



Phrases in Arabic and Indonesian Language

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Article History:

Received : November 25, 2019

Revised : December 28, 2019

Accepted : January 31, 2020

Published : June 01, 2020

Keywords:

Differences; Numeral; Structure;

Translations

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Abstract: This research is about differences and similarities of phrase construction in Arabic and Indonesian. The approach in this paper was a descriptive qualitative analysis approach. The findings of this study revealed that some construction of the phrase structure is the same. Subordinative noun phrases are equivalent to *idhafah* in Arabic, Indonesian adjective phrases are similar to *na'at* in Arabic, Indonesian coordinative phrases are similar with *athaf* in Arabic and Indonesian prepositional phrases are similar to *syibhul-jumlah* in Arabic. However, there are differences between both languages which can be found in *Idhafah* in Arabic, some vocabulary cannot be called phrases in Arabic, and vice versa. Differences can also be found in the use of *athaf* letters in the equivalent of coordinative phrases. The differences are also found in the numeral phrases and *murakkab adadi*. Even *taukid* and *tarkib majazi* do not have the equivalent in Indonesian. The differences are not only due to structural aspects, but also by differences in cultural concepts and expressions. This study implies that errors can be predicted in the construction of Indonesian student phrases and the production of translations of Arabic phrases that are different from the construction of Indonesian phrases. The differences were found not only in the structure but also in differences in cultural concepts. This study shows that mistakes can be predicted from the formation of phrases and the translation of Arabic sentences that are different from the structure of Indonesian language.

Introduction

Learning a foreign language is different from learning a native language, as is the difference in terms of learning in terms of methods, curriculum and practical implementation. The study of second language acquisition is one of the most important issues in applied linguistics.¹ Most researchers who have studied monolingual and bilingual will extremely agree

¹ Jacques M Laroche, "A View Of Transfer and Interference in Contrastive Analysis or: Can a Target Language Be Too Close to a Learner's Native Language?," *System* 9, no. 1 (1981): 29.

that working with bilingual is more difficult and challenging effort.² Likewise in learning Arabic, Arabic is a foreign language in Indonesia. Basically, Several learners in Indonesia learn Arabic because Arabic is the basic source language for Islam, namely Al-Qur'an and Al-Sunnah and as a global language.³ Besides being a subject in schools, those who want to study Islam deeply are also interested in learning Arabic. Hence, the beginners of Arabic learning need a method that can facilitate them learning a foreign language, especially Arabic.

In addition, Arabic has such the vocabulary contributions and affected Indonesian vocabulary. It happens because the different and clear languages can be redefined and treated naturally, apart from the actuality, that languages are intentionally built, standardized and regulated from time to time by new countries or nations.⁴ But not all vocabulary in Arabic is in the Indonesian language, and vice versa. Therefore, interference often occurs when using Arabic which is affected by the mother tongue⁵, it is Indonesia itself, because sometimes we use language without knowing differences in vocabulary and cultural elements in each language.

Madkhali argues that non-native speakers are introduced to a language through formal instruction regardless of the context or pragmatic guide, neither of them can distinguish if the structure seems similar⁶. Arabic learners in Indonesia are generally not native speakers of Arabic. Each language has its own uniqueness in terms of phonemes, morphemes, and syntax. In Indonesia, Arabic is a foreign language that is widely studied from elementary school to university level, both formal and non-formal education, because learning Arabic is as a fundamental for understanding Al-Qur'an and also as a global language.

In linguistics, there are several branches of science such as phonology, morphology, syntax, semantics, pragmatics, and discourse analysis. All branches of science in linguistics have their roles and functions.⁷ The main syntactic functions are the predicate, subject, object, complement and adverb⁸. Language structure is the grammar of language elements arranged according to certain patterns or rules. The elements included in the structure of language include phonemes, words, clause phrases, sentences, and discourse. The structure of language consists of

² Francois Grosjean, "Studying Bilinguals: Methodological and Conceptual Issues," *Bilingualism: Language and Cognition* 1, no. 2 (1998): 131.

³ Toto Edidarmo, "Strategi Meningkatkan Motivasi Belajar Bahasa Arab Berdasarkan 'Hierarchy Of Needs' Maslow," *Afaq Arabiyah* 8, no. 1 (2013): 60.

⁴ Stephen May, "The Disciplinary Constraints of SLA and TESOL: Additive Bilingualism and Second Language Acquisition, Teaching and Learning," *Linguistics and Education* 22, no. 3 (2011).

⁵ Faisal Mubarak and Muhammad Mukhtar, "Al-Muhadatsah al-Yaumiyah Wa al-Tadakkhul Lughah al-Umm Fiha," 2018.

⁶ Amnah A Madkhali, "A Contrastive Analysis of English and Arabic Phrasal Verbs: Difficulties and Alternatives," *International Journal of Science and Research* 8, no. 10 (2019).

⁷ Karina Sofiananda Faraba, Nugraheni Setianingrum, and Sumarlam, "Pelepasan Subjek Dan Predikat Pada Judul-Judul Berita Line News," *Pena Indonesia* 3, no. 1 (2017): 2.

