JURNAL ADABIYA
E-ISSN: 2549-1776 P-ISSN: 2549-3124

Vol. 28, No. 2, Agustus 2026, pp. 210~224
DOI: 10.22373/adabiya.v28i2.36422



# The Use of Arabic Terms as a Representation of Islamic Identity among Personnel of the Aceh Regional Police Mobile Brigade: A Sociolinguistic Study

**Ahmad Malawi[1], Syarifuddin[2]**
[1]Master Program in Arabic Language Education, Graduate School, UIN Ar-Raniry Banda Aceh
[2]Department of Arabic Language and Literature, Faculty of Adab and Humanities, UIN Ar-Raniry Banda Aceh
Correspondence Email: 251004013@student.ar-raniry.ac.id [1]

**Article Info**

***Article history:***

Received 07- 22, 2026
Revised 08- 30, 2026
Accepted 11- 08, 2026

***Keywords:***

*Arabic Terms;*
*Islamic Identity;*
*Sociolinguistics;*
*Organizational Culture;*
Brimob Polda Aceh.

**ABSTRACT**

This study examines the use of Arabic terms as representations of Islamic identity among Muslim personnel of the Aceh Regional Police Mobile Brigade Corps (Brimob Polda Aceh). It aims to identify the patterns and communicative functions of Arabic terms and to examine their contribution to the development of a religiously informed organizational culture. A qualitative case study was employed involving fifteen Muslim Brimob personnel selected through purposive sampling. Data were collected through participant observation, semi-structured interviews, and documentation, and analyzed using an interactive model of data condensation, data display, and conclusion drawing and verification. The findings identified twenty-five Arabic terms and expressions used across formal and informal organizational contexts, including morning roll calls, operational briefings, official duties, *Binrohis* activities, WhatsApp communication, and interpersonal interaction. Five communicative functions were identified: greeting and respect, gratitude and appreciation, commitment and responsibility, brotherhood and solidarity, and moral and ethical reinforcement. The study further developed a five-stage conceptual model linking the use of Arabic terms, social and communicative functions, representation of Islamic identity, internalization of Islamic values, and the development of a religiously informed organizational culture. The findings demonstrate that Arabic terms function not merely as linguistic expressions but as recurring sociolinguistic resources through which Muslim personnel express religious belonging and connect Islamic values with organizational interaction.

**Kata Kunci:**
Istilah Arab;
Identitas Keislaman;
Sosiolinguistik;
Budaya Organisasi;
Brimob Polda Aceh.

**ABSTRAK**

Penelitian ini mengkaji penggunaan istilah bahasa Arab sebagai representasi identitas keislaman pada personel Muslim Satuan Brigade Mobile Kepolisian Daerah Aceh (Brimob Polda Aceh). Penelitian ini bertujuan untuk mengidentifikasi pola penggunaan dan fungsi komunikatif istilah bahasa Arab serta menganalisis kontribusinya terhadap pembentukan budaya organisasi yang berorientasi pada nilai-nilai keagamaan. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus yang melibatkan lima belas personel Muslim Brimob yang dipilih secara purposif. Data dikumpulkan melalui observasi partisipatif, wawancara semi-terstruktur, dan dokumentasi, kemudian dianalisis menggunakan model interaktif yang meliputi kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian mengidentifikasi dua puluh lima istilah dan ungkapan bahasa Arab yang digunakan dalam berbagai konteks komunikasi organisasi, baik formal maupun informal, meliputi apel pagi, briefing operasional, pelaksanaan tugas, kegiatan pembinaan rohani Islam (Binrohis), komunikasi melalui WhatsApp, dan interaksi antarpersonel. Lima fungsi komunikatif utama ditemukan, yaitu salam dan penghormatan, ungkapan syukur dan apresiasi, komitmen dan tanggung jawab, persaudaraan dan solidaritas, serta penguatan moral dan etika. Penelitian ini juga menghasilkan model konseptual lima tahap yang menghubungkan penggunaan istilah bahasa Arab, fungsi sosial dan komunikatif, representasi identitas keislaman, internalisasi nilai-nilai Islam, dan perkembangan budaya organisasi yang berorientasi pada nilai-nilai keagamaan. Temuan menunjukkan bahwa istilah bahasa Arab tidak hanya berfungsi sebagai ungkapan kebahasaan, tetapi juga sebagai sumber daya sosiolinguistik yang digunakan secara berulang untuk mengekspresikan

keberagamaan dan menghubungkan nilai-nilai Islam dengan interaksi organisasi.

*This is an open access article under the CC BY-SA license.*

## 1. Introduction

Language is not merely a means of communication but also a social resource through which individuals express identity, negotiate relationships, and communicate shared values. Linguistic choices acquire social meanings through the contexts in which they are used, as language practices are closely related to social domains, cultural norms, and relationships among speakers (J. A. (Ed. . Fishman, 1999).

Within Muslim societies, Arabic occupies a distinctive position because of its association with the Qur'an, Islamic worship, and religious scholarship. In non-Arabic-speaking Muslim communities, Arabic expressions may therefore function not only as linguistic forms but also as symbolic resources for expressing religious affiliation, cultural belonging, and shared values. Previous research in Indonesia has shown that Arabic-origin expressions can become part of everyday communication and contribute to the expression of Muslim identity and social relationships (Naska, 2024).

Studies have also examined Arabic and identity in educational, multilingual, and digital contexts. Arabic language learning may strengthen religious and cultural awareness, while Arabic expressions and code-switching can support social interaction and identity negotiation (Ghufron et al., 2025). However, previous studies have focused largely on educational institutions, Muslim communities, religious discourse, and digital communication. The use of Arabic terms as a sociolinguistic practice within formal state institutions, particularly law-enforcement organizations, remains relatively underexplored.

