



THE CONCEPT OF *TARKIB ISNADI* IN ARABIC
GRAMMATICAL THOUGHT AND ITS EQUIVALENCE IN
INDONESIAN: A CONTRASTIVE ANALYSIS

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Abstract

This paper aims to explain the concept of *Tarkib Isnadi* in Arabic grammar and describe the equivalent concept and its components in Indonesian grammar. In the realm of Arabic grammar, *Tarkib Isnadi* is a core component in the structure of clauses or sentences in Arabic. A good understanding of *Tarkib Isnadi* in Arabic and its equivalent in Indonesian will make it easier for Arabic learners (L2) who come from native Indonesian speakers (L1) to identify clause and sentence structures in various Arabic discourses. The methods used in data analysis in this study are distribution and identity-referential methods. Based on observations, it is found that the concept of *Tarkib Isnadi* in Arabic has a concept equivalent to a clause in Indonesian because both have the core constituents or pillars of the sentence. On the other hand, there are also some differences in the concept of *Tarkib Isnadi* in Arabic with the concept of clauses in Indonesian. The difference mainly lies considering the formation of the concept and the filling components of their syntactic functions.

Keywords: *Tarkib Isnadi*; Clause; Arabic Grammar; Contrastive Analysis

INTRODUCTION

Arabic is an international language with tens of millions of active speakers. With the very rapid development of Arabic, it is not surprising that it was finally inaugurated as the official language of international organizations, including the Arab League, the Organization for Islamic Cooperation (OIC), the United Nations (UN), etc. The designation of Arabic as the 6th official language of the United

Nations was determined on December 18, 2006, which is further commemorated by the world community as World Arabic Day.¹

In the context of Indonesian society, Arabic is mostly known as the language of religious rituals (Islam) and the language of the Islamic holy book (Al-Quran) and other religious books. This is perhaps what underlies the urgency of teaching and learning Arabic in Islamic boarding schools and some universities, especially those under the auspices of the Ministry of Religion. In addition, Arabic is currently studied in several public schools under the auspices of the Ministry of Education and Culture and universities within the Ministry of Research, Technology and Higher Education. Teaching and learning in these institutions are carried out as an effort to learn Arabic as a language that has an important role in international relations.

As Arabic learners -especially for beginners- who are also speakers of Indonesian (as their mother tongue), these learners often find it difficult to accept new concepts because of the large number of terms contained in Arabic grammar, and they do not understand the equivalent of these terms in Indonesian. Ma'ruf (2002) argues that the problem of learning Arabic could be due to the absence of a connecting link between the available Arabic grammar teaching materials and the innate knowledge that has been embedded in the brain memory of the language learners (Arabic learners from Indonesian speakers). They felt that there was a lack of clarity in the analysis of sentences in Arabic.²

These learners also tend to often compare new concepts (for them) in Arabic with concepts in Indonesian that have been learned and embedded in their subconscious awareness. This may be because since their childhood they have learned Indonesian, either directly (formally) through education in schools or indirectly (informally) in daily conversations and interactions with the people around them.

The discussion of the concept of sentences in Arabic was written thoroughly by Ma'ruf (2002) in his article entitled "Terms of Sentences and Clauses in Arabic". In this article, it is concluded that the term Subject in Arabic is not *Mubtada`* nor

¹ Retrieved from <https://en.unesco.org/commemorations/worldarabiclanguageaday> (November, 14th 2020)

² Ma'ruf, A. "Istilah Kalimat dan Klausa Dalam Bahasa Arab", in *Jurnal Humaniora*, 14 (1), (2002), p. 63

Fa'il but *Mahkum Bih* or *Musnad*. The *Mubtada`* itself is the realization of the subject in the *Jumlah Ismiyyah*, while the *Fa'il*, *Na'ibu al-Fa'il*, and *Isim Fi'il Naqis* are the realization of the subject in the *Jumlah Fi'liyyah*.³ As for this article, it is inspired by this research.

