanese, Sundanese, Chinese, Minangkabau, Dutch and English, among the top ten (10). Lauder (2008) states that the use of English in Indonesia has developed in the context of post-colonial competency building and more recently the need to support development, in particular the language's role in state education. However, he highlights that the attitudes of some policy makers and commentators towards the language have been ambivalent expressing fears of its power to exert negative cultural influences.

Tanzania is a multi-ethnic and multilingual country with about 120+ local languages spoken alongside Kiswahili and English as national and official languages, highlights Tibategeza (2010). Within the public school system, he underlines, Kiswahili serves as a medium of instruction in public pre-primary education and primary education whereas English is a compulsory academic subject from standard three to Form IV and serves as a medium of instruction for secondary education to higher learning institutions.

It can be construed from the foregoing that there is some knowledge of English in both countries at least with school goers, though they may not be so proficient in the language.



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Tanzanians can express themselves in Kiswahili and in English. Indonesians can express themselves in Indonesian and in English.

The Common Arabic Element in Indonesian and Kiswahili

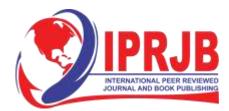
Kiswahili and Indonesian have one important advantage to the two countries. The two languages have a big Arabic language element in them. In that case, there are many words in the two languages which are similarly spelled, pronounced and with similar meanings (true cognates), there are words again similarly spelled and pronounced but with different meanings (false cognates) and there are very many words similarly spelled, pronounced and which can be easily realized through the intonation.

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI ²
Abn	Son	Bin	Bin
Adab	Civilized/manners	Adab	Adabu
Adat	Custom/ habit	Adat	Ada
Adil	Just/Fair/Equitable	Adil	Adili
Altar	Altar	Altar	Altare
A'aib	Shameful/disgrace	Aib	Aibu
Ahkam	Arbitration/Law	Hukum	Hukumu
Ajaib	Miraculous/Astonishing	Ajaib	Ajabu
Aktubar	October	Oktober	Oktoba
Aqd	Contract/ promise	Akad	Ahadi
Ajar	Death	Ajal	Ajali ³
Al hisab	Arithmetic	Hisab	Hesabu
Aleaql	Sense/Reason	Akal	Akili
Aleisha	Evening Prayer	Isa	Isha
Alhana	Hena	Inai	Hina
Al i'ishara	Signal/Gesture	Isyarat	Ishara
Aljabaar	Mighty	Jabar	Jabari
Aman	Honest/ peaceful/safe	Aman	Amani
Amal	Charity, good deeds	Amal	Amali
Aql	Intellect/ reason/ sense	Akal	Akili
Asl	Origin/ source	Asal	Asili
Alat	Tool	Alat	Ala
Alhaju	Pilgrim	Haji	Најі
Al taraq	Divorce	Talak	Talaka
Amin	Worth of belief	Amin	Amini
Alfarisi	Pharisee	Farisi	Farisayo
Alfashia	Fascism	Fascisme	Ufashisti
Al iinjil	Gospel	Injil	Injili
Al-sabr	Patience	Sabar	Subira

The following is a nutshell depiction of the foregoing-(Source: Kamus Lengkap: Inggris-Indonesia, Indonesia-Inggris):

² 'Ki' in the word 'Kiswahili' stands for language. In this case one may have 'Bahasa Indonesia' or 'Indonesian' as Kiindonesia, Chinese as 'Kichina', English as 'Kiingereza', French as 'Kifaransa' Japanese as 'Kijapani' and the like

³ In Kiswahili 'ajali' means 'accident' which may not always result into death but may sometimes lead to death



Al-Jumu'ah	Friday	Jumat	Ijumaa
Al-yahudiu	Jew	Yahudi	Yahudi
Al-sabt	Saturday	Sabtu	Sabato
Al yunan	Greece	Yunani	Uyunani
Amir	Emir, Commander	Amir	Amiri
Ananas	Pineapple	Nanas, Nenas	Nanasi
Arif	Wise, smart	Arif	Arifu
Asas	Foundation, basis	Asas	Asasi
Awal	Beginning, initial	Awal	Awali
Awmygha	Omega	Omega	Omega
Ayat	Verse, clause	Ayat	Aya
Azan	Summon to prayer	Azan/Adhan	Adhana

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Bahari	Sea, ocean	Bahari	Bahari
Baqia	Remainder, Balance	Baki	Baki
Baraka	Blessing	Berkat,barkah	Baraka
Biskawit	Biscuit, cracker	Biskuit	Biskuti
Bankiyy	Bank	Bank	Benki
Bilijika	Belgium	Belgia	Ubelgiji
Bint	Daughter	Binti	Binti
Blastik	Plastic	Plastik	Plastiki
Brutin	Protein	Protein	Protini

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Daraja	Degree, level	Derajat	Daraja
Darura	Emergency	Darurat	Dharura
Dhakar	Male genitalia	Zakar	Dhakari
Dhikir	Recitation/Reminder	Zikir	Dhikiri
Dimuqratia	Democracy	Demokrasi	Demokrasia
Dular	Dollar	Dolar	Dola
Dazina	Dozen	Dosin	Dazani
Djinn	Genie	Jin	Jini
Duea	Prayer	Doa	Dua
Dunia (Dunya)	World	Dunia	Dunia

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Emir/Amir	Commander/ Emir	Amir	Amiri
Eulum	Science/ Knowledge	Ilmu	Elimu



ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Fajir	Dawn	Fajar	Alfajiri
Fasih	Fluent	Fasih	Fasaha
Fahum	Comprehension	Faham	Fahamu
Falsafa	Philosophy	Falsafah, Filsafat	Falsafa
Fahum	Understanding	Paham	Fahamu
Fayrws	Virus	Virus	Virusi
Fikr	Thought	Pikir	Fikira
Fitamin	Vitamin	Pitamin	Vitamin
(Shahr) Fibrayir	February	Februari	Februari
Fireaun	Pharaoh	Firaun	Firauni
ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Ghaz	Gas	Gas	Gesi
Ghaib	Unseen/ unknown	Gaib	Ughaibu

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Hadiyyah	Gift	Hadiah	Hadiya/Hadiah
Halal	Permissible	Halal	Halali
Haqq	Truth/ Right/ Just	Hak	Haki
Haqiqa	Truth/ Base	Hakikat	Hakika
Hakim	Judge/ Wise	Hakim	Hakimu
Haram	Forbidden/unclean	Haram	Haramu
Hayawan	Animal/ Beast	Hewan	Hayawani
Hikma	Wisdom	Hikmah	Hekima
Huruf, Harf	Letters/Alphabet	Huruf	Herufi
Halwa	Fruit preserve	Halwa	Halua
Hawa	Air	Hawa	Hewa
Haya	Life	Hayat	Hayati ⁴
Hikaya	Tale	Hikayat	Hekaya
Hingharia	Hungary	Hongaria	Hungaria

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Iblis	Fiend	Iblis	Ibilisi
Iidhan	Permission	Izin, Ijin	Idhini
Iddah	Waiting period	Iddah	Eda
Iijaba	Response/ Answer	Jawaban	Jawabu
Ihsan	Good deed/ charity	Ihsan	Hisani
Imam	Priest leader	Imam	Imamu
Iman	Faith/Recognition	Iman	Imani
Imla	Dictation	Imla	Imla
Inshallah	God-willing	Insyallah	Inshallah
Isbat, Ispat	Proof/ Confirmation	Isbat	Ithibati

⁴⁴ Hayati in Kiswahili stands for 'no life'

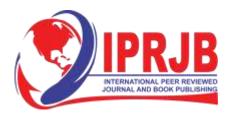


ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Jadwal	Schedule	Jadwal	Jedwali
Jalun	Gallon	Galon	Galoni
Jahannam	Cursed/Hell	Jahanam	Jehanamu
Jahili	Ignorant	Jahil	Jahili
Jawab	Answer	Jawab	Jawabu
Janaza	Corpse	Jenazah	Jeneza ⁵
Jilbab	Headcovering	Jilbab	Hijabu
Jinn	Genie	Jin	Jini
Jugrafia	Geography	Geografi	Jiografia
Julf	Golf	Golf	Gofu
Juzif	Joseph	Yusuf	Yusufu

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Kafir	Infidel	Kafir	Kafiri
Katidrayiya	Cathedral	Katedral	Katedrali
Khabar	News	Kabar	Habari
Khalifah	Caliph/ Successor	Khalifah	Khalifa
Khamis	Thursday	Kamis	Alhamisi
Takhasus	Specialty	Khusus	Mahsusi
Khass	Special	Khas	Hasa
Khiana	Treason, Betrayal	Khianat	Hiana
Kass, Khasun	Special, Particular	Khusus	Hususan, Makhsusi
Kitabu	Religious Book	Kitab	Kitabu
Kadir	Cadre	Kader	Kada
Kambudya	Cambodia	Kamboja	Kambodia
Karim	Magnanimous	Karim	Karimu
Kathulikium	Catholic	Katolik	Katoliki
Khutba	Sermon	Khotbah	Hotuba
Kuba	Cuba	Kuba	Kuba
Khabir	Grave	Kubur	Kaburi
Kufr	Blasphemy	Kufur	Kufuru

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Ladhidh, Ladhdha	Taste	Lezat	Ladha

⁵ Jeneza stands for 'coffin' in Kiswahili



ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Mahkamat	Court of Law	Mahkamah	Mahakama
alqanun			
Maqsud	Intended, Purpose	Maksud	Makusudi
Malak, Malaik	Angel	Malaikat	Malaika
Majmu	Sum/Amount	Jumlah	Jumla
Mawt	Death	Maut	Mauti
Menara	Tower	Menara	Mnara
Misr	Egypt	Mesr	Misri
Miskin	Poor	Miskin	Maskini
Muafaqa	Approval	Mufakat	Muafaka
Muflis	Bankrupt	Muflis	Mufilisi
Muejiza, al	Miracle	Mujizat	Muujiza
mujazat			
Mumkin, Yamkin	Maybe	Mungkin	Yamkini
Mawsim	Season	Musim	Msimu
Midalia	Medal	Medali	Medali
Myl	Mile	Mil	Maili
Masjid	Mosque	Masjid	Msikiti
Mahr	Dowry	Mahar	Mahari
Mahir, Mehr,	Skilled, Proficient	Mahir	Mahiri
Mihir			
Marmar	Marble	Marmar	Marumaru
Mawar	Rose	Mawar	Mawaridi
Mitr	Metre, Meter	Meter	Mita
Milkia	Property	Milik	Miliki
Milyun	Million	Milyun	Milioni
Mimbar	Pulpit, Podium	Mimbar	Mimbari
Munafiq	Hypocrit	Munafik	Mnafiki

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Nabiyy	Prophet	Nabi	Nabii
Najis	Unclean, Impure	Najis	Najisi
Nafs	Self, Soul	Nafsi	Nafsi
Naseeha, Nasiha	Advice	Nasihat	Nasaha
Naxoda	Captain	Nakhoda	Nahodha
Nasab	Lineage	Nasab	Nasaba
Nasib	Destiny, Fate	Nasib	Nasibu
Nadhar	Vow	Nazar	Nadhiri
Naylun	Nylon	Nilon	Nailoni
Nisba, Nisbah	Attribution	Nisbah	Nasaba
Nuqta	Period, Point	Noktah	Nukta
Nuh	Noah	Nuh	Nuhu
Nufimbir	November	Nopember	Novemba
Nuriah, Nuriya	Brilliant, Light	Nuriah	Nuru