This gap is particularly relevant because formal organizations are characterized by hierarchy, professional responsibility, discipline, and established communication practices. In such environments, linguistic practices may interact with religious identity and organizational culture in distinctive ways. Understanding how Arabic expressions operate in these settings can therefore provide a broader perspective on the relationship between religious language, identity, and institutional life.

The Aceh Regional Police Mobile Brigade Corps (Brimob Polda Aceh) provides a distinctive context for examining this issue. Operating within Aceh's strong Islamic sociocultural environment, Muslim Brimob personnel use Arabic expressions in morning roll calls, operational briefings, official duties, Islamic spiritual development activities (Binrohis), WhatsApp communication, and informal interaction. The field data of this study identified twenty-five Arabic terms and expressions that have become recurring elements of communication among the Muslim personnel participating in the study. These expressions are associated not only with religious greetings but also with respect, gratitude, commitment, responsibility, solidarity, and moral values.

To interpret these practices, this study draws on three complementary perspectives. Fishman's theory explains the relationship between language use and social domains, Tajfel's Social Identity Theory explains how shared practices may contribute to group identification (Henri Tajfel, 1982), and Bourdieu's concept of symbolic capital explains how linguistic forms acquire social value through collective recognition (Pierre Bourdieu, 1991). Together, these perspectives provide a framework for understanding Arabic terms as communicative resources, representations of Islamic identity, and symbolic resources within organizational interaction.

The novelty of this study lies in examining Arabic terminology within a formal law-enforcement institution and developing a conceptual model grounded in field data. The model consists of five interconnected stages: (1) the use of Arabic terms, (2) social and communicative functions, (3) representation of Islamic identity, (4) internalization of Islamic values, and (5) development of a religious organizational culture. Accordingly, this study aims to analyze the patterns and communicative functions of Arabic terms used by Muslim Brimob personnel and to examine how these linguistic practices represent Islamic identity and contribute to a religiously informed organizational culture.

## 2. METHOD

This study employed a qualitative case study design to examine the use and sociolinguistic functions of Arabic terms as representations of Islamic identity among Muslim personnel of the Aceh Regional Police Mobile Brigade Corps (Brimob Polda Aceh). A qualitative case study was selected to obtain an in-depth understanding of linguistic practices within their natural organizational setting and to examine how participants interpreted the meanings and social functions of Arabic expressions. The study was conducted at the Headquarters of the Aceh Regional Police Mobile Brigade Corps in Aceh, Indonesia.

Participants were selected using purposive sampling based on three criteria: (1) active Brimob personnel, (2) Muslim personnel, and (3) a minimum of three years of service. Fifteen personnel representing different organizational ranks and positions participated in the study. The inclusion of personnel from different ranks and positions was intended to provide varied perspectives on the use of Arabic expressions in formal and informal organizational communication.

The study used three sources of empirical data: observation, semi-structured interviews, and documentation. The observations focused on Arabic language use during morning roll calls, operational briefings, official duties, Islamic spiritual development activities (Binrohis), WhatsApp communication, and informal interpersonal interactions. Semi-structured interviews explored participants' understanding of the meanings, communicative functions, and social significance of Arabic expressions. Organizational documents and field notes were used as supporting sources to provide contextual information and facilitate triangulation.

The unit of analysis consisted of twenty-five Arabic terms and expressions repeatedly identified through the observations and interviews. The terms were classified according to their communicative contexts and sociolinguistic functions to examine their relationship with interpersonal communication, Islamic identity, and religious values within the organizational setting.

Data were analyzed using the interactive model involving data condensation, data display, and conclusion drawing and verification (Matthew B. Miles, A. Michael Huberman, 2020). Interview transcripts, observational notes, and documentary materials were examined through inductive coding to identify recurring linguistic patterns and thematic categories. The identified categories were subsequently compared and interpreted in relation to the research objectives. The trustworthiness of the findings was strengthened through methodological triangulation by comparing evidence from interviews, observations, and documentation. Member checking was also conducted with selected participants to verify the accuracy of the researchers' interpretations. Informed consent was obtained from participants, and confidentiality was maintained throughout the research process.

## 3. Results and Discussion

### A. Patterns of Arabic Terms Used by Brimob Personnel

The findings show that the use of Arabic terms has become a recurring part of communication practices among personnel at the Headquarters of the Aceh Regional Police Mobile Brigade Corps

(Brimob Polda Aceh). Based on participant observation, in-depth interviews with fifteen informants, and documentation of organizational activities, twenty-five Arabic terms and expressions were identified across various communicative situations. These terms appeared during morning roll calls, operational briefings, official duties, Islamic spiritual development activities (*Binrohis*), internal WhatsApp group communication, and informal interactions among personnel. The main organizational contexts in which these Arabic terms were observed are presented in Table 1.

**Table 1. Contexts of Arabic Terms Use in Organizational Communication**

| No | Organizational Context | Communication Purpose | Examples of Arabic Terms |
|---|---|---|---|
| 1 | Morning roll calls | Opening and closing official activities | Assalāmu'alaikum, Bismillāh, Alhamdulillāh |
| 2 | Operational briefings | Giving instructions and motivation | In shā' Allāh, Amanah, Ikhlās |
| 3 | Religious activities (Binrohis) | Religious guidance and spiritual development | Alhamdulillāh, Barakallāh, Jazākallāh Khairan |
| 4 | WhatsApp communication | Daily coordination and social interaction | Greetings, prayers, blessings |
| 5 | Informal interpersonal interaction | Building rapport and solidarity | Akhi, Ikhwah, Afwan |

The distribution of these terms across organizational contexts indicates that their use is context-sensitive rather than restricted to explicitly religious activities. In formal settings, Arabic expressions were generally used in structured communication, particularly in greetings, opening activities, expressing readiness, and acknowledging the completion of duties. In more informal settings, the expressions were used more flexibly to maintain familiarity and interpersonal relationships. *Binrohis* represented the most explicitly religious context, whereas WhatsApp communication demonstrated that Arabic expressions could be incorporated into predominantly Indonesian interaction.