Meanwhile, the comparison between clause structures in Arabic and Indonesian in Arabic and Indonesian newspapers, has been explored by Supriyanto (2016). This study shows that the structure of Indonesian and Arabic clauses has similarities in the structure of Subject-Predicate and Predicate-Subject, while the differences found are regarding gender, change in time, numbers, and *Irab*.⁴ Supriyanto (2016) predicts that learners will find it difficult to learn the structure of Arabic clauses.⁵ As Abdurrahman (2012) also made a comparison of verbal clauses in Arabic and Indonesian, which concluded that there are aspects of syntactic similarities and differences between Arabic and Indonesian clauses concerning their construction and syntactic function sequence patterns.⁶

The author feels that the theme around the concepts and terms in Arabic from the Indonesian learners point of view is still very relevant to be discussed at this time considering that many Indonesian speakers wish to learn and understand Arabic in various purposes. However, this paper emphasizes the aspects of contrastive analysis or comparison of linguistic concepts and grammatical elements in the two languages (Arabic and Indonesian).

Contrastive analysis is the systematic study of a pair of languages with a view to identify their structural differences and similarities between the first language and the targeted language based on the assumptions that: the similarities facilitate learning while differences cause problems (Rustipa, 2011)⁷. The goal of contrastive analysis is to predict linguistic difficulties experienced during the

³ *Ibid*, p.69

⁴ Supriyanto, Dedi. "Perbandingan Struktur Klausa Bahasa Arab dan Bahasa Indonesia: Penelitian Analisis Kontrastif dalam Koran *As-Syarq Al-Awsath* dan Koran *Republika*", in *IJALR: Indonesian Journal of Applied Linguistics Review* Vol 1 No.1 (2016), p. 1

⁵ *Ibid*, p.1

⁶ Abdurrahman, M. "Analisis Kontrastif Klausa Verbal Bahasa Arab dan Bahasa Indonesia serta Implikasinya dalam Pengajaran Nahwu", in *Jurnal Adabiyat*, Vol. XI, No. 2, Desember 2012, p.217

⁷ Rustipa, K. "Contrastive Analysis, Error Analysis, Interlanguage and The Implication to Language Teaching". *Ragam Jurnal Pengembangan Humaniora*, 11(1), (2011), p.16

acquisition of a second language (Wong & Dras, 2009)⁸ as formulated by Lado (1957), it suggests that difficulties in acquiring a new (second) language are derived from the differences between the new language and the native (first) language of a language learner. In this regard, errors potentially made by learners of a second language is predicted from interference by the native language.⁹

As we also know that among the characteristics or essence of language is unique and universal. The meaning of language is unique is that each language has a unique and specific system that is not owned by other languages. This typical system includes a sound system, a word formation system, a sentence formation system, or other systems. On the other hand, language is also universal, which means it has the same characteristics that are shared by every language in the world, for example, every language has a sound consisting of consonants and vowels, has units that can fill the function with the subject and predicate, and so on (Chaer, 2007¹⁰; Effendi, 2012¹¹). The uniqueness and universality of this language underlies the existence of a comparative and contrastive analysis to examine the differences and similarities that exist in several languages, which in the context of this study are Arabic and Indonesian.

Therefore, this paper tries to examine the basic and core concept in Arabic sentences, namely *Tarkib Isnadi* in its equivalent in Indonesian. Hopefully, the Arabic learners coming from Indonesian speakers can understand and apply this concept (*Tarkib Isnadi*) in various kinds of Arabic skills, researches, and studies as well as they are able to understand and apply the concept of clause or sentence in Indonesian as well.

