

Preposition In Arabic and Bahasa Indonesia A Comparative Study

by Ruslan Ruslan

Submission date: 03-Aug-2020 08:25AM (UTC+0700)

Submission ID: 1365242673

File name: 553-1096-1-SM_1.pdf (596.35K)

Word count: 2585

Character count: 13120

6
**PREPOSITION IN ARABIC AND BAHASA INDONESIA:
A COMPARATIVE STUDY**

Nurjannah,

10
Department of Arabic Language,
Faculty of Letters,
South Sulawesi, Indonesia

Ruslan Abdul Wahab,

10
Department of Arabic Language,
Faculty of Letters, Universitas Muslim
Indonesia

Masrurah Mokhtar,

Department of Bahasa Indonesia,
Faculty of Letters, Universitas Muslim
Indonesia

M. Arfah Shiddiq

13
Department of Communication Science,
Faculty of Letters, Universitas Muslim
Indonesia

Agus Salim Beddu Malla,

10
Department of Arabic Language,
Faculty of Letters, Universitas Muslim
Indonesia

Salmia Syarifuddin,

13
Department of English,
Faculty of Letters, Universitas Muslim
Indonesia

ABSTRACT

6
This article is an application in learning and teaching of Arabic language. Besides, it becomes one method in strengthening our knowledge in Islam. The purposes of this article are to find out the similarities and the differences of Arabic Language and Bahasa Indonesia preposition and compare them in the descriptive, not in historical aspects. The results revealed that the preposition in classical Arabic has various kinds and meanings depend on the certain spelling contexts of the preposition. It is concluded that the specification of the proposition has many meanings or even just one meaning. This article recommended that Indonesian students would find this article as solution in learning Arabic language and as a way in translating Arabic language to Bahasa Indonesia.

Keywords: Preposition, Arabic Language, Bahasa Indonesia.

INTRODUCTION:

Experts of Arabic language divided word into three classes. They are noun, verb and letters. In this case, letter is not included as noun or verb (Abdussalam, 1977). This is also found in Alfiah book that divided word into noun, verb and letter (Hamid, 1998). The definition of letter as cited in Lisanul Arabic dictionary is a tool relates between noun and noun or verb and verb, for instance from, to, on, etc (Nasser, 2013).

Preposition in Arabic language from position and function side, it is relates two elements in a sentence. In another word, preposition in Arabic language has function to give meaning ¹²the sentence in order to make clear the purpose and the meaning of the sentence. Khotaba stated that the number of the errors in the use of prepositions and adverb particles were analyzed and conclusions were produced based on the nature of error (Abdullah, 2009). Therefore, without the existence of preposition in a sentence, it will not be included as a complete sentence.

In Jami' Al-Durus book, pre⁸position in Arabic language consists of 20 letters. They are ba, min, ila, an, 'ala, fi, al-kaf, al-lam, wau al-qasam, ta al-qasam, muz, ⁹unzu, rubba, hatta, khala, 'ada, haasya, kay, mata, laa'lla (Nwesri, 2005). Nasser also stated that basically, every preposition has one primary meaning and other secondary meanings which are, in a way or another, related together on the one hand and to the primary meaning on the other (Keskes, 2005).

Functional words have important role in sentence but it will not have meaning when ¹¹s not connected to the word after the preposition. Cuyckens cited in Abdullah and Hasan that the usage of *in* in the spatial domain is demonstrated as space in an enclosure or volume, e.g. *in your bag*, *in the bedroom*, *in the area*, etc (Al-Khotaba, ⁷13).

Yagoub as cited in Nwesri Arabic is a Semitic language, with a morphology based on building inflected words from roots that have three, four, or some¹⁴s five letters (Tho'imah, 1989). For example, each verb can be written in sixty-two different forms. Word-for-word translation does not find mercy in our eyes, not because they are against the law of translation (as ³ act of communication) but simply because two languages are never identical in their vocabulary. Arabic is an agglutinative language in which the critics are agglutinated to words. Indeed, prepositions (like ف (then)), conjunctions (like و (and)), articles (like ال (the)) and pronouns can be affixed to nouns, adjectives, particles and verbs which causes several lexical ambiguities. For example, ____ / "fahm" can be a noun (that means underst⁴ding) or a conjunction (ف "fa"/ then) followed by the pronoun (ه "hom"/ they) (Manzhur, 1997). Ideas are common to the understanding of all men but words and manners of speech are particular to different nations.