In formal organizational activities, such as morning roll calls, meetings, and operational briefings, expressions such as *Assalāmu'alaikum*, *Bismillāh*, *In shā' Allāh*, and *Alhamdulillāh* were used in relatively structured ways. *Assalāmu'alaikum* commonly appeared at the beginning of communication, while *Bismillāh* was used before beginning activities or carrying out duties. *In shā' Allāh* was used when personnel expressed readiness or responded to an assignment, whereas *Alhamdulillāh* was used to express gratitude following the completion of a task or a positive outcome. These patterns were identified from participants' accounts and supported by observations of communication during organizational activities. Similar patterns have been observed in Indonesian Muslim communication, where Arabic expressions are incorporated into predominantly Indonesian interaction while retaining their religious associations (Aditya et al., 2025).

In addition to these expressions, several Arabic-origin terms were associated with professional responsibilities and personal conduct. Terms such as amanah, ikhlās, and istiqāmah appeared in discussions concerning responsibility, sincerity, consistency, and discipline. Participants did not use these terms merely to refer to abstract religious concepts; they connected them with how personnel should perform their duties. For example, amanah was understood as carrying out responsibilities honestly and responsibly, while ikhlās was associated with performing duties sincerely without

seeking personal recognition. Istiqāmah was associated with maintaining consistency in fulfilling responsibilities and preserving religious and professional commitment.

The data also show that Arabic terms occur in both formal and informal communication. In Binrohis activities, Arabic expressions were used more extensively because these activities have an explicitly religious orientation. In WhatsApp groups and informal interactions, however, the expressions were used more flexibly and were integrated into predominantly Indonesian communication. Participants reported that terms such as Akhi, Ikhwah, and Barakallāh were used to create a sense of closeness among colleagues. This finding is comparable to research indicating that Arabic expressions in Indonesian Muslim contexts can function as familiar linguistic forms associated with religious and interpersonal interaction (Khasanah, 2024).

The findings further indicate that the use of Arabic terms has developed through repeated practice and habituation. Several participants described these expressions as part of the communication culture within their workplace. Their continued use was associated with the religious background of personnel, the socioreligious environment of Aceh, organizational interaction, and Islamic spiritual development activities. Participants also indicated that senior personnel and leaders contribute to the continuation of this practice by using similar expressions in formal activities and everyday interaction. The practice is therefore maintained through social interaction and organizational habituation rather than being limited to particular religious occasions. Previous research similarly shows that Arabic-origin expressions can become integrated into Indonesian Muslim communication through repeated social and cultural use.

However, the use of Arabic terms is not uniform among all personnel. Some participants reported using a wider range of expressions, particularly those who were more actively involved in religious activities, whereas others used only a limited number of terms or employed them according to particular situations. This variation indicates that Arabic terms constitute a shared communicative repertoire, but individual patterns of use differ according to personal familiarity, religious involvement, communicative context, and interactional relationships. Therefore, the findings should not be interpreted as indicating that every Brimob personnel uses all twenty-five terms in the same manner or with the same frequency.

The presence of Arabic terms within Indonesian-dominant communication also demonstrates that their use does not represent a replacement of Indonesian as the principal organizational language. Rather, personnel selectively incorporate Arabic expressions into ongoing Indonesian communication according to the situation and communicative purpose. Such incorporation reflects the flexibility of Arabic-origin linguistic forms in contemporary Muslim communication, where they may acquire interpersonal and symbolic meanings while remaining embedded within the dominant local language (Siti Maesaroh et al., 2025).

Overall, the findings demonstrate that Arabic terms in the Brimob Polda Aceh context constitute a recurring but context-sensitive linguistic repertoire. Their use is shaped by organizational situations, interpersonal relationships, religious activities, and established communication habits. The twenty-five terms identified in this study therefore represent not simply a collection of Arabic vocabulary items but a set of linguistic resources incorporated into the everyday communication of the Muslim personnel participating in this study. The specific social and communicative functions of these terms are discussed in the following subsection.

## B. Communicative Functions of Arabic Terms

The findings indicate that the Arabic terms used by Brimob personnel perform several communicative functions in organizational interaction. Based on the interviews and observations, five major functions were identified: greeting and respect, gratitude and appreciation, commitment and responsibility, brotherhood and solidarity, and moral and ethical reinforcement. These functions emerged from the ways participants used and interpreted Arabic expressions in different communicative situations rather than from their lexical meanings alone. The five communicative functions and their representative Arabic expressions are presented in Table 2.

**Table 1. Sociolinguistic Functions of Arabic Terms in Organizational Communication**

| No | Communicative Function | Representative Arabic Expressions | Dominant Organizational Context |
|---|---|---|---|
| 1 | Greeting and Respect | *Assalāmu'alaikum*, *Wa'alaikumussalām* | Morning roll calls, meetings, daily interaction |
| 2 | Gratitude and Appreciation | *Alhamdulillāh*, *Jazākallāh Khairan*, *Barakallāh* | Completion of duties, religious activities, interpersonal communication |
| 3 | Commitment and Responsibility | *In shā' Allāh*, *Amanah* | Operational briefings, work assignments, official communication |
| 4 | Brotherhood and Solidarity | *Akhi*, *Ikhwah* | Informal interaction, *Binrohis*, WhatsApp communication |
| 5 | Moral and Ethical Reinforcement | *Ikhlās* and other value-oriented expressions | Leadership briefings, religious guidance, daily interaction |

The first function is greeting and respect, particularly through the expressions Assalāmu'alaikum and Wa'alaikumussalām. Participants explained that these expressions are commonly used to initiate and respond to communication during morning roll calls, meetings, briefings, and everyday interaction. Beyond functioning as conventional greetings, participants associated them with prayer, respect, politeness, and ukhuwah among Muslim personnel. Thus, the expressions simultaneously establish interpersonal contact and communicate shared religious values. This finding is consistent with Khasanah's study, which shows that Arabic expressions such as akhi, ukhti, jazākallāh, and other religiously associated terms can distinguish and reinforce religious identity in Muslim communities.