METHOD

This study uses a descriptive-qualitative approach with several stages of research in general, such as data collection, data analysis, and presentation of data

⁸ Wong, S. M. J., & Dras, M. "Contrastive Analysis and Native Language Identification", in *Proceedings of the Australasian Language Technology Association Workshop 2009*, p.53

⁹ Lado, Robert. *Linguistics Across Cultures: Applied Linguistics for Language Teachers*. (University of Michigan Press, Ann Arbor, 1957). p.97-98

¹⁰ Chaer, Abdul. *Linguistik Umum*. (Jakarta: PT Rineka Cipta,2007). p.52

¹¹ Effendi, M. Syahrin. "Linguistik sebagai Ilmu Bahasa", in *Jurnal Perspektif Pendidikan Vol. 5 No. 1 2012*, p.5

analysis results. The purpose of this qualitative research is to interpret and describe the issues or phenomena systematically from the point of view of the population being studied to generate a new concept or theory (Mohajan, 2018)¹². In this context, the researcher tries to explain the phenomenon of similarities and differences in the concept of *Tarkib Isnadi* in Arabic and clauses in Indonesian in the framework of contrastive analysis.

Data was collected from various sources, including from several grammar books in Arabic and Indonesian to conceptually find out each clause or sentence arrangement in the two languages. After that, it is continued with data analysis by combining distributional and identity-referential methods. The distributional method is used to distribute internal elements in a language because of the determinants of analysis are in the language itself, which in this context is the distribution of syntactic functions contained in a clause-shaped arrangement in a language, while the identity-referential method is used to know the equivalence and inter-structural relationship of a language by using another language as a reference or comparison (Sudaryanto, 2015).¹³

The use of this identity method is followed up by sorting the determining elements and making an appeal to these elements. Comparing it also means looking for similarities and differences that exist between the two things being compared, so that the comparative relationship can be elaborated into an equalization relationship and a differentiation relationship (Sudaryanto, 2015).¹⁴ Since the final aim of this analysis is to find the main similarities between the concept of *Tarkib Isnadi* in Arabic and clauses in Indonesian, so the elements in the *Tarkib Isnadi* arrangement in Arabic are analyzed and compared with the elements in the arrangement of the clauses in Indonesian to look for similarities and differences between them.

¹² Mohajan, H. "Qualitative Research Methodology in Social Sciences and Related Subjects". Published in: *Journal of Economic Development, Environment and People*, Vol. 7, No. 1,(2018), p.24

¹³ Sudaryanto. "Metode dan Aneka Teknik Analisis Bahasa". (Yogyakarta: Sanata Dharma University Press,2015). p.15

¹⁴ *Ibid*, p.25

FINDINGS AND DISCUSSION

This section provides a discussion regarding the concept of *Tarkib Isnadi* in Arabic and an explanation of the clause in Indonesian and explains the core components contained in these two concepts as well. After that, a contrastive analysis is presented between the components in each of these concepts, so that the similarities, and differences in each component can be properly identified.

The Concept of Tarkib Isnadi in Arabic Grammar

According to al-Ghulayaini (1994), *Tarkib Isnadi* (or also known as *Murakkab Isnadi*) is a word composition consisting of *Musnad* and *Musnad Ilaih*.¹⁵ In the Arabic grammar literature, this concept is parallel to the concept of *Jumlah* (al-Ghulayaini, 1994)¹⁶. As for *Jumlah* is a grammatical arrangement consisting of *Musnad* and *Musnad Ilaih* (el-Dahdah & Abdul-Massih, 1993¹⁷; el-Zohairy, 2015¹⁸). From the explanation of the two concepts (*Tarkib Isnadi* and *Jumlah*) it can be concluded that they are the same concept with different naming terms. The similarity of the two concepts is that they are word structures that contain the main components: *Musnad* and *Musnad Ilaih*.