⁸ Irmansyah Irmansyah, "Struktur Kalimat Deklaratif Bahasa Muna," *Humanika* 3, no. 15 (2015): 4.

two, namely the structure of form and meaning. So, basically language is the relationship between form and meaning. The shape layer includes two levels, namely the level of language sound (phoneme) studied by phonology, and the level of grammar, which includes morpheme, word, phrase, clauses, sentences, and discourse.⁹ Phrase level is part of the syntactic unit, what we analyze from it is a collection of several non-predictive words that have a certain structure.¹⁰

The notion of phrases in Arabic is not popular with Arabic reviewers in Indonesia, as well as among Arabs themselves, because books of 'Arabic syntax' generally do not state the notion of phrase. In addition, there are no chapters or sub-chapters that use the term phrase as the head of the discussion. However, that does not mean that in Arabic there are no concepts about phrases. In books of *nahwu*, various constructions are frequently discussed, which are basically the construction of phrases.¹¹

Contrastive linguistics emerged more than half a century ago to offer a solution to the problem of language learning. One of the most important proposals in this area is contrastive analysis. Contrastive analysis is the study of two different languages to recognize similarities and differences between both languages generally or from a particular linguistic side, and not from one family of languages, for example, the contrast between Arabic and Indonesian or between French and Indonesian, contrasted from phonological, morphological, syntactic, and semantic aspects as well as descriptive linguistics. If two languages are explained in one accurate approach, it means that both languages are explained with a contrastive approach that can show the differences between both languages, so as to illustrate the difficulties in language learning. Contrastive analysis is as a means of predicting and finally, it can avoid the difficulties associated with learning a second language.¹²

Arabic is as the language of Al-Qur'an and the language of worship for millions of Muslims and it is also one of the languages used in international forums. Hence, Indonesians learn Arabic, but learning Arabic phrases has many differences with Indonesian, where difficulties often occur for Arabic learners in Indonesia because the structure of Indonesian phrases is different from the structure of Arabic phrases, and it might make learning Arabic and Indonesian phrases easier if they are paired with each other, as well as differences in each structure of Arabic and Indonesian phrases.

⁹ Hermawan Hermawan, "Pemerlengkapan Dalam Bahasa Sunda," *Sonagar* 3, no. 2 (2007): 93.

¹⁰ Ramadan Abd Al-Tawwab, *Al Madkhal Ila Ilm al Lughah Wa Manahij al Bahts al Lughawy* (Kairo: Maktabah el Khaniji, 1997).

¹¹ Imam Asrori, *Sintaksis Bahasa Arab* (Malang: Misykat, 2005).

¹² Paul Markham, "Contrastive Analysis and The Future of Second Language Education," *System* 13, no. 1 (1985): 26.

Previous studies in this article include, an article from Miftahur Rohim¹³ with the title "Analisis Kontrastif Bahasa Indonesia dan Bahasa Arab berdasarkan Kala, Jumlah, dan Persona", published by the Indonesian Literature Journal Vol. 2 No. 1 of 2013, with the results of research in the form of different forms of Indonesian and Arabic vocabulary based on time, number, and personal. At the level of time, there are differences in the past, present, and future. At the level of numbers, there are differences in the number of singularists and pluralists. And at the level of personal, there are differences in the first person, second person and third person. If the level of time, number and persona in Arabic and Indonesian were discussed in previous studies, this research will discuss the structure of Arabic and Indonesian phrases.

Next article is by Rosita Hasan¹⁴ with the title "Implikasi Analisis Kontrastif Kalimat Bahasa Arab dan Bahasa Indonesia dalam Meningkatkan Pemahaman Siswa", published by Shaut Al-Arabiyah Journal Vol. 6 No. 1 of 2018, with the results of research showing some differences and similarities between Arabic and Indonesian sentences, prior to the contrastive analysis technique the average student score was 46.3 and after the contrastive analysis technique an average student score of 70,8 was obtained. It can be concluded that contrastive analysis technique is effective in increasing students' understanding in making Arabic sentences. If this type of experimental research was used in previous studies, then this study used qualitative descriptive.

The following article is by Isra Mirdayanti, Najmuddin Abd. Safa and Kaharuddin¹⁵ with the title "Analisis Kontrastif Pembentukan Verba Bahasa Arab dan Bahasa Indonesia serta Implikasinya dalam Pembelajaran Bahasa Arab" published by the Journal of Cultural Sciences Vol. 6 No. 2 of 2018, with the results of research that contrastive analysis of the formation of Arabic and Indonesian verbs not only has implications for learning Arabic, but also for learning Indonesian, especially learning Indonesian for foreign speakers (Arabic). This previous research stated that contrastive analysis contributes to Arabic learning for Indonesians as well as Indonesian learning for foreigners. Likewise in this research it is expected to make a major contribution in the learning of both languages.

¹³ Miftahur Rohim, "Analisis Kontrastif Bahasa Indonesia Dan Bahasa Arab Berdasarkan Kala, Jumlah, Dan Persona," *Jurnal Sastra Indonesia* 2, no. 1 (2013).

¹⁴ Rosita Hasan, "Implikasi Analisis Kontrastif Kalimat Bahasa Arab Dan Bahasa Indonesia Dalam Meningkatkan Pemahaman Siswa," *Shaut Al-Arabiyah* 6, no. 1 (2018).