The second function is gratitude and appreciation. Expressions such as Alhamdulillāh, Barakallāh, and Jazākallāh Khairan are used to express gratitude, appreciation, and positive responses to the actions or achievements of colleagues. Participants reported that Alhamdulillāh is commonly expressed after the completion of a task or when an activity produces a satisfactory result. In this context, the expression connects an organizational experience with religious gratitude while simultaneously creating a positive interpersonal response. Similar patterns have been identified in Indonesian Muslim contexts, where Arabic expressions such as Alhamdulillāh and Insya Allah have become integrated into everyday communication and convey politeness, religiosity, and togetherness (Meilisa et al., 2025).

The third function concerns commitment and responsibility, particularly through In shā' Allāh and Amanah. Participants explained that In shā' Allāh is used when responding to assignments or expressing readiness to carry out a task, while Amanah refers to the responsibility to perform duties honestly and properly. In this usage, the expressions do not replace formal organizational instructions;

rather, they add religious and moral meanings to professional commitments. The finding is relevant to research on Arabic-Indonesian code-switching in Islamic contexts, which demonstrates that Arabic expressions can function beyond ordinary communication by connecting linguistic choices with ideological and religious meanings.

The fourth function is brotherhood and solidarity. Terms such as Akhi, Ikhwah, and Barakallāh are used to create familiarity and strengthen interpersonal relationships among Muslim personnel. Participants associated these expressions with shared religious values and a sense of closeness among colleagues. The use of such expressions becomes particularly visible in informal interaction, although related expressions may also occur in more formal organizational settings. This finding corresponds with research showing that Arabic expressions and code-mixing can serve as resources for building emotional closeness and reinforcing religious identity within Indonesian Muslim communication (Muzayin et al., 2025).

The fifth function is moral and ethical reinforcement. The terms Ikhlās and Istiqāmah are particularly associated with sincerity, consistency, discipline, and commitment to one's responsibilities. Participants explained that Ikhlās refers to carrying out duties sincerely without seeking personal recognition, whereas Istiqāmah refers to maintaining consistency in performing responsibilities and preserving religious commitment. These terms therefore function as concise linguistic references to values that participants consider relevant to professional conduct. Similar relationships between Arabic linguistic practices and religious identity have been identified in educational contexts, where Arabic-related linguistic practices contribute to the negotiation and reinforcement of religious identity (Assiddiqi & Rahmi, 2025).

Taken together, these findings demonstrate that Arabic terms in the Brimob Polda Aceh context are not merely lexical insertions into Indonesian communication. Their meanings emerge from the interaction between the expression, the communicative situation, the relationship between speakers, and the values shared by Muslim personnel. The same expression may therefore perform different functions depending on its context. For example, Assalāmu'alaikum functions primarily as a greeting in formal interaction, while Akhi may create interpersonal familiarity in informal communication. This contextual variation demonstrates that Arabic terms operate as flexible sociolinguistic resources within the organizational environment.

The findings also show that the communicative functions of Arabic terms extend beyond explicitly religious activities. Although Binrohis provides an important context for the use and reinforcement of these expressions, the terms also occur during official duties, briefings, WhatsApp communication, and informal interaction. This pattern suggests that religiously associated Arabic expressions have been incorporated into everyday organizational communication. Research on Arabic-Indonesian code-switching likewise demonstrates that Arabic expressions can be adapted to non-Arabic communicative environments while retaining expressive, ideological, and identity-related meanings.

Overall, the communicative functions identified in this study demonstrate that Arabic terms serve as multifunctional linguistic resources within Brimob organizational interaction. They facilitate communication, express respect and gratitude, communicate commitment, strengthen solidarity, and reinforce moral values. Their significance therefore lies not simply in their Arabic linguistic origin but in the social meanings that Muslim personnel attach to them through repeated use in different organizational contexts.

## C. Arabic Terms as Representations of Islamic Identity

The findings indicate that Arabic terms function as linguistic resources through which Muslim personnel of the Aceh Regional Police Mobile Brigade express and reinforce their Islamic identity.

Based on the interviews and observations, participants associated expressions such as Assalāmu'alaikum, Alhamdulillāh, In shā' Allāh, Akhi, Ikhwah, and Barakallāh with shared religious values, familiarity, and a sense of belonging among Muslim colleagues. The expressions were therefore understood not only according to their lexical meanings but also according to the social and religious meanings attached to them in everyday organizational interaction.

The use of Arabic terms was particularly associated with a shared sense of religious belonging. Participants explained that using familiar Arabic expressions among Muslim colleagues creates a sense of closeness because the expressions reflect values and meanings that they collectively understand. In this context, Arabic functions as a symbolic resource for expressing an existing religious affiliation rather than as the sole basis for determining whether an individual belongs to the Muslim group. This finding is consistent with previous research showing that Arabic expressions can distinguish and reinforce religious identity among Muslim communities in Indonesia (Khasanah, 2024).

The findings also show that the representation of Islamic identity through Arabic terms is closely connected with the religious environment in which the personnel interact. Participants related the use of Arabic expressions to the Islamic sociocultural environment of Aceh and to the religious character of their workplace. The expressions become familiar through repeated interaction and are used across formal activities, Binrohis, digital communication, and informal conversations. Research on Indonesian Muslim communities similarly indicates that Arabic can acquire symbolic significance through its association with religious beliefs and cultural identity, although its actual use varies according to social context.