Musnad is something that gives law to something else, while *Musnad Ilaih* is something that gets legal consequences for something else (al-Ghulayaini, 2005)¹⁹. In other words, *Musnad* is all forms of actions, characteristics, information, and so on that are leaned on *Musnad Ilaih*, while *Musnad Ilaih* itself is something that receives support from the *Musnad* (becomes a place to rely on for *Musnad*). Thus, the relationship between *Musnad* and *Musnad Ilaih* is a predicative relationship capable of producing or realizing a complete meaning. These two components are core components in *Tarkib Isnadi* and cannot be separated from one to another, so that the two components in the Arabic grammar are referred as *Umdah* (the pillar of sentence), while the other components related to objects,

¹⁵ al-Ghulayaini, M. "*Jami'u ad-Durus al-'Arabiyyah*". (Beirut: Maktabah 'Ashriyyah, 1994). p.13

¹⁶ al-Ghulayaini, M. Loc.cit

¹⁷ el-Dahdah, A., & Abdul-Massih, G. M. "*A Dictionary of Arabic Grammatical Nomenclature*". (Beirut: Librairie du Liban, 1993). p.214

¹⁸ el-Zohairy, N. "*A Dictionary of Function Words; English Arabic (Mu'jam al-Adawat an-Nachwiyyah)*". (Beirut: Libraire du Liban, 2015). p.647

¹⁹ al-Ghulayaini, M. Loc.cit

adverbs, and so on are complementary to what is known as *Fadhlah* (el-Dahdah & Abdul-Massih, 1993²⁰, Ma'ruf, 2002²¹).

The concept of *Tarkib Isnadi* or *Jumlah* in Arabic is generally classified into two types, namely the *Jumlah Ismiyyah* and *Jumlah Fi'liyyah*, although both can be corresponded to nominal clause and verbal clauses respectively according to Raswan (2018)²², but there are slight conceptual differences discussed in the next section deals with the contrastive. *Jumlah Ismiyyah* is a *Jumlah* or a clause that starts with *Ism* (noun or noun phrase), while the *Jumlah Fi'liyyah* is a *Jumlah* or clause that starts with *Fi'l* (verb or verbal phrase) (ar-Rajihi, 1998²³; Abd al-Ghani, 2010²⁴). The core constituents of *Jumlah Ismiyyah* consist of *Mubtada`* (or *Isim* from *Fi'l Naqish*) and *Khabar*, while the core components of *Jumlah Fi'liyyah* are *Fi'l* and *Fa'il* or *Na'ib al-Fa'il*. Consider this table of core constituent of the *Tarkib Isnadi*

<i>Types of Tarkib Isnadi/</i>	<i>Pillar of Sentence ('Umdah)</i>	
	<i>Jumlah</i>	
	<i>Musnad</i>	<i>Musnad Ilaih</i>
<i>Jumlah Ismiyyah</i>	<i>Khabar</i>	<i>Mubtada`</i>
<i>Jumlah Fi'liyyah</i>	<i>Fi'l</i>	<i>Fa'il, Na'ibu al-Fa'il</i>

(1) *Jumlah Ismiyyah*

As previously stated, *Jumlah Ismiyyah* consist of *Mubtada`* and *Khabar*. In *Jumlah Ismiyyah*, the position of *Mubtada`* can be occupied or filled by mostly kind of *Ism* (noun or noun phrase) and *Mashdar Mu'awwal* (imperfect verb preceded by word "an"), while the position of *Khabar* can be occupied or filled by *Ism*, *Jumlah Fi'liyyah* (represented in *Fi'l Tam* or called full verb), *Syibhu al-Jumlah* (quasi-sentence) which manifested in *Jar-Majur* or *Zharf-Mazhruf* (they have a close

²⁰ el-Dahdah, A., & Abdul-Massih, G. M., Op.cit. p.423

²¹ Ma'ruf, A., Op.cit. p64

²² Raswan. "Tadris an-Nahwi ats-Tsani 'ala Asasi at-Taqabuli", in *Prosiding PINBA XI Aceh*. (2018), p.1191

²³ ar-Rajihi, Abduh. "At-Tathbiq an-Nahwi". 2nd Edition. Alexandria: Dar al-Ma'rifah al-Jami'iyyah, (1998). p.173