¹⁵ Isra Mirdayanti, Najmuddin Abd Safa, and Kaharuddin, "Analisis Kontrastif Pembentukan Verba Bahasa Arab Dan Bahasa Indonesia Serta Implikasinya Dalam Pembelajaran Bahasa Arab," *Jurnal Ilmu Budaya* 6, no. 2 (2018).

The next article is by Farida Rahman¹⁶ with the title "*Aljins allughawi fil Arabiyah wal Indunisiyyah Dirasah Tahliliyah Taqabuliyah*", published by the Nady al-Adab Journal Vol. 4 No. 1 of 2018, with the results of research showing that gender in Arabic and Indonesian have similarities and differences. There are 2 points in common, while the difference is 4. According to this previous study, with the existence of contrastive analysis can facilitate and develop Arabic education in Indonesia. The author also hopes that with the research on Arabic and Indonesian phrases that will be discussed in order to facilitate and develop material for Arabic language learners to understand the structure of phrases of both languages easier.

Article by Tajudin Nur¹⁷ with the title "*Analisis Kontrastif Perspektif Bahasa dan Budaya terhadap Distingsi Gender Maskulin Versus Feminim dalam Bahasa Arab dan Bahasa Indonesia*", published by the Journal of Humanities Vol. 23 No. 3 of 2011, with the results of research that gender markers in Arabic are dominated by grammatical marking and their application is strictly and related to the rules of conformity, whereas Indonesian gender markers are lexically dominated and their application is not strict and does not recognize the rules of conformity. In this study cultural differences become one of the factors Arabic and Indonesian have many structural differences in words. This is precisely what underlies the author conducting this research. If the term gender in Arabic is dominated by grammatical marking rather than Indonesian, the term phrase is more commonly used in Indonesian grammar than Arabic.

Method

The type of writing used by the author in this analysis is "contrastive analysis", namely the study of two or more different languages to recognize similarities and differences between both languages generally or from a particular linguistic side. The approach in this paper is a descriptive qualitative analysis approach. The description is a linguist or language teacher trying to describe the first language system and second language.¹⁸ The data needed in this writing consists of phrases in Arabic and in Indonesian. The method used by the author in collecting data is documentation from Arabic dictionaries and Indonesian dictionaries, Arabic and Indonesian

¹⁶ Farida Rahman, "Aljins Allughawi Fil Arabiyah Wal Indunisiyyah Dirasah Tahliliyah Taqabuliyah," *Nady Al-Adab* 4, no. 1 (2018).

¹⁷ Tajudin Nur, "Analisis Kontrastif Perspektif Bahasa Dan Budaya Terhadap Distingsi Gender Maskulin Versus Feminim Dalam Bahasa Arab Dan Bahasa Indonesia" 23, no. 3 (2011).

¹⁸ Maria Mintowati, "Analisis Kontrastif," in *Analisis Kesalahan Berbahasa* (Jakarta: Universitas Terbuka, 2011).

books, and writing articles. Then, the author analyze the Arabic and Indonesian phrases by contrasting both languages.

The author presents a collection of data with the method of linguistic analysis, namely the collection of data needed from books varies in one theme then analyzed with contrastive analysis, namely comparative analysis of two or more different languages to recognize similarities and differences between the two in general or from a particular linguistic side. The steps used by the author in contrastive analysis at this writing, namely: collecting and selecting the structure or elements of the original language and the target language to be analyzed; match the structure and elements of the original language and the target language by describing the elements of both languages; and predict the structure and elements of native languages and target languages for language learning.¹⁹

Result and Discussion

The study of contrastive analysis emerged after World War II when there was a need to learn foreign languages with the aim of scientific communication and cultural introduction between nations and sharing experiences. Scientific movements emerged originating from Machan University in the United States namely Charles Fries and Robert Lado because of the need to carry out cross-studies between student languages and English. This phenomenon became active when applied linguists concerned to the Center of Applied Linguistics in America in the 1960s. This linguistic phenomenon can be considered classical and contemporary simultaneously. It is said classically where *Nahwu* experts first appeared in the writings of Arab and Muslim scientists such as Sibawaihi, Ibn Jinni and others. It is said to be contemporary because this linguistic phenomenon began to develop in the 1960s by applied linguists.²⁰

Contrastive analysis is a branch of linguistics that examines the language system by comparing two or more different languages to find similarities and differences

¹⁹ Misdawati Misdawati, "Analisis Kontrastif Dalam Pembelajaran Bahasa," *'A Jamiy: Jurnal Bahasa Dan Sastra Arab* 8, no. 1 (2019).