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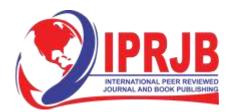
ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Qadar	Fate	Takdir	Takdiri
Qadi	Muslim Judge	Kadi	Kadhi
Qarib	Intimacy	Karib	Karibu
Qibla	Direction of Mecca	Kiblat	Kibla
Qissa	Tale/Narrative	Kisah	Kisa
Qubtan	Skipper/Captain	Kapten	Kapteni
Quran	Koran	Koran	Korani
Qurtas/Qirtas	Paper	Kertas	Karatasi

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Rahma	Mercy, Grace	Rahmat	Rehema
Radiyu	Radio	Radio	Redio
Ras Kabir	Big Headed/Naughty	Kibir	Kiburi
Ruh	Spirit	Roh	Roho
Rohan	Spiritual	Rohani	Ruhani
Rwbia	Rupee	Rupiah	Rupia
Raciyya	People, Citizen	Rakyat	Raia

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Saat	Moment	Saat ⁶	Saa ⁷
Sabun	Soap	Sabun	Sabuni
Sahaba, Sahib	Companion	Sehabat	Swahiba
Sawm	Fasting	Saum	Saumu, Swaumu
Sabab	Cause, Reason	Sebab	Sababu
Sadaqah, Sadqah	Benevolence	Sedekah	Sadaka
Sadusis	Sadducee	Saduki	Sadukayo
Sahih/Sihha	Healthy	Sehat	Siha
Salam	Peace, Safe, Farewell	Selamat	Salama
Saf	Row	Saf	Safu
Salih	Valid, Correct	Sahih	Sahihi
Salib	Cross	Salibu	Sulubu
Sant	Cent	Sen	Senti
Shahada	Testimony, Evidence	Syahadat	Shahada
Shahid	Martyr	Syahid	Shahidi
Sharika	Company, Federation	Serikat	Sharika, Shirika
Shaytan	Devil, Demon	Setan	Shetani
Shukulata	Chocolate	Cokelat	Chokoleti
Siasa, Siyasa	Strategy, Politics	Siasat	Siasa
Sifa	Moral Strength	Sifat	Sifa
Sual	Question, Problem	Soal	Swali
Subh, Subah	Early Morning	Subuh	Asubuhi
Sultan	Authority, King	Sultan	Sultani

⁶ Can denote 'when'

⁷ Can denote 'clock, watch or time'



Sharia	Islamic Law	Syariat	Sharia
Shukur	Gratitude	Syukur	Shukrani
Sutra	Sweaater	Sweter	Sweta
Sujud, Sajdah	Prostration	Sujud	Sujudu

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Tabiat	Nature, Behavior	Tabiat	Tabia
Tabib	Doctor, Healer	Tabib	Tabibu
Takhasus	Specialty	Khusus	Mahsusi
Takkabor,	Arrogant	Takabur	Kiburi
Mutakabir			
Tamat	End	Tamat	Tamati
Taqdir	Destiny, Estimation	Takdir	Kadri, Takadri
Tartib	Arrange, Orderly	Tertib	Taratibu
Tawakkul	Trust in God	Tawakal	Tawakal
Thalj	Snow	Salju	Saruji
Tinis	Tennis	Tenis	Tenisi
Tibgh	Tobacco	Tembakau	Tumbaku
Thikir	Recitation/Reminder	Zikir	Dhikiri
Twn	Tonne	Ton	Tani
Trilyun	Trillion	Triliun	Trilioni

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Umum	Public	Umum	Umma
Umr	Age, Lifetime	Umur	Umri
Ulama	Theologians	Ulama	Ulamaa
Usquf	Bishop	Uskup	Askofu
ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Video	Video	Video	Video



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ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Wahid, Wahedi	One	Wahid	Wahedi
Wajh/ Wajah	Face	Wajah	Wajihi
Wajib	Duty/Compulsory	Wajib	Wajibu
Waqt	Time	Waktu	Wakati
Walaya, Wilaya	Region, Area	Wilayah	Wilaya
Wafat ⁸	Death	Wafat	Kufa ⁹
Wallah	Oh my God/ Swear	Walah	Wallahi
Waraq	Leaf/ Letter/Text	Warakat	Waraka
Wa'alaykum s	- Peace be upon you	Wasalam	Wasalaam
salam			
Wasiat, wassa	Will/ secret	Wasiat	Wosia
Wazir	Government Minister	Wazir, Vizier	Waziri
Warith	Heir	Waris	Mrithi

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Yaebud	Worship/ Servitude	Ibadah	Ibada
Yahudiun	Jewish/ Hebrew	Yahud	Yahudi
Yajib	Must	Wajib	Wajibu
Yaqub, Yakub	Jacob	Yaqub	Yakubu
Yatim	Orphan	Yatim	Yatima
Yuniu	June	Juni	Juni