²⁴ Abd al-Ghani, Aiman Amin. "An-Nahwu al-Kafi". (Cairo: Dar at-Taufiqiyyah,2010). p.203

concept to Prepositional Phrase), or even by other *Jumlah Ismiyyah* with certain conditions (Abd al-Ghani, 2010)²⁵. Consider these examples:

مُحَمَّدٌ قَائِمٌ

Muchammadun qā`imun
/Muhammad (is) standing/

<i>Muchammadun</i>	<i>qā`imun</i>
Muhammad	(is) standing
This <i>Mubtada`</i> is filled by <i>Ism Sharih</i> (clear noun)	The <i>Khabar</i> is filled by <i>Ism</i> <i>Musytaq</i> (derived noun)
Subject [S]	Predicate [P]

هَذَا مِنْ فَضْلِ رَبِّي

Hādzā min fadhli rabbi
/This (is) by the grace of my Lord/

<i>Muchammadun</i>	<i>qā`imun</i>
Muhammad	(is) standing
This <i>Mubtada`</i> is filled by <i>Ism Isyarah</i> (demonstrative noun)	This <i>Khabar</i> is filled by <i>Jar-Majrur</i> compound (prepositional phrase) consisting preposition “ <i>min</i> ” and noun phrase “ <i>fadhli rabbī</i> ”
Subject [S]	Predicate [P]

²⁵ *Ibid*, p.237

أَنْ تَصُومُوا خَيْرٌ لَكُمْ

An tashūmū khairun lakum

/Fasting (is) better for you/

<i>an tashūmū</i>	<i>khairun</i>	<i>lakum</i>
Fasting	(is) better	for you
The <i>Mubtada`</i> is filled by <i>Mashdar Mu`awwal</i> consisting <i>Fi`l Muhdari` Manshub</i> (subjunctive imperfect verb) preceded by particle “ <i>an</i> ”	The <i>Khabar</i> is filled by <i>Ism Shifat</i> (adjective-noun)	The complement is consisting a preposition “ <i>la</i> ” and attached pronoun “ <i>kum</i> ”
Subject [S]	Predicate [P]	Complement

(2) *Jumlah Fi'liyyah*

It is the same as previously mentioned that *Jumlah Fi'liyyah* is mainly constructed by *Fi'l* and *Fa'il*. *Fi'il* or verb category in this type of sentence can only be filled by *Fi'l Tam* (full verb), whether *Fa'il* or its subject is known (*Ma'lum*) in the construction of an active verb, or whose *Fa'il* or subject is unknown (*Majhul*), so that the word or phrase that should be *Maf'ul bih* or object is changed to *Na'ib al-Fa'il* (substitute for *Fa'il*). Consider this following example:

يَقْرَأُ مُحَمَّدٌ الْقُرْآنَ

Yaqra`u Muchammadun al-Qur`āna

/Muhammad (he) reads the Quran/

yaqra`u (He) reads	<i>Muchammadun</i> Muhammad	al-Qur`āna the Quran
<i>Fi'l Mudhari`</i> (imperfect verb) with covert pronoun for singular third person's point of view	<i>Fa'il</i> in the form of <i>Ism Zhahir</i> (apparent noun)	<i>Maf'ul bih</i> in the form of <i>Ism Zhahir</i> (apparent noun)
Predicate [P]	Subject [S]	Object [O]

نَشْكُرُكُمْ

Nasykurukum

/We thank to them/

<i>Nasykuru(kum)</i> (We) thank (to them)	<i>na-</i> (we)	<i>-kum</i> (to them)
<i>Fi'l Mudhari`</i> (imperfect verb) with covert pronoun for plural first person's point of view	<i>Fa'il</i> in the form of <i>Dhamir Mustatir</i> (covert pronoun) for plural first person's point of view	<i>Maf'ul bih</i> in the form of <i>Dhamir Muttashil</i> (attached pronoun) for plural second person's point of view
Predicate [P]	Subject [S]	Object [O]