An important finding is that Arabic terms do not function as isolated markers of religious identity. Their identity-related meaning is reinforced through the values that participants associate with them. For example, amanah is associated with responsibility and integrity, ikhlās with sincerity, and istiqāmah with consistency and commitment. When these expressions are used in relation to professional duties, they connect religious concepts with the expected behavior of personnel. Thus, Islamic identity is represented not simply through the use of Arabic vocabulary but through the combination of linguistic expression, religious interpretation, and everyday conduct. This relationship between Arabic and religious identity has also been identified in Indonesian Muslim communities, where Arabic-origin expressions may represent religious values, social identity, and group solidarity (Aziz et al., 2023).

The identity function of Arabic terms is also visible in the way they operate across different communicative domains. In formal activities, expressions such as Assalāmu'alaikum and Bismillāh can signal religious orientation while maintaining the professional character of the interaction. In informal communication, terms such as Akhi and Ikhwah may create a greater sense of familiarity among Muslim colleagues. This demonstrates that Islamic identity is not expressed through one fixed linguistic pattern but is negotiated through different forms of interaction. Research on Arabic language practices in Indonesian Muslim contexts similarly shows that Arabic expressions may be incorporated into everyday communication and acquire meanings related to religiosity, togetherness, and social identity (Meilisa et al., 2025).

The findings further indicate that the use of Arabic terms does not mean that Arabic has replaced Indonesian as the primary language of organizational communication. Instead, Arabic expressions are selectively inserted into predominantly Indonesian interaction. Their symbolic meaning arises because personnel recognize and interpret them as expressions associated with Islamic values. This observation is also relevant to research on Arabic-Indonesian code-switching, which demonstrates that Arabic expressions can be incorporated into Indonesian communication while retaining ideological and identity-related meanings (Luthfi et al., 2026).

From the perspective of Tajfel's Social Identity Theory, these findings can be understood as a form of linguistic expression of shared group membership. Muslim personnel possess a common religious identity, and Arabic terms provide recognizable linguistic forms through which that identity can be expressed and reinforced in interaction. The use of such expressions does not eliminate differences in rank, position, or professional responsibility. Instead, it adds a religious dimension to the interpersonal relationships that already exist within the organizational structure.

The findings therefore suggest that Arabic terms represent Islamic identity through a process of shared linguistic practice, social recognition, and religious interpretation. The expressions become meaningful identity markers because Muslim personnel repeatedly use and recognize them within their organizational environment. However, the study does not conclude that Arabic language use alone determines Islamic identity. Rather, Arabic terms constitute one linguistic representation of an identity that is also reflected in religious values, attitudes, interpersonal relationships, and professional conduct.

Overall, Arabic terms in the Brimob Polda Aceh context function as symbolic linguistic resources for expressing and reinforcing Islamic identity among Muslim personnel. Their significance emerges from the interaction between Arabic linguistic forms, shared religious meanings, organizational context, and repeated social use. This finding provides a basis for examining how the representation of Islamic identity through language is subsequently connected with religious values and organizational culture.

## D. Religious Identity and Organizational Culture

The findings indicate that the use of Arabic terms is closely related to the development of religious identity and organizational culture among Muslim personnel of the Aceh Regional Police Mobile Brigade. The interview data show that Arabic expressions have become familiar forms of communication within the workplace and are used not only during explicitly religious activities but also in routine organizational interaction. Participants associated their use with religious values, interpersonal relationships, professional responsibility, and the religious environment in which they work.

One important factor identified in the data is habituation. Several participants explained that Arabic terms are used because they have become part of the communication habits within the organization. Their repeated use occurs through daily interaction, morning roll calls, operational briefings, *Binrohis* activities, WhatsApp communication, and informal conversations. The expressions are therefore reproduced through repeated social interaction rather than appearing only during particular religious occasions. This finding is consistent with previous research showing that organizational culture based on religious values can develop through repeated guidance, training, experience, and the example provided by organizational leaders (Umiarso, 2022)

The data also indicate that the religious environment of Aceh contributes to the familiarity of Arabic expressions among personnel. Participants related the use of Arabic terms to the Islamic sociocultural environment of Aceh, while also emphasizing the influence of the religious environment within their workplace. The expressions are consequently encountered not only in religious programs but also in ordinary organizational interaction. A study of Islamic values and organizational culture in BAPPEDA Aceh Barat similarly found that religious values can become integrated into everyday organizational practices and bureaucratic behavior (Meniza et al., 2026).

Another important factor is the role of organizational interaction and leadership example. Participants reported that senior personnel and leaders also use Arabic expressions in formal activities and everyday communication. Through repeated exposure to these practices, other personnel become familiar with the expressions and gradually incorporate them into their own communication. This

process indicates that the reproduction of Arabic terms occurs partly through social learning within the organization. This finding is consistent with previous research showing that communication practices can serve as a medium through which organizational members interpret and negotiate religious values and organizational culture (Nugraheni et al., 2024).

The Binrohis program also provides an important context for maintaining the religious meanings associated with Arabic terms. Participants explained that religious development activities provide opportunities to reinforce concepts such as amanah, ikhlās, istiqāmah, responsibility, and discipline. These values are subsequently reflected in everyday communication and professional activities. Thus, Binrohis does not merely provide a religious setting for using Arabic expressions; it also contributes to the interpretation of these expressions as references to values considered relevant to professional conduct.

