



## Articles

## The Comparison of the Formation of Indonesian and Arabic Plural Meanings (Contrastive Analysis)

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### A B S T R A C T

This study compares the process of forming plural words in Indonesian and Arabic to determine the similarities and differences in the markers of the two languages' plural meaning through contrastive analysis studies. The data in this study are fragments of speech that are thought to contain plural meaning. They are taken from the source of data in the form of speech that contains plural meanings in the two languages' books. The data are analyzed using the split method with the Direct Element Dividing technique and the equivalent method using the Determination Element Determination technique. This study indicates that the formation of plural languages in Indonesian and Arabic has similarities and differences in rules. The equation includes the addition of affixes, numeral, plural lexical meanings, and changes in pronouns. The differences in the rules of the formation of plural words of Indonesian and Arabic include reduplication, internal modification, the existence of dualistic forms, gender differences in words, case differences, and subject-predicate relationships.

## I. INTRODUCTION

Language has a very important role in human life, including social life, government, work, and home (Miller, 2002). The magnitude of the role of language in human life makes language never separated from all aspects of life, even giving effect.

The development of society now allows every member of the language community to interact with other language community members, either directly or through the media. This contact between two or more language communities requires good foreign language skills to interact with each other (Thoyib, 2017).

One of the most widely studied international languages in Indonesia is Arabic. Indonesian people study Arabic because of two factors. The first factor is that Arabic is the second largest language in terms of speakers in the Semitic language family (Mustofa, 2017). Arabic is also included in the official language of the United Nations. The second

factor of Arabic is the language of instruction in Islam, where most of Indonesia's population is Muslim. That's why Arabic becomes important for worship and religious relations.

Even though it is one of Indonesia's most influential languages, the general assumption faced by people learning Arabic is "Arabic is difficult" (Private, 2013). Difficulties in language learning are the many differences in linguistic systems between the first and second languages. The influence of the first language is so strong in the use of one's language. In learning Arabic, learning difficulties include phonetic aspects, vocabulary, writing, morphology, syntax, and even semantics (Hidayat, 2012).

Many problems in learning Arabic will certainly make it difficult for students. However, basically every language has elements and rules that are unique and distinctive. It is the elements and rules of each language that distinguish them from other languages. According to Lado (1951), the same elements in mother tongue and a second language

will greatly support second language learning. Conversely, different elements will certainly make it difficult for students. Therefore, the comparison of Indonesian and Arabic becomes important to find out the similarities and differences in the elements of the two languages. This comparison is known as a contrastive analysis effort.

Pure contrastive analysis includes all components or levels of linguistics, ranging from phonological components or systems, grammatical systems (consisting of morphology and syntax), to the lexical and semantic systems (James, 1998). The component or system that is most discussed in contrastive linguistics is the phonological system. This can be caused by the assumption that phonology is very influential in the second language. However, Stockwell (in Nur, 2016) disagrees with the above view because, according to him, precisely, the main problem lies in the grammatical system and the semantic problem.

Based on Stockwell's opinion, the writer explores the problems that often arise in learning Arabic at the level of morphology and syntax. One of them is in the process of forming plural words. The process of forming plural words in Indonesian as an agglutination language is different from Arabic as a language of flexion derived from root word developments. Arabic as a language of flexion that recognizes the system of the level of number, sex, and cases in the formation of words allows the emergence of plural word-formation systems that are not found in Indonesian.

The number of things that affect the formation of plural words in Arabic is often a problem for Arabic learners themselves because it is not found in Indonesian. However, due to strong cultural influences, it is also found that Indonesian plural word-formation systems are similar to Arabic. These similarities and differences need to be known for second language learning.

Indonesian and Arabic contrastive research was previously conducted by Humaini (2016) with the title *Plurals (Comparison between Arabic and Indonesian)*. This study discusses plural markers in Indonesian. In Arif's research, it is explained that the plural markers in Indonesian include the reduplication of nouns, verbs, and adjectives and the use of numbers, words, clans, and tenses

that show the equality of a number. Whereas in Arabic, the process of forming multiple meanings is characterized by three things, namely changing letters or *harakat*, the second removes one of the letters, and the third gives an affix, both in front, in the middle, and behind. Humaini's research has described plural markers in Indonesian and Arabic in general. However, this research has not explained the aspects of similarities and differences in the plural formation systems in the two languages. Other studies that have become literature reviews include Cholzy (2005), Johansson (2008), Laufer (2008), Quinn (2010), Darheni (2010), Nur (2011, 2014, 2016), Personal (2013), Rohim (2013), Hidayah (2013), Ferawati (2013), Assapari (2014), Rudi (2016), Soudkia (2017), Mancilla (2017), Thoyib (2017), Hasan (2018), Mirdayanti (2018), and Suryani (2018).