²⁰ Fanufana, "Al Akhta al Lughawi Fit Ta'bir al Tahriri Lada Tullab al Mustawa al Tsalits al Tsanawy Fil Madaris al Tsanawiyah al Arabiyyah Fi Yisraliyun" (Khartoum, Khartoum International Institute of Arabic Language, 2004).

between both of languages generally or from a particular linguistic side²¹, and not from one family of language, for example, contrast between Arabic and Indonesian or between French and Indonesian, which is contrasted from phonological, morphological, syntactic, and semantic aspects as well, including descriptive linguistics.²² Contrastive analysis is a branch of applied linguistics, namely grammar in contrast to pedagogical applications. The difference between theoretical contrast studies and applied contrast studies highlights important differences between American and European contrast studies. In the United States what stands out is applied linguistics, while in Europe the theoretical aspects of applied studies are equally important.²³

Contrastive analysis includes microlinguistics. Microlinguistics is the field of linguistics that studies language for the benefit of the development of linguistics itself without relating it to other sciences. The field of microlinguistics includes descriptive linguistics which consists of phonetics, phonemic, morphological, syntactic, semantic, and lexicology; linguistic theories consisting of traditional theories, structural theories and their derivatives, as well as transformational theories and their derivatives; comparative historical linguistics, and contrastive linguistics.²⁴ This analysis is based on the balance and comparison of both languages that are not in a family, and analyzed in terms of similarities and differences from aspects of the two language elements, the first language is the mother language while the second language is the target language studied by students with the aim of predicting the difficulty of learning a foreign language.

Contrastive analysis is not comparing language with another language, but each its structure, such as the contrast between the phonology of language A and the phoneme of language B, as well as the morphology, syntax and semantics.²⁵ This study also seeks to specifically understand notifications and anxiety in learning Arabic as a foreign language. With full of linguistic expressions from Arabic, texts and structures that are largely different from the learner's native languages, and the geographical distribution of

²¹ Roswita Lumban Tobing, "Konstruksi Determinan Dalam Frasa Nomina Bahasa Prancis Dan Bahasa Indonesia," *Humaniora* 24, no. 2 (2012): 222.

²² Mohammed Solaiman Yaqut, *Fi Ilm al Lughah al Taqabuly Dirasah Taqbiqiyah* (Alexandria: Dar el Ma'rifah, 1983).

²³ Susan Grass, "Theoretical No.s in Contrastive Linguistics," *Studies in Second Language Acquisition* 5, no. 1 (1982): 131.

²⁴ Tajudin Nur, "Analisis Konstratif Dalam Studi Bahasa," *Arabi* 1, no. 2 (2016).

²⁵ Abduh Al-Rajih, *Ilmu al Lughah al Tathbiqy Wa Ta'lim al Arabiyah* (Beirut: Dar el Ma'rifah, 2000).

speakers with a variety of languages in difficult situations, research on Arabic learning can potentially offer unique insights to the students.²⁶

According to Massofa, explained that contrastive analysis is one part of error analysis. If error is analyzed, it must be looking at errors generally, contrastive analysis looks at errors specifically. It is said so because contrastive analysis sees an error by comparing B1 with B2.²⁷ Contrastive Analysis has long been regarded as a potential basis for second language teaching. According to the hypothesis of contrastive analysis, the difficulty or error in the acquisition or use of a person's second language can be predicted or by explaining posteriori in contrast or similarity between the first and second language.²⁸

All problems in the delivery of foreign languages, as well as in learning, namely in terms of the differences found in the grammar of the language or language itself, which often deliver without ignoring the equivalent. The purpose of contrastive analysis can be stated as follows: to make foreign language teaching more effective, as well as to know the difference between the first language and the target language based on the assumption that: foreign language learning is based on mother tongue, equality facilitates learning (positive transfer), differences cause problems (negative transfer / interference), then through contrastive analysis, problems can be predicted and considered in the curriculum.²⁹

As we know that there are some similarities and differences between Arabic and Indonesian syntax. The differences and similarities are expressed at the level of phrases, clauses and sentence structures³⁰. The author presents a contrastive analysis of Arabic and Indonesian phrases in terms of their equivalents and differences. As we know that language has basic rules that determine the formation of words, both in terms of writing and speech. Like Arabic and Indonesian, we know that both have aspects of the equivalent of each other and also in terms of differences from one another. If we examine

²⁶ Lama Nassif, "The Relationship of Language Anxiety with Noticing and Oral Production of L2 Forms: A Study of Beginning Learners of Arabic," *System* 80 (2019): 34.

²⁷ Dyah Kusumastuti, "Analisis Kontrastif Kopula Bahasa Indonesia Dengan Bahasa Inggris," *Khazanah Pendidikan* 10, no. 2 (2017): 4.

²⁸ Jan Ulijn, "An Integrated Model for First and Second Language Comprehension and Some Experimental Evidence about The Contrastive Analysis Hypothesis," *System* 5, no. 3 (1977): 187.

²⁹ Katharina Ruspita, "Contrastive Analysis, Error Analysis, Interlanguage and the Implication to Language Teaching," *Ragam Jurnal Pengembangan Humaniora* 11, no. 1 (2011).

the previous study, there has not been any specific discussion about phrases in Arabic and Indonesian. Because the term phrase in Arabic itself is a term that is rarely used when studying *nahwu* or Arabic grammar itself, as stated by Imam Asrori. Not only is the term phrase rarely used when studying Arabic, the construction of phrases in Indonesian itself is not widely known to Indonesian language learners in general, except those who study Indonesian linguistics specifically.