MATERIAL AND METHODS:

As stated previously that pr⁸osition in Arabic language consists of 20 letters. They are ba, min, ila, an, 'ala, fi, al-kaf, al-lam, wau al-qasam, ta al-qasam, muz, munzu, rubba, hatta, khala, 'ada, haasya, kay, mata, laa'lla, each of these letters consisted in the preferred preposition, they have two meanings; one is include as primary meaning while another one is considered as secondary meaning. If we related it to language study, it is called as connotative and denotative meaning.

This research used qualitative method and it focused on analyzing the 20 preposition in Arabic language. Besides, it is believed that it showed the difference between preposition in Arabic Language and Bahasa Indonesia.

RESULT AND DISCUSSION:

In this article, we discussed about preposition deeply to find the difference of the preposition in Arabic language and in Bahasa Indonesia and also the letters at once in various aspects. The first aspect is the structure. In this aspect, preposition is a part of sentence that builds the letters and the words structure from one word and influences the position of next word in the sentence, such as *zahaba Aliyyun ila al-suqi* (Ali goes *to* market), *raja'a al-tullabu min al-jamiah* (the student comes back *from* university), *kataba al-ustazu al-darsa 'ala al-sabburati* (the teacher writes the material *on* the whiteboard). The second aspect is morphology. This aspect needs word after preposition as a complement. It is due to the

meaning of the sentence will not be perfect if there is not a word after the morpheme. It is called bound morpheme. For example, we cannot say a sentence: Ali goes *to* mosque. The third aspect is writing aspect. Preposition in Arabic language sometimes separates or even continues with the word after the preposition. When the preposition in Arabic language consists of one letter, it will be connected with the word after the preposition such as marartu bilmasjidi (ب), al-qalamu lilustazi (ل). When it is more than one letter, then it will be separated with the word after the preposition such as raj'a al-tajiru mina al-suqi, etc. the last aspect is semantic. It means that the meaning of preposition must be appropriate with the context of the sentence such as jalasa al-talibu ala al-kursi (the student sits *on* the chair), the preposition *ala* relates directly to the verb *jalasa*.

The meaning of the preposition Ba (ب) is hold, as shown in sentence *I hold your hand*. Another meaning of Ba (ب) is *because/of* as shown in sentence *she died of hunger*. This preposition also means *help (with)* as shown in the sentence *the lesson is written with pen*. Another preposition is Min (من). This means that *from*. This preposition must appear in the beginning of a sentence in Arabic language, such as the student comes out from the library. The meaning of Ila (إلى) is *to*. It usually appears in the end of a sentence, such as in the sentence the doctor goes *to* Jakarta. The meaning of hatta (حتى) is *until* such as in the sentence Ali eats fish *until* its bones. The next preposition is 'An (عن) means *from* (distance) as shown in the sentence I travel *from* Surabaya. The preposition 'Ala (على) means *on, above* as shown in the sentence Ali sits *on* the chairs. It means *in* as shown in the sentence, he is coming *in* the town when the people are sleeping. It also means *on* as shown in the sentence Ali sits *on* a stone. The preposition Fi (في) means *in* as shown in sentence I travel *in* the night. It also means *because* as shown in the sentence the woman enters *to* the hell because of hitting a cat. The preposition of Kaf (ك) means *similar* as shown in the sentence Ali *similar* to lion. It also means *in order* as shown in the sentence Remember Allah *in order* you are safe. The preposition Lam (ل) means *belong* as shown in the sentence the house *belongs to* Said. It also means *particular/ especially* that only refers to Allah. The preposition Waw (و) and ta (ت) mean *swear to (by)/ for the sake of* as shown in the phrase for the sake of Allah, for the sake of the time. The preposition Muz (منذ) and munzu (منذ) means that *since* as shown in the sentence I have not seen you *since* Thursday. The preposition rubba (رب) means *sometimes* as shown in the sentence sometimes when we have a dress in the world but in the hereafter we are naked. The prepositions khala (خلا), 'Ada (عدا), Khaasya (خاشا) mean *but (exceptional)* as shown in the sentence the trader has come *but* Khalid. The last prepositions but not least are kay (كي), mata (متى), laalla (لعل), these prepositions are seldom used.