ARABIC	CONNOTATION	INDONESIAN	KISWAHILI
Zaytun	Olive	Zaitun	Zeituni
Zakah	Alms giving	Zakat	Zaka
Zaman	Era/Time/Destiny	Zaman	Zamani
Zumurrud	Emerald	Zamrud	Zamaradi, Zumaridi
Ziyarah	Visit/Pilgrimage	Ziarah	Ziara
Zina	Adultery	Zinah	Zinaa
Zabib	Dried grapefruit	Zabib	Zabibu
Zabur	Inscription/ Psalm	Zabur	Zaburi
Zaalim, Zulm	Tyrany	Zalim	Dhalimu
Ziadah, Ziyadeh	Excess/ Increase	Ziadah	Ziada
Zikr	Recitation/ Reminder	Zikir	Dhikiri
Zindiq, Zanadiqa	Heretic/ Heathen	Zindik	Zindika
Zuhur, Zhour	Midday prayer	Zuhur	Adhuhuri

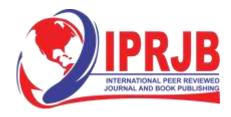
LANGUAGE IN DIPLOMACY

Language as Essence of Diplomacy

The meetings of the United Nations Security Council in New York are in English, French, Russian, Chinese, Spanish and Arabic as official languages at the United Nations (UN), reports

⁸ Wafat -temporary death as opposed to 'mawt'-permanent death

⁹ Kufa as opposed to 'Kufariki' which also has a permanent connotation



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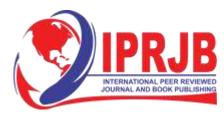
Taibu (2022). All other languages require the use of one's own interpreter who must be able to converse in UN languages. Taibu further articulates that power imposes the very choice of language which is used in a diplomatic negotiation and in an agreement. He narrates that from the 17th to the 19th centuries, French was the language of diplomacy. It was a period of French ascendancy. He maintains that if China ruled the world today, the language of diplomacy would be Chinese and if Russia ruled, we would speak Russian. However, he upholds *that for rich and ultimate communication on important issues, English has an essential role as a common denominator in negotiation today despite the fact that the English speaking population is smaller than Chinese, Spanish or Indonesian speaking population.* He further upholds that the language of diplomacy is unique and it has its own jargons and nuances. Its formalization into special patterns with chosen and sometimes repetitive patterns have been designated to oil the joints of relationship between peoples and nations. *Nonetheless, he winds up, grass-root people are not immersed in diplomatic language*.

Deliberating on the use of language in diplomacy, Nick (2001), affirms that language is not a simple tool but often the very essence of diplomatic vocation. *He asserts that several ways exist to overcome the problem of communication between people who speak different mother tongues and that none of those ways is ideal.* He displays that the use of interlocutors speaking the language of the other may be bedeviled with a problem that the interlocutor's knowledge of the language may not be adequate. When both sides use a third neutral language, a problem may also arise that neither side possesses full linguistic knowledge and control leading to a possible bad misunderstanding, he asserts. If using an interpreter as has been most of the time with politicians and statesmen who mostly do not speak foreign languages, the method seems time consuming and sometimes inadequate or straightforwardly incorrect. Even if the interpreter has good knowledge of both languages, he/she may not be familiar with the particular subject which can be extremely specific, he maintains.

Language in Bilateral Relations

In a survey conducted by Ashar (2016) to find whether language differences cause an impediment to bilateral relations, it was found out that language differences are not seen as too large an impediment for bilateral relations. It was revealed that the relationship is fraught chiefly because of cultural misunderstandings. *In this case language differences are obstacles only in so far as they reflect cultural differences*. Differences in languages in themselves are not culpable for bilateral tensions primarily because there are abundant resources on disposal to translate and convey the accuracy, discerns Ashar. *That notwithstanding, portrays Ashar, cross-cultural understanding if addressed and especially addressing linguistic misunderstandings can add more impetus to relationship in trade at ordinary levels*. This is because having a greater command of each other's language helps to bridge the cultural gulf since language is one of the most powerful pathways into another's culture, further portrays Ashar. Elaborating, Ashar articulates that *if the notion of language differences become inclusive of the notion of cultural differences by expanding and deepening the proficiency of each other's language is a necessary measure to ensure the successes of future relations.*

In another study by Egger and Toubal (2016), on the role of a common language in international trade, it was found out *that the joint aspect of common languages is at least twice as large as the one of a common official language*. The finding suggest that common spoken languages



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are particularly important and the ease of communication plays a substantial role in explaining the importance of common languages for bilateral trade.

On their part, Sung et al (2023) recognize the role English is playing in many a situation to facilitate direct communication. Moreover, they maintain that sharing common official languages facilitates international economic transactions on the one hand. On the other, they sustain that the high degree of dissimilarity between the official languages of each trading partner could impose significant language related barriers on trade that is communication costs or trade costs. Communication costs as discussed by Fink et al (2005) in international trade, measure the ease of communication between international buyers and sellers and thus are seen as part of trade costs affecting bilateral cross borders. Buyers and sellers always need to discuss specifications of products/services, details of contracts as well as transaction and delivery process, maintain Fink et al. Sometimes, further maintain Fink et al, buyers and sellers have to exchange opinions and ideas to customize products and services. These interactions are primarily based on the closeness of the common language they use.

Nowadays, Indonesians and Tanzanians equally are open to concepts of globalization. In a positive sense, English is not something strange any more as an international language especially among young and educated people. In the framework of bilateral relations between Indonesia and Tanzania in every corner including in everyday life, language has not only been a barrier to middle aged people and even students but also it has had a deeper meaning than simply for communication. This is a result of interacting with Indonesians and Tanzanians. When one finds an Indonesian who can manage to just speak a few Kiswahili words, a Tanzanian feels closer to him or her just as an Indonesian who hears a Tanzanian speaking a few though broken Indonesian words feeling closer to him or her.