The author reveals that the understanding of phrases in Arabic refers more to the term of *murakkab*, because based from several definitions and *murakkab* construction has similarity with phrase. But the term of *ibarah* is a term about a phrase in more general. In Nahwu books, nothing explains the construction of the phrase with the term *ibarah* either, but it uses the term of *murakkab*. This study will discuss the equivalent and also differences in phrases from Arabic and Indonesian. It is hoped that this study can facilitate Arabic learners in Indonesia by comparing the *murakkab* structure that has an equivalent with the structure of the Indonesian language. Not only knowing the equivalent, we can find out that not all structures in Arabic can be paired with Indonesian, but also have differences whether in terms of structure or vocabulary.

As found in Arabic, the term of phrase in this study uses the term "*murakkabat*". *Murakkab* is two words or more, whether it is *murakkab* that has a perfect (complete) or imperfect (incomplete) principle.³¹ And what is meant in this writing is imperfect *murakkab* which is nonpredictative, because perfect *murakkab* is equivalent to clause structure because it is predictive, for example (الطَّالِبُ مُجْتَمِدٌ). Thus the author gives a limitation on the Arabic phrase meant "*murakkabat ghair tam*", namely *idhafī*, *bayani* which in Arabic theory there is a class of words that forms a relationship with the words they follow³²: *washfī*, *taukidi*, and *badal*; *athfī*, *mazji*, *adadi*, and *syibhul jumlah*.

In contrast to Indonesian, the author specify the Indonesian phrases namely coordinative noun phrases, subordinative noun phrases, appositive phrases, coordinative adjective phrases, subordinative adjective phrases, prepositional phrases, and exocentric

³⁰ Yayan Nurbayan, "Pengembangan Materi Ajar Balaghah Berbasis Pendekatan Kontrastif," *Bahasa Dan Seni* 38, no. 1 (20).

³¹ Al-Andalusy, *Al Hudud Fi Ilm al Nahw* (Madinah: Islamic University of Madinah Munawwarah, 2001).

³² Jonathan Owen, "Structure, Class and Dependency Modern Linguistic Theory and The Arabic Grammatical Tradition," *Lingua* 64, no. 1 (1984): 42.

non-directive phrases. Based on the aspects of the matches in Arabic and Indonesian phrases, the author found a category of phrases that have equivalents and differences, and the author made a comparison between both language by sorting out phrases that had terms of equivalents and also terms of difference in Arabic and Indonesian. It can be explained as follows:

Table 1. Comparison between Arabic and Indonesian Phrases

No	Example of Arabic	Murakkab Categories	Example of Indonesian	Phrase categories
1	بَابُ الْفَصْلِ	<i>Murakkab idhafī</i>	<i>Pintu kelas</i> (door class)	Subordinate noun phrases
2	أَحْمَرُ غَامِقٌ	<i>Murakkab washfī</i>	<i>Merah tua</i> (Dark red)	Subordinative adjective phrase
3	مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ	<i>Murakkab badali</i>	<i>Muhammad anak Abdullah</i> (Muhammad, Abdullah's son)	Appositive phrase
4	طَالِبٌ وَطَالِبَةٌ	<i>Murakkab athfī</i>	<i>Siswa dan siswi</i> (male and female students)	Coordinative noun phrase
5	عَلَى الْكُرْسِيِّ	<i>Murakkab syibhul jumlah</i>	<i>Di atas kursi</i> (on the chair)	Prepositional Phrase

Murakkab idhafī is a word which composed of *mudhaf* and *mudhaf ilaih*³³ and equal with subordinative noun phrases which are also called attributive endocentric phrases.³⁴ It consists of nouns and nouns, nouns and verbs, nouns and adjectives, nouns and adverbs, and nouns and numeral.³⁵ Examples of *murafī idhafī*: (بَابُ الْفَصْلِ), and this is the example of subordinative noun phrases: (*pintu kelas* (class door)). Both of them are the arrangement of nouns + nouns.

Murakkab Washfī are two words consisting of characteristics and words that has synonymous³⁶ with subordinative adjective phrases, which are two words consisting of adjectives and nouns, adjectives and adjectives, also adjectives and adverbs³⁷, for

³³ Mustafa Al-Ghulayaini, *Jami' al Durus al Arabiyah* (Beirut: Dar el Bayan, 2008).

³⁴ M Ramlan, *Ilmu Bahasa Indonesia Sintaksis* (Yogyakarta: C.V. Karyono, 2005).

³⁵ Abdul Chaer, *Sintaksis Bahasa Indonesia Pendekatan Proses* (Jakarta: Rineka Cipta, 2015).

³⁶ Ali Al-Jarim and Mustafa Amin, *Al Nahwu al Wadhih Fi Qawaid al Lughah al Arabiyah*, 2 (Kairo: Dar el Maarif, 1962).

³⁷ Chaer, *Sintaksis Bahasa Indonesia Pendekatan Proses*.

example (أَحْمَرُ غَامِقٍ) which is *murakkab washfi*, "merah tua/dark red" Which is a subordinative adjective phrase. Both of them consist of adjectives and adjectives.