The functions of preposition in the Arabic language are to change the form of the word particularly the end of the word that appropriates to preposition and to relate the elements of the sentence. Meanwhile, the functions of preposition in Bahasa Indonesia are included as functional words. Preposition in Arabic language is in line with in Bahasa Indonesia such as *ke/to* (إلى), *dari/from* (من), *di/dalam/in* (في), etc.

The experts of Bahasa Indonesia divided preposition into three kinds of prepositions. The first one is the real preposition *di/ ke/ dari* (in, to, from), as shown in the sentences; *Siswa itu belajar di kamar* (the student studies in the classroom), *Mahasiswa pergi ke kampus* (the student goes to campus), *Mahasiswa kembali dari masjid* (the student comes back from the mosque). Plural prepositions are *to, on, in* (ke/ diatas/ di/dalam) as shown in the sentence; *Pria itu melapor ke polisi* (the man reports to the policeman), *Anak itu tidur didalam kamar* (the child sleeps in the room), *Guru duduk di kursi* (the teacher sits on the chair). The last preposition not included in the first and the second preposition are *setelah/ akan/ dengan* (after, will, with) as shown in the sentences; *Pria itu datang setelah saya* (the man came after me), *Siswa menulis surat dengan pulpen* (the student writes the letter with pen), *Petani akan pergi ke sawah* (the farmer will go to the rice fields).

The preposition *after* showed that the time has been over and the word after it is the verb not noun. The preposition *will/ to* in the third is similar to the third and the morpheme *sin* (س) in Arabic language showed the future time. It is not preposition but a part of morpheme of verb particularly to future tense.

The meaning of preposition in Bahasa Indonesia consists of some meanings as shown in the sentences I go to campus, I walk from house to campus. The preposition *from* showed to begin and leave the place as shown in the sentences; I have just back from mosque. It also means *of* as shown in the sentence the ring is made of golden. The preposition *in* is used to explain the time and place, for example I walk in the day, I play football in the field.

The preposition *to* can be a change of preposition *in*, in the certain condition; such as when the sentence shows certain place or someone as shown in he respects the elder. She pleases with you. It also shows the time as in the sentence he is fasting in Ramadhan. Preposition *on* shows the height and the main characteristics as shown in the sentence he sits on the chair. The preposition *to* refers to or shows the referee of place as in he reports to policeman. The preposition *in* shows the position of the verb in the sentence as shown in *he sleeps in the room*.

The preposition which is not included as the real preposition or plural such as *as, since, while, for*. They have many meanings among other prepositions that shows the time has been done (perfect). The preposition *after* shows the time of the event has been done as shown in the thief has been captured, father has come back from office. The preposition *while* shows the event is happening as in Umar is reciting holy al-Qur'an. The preposition *since* shows the event will happen as in I will go back to my house, the rain will fall in Jakarta. The preposition shows the meaning as a tool in helping as in I write paper with a pen, as kinds of relations as in Usman with Ali pass the exam. The preposition *for* shows the purpose of the event or belonging as in the student goes to campus for studying, the pen is for your brother.