These studies include, among other things, contrastive analytical research that has been carried out, both between Indonesian and Arabic and between other languages relevant to this topic. In addition, the literature review in this study also explains things that cover constructive analysis, including the concept of contrastive analysis, the implications of the contrastive analysis for the field of education and translation, the existence of Indonesian in the present era, the dynamics of Indonesian vocabulary development, and the contribution of Arabic to language development. These studies are needed as a starting point in this research. Apart from that, none of the research conducted in contrastive analysis has revealed the similarities and differences in the process of forming the plural meanings of BI and BA.

Based on the background description, it is important to compare the process of forming plural words in Indonesian and Arabic to find out the similarities and differences in the meaning of the plural of the two languages.

## II. METHODS

This study uses a synchronous contrastive approach. A contrastive synchronic approach is a language study that examines two languages that are compared from a certain point of view to find out the similarities and differences (Rohim, 201).

The data in this study were collected by the observational method with the non-participant

technique (Sudaryanto, 2015). As for the data in the form of fragments of speech that are suspected to contain plural meanings in Indonesian and Arabic, this data is obtained from data sources in the form of speech that allegedly contains plural meanings in Indonesian and Arabic originating from the books of the two languages. That is the method of dividing by the technique of determining immediate constituent and matching with the technique for the direct element, the method for presenting the results of data analysis using formal and informal methods.

### III. RESULTS AND DISCUSSION

The data in the form of plural forms in BI (Indonesian) and BA (Arabic) are identified. Then, the analysis of similarities and differences in the process its formation and the following results were obtained.

#### The Equality of the Formation of Indonesian (BI) and Arabic (BA) Plural Meanings

Indonesian and Arabic's grammatical rules have many similarities, both in sentence structure, word formation, and phonological processes. One of them is in the basic sentence structure pattern, both in Indonesian and Arabic can be formed by the pattern of the sequence of subject-predicate (SP) and subject-predicate-object (SPO), for example, in the following sentence:

Dia membaca buku = هو يقرأ الكتاب  
S P O O P S

English: *He reads a book.*

Kamu Seorang pedagang = انت تاجر  
S P P S

English: *You are a trader.*

The relation in the formation of plural meanings and the rules of Indonesian and Arabic also have many similarities. These equations include the existence of suffixes that form plural meanings, the existence of the word numerals, words that are plural lexically without markers, and changes in the form of pronouns. Each of these equation rules will be explained in the discussion below.

#### 1) The Addition of Suffixes

Both in BI and BA, plural meanings can be formed

by adding suffixes. In BI, suffixes which are markers of plural meanings are suffixes *i-*, whereas in BA suffixes which are markers of plural meanings are *-تا*, *-نو*, and *ني*. However, there are differences in the placement of the suffix. In BI, the suffix *i-* only enters the verb as in the word *beat* on the sentence.

*Dia sering pulang malam dalam keadaan mabuk, lalu memukuli anak dan istrinya.*

*He often goes home at night drunk, then beats his wife and children.*

In contrast, suffixes in BA can only be entered into nouns. The suffix *ت* is a marker of plural meanings for female nouns, such as *ات* which is a marker of the plural meaning of the word *التجهيزات* in the following sentence.

وتأمين احتياجات المكتب من التجهيزات والأودات

*Wata'mīnu 'ihtyājātu almaktabi min altajhīzāti wal'audāti.*

Like the *ت*- suffix, *ون*, and *ين* suffix are also included in nouns, but only on. An example of using these two suffixes is in the following sentence.