KISWAHILI INNOCUOUS DEVELOPMENT

There has been seemingly innocuous developments for Kiswahili yet loaded with diplomatic potential for Tanzania in particular and Africa in general, asserts Wekesa (2018). Kiswahili joined English, Portuguese, French and Arabic as the official language of the African Union (AU)¹⁰ in 2004 and in 2021 it was accorded a Special Day by the United Nations Educational Scientific and Cultural Organization (UNESCO) further asserts Wekesa. Following the two events, countries in Africa have made various announcements either to incorporate Kiswahili in their school curricula or embark on exchange programs in Kiswahili.

As Kwaku (2022) puts it, this is evidence of the great potential for Kiswahili as a glue in the quest by Africans to speak with one voice. Kwaku maintains that Kiswahili can take Tanzania to diplomatic heights. Citing an example of Cuba which has made a name for itself through medical diplomacy and reaped plenty of economic benefits, he argues that like Cuba with medical diplomacy, Kiswahili can also become a connection of Tanzania's diplomacy and foreign policy. Kiswahili, he upholds, is Tanzania's national language , the country home to more than 60 million people and that Africa has more than 100 million speakers of the language making Kiswahili one of the most spoken languages. Kwaku maintains that the growing influence of the language outside Tanzania , is due to many factors, including inter alia, liberation struggles from the early sixties to the early nineties, local Tanzania music known as 'Bongo Fleva' that has been massively exploited beyond Tanzania borders, the taste emanating from Kiswahili famous songs worldwide the likes of 'Malaika' and 'Hakuna Matata' and an

¹⁰ Indonesia was accorded 'status' at the AU in 2015



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appeal made by the language in that it is not only taught at different institutions of higher learning worldwide but is also being used at various important occasions the world over.

Trials to Kiswahili Gaining International Acclaim

The renewed push for Kiswahili to become the lingua franca in Africa promises to benefit the continent and the world, argue Mwangi and Makanji (2022). They maintain that the effort is set to reduce Africa's reliance on foreign languages in official communications, lead to the spread of Kiswahili and promote Pan-Africanism. However, they discern that the campaign may face a number of challenges. Today, of the 54 countries on the African continent, English is the official language in 27 countries and French in 21 countries-both languages of former colonial masters. Their continued use attracts funding and other benefits from England and France. To that end, Mwangi and Makanji contend that supplanting them could create diplomatic challenges (the languages are well established and strategically placed for international and global communication, diplomacy and trade). While to replace them with an African vernacular seem won't be easy, success hinges on political goodwill, Mwangi and Makanji uphold. Indigenous African languages represent another challenge. In North Africa, Arabic is the dominant language, while in West Africa, there are languages like Igbo, Hausa and Yoruba that enjoy lingua franca status, Mwangi and Makanji assert. However, they underline that Kiswahili has grown in Africa and beyond. It is estimated that there are more than 200 million Kiswahili speakers around the globe and the language is ranked among the ten (10) most widely spoken languages worldwide, they highlight.

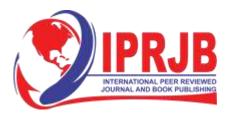
INDONESIA'S AFRICA OUTREACH

Indonesia has been a leading actor in the developing world since the 1955 Conference of 29 nations of Asia and Africa, the first Asia-Africa Conference held in the city of Bandung, affirms Tarrosy (2014). The Conference in Bandung attracted participating countries from Africa, the Middle East and Asia in general. The outcome of the conference in Bandung was the Bandung Spirit where many countries not only resolved to walk hand-in-glove but also attained their independency. A few years after 1955, that is the 1960s and the 1970s¹¹ found many African countries achieving their independence. After independence in 1961 and 1963 respectively, Tanganyika and Zanzibar formed the United Republic of Tanzania in 1964. It is in that very same year of the Union that Indonesia opened its fully-fledged Embassy in Dar-es-Salaam, then capital city of Tanzania.

The economic relationship between Tanzania and Indonesia has been mostly in agriculture. Letting alone the import and export of agricultural crops, Indonesia expressly undertook to train Tanzania farmers especially in paddy. To this end, Indonesia established a farmers training institution, the Mkindo Farmers' Agriculture Rural Training Centre (FARTC) which is one among the two training institutions of the caliber Indonesia owns in Africa. The other one is in the Gambia.

The Ministries of Agriculture and Foreign Affairs of the Republic of Indonesia coordinate bilateral cooperation in the agricultural sector between Tanzania and Indonesia. A case study organized by Dinur et al (2013) towards capacity building programs for farmers in Tanzania between 1985 and 2011 reports that the Indonesian government considered that the agriculture sector played an important role in foreign diplomacy and by enhancing capacities of farmers in African countries was considered as a soft diplomacy program. The main programs were

¹¹ South Africa attained independence in the 1990s



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technical assistance to the government of Tanzania, assistance of agricultural equipment, apprenticeship program for Tanzania and expert dispatch to Tanzania.

According to the two ministries, the program was (and is still) relevant with the policy and development in Tanzania following the country's priority of food self-sufficiency. The program was also relevant (and still is) with Indonesia's national priority and sector development as assisting the two countries, the Gambia and Tanzania would enhance Indonesia's roles in Western and Eastern parts of Africa in order to strengthen Indonesia's position in international cooperation both in the agricultural sector and in global economic cooperation.

Language as enabler

Normal Practice

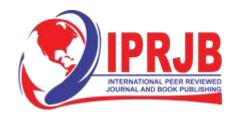
The Eton Institute (n.d), a language training school in the United Arab Emirates (UAE) in its undated document argues that learning a new language has proven to have various benefits time and again-more so than it has any disadvantages. The institute states that from a biological point of training the brain and improving memory, *being multilingual opens many doors to many for stretched opportunities*.