CONCLUSION:

The similarities in the preposition of Arabic language and in Bahasa Indonesia show the existence of bound morpheme means that the sentence is not perfect without the existence of the preposition in the sentence. Then, this preposition is an additional letter has meaning, the meaning is based on the sentence. From the meaning aspects, this both languages have similarities in translating the sentence as in Lam (ل) in Arabic language means *belong* is the same as in *for* in Bahasa Indonesia. Min (من) in Arabic language means *beginning* is the same as *from* in Bahasa Indonesia. Ila (إلى) in Arabic language means *toward* is the same as *to* in Bahasa Indonesia. The function aspect is the element relates word and sentence in illustrating the wide meaning of the sentence. The difference aspect shows that a part of Arabic language preposition is not the same as Bahasa Indonesia preposition as in *ba* (ب) *sababiah* (cause), in Bahasa Indonesia it is called free morpheme or caused. In the contrary, Arabic language and Bahasa Indonesia morpheme is not the same as in *after* shows that the time has passed while in Arabic language *after* refers to the event that has been passed.

REFERENCES:

- [1] Abdullah, Imran Ho and Hasan, Amna A. (2009). The Conceptual Mapping of the English Preposition *in* into Arabic. *European Journal of Social Sciences*, 8(4): 604-613.
- [2] Abdussalam, Muhammad Harun. (1977). *Kitab Sibawaih Juz 1. Al-Haeah Al-Misriyah Al-Ammah Lilkitab (in Arabic)*.
- [3] Al-Khotaba, Eissa. (2013). Errors in the Use of Prepositions and Adverb Particles by Arab ESL Speakers: Performance Analysis Perspective. *Macrothink Institute: International Journal of Linguistics*, 5(1): 273-282.
- [4] Hamid al-Sayyid Muhammad Abdul Hamid, Abdul. (1998). *Syarah Alfiyah Ibnu Malik. Dar al-Jil. Beirut (in Arabic)*.
- [5] Keskes, Iskandar., Benamara, Farah., and Belguith, Lamia Hadrich. (2005). Clause-based Discourse Segmentation of Arabic Texts, 7: 2826-2832.
- [6] Manzbur, Al-Imam Ibnu. (1997). *Lisan Al-Arab. Dar Ihya Al-Turats Al-Arabi. Beirut (in Arabic)*.
- [7] Nasser, Manal Mohamed Abdel. (2013). The Polysemous nature of Some Arabic Prepositions. *Macrothink Institute: International Journal of Linguistics*, 5(2): 66-86.
- [8] Nwesri, Abdusalam F.A., Tahaghoghi, S.M.M., and Scholer, Falk. (2005). Stemming Arabic Conjunctions and Prepositions. *SPIRE '05 Proceedings of the 12th International Conference on String Processing and Information Retrieval*, 3772: 206-217.
- [9] Tho'imah, Rusyadi Ahmad. (1989). *Ta'lim Al-Arabiyyah Li Ghairi An-Nathiqin Bina Manahijah wa Asalibah (in Arabic)*.

Preposition In Arabic and Bahasa Indonesia A Comparative Study

ORIGINALITY REPORT

23%

SIMILARITY INDEX

19%

INTERNET SOURCES

11%

PUBLICATIONS

9%

STUDENT PAPERS

PRIMARY SOURCES

1

www.ijcttjournal.org

Internet Source

3%

2

Submitted to American Public University System

Student Paper

3%

3

www.lrec-conf.org

Internet Source

3%

4

Submitted to Sim University

Student Paper

2%

5

Submitted to Australian National University

Student Paper

2%

6

www.semanticscholar.org

Internet Source

2%

7

www.seg.rmit.edu.au

Internet Source

1%

8

es.scribd.com

Internet Source

1%

9

www.macrothink.org

10

F Firman, Wulan Tersta Friscilla, Riantoni Cicyn, Ayu sekonda Fellicia. "An analysis of English as a foreign language (EFL) teachers pedagogical competence and readiness in maintaining the implementation of the 2013 curriculum", Educational Research and Reviews, 2019

Publication

1%

11

www.eurojournals.com

Internet Source

1%

12

macrothink.org

Internet Source

1%

13

Andi Mulyani Kone -. "METAPHOR IN IR. SOEKARNO'S SPEECH", Researchers World : Journal of Arts, Science and Commerce, 2016

Publication

1%

Exclude quotes On

Exclude matches Off

Exclude bibliography On