وهذا يعني أن شكل الرسالة أولاً يجب أن يساعد علي تقبل المضمون

*Haḏa ya'ni 'an syakla ar-risālatu prefix yajibu an yusā'idu' aala taqabbala **almaḏmūna**.*

كما أن مسؤوليات الكثيرين من العاملين تجعلهم على: زبائن, موردين, زوار, مراجعين

*Kamaan mas'ūliyāti alkaṣīrīna minal 'Amalinataj' aluhum 'Ala ihtikāku mubāsyiru ma'a qaṭā'ātu wāsi'atun minal jamāhīri : zabā'inu, **mūradīna**, zuwwāru, **murājī'īna**.*

#### 2) The Existence of Numeral Word

One of the similarities in the formation of plural words BI and BA is the presence of numerals. Numeral is a number word that gives plural information in sentences. In Arabic, this numeral is called *isim adad*. For example, in the following sentence. i

*"Pada hari itu," kata ayah Shay dengan lembut, mata yang berkaca-kaca tak tahan meneteskan air mata, "delapan belas anak lelaki itu telah menemukan kesempurnaan Tuhan.*

*"In that day," Shay's father said softly, eyes glazed*

cannot stand the tears,” **eighteen boys** have found the perfection of God.

The word ‘anak laki-laki (boy)’ becomes plural because of the word numeralia in the form of the number ‘delapan belas (eighteen)’. In Arabic there is also the use of numeral or *isim adad* as in the following sentence.

قال والد شاي بهدوء: «في ذلك اليوم، لم تستطع الدموع في عينيها إلا أن تذرف»، وجد الصبيان الثمانية عشر كمال الله وقد

*Qala wālidu Shei yahdū’i: Zalika fi al-yaum, tastaṭi’u lam ad-dimū’i fī ‘ainaihi illā an taḏruḑi ad-dimū’i, wa qad wajada aṣ-ṣibyāni aṣ-ṣamāniyati’ asyara kamālu Allahi.*

Numerals in the sentence above is a number الثمانية عشر.

In addition to the numeral in the form of numeric words, there are also other forms of numeral which provide plural information on the words they are leaning on. The form of the numeral in BI includes all, a number, every, many, and several.

Words that provide plural information on the words they are leaning on are also found in Arabic, namely the words *دَائِمًا*, *كُلُّ*, and *جَمِيعًا* غالبًا. Although the words *دَائِمًا*, *كُلُّ*, and *جَمِيعًا* غالبًا are not classified as *isad adad*, but the four words syntactically provide plural information on the words they are referring to as *isad adad*, only the difference in the meaning of the number formed from the words *كُلُّ* *دَائِمًا* and *جَمِيعًا* غالبًا is not sure. The example is in the following sentence.

ومعنى الرسالة هنا يشمل كل انواع الأتصال الكتابي

*Wa ar-risālati ma’na yasymiluHuna kullu anwā’ial-iṭṭisāli al-kitabi ash-syafwī*

‘Arti pesan di sini mencakup **semua jenis komunikasi** tertulis dan lisan’.

‘The meaning of the message here covers **all types of** written and oral **communication**’.

### 3) Lexical Meaning of Plural Words without Markers

The parallel form of BI and BA plural meanings, which is the existence of lexically plural words. It is easiest to find examples of lexically plural meaning words in BI and BA in pronouns. The pronouns to replace the first, second, or third person have the

plural without the need for special markers. In Indonesian, plural pronouns include us, us, you, and them. For example in the following sentence.

- *Dengan sabar ia meladeni teriakan **kami** yang minta pelayanannya.*
- *He patiently served **our** cry for help.*
- ***Mereka** semua kaget dan merasa ikut senang seperti ibu sekarang,” kata ibu seraya masuk mobil.*
- ***They are** all shocked and feel happy as the mother now, “said the mother as she got into the car.*

In BA, plural pronouns include انتن (كم-), هم, هن, انتم (كم-), نحن (نا), and (كما). For example, in the following sentence.

وقد دلت الأبحاث الميدانية بأن القسط الأكبر من

*Wa qad dallatil abhāṣul mīdāniyyati bi annal qīṣṭal ‘akbari min waqtil mudayyiri aṣnā’il’ amali yastahliku fi littiṣālātīl mubāsyirati ma’a almar’ūsīna wa gaira hum.*

In addition to pronouns, there are also words that are plural lexically meaningless without markers, such as the words *tim* (team), *pasangan* (spouse), *pasukan* (army), and so on. The example is in the following sentence.