The institute maintains that no amount of research or watching documentaries or reading travel diaries will give the raw knowledge of a culture that would be gained from seeing it with one's own eyes. "Isn't that one of the obvious reasons for travelling in the first place?" queries the institute. The institute further maintains that *knowing the native language, that is the language of the people one is to interact with, is probably the best way to have a richer, more personal experience with the native culture. This is because the heart of culture lies in the hands of the locals and the events and beliefs they maintain, upholds the institute. The most effective way to communicate with a local person in their own country is in their native language. They will surely appreciate the effort one is putting in to talk to them. Knowing the language means that one has taken time to learn a place's traditions and culture and a language reflects a lot about the societal colors of its native speakers, the institute affirms.*

With respect to creating new connections, the institute is of the opinion that travelling introduces a lot of diversity. The experience of such a diversity is within the people and their actions more than the place itself. To that end, the institute interrogates, 'Making friends from a foreign land isn't that a pride for a traveler?' What better ways to have a genuine understanding of persons than by talking to them in their own languages? As a matter of fact, one uses a language to discover all the finest hidden places and attractions.

Illustration from a Holy Book

The Bible discerns the issue of language as a great catalyst to sending home the message. Heiser (2022) portrays the language effect standing out in both the Old and New Testaments. The Pentecost in the New Testament corrects what happened in the Old Testament where the construction of the Tower of Babel took place. In Genesis 11:1-9 it is portrayed that the whole world had one language and the people decided to construct a city and a tower whose top would reach the heavens with a view to making a name for themselves. However, it is said, God knowing these people's intentions disparaged and confused their language and scattered them over the face of the earth. Not going too much into the theological intricacies that is what happened as regards the tower of Babel.



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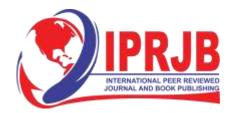
In the New Testament the Scriptures mention the Pentecost. The Book of Acts 2:1-12 explains the coming of the Holy Spirit at Pentecost. A compilation by the Bible Study Tools Staff (2021) maintains that Pentecost is found in the Old Testament Scripture as a Jewish Holiday. It was a Jewish festival that happened during the Feast of First Fruits. Happening fifty (50) days after the Passover, which celebrated Israel's deliverance from Egypt, Pentecost was a time to celebrate the initial harvest feast. Israel gathered together to offer the Lord two loaves of wheat bread made from the first fruit of the grain, the Tools Staff further maintain. The Staff upholds that in the New Testament, Pentecost Sunday takes on a new meaning. In this case, it argues, in Acts 2:1-12 the Holy Spirit came to the Apostles of Jesus on Pentecost Sunday to fulfill Jesus' words that they would receive power from the Holy Spirit to glorify God's name to all nations. To drive home the point, the staff quotes Acts 2:4 'All of them were filled with the Holv Spirit and began to speak in the tongues as the Spirit enabled them", Acts 2: 5-12 'Now there were staying in Jerusalem God fearing Jews from every nation under heaven when they heard this sound, a crowd came together in bewilderment because each one of them heard their own language being spoken. Utterly amazed, they asked, 'aren't all these who are speaking Galileans?' Then how is it that each of us hears them in our own languages? Parthians, Medes and Elamites, Mesopotamia, Judea and Capladocia, Poulies and Asia, Phyrygia and Pamphylia, Egypt and Parts of Cyrene, visitors from Rome, Cretans and Arabs -we hear them declaring in our own tongus! Amazed and perplexed, they asked one another what that meant'.

In view of the foregoing, the Tools Staff sustains that life experiences testify to the importance of clear language communication. They underscore the fact that if God had to send people to spread his Word, this is tantamount to saying that the aspect of that missionary work needed clear communication if the message had to be heard and accepted. In this case, the Tools Staff underlines that Babel is revisited at the Pentecost as the people disparaged would come together if they understood each other's language.

A Leaf from 'Missionary Activity' in Africa

Missionaries saw the voyages to Africa by their governments as an opportunity for them to spread the teaching of the Christian faith, portrays Tembo (2020). She exposes that missionary work was carried out as a long conversation and dialogue of European and African culture. In this case, she argues, the vernacular Bible Translation projects introduced by missionaries are an excellent example of these negotiations and one of the lasting legacies of missionary work in Africa. To a large extent, the success of mission work was dependent upon missionaries' willingness and ability to learn vernacular languages and sympathize with African culture.

In many a case where the missionaries 'efforts in learning the vernacular did not bear fruits because of the lack of words similar to the vocabulary they had, missionaries coined out words in tandem with the vernacular. They either added a prefix, a suffix, infix or a circumfix to a word that did not exist in the vernacular. The following table depicts, in a nutshell, words that never existed in some vernaculars in East Africa but coined to serve the purpose and that later formed the vocabulary clearly understood by both the missionaries and the local people.



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Word	Origin	Connotation	Coined Word
Episcopus/Episcopi*	Latin	Bishop	Omwepiskopi
Sacerdos/Sacerdotis	Latin	Priest	Omusaserdoti
Frater/Fratris	Latin	Brother	Omufratera
Ecclesia/Ecclesiae	Latin	Church	Ekelezia
Paenitensia/Paenitensiae	Latin	Penitence	Penetensia
Tabernaculum/Tabernaculi	Latin	Tabernacle	Taberenakulo
Sacristia/Sacristiae	Latin	Sacristy	Sakristia
Eucharistia/ Eucharistiae	Latin	Eucharist	Ukaristia
Confirmasio/Confirmasionis	Latin	Confirmation	Konfirmasio
Sacramentum/Sacramenti	Latin	Sacrament	Eisakaramentu
Baptismus/Baptismi	Latin	Baptism	Batisimu
Pater/Patris	Latin	Father	Patiri

*In Latin, a noun is spelt in the nominative case (first word) and the genitive case (second word) - (the genus and the species)-that is the rationale for two words in the first column to indicate the genus and the species.