Murakkab Badali are two words, which one of it is as an apposition equivalent to appositive phrases, which are attributes that provide additional information about the identity of a person or thing that refers to that person³⁸, and can be called as appositive phrase if the elements have an equal position and the meaning refers to the similar references³⁹, an example of a *murakkab badali* (مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ) and an example of the appositive phrase "Muhammad anak Abdullah (Muhammad, son of Abdullah)". Both consist of nouns and appositive nouns.

Murakkab athfi are two or more words separated by conjunctions or *athaf* letters⁴⁰, there are 10 *athaf* letters, which are: الواو والفاء وثم وحتى وأو وأم وأما وبل ولا

ولكن which is equivalent to the coordinative is the two pairs of words which are pairs of antonym relational⁴¹, for example *murakkab athfi* (طَالِبٌ وَطَالِبَةٌ) and examples of the coordinate noun phrase "siswa dan siswi (male students and female students)". Both of them consist of nouns and nouns and are inserted "dan (and)" conjunctions.

Murakkab syibhul jumlah is named so because *nahwu* experts imagine the relation of each *jar majrur* and *zharaf*, and there is a omitted relation that is *fi'il* or *syibh fi'il* implied by adjusting the context of the sentence⁴² which equivalent with prepositional phrase is exocentric phrase, consisting of nouns and preposition, is called the exocentric directive phrase.⁴³ Preposition is a function word. Prepositions that are coupled in the exocentric phrase cause the emergence of the prepositional phrase or the exocentric directive phrase. This phrase has two components, namely the coupler and the

³⁸ J. W. M Venhaar, *Asas – Asas Linguistik Umum* (Yogyakarta: Gajah Mada University Press, 2010).

³⁹ Tommi Yuniawan and Aprillia Firmonasari, "Tipe Frasa Endosentrik Apositif Dalam Bahasa Indonesia: Suatu Pendekatan Sintaksis," *Humaniora* 13, no. 2 (2001).

⁴⁰ Al-Ghulayaini, *Jami' al Durus al Arabiyah*.

⁴¹ Chaer, *Sintaksis Bahasa Indonesia Pendekatan Proses*.

⁴² Mohammed Eid, *Al Nahw al Musaffa* (Kairo: Maktabah el Syabab, 1975).

⁴³ Abdul Chaer, *Linguistik Umum* (Jakarta: Rineka Cipta, 2014).

axis. This exocentric directive phrase has various structures, meanings and functions in a sentence⁴⁴, such as the example of *murakkab syibhul jumlah jar majrur* (عَلَى الْكُرْسِيِّ) and prepositional phrases “*di atas kursi* (on the chair)”, and example of *syibhul jumlah zharaf* (حَوْلَ الْمَدْرَسَةِ) and also the example of its prepositional phrase “*di sekitar sekolah* (around the school)”. Both consist of prepositions and nouns.

Besides having an equivalent, the Arabic and Indonesian phrases also have differences, which include:

Table 2. Comparison between Arabic and Indonesian Phrases

No	Example of Arabic	Murakkab Categories	Example of Indonesian	Phrase categories
1	خَيْرُ النَّاسِ	Murakkab idhafi	Manusia terbaik (the best human being)	Adjective Phrase
2	ابْنُ الْأَخِ	Murakkab idhafi	Keponakan (cousin)	Not phrase
3	مُسْتَشْفَى	Bukan Murakkab	Rumah sakit (hospital)	Coordinative noun phrase
4	الطَّالِبَةُ الْمُجْتَهِدَةُ	Murakkab washfi	Siswi rajin (diligent student)	Subordinate noun phrases
5	اللُّغَةُ الْعَرَبِيَّةُ	Murakkab washfi	Bahasa Arab (Arabic Language)	Subordinate noun phrases
6	أَخٌ وَأُخْتٌ	Murakkab athfi	Saudara Saudari (Brother and sister)	Coordinative noun phrase
7	الطَّالِبُ نَفْسُهُ	Murakkab taukidi	-	-
8	خَمْسَةَ عَشَرَ	Murakkab adadi	Lima belas (fifteen)	Numeral phrase
9	خَمْسَةَ كُتُبٍ	Murakkab idhafi	Lima buku (five books)	Numeral phrase
10	بَيْتَ بَيْتٍ	Murakkab mazji	-	-
11	-	-	Sang pembimbing (The advisor)	Exocentric non-directive phrase

⁴⁴ Bayu Ardianto, “Penggunaan Struktur Frase Eksosentris Direktif Dan Fungsinya Dalam Novel Negeri 5 Menara (A. Fuadi) Dan Implikasinya Dalam Pembelajaran Bahasa Indonesia Di SMA,” *AKSIS* 1, no. 1 (2017): 30.

Murakkab idhafī has differences with subordinate noun phrases in terms of meaning and word arrangement, such as the example of *murakkab idhafī* is (خَيْرُ النَّاسِ) and in Indonesian is "*manusia terbaik* (the best human being)". In Arabic the phrase consists of *isim* and *isim*, and holds the meaning of "من" while in Indonesian the phrase consists of nouns and adjective. Another example is (ابْنُ الْأَخِ), in Arabic, it is *murakkab idhafī* which consisting of *isim* and *isim* and contains the meaning "ال لام", whereas in Indonesian it is not a phrase but only one word. This subordinate noun phrase also differs in Arabic words. In Indonesian, "*rumah sakit* (hospital)" is a subordinate noun phrase, whereas in Arabic (سَتْشَقِيْمٌ) is not a phrase but only one word.