*Saat sepi pelanggan, pasangan suami-istri itu duduk diam.*

*When the customers are quiet, the couple sits quietly.*

One of the causes of plural meaning in words is because the word is an absorption word from Arabic (considering most of the Indonesian absorption words are from Arabic) which means plural in grammatical terms. For example in the word *hadirin* (audience). The word *attendance* is an absorption word from Arabic *حَاضِرِينَ* (*hādirina*) which means ‘people present’. *حَاضِرِينَ* is a plural word from the basic form (*حَاضِرٌ* *hādirun*) which means ‘one who is present (single)’, then gets an affix in the form of affix *-ين* so that the meaning becomes plural. Said *حاضرین* absorbed into *the audience* and did not change the meaning, so that the BI word *audience* was significant plural lexical.

#### 4) Changes in the Form of Pronouns

The pronouns in Arabic have two forms: the pronouns that can stand alone (*munfasil*) and the pronouns that have to be followed by other words (*muttashil*). Stand-alone (*munfasil*) are only commonly used on subjects that are at the beginning of a sentence, after the question word, and negation, besides using the conjunctive pronoun (*muttasil*). Therefore, conjunctions (*muttasil*) are more easily found in BA sentences.

**Table 4. The Forms of BA Pronouns**

	Conjunctions Pronouns ( <i>muttasil</i> )	Basic pronouns ( <i>munfassil</i> )
Third person male (1 person)	-هـ	هو
Third person male (2 people)	هما-	هما
A third of men (many)	هم	-هم
third person female (1)	هي	-ها
third person women (2)	هما	-هما
third person women (many)	هن	-هن
second person male (1)	-ك	انت
Second man (2 people)	-كما	انتما
Second man (many)	-كم	انتم
Second woman (1 person)	-ك	انت
Second woman (2 person)	-كما	انتما
Second person (many)	-كن	انتن
First person	-ي	انا
First person with another person	-نا	نحن

The pronoun from the basic form which stands alone (*munfassil*) to the conjunction pronoun (*muttasil*) changes in form. These changes include:

From the table, we can see the change in the form of pronouns. The relation with pronouns is plural meaning, we can underline pronouns plural meaning which changes from the basic form to its conjunctions, namely second person pronouns of many male sex, *انتم* being *كم*–; the second-person pronouns are many female sex, *انتن* becomes *كن*–; and the first person pronoun with someone else, *نحن* becomes *نا*–. For example, we can see in the following sentence.

نرجو أن ترسلو لنا مبلغ (٥٠) ليرة ، قيمة الاشتراك السنوي في  
مجلتنا لنبدأ يارسال المجلة اليكم

*Narjū an tursilū lanā mabligun (50) liyyaratun, qayyimatul isytirākis sanuwiya fiii majlitunā yā rasālu almajillati ilaikum.*

In the Indonesian language also found forms of pronouns that change when connected with the word. Changes in the form of Indonesian pronouns can be seen in the Table 5.

**Table 5. The Forms of BI Pronouns**

	Basic Pronouns	Conjunction Pronouns
First-person pronoun	I	my
First-person pronoun with others	We	- the
First-person pronoun with others	We	-
Second person pronoun (singular)	You	thy
Second-person pronoun (many)	of you	-
Third-person pronoun (single)	He is	his
Third-person pronoun(many)	they	its

The relation to the plural is that the plural pronoun is meaning that changes shape. It is continued with personal pronouns when *they* become *-his*. The example is in the following sentence.

*Sebuah ruangan yang terisi penuh bapak dan anak, semuanya mulai menutup mata juga.*

*A room filled with fathers and children, all of them also began to close their eyes.*

#### The Differences in the Formation of Plural BI and BA

The formation of plural BI and BA also has many differences. One of the most significant differences is the difference in the meaning of plural in BI and BA. In BI, only has two levels, namely the number of singular and the plural. That is, the meaning of the number of more than one in BI already belongs to the plural category. However, in BA, there are three levels of numbers, namely singular (*mufrad*), two (*tasniyah*), and plural (*plural*). That is, the meaning of the plural number in BA must be more than two.

In addition to the differences in the meaning of the plural in plural words, the plural of BI and BA also includes the following things.