Word	Origin	Connotation	Coined Word
Mon pere	French	My Father	Mupia
Mon frere	French	My brother	Mfuria
Frere	French	Brother	Mfurera
Ma soeur	French	My sister	Masia
Ma mere	French	My mother	Mameya

The computer we are using does not have access to various French signs like 'accent grave' and the like

Word	Origin	Connotation	Coined Word
Bruder	German	Brother	Bruda
Zuster	Dutch	Sister	Sista
Schwester	German	Sister	Sista

The computer in use lacks some 'German' letters

Political will

With enough political will from Indonesia and Tanzania, strategic diplomatic relationship can be carried out as a long conversation and dialogue of Indonesian and Kiswahili culture. Kiswahili and Indonesian words cognizance can be enhanced more so with the introduction of dictionaries the two languages term as 'Kamusi' and 'Kamus' respectively and that will become one of the lasting legacies of diplomatic work unto each other's territory. How great it is for Kiswahili and Indonesian to fulfill the mission with similar loan words not only from Arabic but also from Portuguese (words like bendera-flag, mesa-table,missa-mass, ananaspineapple, escolar-school, sepatu-shoe and the like), Dutch (suster-sister, polisi-police, pensilpencil, dokter-doctor and the like), Hebrew(halleluya-hallelujah, rabbi-rabbi, shabbat-sabath, Yahweh-God) and Persian(Bandar-port,divan-assembly,qeysar-emperor,taufan-typhoon). This is just to mention a few similarities as depicted by the Centre for Development and Language



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Development (1999) and in the discourse by Kida (2021) on extent of loan words in the Indonesian language. There are many other words which Indonesian and Kiswahili share that originate from other languages like English and others but the scope of this paper dwells on the large Arabic element in the two languages.

ECONOMIC VALUE OF RECIPROCAL BILINGUALISM

Studies continuously undertaken in different areas worldwide on language eligibility, have revealed that countries worldwide are facing the effects of globalization. Globalization has led to social and economic changes in many nations. It has also had many direct implications for language practices of businesses worldwide. *The studies expose that individuals and global business now need additional language skills in the workplace to remain competitive. One international study reports that individuals are meeting the demands by learning third and fourth languages.* Tanzania and Indonesia are not sheltered from the demands of the global landscape. They are doing the trade. In the trading are services like banking and insurance. Many services are heavily language based providing another reason to focus on second, third or fourth language skills.

Reflecting on the economic value of reciprocal bilingualism, Caminal (2016) states that some bilingual societies exhibit a distribution of language skills which cannot be explained by economic theories that portray language as pure communication devices. Such distribution of skills are typically the result of public policies that promote bilingualism among members of both speech communities (reciprocal bilingualism), he maintains. He further sustains that these policies are likely to increase social welfare by diminishing economic and social segmentation between the two communities. Articulating on the types of bilingualism, Caminal divides bilingualism into three different types. He argues that both coordinated bilingualism and compound bilingualism develop in early childhood and are classified as forms of early bilingualism. The third type, he explicates, is late bilingualism which develops when a second language is learned after age 12. Indonesia and Tanzania stand good chance to both. With dire political good will, the two countries can opt to have Kiswahili and Indonesian taught into each other's territory starting at lower primary school levels and at the same time opt for late bilingualism. This can be done by deliberately deciding to teach the languages at the two countries' embassies or at the two countries' higher learning institutions. They may also wish to opt to have the likes of Darmasiswa's¹² in Kiswahili replicating the existing Darmasiswas of Bahasa Indonesia.

LANGUAGE YEARS

Conducting language years into each other's territory can showcase Indonesian and Tanzanian culture. Language years may be aimed at enhancing mutual understanding and traditional friendship between the people in Indonesia and the people in Tanzania. Other cultural aspects in the form of culinary, attire and traditional music have been in one way or another staged through embassy activity especially in Tanzania. It is in a similar manner, that language can enhance long-term friendship and common development.

Borrowing a leaf from what Russia and China are doing in the foregoing perspective, the two countries are conducting reciprocal national years. According to Xinhua News Agency (2010), the gestures have injected strong impetus within the expansion of bilateral interaction and cooperation. The Reciprocal language years have laid down a firm basis for Russia and China

¹² A scholarship program offered to all foreign students from countries which have diplomatic relationship with Indonesia to the study the Indonesian language, art and culture



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an all-round mutually beneficial cooperation, informs the news agency. To that extent, the agency reiterates, many events are staged during the Russian or Chinese Language years while a series of activities showcase Russian or Chinese language ranging from seminars, language skills contests, art festivals, culture, media, film and drama.

The agency further informs that the reciprocal language years have become a unique platform for social representations from both countries to communicate with each other and has helped to boost the image of each country into each other's country. Further to the aforesaid, more and more students from these countries are studying each other's language at universities and other centers purposively introduced to cater for the aforementioned.

Indonesia and Tanzania can augment the existing gestures in the aspect of language. Indonesia's gesture to conduct Bahasa Indonesia courses at the premises of its embassy in Tanzania can be emulated by Tanzania in conducting Kiswahili courses at its embassy premises in Indonesia. The gesticulation by Indonesia to conduct courses in Indonesian at the Centre for Foreign Relations in Dar-es-Salaam can also be matched by Tanzania in piloting Kiswahili courses at Indonesia's Foreign Service institutions. The two countries can jointly make efforts and come up with proposals for pilot programs to teach, reciprocally, the two languages at institutions of higher learning in each other's territory. This may be later followed by devising mutually consented plans for aviator programs in the two languages at lower school levels. That notwithstanding, the two countries may introduce unto each other's territory language centers the likes of 'Alliance Francaise', Goethe Institute or British Council'. The position can be further highlighted in endorsing alternating language years, alternating participation in national days and related functions whereby the sending country is endowed with the opportunity to sing a national anthem and other related functions in the language of the receiving country.