The relationship between religious values and organizational culture is particularly visible in the meanings attached to terms such as amanah, ikhlās, and istiqāmah. Participants associated amanah with carrying out duties responsibly and honestly, ikhlās with performing duties sincerely without seeking personal recognition, and istiqāmah with maintaining consistency and discipline. When these terms are repeatedly used in relation to professional responsibilities, their religious meanings become connected with organizational expectations concerning integrity, responsibility, and discipline. This relationship is consistent with research on Islamic value-based organizational communication, which identifies honesty, politeness, transparency, and responsibility as values that can be reflected in organizational communication practices (Rifqi et al., 2023)

From Bourdieu's perspective, these findings can be interpreted in terms of symbolic capital. Arabic expressions acquire symbolic value within the organizational environment because personnel collectively recognize them as associated with religious commitment, respect, morality, and shared values (Pierre Bourdieu, 1991). Their significance therefore does not depend solely on their Arabic linguistic origin. Rather, their value develops through repeated social recognition and use within the particular organizational context.

The findings also show that this process does not operate identically among all personnel. Some participants reported extensive use of Arabic terms, particularly those who were more actively involved in religious activities, whereas others used fewer expressions or employed them only in particular situations. This variation indicates that organizational culture does not produce completely uniform linguistic behavior. Instead, it provides a shared environment in which personnel develop different degrees of familiarity and participation in established communication practices.

The relationship between religious identity and organizational culture can therefore be understood as a process of habituation, social interaction, value reinforcement, and symbolic recognition. Arabic terms become familiar through repeated use; their meanings are reinforced through religious activities and interpersonal interaction; and their association with professional values gives them broader organizational significance. Religious identity is consequently not imposed solely through language but is expressed and reinforced through the interaction between linguistic practices, religious values, and organizational behavior.

Overall, the findings demonstrate that Arabic terms contribute to the religious dimension of organizational culture among Muslim Brimob personnel. Their use provides a linguistic means of expressing shared religious values while simultaneously supporting professional relationships and organizational expectations. The process is better understood as an emergent organizational practice shaped by religious background, the sociocultural environment of Aceh, organizational interaction, leadership example, and religious development activities, rather than as a formally imposed Arabic-language policy.

## E. A Conceptual Model of Islamic Identity Representation through Arabic Terms

The findings of this study provide the basis for a conceptual model explaining how Arabic terms are related to the representation of Islamic identity and the development of religious organizational culture among Muslim personnel of the Aceh Regional Police Mobile Brigade. The model was developed from recurring patterns identified through interviews, observations, and documentation. Rather than treating Arabic terms simply as vocabulary items, the model positions them as linguistic practices whose meanings develop through repeated use within particular social and organizational contexts. The relationships among the main components identified in the findings are summarized in Table 3.

**Table 2. Relationship between Arabic Terms, Islamic Identity, and Organizational Culture**

| No. | Arabic Terms | Social Function | Representation of Islamic Identity | Associated Islamic Values |
|---|---|---|---|---|
| 1 | *Assalāmu'alaikum*, *Wa'alaikumussalām* | Greeting and respect | Expresses Islamic etiquette and religious belonging | Respect, politeness |
| 2 | *Alhamdulillāh*, *Barakallāh*, *Jazākallāh Khairan* | Gratitude and appreciation | Expresses religious gratitude and appreciation | Gratitude, appreciation |
| 3 | *In shā' Allāh*, *Amanah* | Commitment and responsibility | Connects professional duties with religious responsibility | Responsibility, trustworthiness |
| 4 | *Akhi*, *Ikhwah* | Brotherhood and solidarity | Signals shared Muslim affiliation | Brotherhood, solidarity |
| 5 | *Ikhlās*, *Istiqāmah* | Moral and ethical reinforcement | Reflects Islamic moral orientation | Sincerity, consistency, discipline |

Note. The Arabic terms presented in the table are representative examples from the twenty-five terms identified in the field data.

Table 3 illustrates that the relationship between Arabic terms and organizational culture develops through five interconnected stages. The first stage concerns the use of Arabic terms in formal and informal organizational interaction. The second involves the social and communicative functions performed by these expressions. The third concerns their role in representing Islamic identity, followed by the internalization of Islamic values and, finally, the development of a religiously informed organizational culture.

The first stage is the use of Arabic terms. The study identified twenty-five Arabic terms and expressions that were repeatedly used by Muslim personnel in formal and informal communication. These terms appeared in morning roll calls, operational briefings, official duties, *Binrohis* activities, WhatsApp communication, and informal interaction. Their recurring use indicates that Arabic terms have become part of the communicative repertoire of the personnel participating in the study.

The second stage is the formation of social and communicative functions. The findings show that the terms perform functions related to greeting and respect, gratitude and appreciation, commitment and responsibility, brotherhood and solidarity, and moral and ethical reinforcement. At this stage, the expressions move beyond their lexical meanings because their interpretation is shaped by the communicative situation and the relationship between speakers.

The third stage is the representation of Islamic identity. Through repeated use and shared interpretation, Arabic terms become recognizable linguistic resources for expressing religious

belonging. Participants associated the expressions with shared Islamic values and a sense of closeness among Muslim colleagues. However, the findings do not suggest that Arabic language use alone determines Islamic identity. Instead, Arabic terms provide one visible linguistic representation of an identity that is also expressed through attitudes, behavior, and religious values. This interpretation is consistent with research showing that linguistic practices can function as resources for expressing and negotiating religious identity in multilingual and multicultural settings (Ahmed, 2024)

The fourth stage is the internalization of Islamic values. The findings show that expressions such as amanah, ikhlās, and istiqāmah are associated by participants with responsibility, sincerity, consistency, discipline, and commitment. Repeated use of these terms provides a concise way of recalling and communicating values that personnel consider relevant to their professional responsibilities. Research on Arabic language and Islamic identity likewise indicates that language practices can contribute to the transmission and reinforcement of religious and cultural values (Pahlefi et al., 2025)

The fifth and final stage is the development of a religious organizational culture. When Arabic terms are repeatedly used, interpreted, and connected with shared values, they become part of the symbolic environment of organizational interaction. The process is reinforced through habituation, religious activities, interpersonal interaction, and examples provided by senior personnel. In this sense, religious organizational culture emerges not from the use of Arabic terms alone but from the interaction between linguistic practices, shared religious meanings, organizational routines, and professional values. Similar research has shown that language practices can contribute to the formation of shared cultural and social norms within organizational or institutional environments.