##### 1) Reduplication

One sign of the plural meaning in BI is reduplication. The forms of reduplication have been explained in detail in the previous discussion. For example in the following sentence.

*Teman-teman saya yang lain telah memilikinya, dan mereka tampak gagah dengan mantel itu.*

*My other friends already have it, and they look dashing in the coat.*

Reduplication appears in the words *teman-teman* (*friends*) who come from the basic form of a single meaningful friend, so that the meaning of these *friends* becomes plural.

In contrast to BI, in Arabic there is no process of reduplication to form multiple meanings of words. Therefore it is not permissible to duplicate words if the context of the sentence is in Arabic or in the process of translation. For example in the word *ustaz*, this is the single BI word that is absorbed in BA أُسْتَاذٌ (*ustāz*). Although the basic form of the two words is the same both in pronunciation and writing (transliteration) but the plural form is different. In BI, the plural of the word *ustaz* namely *ustaz-ustaz* with the markers of the reduplication process, while the plural of the word BA أُسْتَاذٌ (*ustāz*) is أُسَاتِيذٌ (*asātīz*) with a marker in the form of internal modification. Turning the word أُسْتَاذٌ into أُسْتَاذٌ أُسْتَاذٌ in the context of BA is a mistake.

## 2) Internal Modification

If BA does not recognize the form of reduplication to form plural meaning, in BI also does not recognize the process of internal modification to form the meaning of a plural word. The examples of internal modification processes to form plural BA meanings as in the following sentence.

من المؤكد أن كل عمل من هذه الأعمال التي يمارسها السكرتير

*Wa minal mu'akkidu, kullu 'amalin min haZihil a'māli allatī yumārisuhā assakratīri.*

The word الأَعْمَالُ is a plural word formed by an internal modification process with the أفعال pattern. The word comes from the basic form عَمَلٌ which means 'work'. The basic form عَمَلٌ yang then undergoes an internal modification process by adding the console أ (*hamzah*) at the beginning of the word, أ (*alif*) after the second letter, as well as changing the first vowel that was originally *fathah* (*a*) to a dead letter (without vowels). When عَمَلٌ changes to الأَعْمَالُ The meaning formed in the word الأَعْمَالُ is plural, that is 'works'.

In the process of internal modification, words in BA undergo changes following certain patterns. However, there are no rules that classify these patterns. The use of the pattern is patent based on the logic of Arabic speakers (*the argument of qiyasi*) not based on grammatical rules (*the argument of sima'i*). Therefore, it requires extensive knowledge of vocabulary to understand correctly the plural forms in Arabic vocabulary. For example in the word *student*, in Arabic the word *student* can be translated as تَلْمِيذٌ (*tilmīzun*) or طَالِبٌ (*tālibun*). The plural of the

word تَلْمِيذٌ (*tilmīzun*) that is تَلْمِيذُونَ (*tilmīzūna*) which by affixation process in the form of the addition of the suffix -ون, while the plural of the word طَالِبٌ (*tālibun*) namely طُلَّابٌ (*tullābun modification*) with the internal pattern modification. If we refine طَالِبٌ by adding the suffix -ون to طَالِبُونَ or with other internal modification patterns instead of the فُعَال pattern, then the word becomes unacceptable in the logic of Arabic speakers or violates the argument of *qiyasi*.

## 3) The Existence of a Dualist Form

The existence of a dualist form in the level of the number of BA has become its own difficulty in learning BA. This is due to the form that is not found in BI. In addition, the markers for the plural and dualist meanings also have many similarities that have the potential to cause errors. For example, the word noun is male in the case of *nasab* and *jer*, both for the plural and dualist meanings, which are marked with the suffix -ين, the only difference being the (*harakat*) of the word. In the form of plural meaning words end with a (*harakat fathah*) while for two meaningful words end with vowel *i* (*harakat kasrah*). Example in the following sentence.

واحد اهم المؤهلات والموصفات التي تساعد على النجاح في كل ميادين العمل والنشاط

*Wahidan ahammul mu'ahhilāti walmūṣifātii ali wihi ali ali ali*

In the sentence, it can be seen in the plural form that is مِيَادِينَ with the final vowel in the form of the sound *a* (*fathah*). If we change the word to a dualist form, then it becomes مِيَادَيْن which does not experience a change of letters, only changes in the vowel at the end of the word to *i* (*kasrah*).