It should be noted that the construction of *Jumlah Fi'liyyah* which consists of *Fi'l Majhul* and *Na'ib al-Fa'il* is often equated with the construction of the passive sentence in Indonesian, even though both have slight differences concerning concept. *Jumlah Fi'liyyah* containing *Fi'l Majhul* and *Na'ib al-Fa'il* does not indicate a passive concept as in the Indonesian construction where the subject can still be identified as a part of the sentence. *Fa'il*, the subject, or the verb

actor in this construction is not known, not visible, or intentionally hidden, therefore *Fi'l* or verb in this construction is called *Majhul* (unknown/anonymous) (Abd al-Ghani, 2010²⁶, Sotor, 2019²⁷; Ibnulyemen, 2018²⁸). As in Indonesian, the construction of a passive sentence is when the subject, which originally played an active role as the actor, becomes the recipient or subject to an action, so that the object becomes the center of conversation in the sentence (Alwi et al., 2010)²⁹.

The Concept of Clause in Indonesian Grammar

In Indonesian grammar, the equivalent concept of *Tarkib Isnadi* (in Arabic) is a clause or simple sentence (Ma'ruf, 2002)³⁰. A clause is generally defined as a grammatical unit consisting of at least a subject (S) and a predicate (P) which has the potential to be a sentence - contains elements of predication (Kridalaksana, 2008³¹; Alwi et al., 2010³²; Chaer, 2007³³). Ramlan (2005) states that a clause is a grammatical unit consisting of subject (S) and predicate (P), either accompanied by an object (O), complement, and description or not, but the presence of an object (O) becomes mandatory when the predicate is a transitive verb³⁴. From this explanation, it can be concluded that the core elements (the pillar) of clause or sentence are subject (S) and predicate (P), so that the presence of these two elements is always mandatory (Alwi et al, 2010³⁵; Chaer 2007³⁶). Subject (S) is part of the clause that marks what the speaker said, while the predicate (P) is part of the clause that marks what the speaker said about the subject (Kridalaksana, 2008³⁷; Ramlan, 2005³⁸).

In the Indonesian context, the subject is usually located before (in front of) the predicate. Subjects can take the form of nouns (noun phrase), but in certain

²⁶ *Ibid*, p.220

²⁷ Retrieved from <https://sotor.com/معلومات-عن-الفعل-المبني-للمجهول/> (October, 26th 2020)

²⁸ Retrieved from <https://blogs.transparent.com/arabic/active-and-passive-in-arabic-examples/> (October, 26th 2020)

²⁹ Alwi, H., Dardjowidjojo, S., Lapoliwa, H., dan Moeliono, A.M. "*Tata Bahasa Baku Bahasa Indonesia*". Edisi Ketiga. (Jakarta: Pusat Bahasa dan Balai Pustaka, 2010). p.352-353

³⁰ Ma'ruf, A., Op.cit. p.64

³¹ Kridalaksana, H. "*Kamus Linguistik*". 4th Edition. (Jakarta: PT. Gramedia Pustaka Utama, 2008). p. 124

³² Alwi, et.al., Op.cit. p.319

³³ Chaer, Abdul., Op.cit. p.231

³⁴ Ramlan, M. "*Ilmu Bahasa Indonesia: Sintaksis*". (Yogyakarta: C.V Karyono,2005). p.22

³⁵ Alwi, et.al., Op.cit. p.320

³⁶ Chaer, Abdul., Loc.cit.

³⁷ Kridalaksana, H., Op.cit. p.198 & 229

³⁸ Ramlan, M., Op.cit. p.27

circumstances other categories of words can also occupy the subject's function. The predicate in Indonesian can be in the form of verbal, adjectival, nominal, numeral, and prepositional phrases (Alwi et al, 2010)³⁹. Thus, subject and predicate are basically syntactic functions that can be filled by certain categories of words.