The five stages identified from the empirical findings are interconnected rather than completely separate. Their relationship can be visualized in Figure 1, which presents the proposed conceptual model of how Arabic terms are connected with Islamic identity, Islamic values, and religious organizational culture within the Brimob Polda Aceh context.

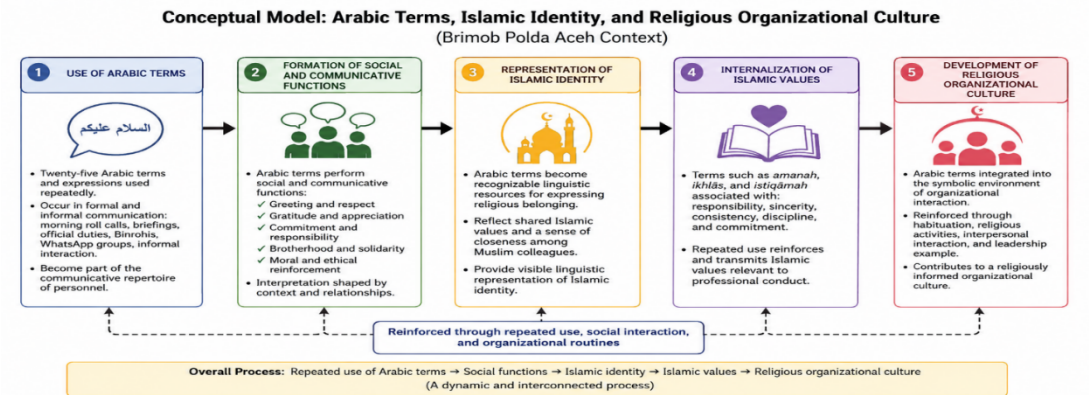



**Figure 1.** Conceptual Model of the Relationship Between Arabic Terms, Islamic Identity, and Religious Organizational Culture

Figure 1 illustrates that the five stages form an interconnected process rather than a rigid linear sequence. The repeated use of Arabic terms provides the initial linguistic practice; their use in particular contexts generates social and communicative functions; these functions contribute to the recognition and expression of Islamic identity; the meanings attached to the terms reinforce Islamic values; and the repeated integration of these practices into organizational interaction contributes to the development of a religiously informed organizational culture.

The model should not be interpreted as a rigid or universal sequence in which every personnel necessarily passes through each stage in exactly the same way. The interview data demonstrate differences in the frequency and range of Arabic-term use among personnel. Rather, the model

represents the analytical pattern emerging from the empirical data and explains the relationship between recurring linguistic practices, religious identity, and organizational culture in the specific context of Muslim personnel at Brimob Polda Aceh.

The model also extends the interpretation of Arabic terms beyond their immediate communicative functions. Previous research has demonstrated that Arabic expressions can carry religious, cultural, and identity-related meanings in non-Arabic Muslim contexts (Ajam et al., 2026). The present study adds an institutional dimension by showing how these meanings operate within a formal law-enforcement organization where religious identity intersects with professional responsibility and organizational discipline.

From Fishman's perspective, the model illustrates how language practices acquire meaning through their use across different social domains (J. A. Fishman, 1972). From Tajfel's Social Identity Theory, the third stage explains how shared linguistic practices may support recognition of common group membership. Bourdieu's concept of symbolic capital further helps explain the final stage, in which Arabic expressions acquire symbolic value because they are collectively recognized as associated with religious commitment, respect, morality, and shared organizational values.

Overall, the conceptual model demonstrates that Arabic terms function as more than isolated religious expressions. Within the studied Brimob context, they form part of a broader sociolinguistic process in which language use, social functions, Islamic identity, religious values, and organizational culture are interconnected. The model therefore provides an analytical explanation of how a recurring linguistic practice can acquire wider symbolic and organizational significance within a formal state institution.

## 4. CONCLUSION

This study examined the use of Arabic terms as representations of Islamic identity among Muslim personnel of the Aceh Regional Police Mobile Brigade Corps (Brimob Polda Aceh). The findings show that twenty-five Arabic terms and expressions have become recurring elements of communication in both formal and informal organizational contexts, including morning roll calls, operational briefings, official duties, Binrohis activities, WhatsApp communication, and interpersonal interaction. Their use is context-sensitive and varies according to participants' familiarity, religious involvement, communicative situations, and interpersonal relationships.

The study further found that these Arabic terms perform five main communicative functions: greeting and respect, gratitude and appreciation, commitment and responsibility, brotherhood and solidarity, and moral and ethical reinforcement. Beyond their immediate communicative functions, expressions such as amanah, ikhlās, and istiqāmah are associated by participants with responsibility, sincerity, consistency, discipline, and professional commitment. The findings therefore indicate that Arabic terms serve as linguistic resources through which Muslim personnel express religious belonging while connecting Islamic values with everyday organizational interaction.

The principal contribution of this study is the development of a five-stage conceptual model: the use of Arabic terms → social and communicative functions → representation of Islamic identity → internalization of Islamic values → development of a religiously informed organizational culture. The model demonstrates that the relationship between language and identity is not based on Arabic expressions alone but develops through repeated linguistic practices, shared interpretations, interpersonal interaction, organizational routines, and the values attached to those practices.

This study is limited to a single organizational setting and focuses exclusively on Muslim personnel at Brimob Polda Aceh. Therefore, the proposed model should be understood within the specific sociocultural and institutional context examined in this study rather than as a universal model.

Future research could examine similar linguistic practices in other governmental institutions, multicultural organizations, or different regional contexts to determine how language, religious identity, and organizational culture interact across institutional settings.