The existence of dualistic forms in BA also influences the process of translating BI into BA. As the BI plural word which means two both with markers in the form of addition to the conjecture and by adding numerals to each the verb. Consider the following data.

*Anak-anaknya mempunyai sikap yang sangat baik, semuanya berdiri antre dengan tertib, dua-dua di belakang orang tua mereka, sambil bergandengan tangan.*

*Her children have a very good attitude, all standing in line in an orderly manner; two behind their parents, **holding** hands.*

The word *coupled* is a plural word with a confix marker, the meaning of the plural word is 'the act of holding hands carried out by two people reciprocally'. In BI, the word is already in the plural category because it means more than one. However, in BA the word is not yet included in the plural, because the plural in BA must be more than two. When translated in BA, the sentence becomes like this.

يمنتع ابناؤه بموقف جيد للغاية, وكلهم يقفون في الطابور بطريقة منظمة, حلف والديهم وترديد يدا بيد واثنان

*Yamtani'u 'abnā'ahu bimauqifun jayyidun lilgāyati, sprinkle Fit wa bi kulluhum yuqiffūna tarīqati munzīfati, wa' itnānil ḥalfu wālidaihim watardīdu yaddan biyaddin.*

#### 4) The Gender Differences in Words

The differences in the formation of plural BI and BA meanings, namely in the process of forming multiple meanings BA recognizes gender differences in words while in BI it does not. In BA there are certain plural meaning markers that specifically enter the words of a certain gender, namely markers in the form of suffixes. The -ون and -ين suffixes are only markers of the plural meanings of male nouns while the -ات suffixes only enter nouns with female sex. An example of using the suffix -ين in the following sentence.

كما أن مسؤوليات الكثيرين من العاملين تجعلهم على: زبائن, موردين, زوار, مراجعين

*Kamaan mas'ūliyāti alkaṣirīna minal 'Amalinataj' aluhum 'Ala ihtikāku mubāsyiru ma'a qaṭā'ātu wāsi'atun minal jamāhīri : zabā'inu, mūrādīna, zuwwāru, murāji'īna.*

The word *موردين* is a plural word which is marked by the suffix -ين. The basic form is the word *مورد* which is a male noun. The word *مورد* is classified as male because it does not have a marker that shows it is female. One sign of the word female sex in BA is the presence of *ta 'ta'nis* (ة) at the end of the word like the following example.

كما أن مسؤوليات الكثيرين من العاملين تجعلهم على: زبائن, موردين, زوار, مراجعين

*Kamaan mas'ūliyāti alkaṣirīna minal 'Amalinataj' aluhum 'Ala ihtikāku mubāsyiru ma'a qaṭā'ātu wāsi'atun minal jamāhīri : zabā'inu, mūrādīna, zuwwāru, murāji'īna.*

In the same sentence, there is a word that means plural but is marked with the suffix -ات, which is the word مسؤوليات. The word مسؤوليات is a plural word from the basic form مسؤولية. The word is female because there is *ta 'ta'nis* (ة) at the end of the word, so that when it is refined, the markers do not use the suffix -ون or -ين but with the suffix -ات.

In BI, there is no gender difference in words. This gave rise to different forms during the BI and BA language transfer process. For example in the plural form of sons and daughters, when translated in BA, the word cannot be a combination of words but into two different words. The example is in the following sentence.

*Ya Tuhan, ternyata untuk seorang ibu, bersusah payah melayani **putra-putri** adalah sebuah kebahagiaan.*

*Oh God, it turns out for a mother, struggling to serve **sons and daughters** is a happiness.*

The sentence above, when translated into BA it becomes the following.

اللهم اتضح للأم تكافح من أجل خدمة الأبناء والبنات فرحة

*Allahumma 'attaḍīhu lil'ummi takāfīhu min' ajli khidmatil 'improā'i wal bannāti fariatun.*

From the sentence above, we can see that the reformation of *sons and daughters* in BA becomes the word *الأبناء والبنات*. The word *الأبناء* is a plural word which shows the meaning of a boy who comes from the basic form of *الأبن*. The plural formation uses the internal modification process of the *أفعال* pattern. The word *البنات* is a plural form of words that shows the meaning of a girl who comes from the basic form of *البنات*. The plural formation of the word *البنات* uses an internal modification with the *فُعَالٌ* pattern. Although both are formed through a process of internal modification, the two words have different patterns and cannot be one combined word.