Murakkab Washfī is different from subordinative noun phrases, for example (الْمُجْتَهِدَةُ الطَّالِبَةُ) which is *Murakkab Washfī*, "*siswi rajin* (diligent student)" which is a subordinate noun phrase. In this example if *Murakkab Washfī* is translated to Indonesian, it becomes subordinative noun phrases because it consists of nouns and adjectives. *Murakkab Washfī* is different from subordinative noun phrases. Example of *murakkab washfī* is (اللُّغَةُ الْعَرَبِيَّةُ) and in Indonesian is "*Bahasa Arab* (Arabic Language)". In Arabic, this *murakkab* consists of *isim* and *sifat*, whereas in Indonesian this phrase consists of nouns and nouns.

Murakkab athfī is different from coordinative noun phrases, for example in the *Murakkab athfī* between one and the other words must be inserted by *athaf* letters whether "أو" or "و" for example (وَأُخْتُ أَخٍ), while the coordinate noun phrase may omit the conjunction between the two words, for example "*saudara saudari* (brothers sisters)" and may add the conjunctions, such as "*saudara dan saudari* (brothers and sisters) ", and so does in the coordinative adjective phrase. *Murakkab taukidi* are two words of repetition to reinforce the word, consisting of the arrangement of *isim* and *damir* with the condition that the *damir* follows the form of the word that follows from the form of

mufrad, *mutsanna*, and *jama*', as well as in the form of *muzakkar* and *muannats*⁴⁵. It has no equivalents and differences in Indonesian.

Murakkab adadi is part of the *murakkab mazji*, and every two numbers there is an implied conjunction of "الواو". It is counted from numbers (عَشْرَ أَحَدٌ) to (تِسْعَةَ عَشْرَ). Whereas the numbers (عَشْرُونَ) to (وَتِسْعِينَ تِسْعَةَ) are not *murakkab adadi* because the *athaf* letters are not hidden, but are part of the *murakkab athfi*. The word (عَشْرَ أَحَدٌ) comes from the word (شُرُوعَ أَحَدٌ), then the *waw* letters are omitted and make these two words into one word⁴⁶. While the numeral phrase is a phrase composed of number and nouns for example "five books". And if "five books" are translated into Arabic namely (كُتُبٌ خَمْسَةٌ) then it is *murakkab idhafi*. *Murakkab mazji* are two words that come together and become one word, for example: (حَضْرَمُوت). If *murakkab mazji* is 'alam (name) then its position in *i'rab* is *ism alladzi la yansharif*, such as: (حَضْرَمُوت). If *murakkab mazji* is not 'alam (name), the two parts are *mabni 'ala fath*⁴⁷, such as: (مَسَاءٌ صَبَاح). It has no equivalents and differences in Indonesian.

Exocentric non-directive phrase which consists of articles and noun⁴⁸, has no equivalent and differences in Arabic. From the differences mentioned above, there are other differences from the vocabulary and culture of Arabic and Indonesian. Problems which faced by students in the learning process is caused by the characteristics of Arabic itself as a foreign language⁴⁹. Most students think that Arabic is difficult. Hence, there is a need for a mentoring process to change the mindset of students so that they are

⁴⁵ Othman Ibrahim Yahya Idris, "Al-Ibarah al-Isimiyah Fil Lughatain al-Arabiyah Wa al-Tamawiyah," *SUST Journal of Islamic Science and Research* 18, no. 1 (2017).

⁴⁶ Seyyid Mer, *Nahwu Meir: Mabadi Qawaid al Lughah al Arabiyah* (Bangladesh: Maktabah Faisal, 1987).

⁴⁷ Fadil Salih Al-Samirai, *Ma'ani al Nahw* (Jordania: Dar el Fikr, 2000).

⁴⁸ Chaer, *Linguistik Umum*.

⁴⁹ Nandang Sarip Hidayat, "Problematika Pembelajaran Bahasa Arab," *An-Nida* 37, no. 1 (2012).

motivated to learn Arabic.⁵⁰ Among the difficulties faced by Arabic learners in Indonesia is that they do not know the grammar of Arabic with Indonesian. Arabic grammar or *qawa'id*, both related to word formation (*sharfiyyah*) and sentence structure (*nahwiyyah*), is often considered as the obstacle for Arabic language learners.⁵¹

Although they have been mastering Indonesian grammar, it is difficult to find a comparison in Arabic. Thus, even though they are mastering the theory, but the difficulties are always found, such as real examples of students who are mistaken to distinguish between the *tarkib idhafi* and *tarkib washfi*. In addition to the construction equivalents of *murakkab* and Indonesian phrases mentioned above, knowing the differences in construction of both languages is important. In this discussion, it involves overlapping grammatical structure of words in a sentence, such as *isim* and *isim* and so on. This rule causes errors when foreign language is learnt, including negation and conjunction devices, as well as *idhafah* and *na'at man'ut*.