According to Chaer (2007), based on the category of segmental elements which become the predicate, it can be named that there are verbal clauses, nominal clauses, adjectival clauses, adverbial clauses, numeral clauses, and prepositional clauses⁴⁰. Clauses whose predicate are not verbal are also commonly referred as non-verbal clauses, so, it can be easily categorized into verbal clauses and non-verbal clauses. However, in this discussion, it will be described in detail so that the word category which could occupy the predicate function is clearly known.

(1) Verbal Clauses

Verbal clauses are clauses whose predicates are categorized as verbs (Chaer, 2007⁴¹: Kridalaksana, 2008⁴²), both in the form of transitive verbs that require objects and intransitive verbs that do not require objects.

“Adik (perempuan) saya menulis surat”

<u>Adik perempuan saya</u>	<u>Menulis</u>	<u>surat</u>
My sister [noun phrase]	write [verb]	(a) letter [noun]
Subject [S]	Predicate [P]	Object [O]

“Adik (perempuan) saya menangis”

<u>Adik perempuan saya</u>	<u>menangis</u>
My sister [noun phrase]	cry [verb]
Subject [S]	Predicate [P]

³⁹ Alwi, et.al., Op.cit. p.333

⁴⁰ Chaer, Abdul., Op.cit. p.236

⁴¹ Chaer, Abdul., Loc.cit.

⁴² Kridalaksana, H., Op.cit. p.125

(2) Nominal Clauses

Nominal clauses are clauses whose predicate is in the form of noun or noun phrases (Chaer, 2007⁴³; Kridalaksana, 2008⁴⁴).

“*Ayahnya (adalah) seorang dosen linguistik*”

<u>Ayahnya</u>	<u>(adalah) seorang dosen linguistik</u>
His father [noun phrase]	(is) a linguistics lecturer [noun phrase]
Subject [S]	Predicate [P]

For the record, if in the example the clause is given the word "*adalah*" or "*ialah*" then the clause is not a nominal clause, but a verbal clause, because both words are copula verbs which are equivalent to the verb to be (is, am, are, were, and was) in English. In Indonesian, this copula verb is not mandatory if the subject and predicate are only simple words or phrases, because with the help of intonation, the subject word and its predicate are known (Chaer, 2007)⁴⁵. This phenomenon will also be found in various cases in other non-verbal clause structures such as in prepositional, numeral, adjectival, and adverbial clauses.

(3) Adjectival Clauses

Adjective clauses are clauses whose predicate is in the form of adjectives, either in the form of words or phrases (Chaer, 2007⁴⁶; Kridalaksana, 2008⁴⁷).

“*Bumi ini sangat luas*”

<u>Bumi ini</u>	<u>sangat luas</u>
This earth [noun phrase]	(is) vast [adjective]
Subject [S]	Predicate [P]

⁴³ Chaer, Abdul., Op.cit. p.237

⁴⁴ Kridalaksana, H., Op.cit. p.125

⁴⁵ Chaer, Abdul., Op.cit. p.237

⁴⁶ Chaer, Abdul., Op.cit. p.238

⁴⁷ Kridalaksana, H., Op.cit. p.124

(4) Adverbial Clauses

Adverbial clauses are clauses whose predicate is in form of adverbs (Chaer, 2007)⁴⁸. Kridalaksana (2008) states that this adverbial clause is a bound clause that fills the adverb slot, so, to become a sentence, this clause requires another clause⁴⁹. In Indonesian, this adverbial clause seems very limited in line with the number of adverbial words or phrases which are not many.

“Bandelnya teramat sangat (memalukan)”

<i>Bandelnya</i>	<i>teramat sangat (memalukan)</i>
His wayward [noun phrase]	(is) really (disgraceful) [adverb]
Subject [S]	Predicate [P]

(5) Numeral Clauses

Numeral clauses are clauses whose predicate is in the form of a numeral word or phrase (Chaer, 2007⁵⁰).