#### 5) The Case of the Word

The rule in Arabic that is not in the next Indonesian language is the case of the word. In general, there

are 4 cases in BA, namely *rafa* ' , *nasab*, *jerr*, and *jazem*. The cases in the BA grammatical structure also influence the formation of plural meanings of words. Its influence is on the male nouns.

The plural meaning markers in the form of the suffix *-ون* can only be entered in the word noun male in the case of *rafa* ' (nominative), while the male noun in the *nasab* (accusative) and *jerr* (genitive) case is traced by the suffix *-ين*. For example in the following sentence.

الأول: والمطلوب أن تؤكدوا لنا قيمة الديون

*Al-awwalu: walmaṭlūbi an tu'akkidū lanā qayyimatum ad-diyūna.*

The plural word *الديون* is a plural word that comes from the basic form of *دين*. The word is pronounced with the suffix *-ون* because it is a noun word of the male sex which is in the case of *rafa* ' (nominative). The example of using plural in sentence with the case of *jerr* (genitive) is in the following sentence.

واحد اهم المؤهلات والموصفات التي تساعد على النجاح في كل ميادين العمل والنشاط

*Wahidan ahammul mu'ahhilāti walmūṣifāti allatī tusā'idu 'alā annajāhi fī kulli mayadīnal 'amali wannasyāṭi*

The word *موردين* is a word with a plural meaning which signifies the suffix *-ين*. The root word of the plural form is *مياد* which is a male gender noun. In the context of the sentence, the word *مياد* is in the case of *jerr* (genitive) so that the correct suffix to pronounce it is the suffix *-ين*.

Aside from the male nouns, the difference in the case is not to distinguish the plural markers, but only to change the final vowel of the word. It applied for words with *rafa*' cases ending with vowel u, *nasab* cases ending with vowel a, and cases of *jerr* ending with vowel i.

#### 6) The Subject-Predicate Relationship

The last difference in the formation of plural words in BI and BA is the predicate subject relationship. In BA, the subject-predicate relationship also affects the plural meaning of words. The plural meaning of the verb BA is formed depending on the subject of the sentence. If the subject of the sentence is plural,

then the verb which is the predicate of the subject is also classified as a plural word. The example is in the following sentence.

والذين يمارسون عمل إدارة المكاتب والسكرتاريا هم من يحتاج الى التمرس بأصول الكتابة والاتصال الذي يكتسب فيه الممارس في كل يوم خبرة جديدة يضيفها إلى خبرته السابقة

*Wallazīna yumarisūna 'amala idārotu almakātibu wassakratāya hum min yahtāju ilā tumarrisu bi uṣūli alkitābatu wal'ittiṣālu allazi yaktasibu fīhi almumārisu fī kulli yaumin khabratun jadādatun yuḍaifuhā ilā khabratin assābiqati*

The word *يمارسون* is a plural verb with a marker in the form of the suffix *-ون*. The verb *يمارسون* is a plural word because it is the predicate of the subject which is also a plural word. The subject of the verb *يمارسون* is the word *الذين*. The word *الذين* is the plural noun of the root *الذي*. Therefore, it can be said that the verb *يمارسون* becomes plural because the subject of the verb is a plural word. In the Indonesian language, the plural meaning of the subject does not give the plural effect on verbs.

#### IV. CONCLUSIONS

The results of this study do not only describe the plural meaning markers of BI and BA at the morphological and syntactic levels, but also succeed in revealing the same and different aspects of the plural formation of the two languages. These aspects need to be considered to become a learning concept that facilitates second language learning.

The researcher does not deny that there are still many unexplored problems, both in data coverage and other variations, such as aspects and distribution in sentences. Therefore, further research is very necessary to do with contrastive studies. The future research is expected to add data sources and increase the problems revealed. However, what is more important is to increase the amount of data to be able to find more plural meaning markers in both BI and BA. The results of this study can also be a starting point for continuing with the Research and Development model to create Arabic language learning modules for Indonesian students. Therefore, it is very important to continue this research so that the benefits of this research can be felt by other communities.

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