## REFERENCES

Aditya, V., Rafli, Z., Amrulloh, M. A., & Erlina. (2025). Arabic language and cultural identity: A systematic review of sociolinguistic literature. *Ta'limi: Journal of Arabic Education & Arabic Studies, 4*(2), 283–306. https://doi.org/10.53038/tlmi.v4i2.312

Ahmed, O. F., Yulianti, W., & Yustanto, H. (2024). Exploring language attitudes and identity construction in Arabic diglossia. *Translation and Linguistics (Transling), 4*(2), 120–130. https://doi.org/10.20961/transling.v4i2.89497

Ajam, M. R., Taha, M., & Sumar-Karman, A. (2026). Language change in social media and its impact on the linguistic identity of Indonesia's younger generation: A sociolinguistic study. *Journal of Language Teaching and Research, 17*(3), 850–861. https://doi.org/10.17507/jltr.1703.10

Assiddiqi, M. H., & Rahmi. (2025). Code-switching, critical pedagogy, and religious identity: Insights from Indonesian Islamic boarding school classrooms. *Jurnal Tahuri, 22*(1), 17–33. https://doi.org/10.30598/tahurivol22issue1page17-33

Aziz, A. J. H., Butsainah, R. F., Erlina, Koderi, Rafli, Z., & Khedr, T. S. I. (2023). Asimilasi bahasa dan budaya Arab dalam masyarakat Muslim Indonesia: Kajian sosiolinguistik. *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa dan Sastra Arab, 9*(1), 1–15. https://doi.org/10.30821/ihya.v9i1.26809

Bourdieu, P. (1991). *Language and symbolic power*. Harvard University Press.

Fishman, J. A. (1972). *The sociology of language: An interdisciplinary social science approach to language in society*. Newbury House Publishers.

Fishman, J. A. (Ed.). (1999). *Handbook of language and ethnic identity*. Oxford University Press.

Ghufron, Z., Alawiyyah, A., & Kuakul, Y. (2025). Integration of Arabic language learning in the formation of social-religious identity in madrasahs: A systematic study of policy, local practices, and digital transformation. *Al-Jadwa: Jurnal Studi Islam, 5*(1), 149–163. https://doi.org/10.38073/aljadwa.3567

Khasanah, N. (2024). Bahasa Arab dan identitas keagamaan dalam kajian sosiolinguistik. *Ulumuddin: Jurnal Ilmu-ilmu Keislaman, 14*(1), 27–40. https://doi.org/10.47200/ulumuddin

Luthfi, K. M., Nugraha, R. S., Farhah, E., & Arummi, A. (2026). Indonesian-Arabic code-switching on Instagram: Linguistic forms and ideological constructs of Salafi and Nahdlatul Ulama. *Journal of Language Teaching and Research, 17*(1), 181–191. https://doi.org/10.17507/jltr.1701.18

Maesaroh, S., Tatang, & Yunadi. (2025). Analisis sosiolinguistik dalam campur kode bahasa Arab: Studi konten terhadap penggunaan campur kode bahasa Arab dalam media sosial (grup WhatsApp). *Al-Qiblah: Jurnal Studi Islam dan Bahasa Arab, 4*(6), 767–781. https://doi.org/10.36701/qiblah.v4i6.1913

Meilisa, A., Azizah, S. Z., Ms, A. H., & Suri, N. (2025). Adaptasi bahasa dan budaya Arab dalam masyarakat Muslim Indonesia: Kajian antropolinguistik kualitatif. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan, 4*(2), 12099–12105. https://doi.org/10.31004/jerkin.v4i2.3769

Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). SAGE Publications.

Muzayin, A., Khumaedi, A. A., Adam, I. T., Rinanti, & Elmaskawiy, A. (2025). A sociolinguistic study on Arabic code switching and mixing in the multicultural context of Pemalang. *Diwan: Jurnal Bahasa dan Sastra Arab, 11*(2). https://doi.org/10.24252/diwan.v11i2.62438

Naska, I. (2024). The role of Arabic in strengthening Muslim religious identity: Insights from Minangkabau's social transformation. *Islam Transformatif: Journal of Islamic Studies, 8*(1), 105–129. https://doi.org/10.30983/it.v8i1.8519

Nugraheni, Y., Subiakto, H., & Isnaini, S. (2024). Communication as a cultural performance: Islamic employees' meaning of organizational culture at Catholic institutions. *e-Bangi: Journal of Social Sciences & Humanities, 21*(3). https://doi.org/10.17576/ebangi.2024.2103.46

Meniza, O., Abdillah, L., & Sopar, S. (2026). Integrasi nilai-nilai Islam dan budaya organisasi di BAPPEDA Aceh Barat dalam kerangka rasionalitas birokrasi. *Society: Pengamat Perubahan Sosial, 6*(1), 1–12. https://doi.org/10.35308/jspps.v6i1.14838

Pahlefi, M. R., Syahid, A. H., & Nuroh. (2025). Performansi bahasa Arab dan pemahaman keagamaan: Pembentukan identitas sosial pada mahasiswa kajian bahasa Arab di Indonesia. *Al-Fathin: Jurnal Bahasa dan Sastra Arab, 8*(1), 20–36. https://doi.org/10.32332/cqbp0860

Rifqi, M., Helvani, A. P., & Mubarok, I. (2023). Peran etika komunikasi dalam membentuk budaya organisasi Islami. *Jurnal Multidisiplin Indonesia, 1*(4), 57–68. https://doi.org/10.62007/joumi.v1i4.117

Tajfel, H. (Ed.). (1982). *Social identity and intergroup relations*. Cambridge University Press.

Umiarso. (2022). Values of religion and organizational culture: Study of phenomenology in the context of prophetic ontology and adaptive culture. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam, 6*(1), 12–26. https://doi.org/10.33650/al-tanzim.v6i1.3143