Rhyming

Other gesticulations in the form of poetry are seemingly not so direct as far as cementing relationship through reciprocal promotion of languages is the case. However, they can contribute not only to getting the language closer but also to enticing research in similarities in the languages. One of those is in Poetry. Kiswahili poetry has had a long and rich history. Topan (1974) discourses that 'mashairi¹³' (Kiswahili poems) have two forms. The first form is the one of indigenous songs which are sung during various contents sanctioned by the traditions and customs of Kiswahili. The second form, he articulates, is the one with symmetrical verses which have an equal number of lines (usually not exceeding six) in each verse and an equal number of syllables(usually not more than sixteen) in each line.

On her part, Acquaviva (2019) states that Kiswahili prosody is characterized by syllabics and an ordered rhyming scheme. The rhyme (kina in Kiswahili) can be internal (kina cha kati in Kiswahili) if it is inside the line before a caesura or final (kina cha mwisho in Kiswahili) if it is at the end. Elucidating, she informs that the strophe (ubeti or baiti in Kiswahili) consists of a single line divided medially by a caesura into two equal hemistiches.

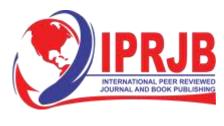
Nandikie kikutubu, hadithi ya Kiarabu,

That I may write, an Arabic story

Kwa khabari ya Ayubu, tumwa wa Mola Rasuu,

With the history of Job, the messenger sent by God

¹³ 'syair' is the Indonesian noun for poem



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A deeper look into Indonesian songs reveals the rhyming of the kind just mentioned.

Burung kakak tua, My favorite cockatoo,

Hinggap di jendela, Sits on the window sill,

Nenek sudah tua, Just like my old grandma,

Giginya tinggal dua, Who has only two teeth left

Even with the Indonesian national anthem, one finds some rhyming arrangement. The first verse of the national anthem (Indonesia Raya) can serve to illustrate:

Indonesia tanah airku, Indonesia my homeland, Tanah tumpah darahku, the land where my bloodshed Disanalah berdiri aku (aku berdiri), over there I stand, Jadi pandu ibuku, To be my mother guide

CONCLUSION

Through programs in agriculture coordinated by the country's Ministries of Agriculture and Foreign Affairs, Indonesia facilitated its entry into the Western and Eastern parts of Africa just after the 1955 Bandung Conference. According to the two ministries, the program for Tanzania was (and still is) relevant with the policy and development in Tanzania following the country's priority of food self-sufficiency. The program was also relevant (and still is) with Indonesia's national priority and sector development as assisting the chosen two countries, the Gambia and Tanzania, would enhance Indonesia's roles in the Western and Eastern parts of Africa in order to strengthen Indonesia's position in international cooperation both in the agricultural sector and in global economic cooperation.

A renewed zest for Africa was expressed during the Indonesia-Africa Forum (IAF) and the Indonesia Africa Infrastructure Dialogue (IAID) in Bali in 2018 and 2019 respectively. Indonesia and the countries in Africa need language as relationship facilitator more than before. Language is not only an instrument of communication but also the very essence of diplomacy. Through a language one holds to the work of others, benefits from the knowledge there in and is in a position to collaborate. Language unveils hidden elements of culture and creates intimacy with the culture of the people one is interacting with. Language is a facilitator.

English is in one way or another an official language in international relations and diplomacy for among the diplomatic languages, it is the most widely used and has been the choice in many cases. Its choice is a result of different uses based on the status of the states that used it and the role they played in the international extent. However, the intricacies of such a gesture touches in most cases the elites and not par excellence the people at the grass-root level. This is what public diplomacy struggles to explain-when grass-root people can easily get in touch.

While Indonesians and Tanzania can express themselves in English and in their lingua franca, the latter languages happen to hold very many similarities in that they have a very big amount of loan words in their vocabulary including in general, inter alia, from English, Persian, Dutch and in particular Arabic-whose influence create most of the loan words Indonesian and Kiswahili contain in most of their vocabularies. If concerted efforts and good political will support the advantage the two languages have and come up with very clear policies to unveil the opportunities lying in the two languages there is no doubt that interaction and exchange between the grass-root people are facilitated. In so doing, the gesture will be expediting the



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B2B, B2C and C2B¹⁴ which is the essence mutual interaction among the peoples of the two countries.

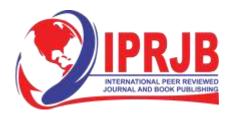
The great international acclaim for Kiswahili and the language's innocuous use on different occasions worldwide attract even the elites. Reciprocal bilingual interactions between Indonesia and Tanzania will create a win-win gesture to turn the relationship from ordinary to strategic. The authorities in the two countries may wish to prioritize research on the compatibility of the two languages through various gestures as has been the norm in practicing the two countries' cultural intimacy. Moreover, the two countries may further wish to see to it that the existing efforts are enhanced by dire political will and exerted efforts into not only the existing gestures in darmasiswas and introducing courses at respective embassies and institutions of learning but also through other measures like alternating language years into each other's territory and establishing centers in replica of the type like the British Council, Goethe Institute, Confucius and Alliance Francaise.

¹⁴ B2B-Business to Business, B2C-Business to Customer, C2B-Customer to Business



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