According to Moh. Pribadi, in his writing shows that language errors actually appear to increase in a number of students' language works, so that the phenomenon of their language errors makes language teachers dare to predict and build assumptions by assuming that errors that occur in their language work are indeed methodological and structural.⁵² The teacher can look for the sources and causes of errors such as when correcting students' work. The errors found were then collected and classified, determined the nature and type of error, then determined the error area.⁵³ Students may make a mistake of writing *murakkab* which is made from Indonesian phrases with subordinate noun phrases by making it *murakkab idhafi*, even though it should be *murakkab washfi*. Because some Arabic language learners still find it difficult to distinguish between the structure of *murakkab idhafi* and *murakkab washfi*.

Likewise in the formation of coordinative phrases, in Indonesian coordinative phrases may eliminate the “*dan* (and)” conjunction, in the two words in the phrase. Whereas in Arabic, *murakkab athfi* must insert *athaf* letters in these two words. In

⁵⁰ Faturahman Fuad, “Analisis Kesulitan Belajar Bahasa Arab (Studi Di MTs. N. 1 Bandar Lampung),” *Al-Lisan* 5, no. 2 (2019).

⁵¹ Aziz Fahrurrazi, “Pembelajaran Bahasa Arab: Problematika Dan Solusinya,” *Arabiyat* 1 (2014).

⁵² Moh Pribadi, “Kasus Analisis Kontrastif Bahasa Indonesia Dan Bahasa Arab Serta Implikasinya Dalam Pengajaran Bahasa (Analisis Deskriptif Metodologis),” *Adabiyat* 12, no. 1 (2013).

⁵³ Nandang Sarip Hidayat, “Analisis Kesalahan Dan Kontrastif Dalam Pembelajaran Bahasa Arab,” *Kutubkhanah* 17 (2014).

addition, a common mistake that is often made by students is the translation of both languages, either by translating Arabic phrases into Indonesian or vice versa. This is stated by Novia Arifatun in her writings that translation cannot be done without adequate mastery of foreign languages⁵⁴, especially Arabic. In fact, according to Malay researchers, a problem often encountered by Arabic language students or Arabic-Malay translators is the mastery of the use of *syibhul jumlah*⁵⁵. It also occurs to Indonesian Arabic translations.

From the contrastive results between Arabic and Indonesian as presented by the author, it provides the teachers to predict mistakes made by students, by applying contrast analysis between both languages, with this it is expected to provide convenience in learning Arabic grammar by matching for example how the phrase structure equates Arabic and Indonesian, then explain the different parts in each structure of the two languages, to make it easier for students to understand the structure of phrases in Arabic. According to Qamariah, the method that can be used in language learning is using the eclectic method⁵⁶, which is a method that combines several Arabic learning methods to achieve the objectives of Arabic learning.⁵⁷ In learning Arabic grammar, the teacher can use an inductive approach, because this approach is based on presenting examples first and then the examples are discussed with students, compared, and formulated rules and then given training to students.⁵⁸

Conclusion

From the results of contrastive studies between Arabic and Indonesian as presented by the author, by applying a contrast analysis between the two languages the teacher can predict mistakes that students might make. Thus, it is expected to be able to facilitate the learning of Arabic grammar by matching for example how the structure of Arabic phrases and Indonesian in order to facilitate students in understanding the

⁵⁴ Novia Arifatun, "Kesalahan Penerjemahan Teks Bahasa Indonesia Ke Bahasa Arab Melalui Google Translate (Studi Analisis Sintaksis)," *Arabic Learning and Teaching* 2, no. 1 (2012).

⁵⁵ Ismail Muhamad and Azman Che Mat, "Memaknakan Terjemahan Frasa Sendi Bahasa Arab Ke Bahasa Melayu Berdasarkan Ilmu Sintaksis-Semantik," *Islamiyyat* 32, no. 6 (2010).

⁵⁶ Rafi'atun Najah Qamariah, Saifuddin Ahmad Hussein, and Faisal Mubarak, "Binyah Al-Kalimât Fî Al-Lughatain Al-'Arabiyyah Wa Al-Indûnisiyyah Wa Wazhîfatuhâ Fî Ta'lim Al-Lughah Al-'Arabiyyah," *Arabiyat* 5, no. 1 (2018).

⁵⁷ Anwar Abd Rahman, "Pengajaran Bahasa Arab Metode Eklektik," *Adabiyah* 11, no. 1 (2011).

structure of phrases or *murakkabat* in Arabic. Through contrastive analysis, it is useful to improve second language learning by understanding contrasting aspects. In addition, contrastive analysis is also useful for the interests of language development itself, and for understanding the culture of other countries through linguistic differences. Contrastive analysis also contributes to the translation to be more accurate in expressing intentions in the source language text. The author also expects further research on this analysis, for example by analyzing errors from previously only in the form of predictions, so, the accuracy of this study can be known. Thus, this research is not only the theory.

Acknowledgment

We express our gratitude to those who participated in the completion of this article. A huge thank to all of the teachers and mentors, and to the editors who have contributed so much to the completion of this article that it is worth to be published.

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⁵⁸ Ahmad Sehri, "Metode Pengajaran Nahwu Dalam Pengajaran Bahasa Arab," *Hunafa* 7, no. 1 (2010).

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