“Mobilnya delapan buah”

<i>Mobilnya</i>	<i>delapan buah</i>
His car [noun phrase]	(is) eight [numeral]
Subject [S]	Predicate [P]

(6) Prepositional Clauses

Prepositional clauses are clauses whose predicates are in the form of a prepositional phrase (Chaer, 2007⁵¹).

“Teman saya di kamar tamu”

<i>Teman saya</i>	<i>di kamar tamu</i>
My friend [noun phrase]	in the guest room [prepositional phrase]
Subject [S]	Predicate [P]

⁴⁸ Chaer, Abdul., Loc.cit.

⁴⁹ Kridalaksana, H., Loc.cit.

⁵⁰ Chaer, Abdul., Loc.cit.

⁵¹ Chaer, Abdul., Loc.cit.

Similarities and Differences in the Concept of Tarkib Isnadi and Its Components in Indonesian

Based on the results of the description of the *Tarkib Isnadi* concept in Arabic and clause in Indonesian, and the description of each element or component thereof in the two arrangements, it can be noticed that, basically, both of them have similarities in terms of composition or the core elements of the sentence. They have a function that acts as something to be discussed or becomes the center of conversation -referred to as *Musnad Ilaih* in Arabic and referred to as subject (S) in Indonesian- and another function as an act or complement to the subject -referred to as the term *Musnad* in Arabic and referred to as predicate (P) in Indonesian (Ma'ruf, 2002⁵²; Hadi, 2019⁵³). These two elements are both called the pillars of the sentence (el-Dahdah & Abdul-Masih, 1993⁵⁴).

However, when it is viewed based on constituents or categories of filler words for the core functions, conceptually they have little difference. The relation of the core sentence elements in these two languages can be seen in the following table:

Linguistic Unit	Core Constituents (Pillar of Sentences) and Its Fillers	
	<u>Arabic</u>	
<i>Tarkib Isnadi</i>	<i>Musnad Ilaih</i>	<i>Musnad</i>
✓ <i>Jumlah Ismiyyah</i>	<i>Mubtada`</i>	<i>Khabar</i>
<i>Category of Words/ Phrases</i>	<i>Ism Zhahir</i> (explicit/overt noun), <i>Dhamir Munfashil</i> (separate pronoun), <i>Mashdar Mu`awwal</i> (imperfect verb)	<i>Mufrad</i> (single word), <i>Jumlah</i> (clauses/ sentences), <i>Syibhu al-Jumlah</i> (quasi-sentence)

⁵² Ma'ruf, A., Op.cit. p.69

⁵³ Hadi, Syamsul. "Kamus Istilah Linguistik: Indonesia - Inggris - Arab". (Yogyakarta: Gadjah Mada University Press, 2019). p.151&176

⁵⁴ el-Dahdah, A., & Abdul-Masih, G. M., Op.cit. p.388

preceded by word
"an"), etc.

✓ Jumlah Fi'liyyah	Fa'il, Na'ib al-Fa'il	Fi'l
<i>Category of Words/ Phrases</i>	<i>Ism Zhahir</i> (explicit/overt noun), <i>Dhamir Muttashil</i> (attached pronoun), <i>Dhamir Mustatir</i> (covert pronoun)	<i>Fi'l Tam</i> (full verb)

Indonesian

Clauses	Subject	Predicate
✓ Verbal Clause	-	-
<i>Category of Words/ Phrases</i>	(noun/ noun phrase)	(verb/ verbal phrase)
✓ Nominal Clause	-	-
<i>Category of Words/ Phrases</i>	(noun/ noun phrase)	(noun/ noun phrase)
✓ Adjectival Clause	-	-
<i>Category of Words/ Phrases</i>	(noun/ noun phrases)	(adjective/ adjective phrase)
✓ Adverbial Clauses	-	-
<i>Category of Words/ Phrases</i>	(noun/ noun phrases)	(adverb/ adverbial phrase)
✓ Numeral Clauses	-	-
<i>Category of Words/ Phrases</i>	(noun/ noun phrases)	(numeral/ numeral phrases)
✓ Prepositional Clauses	-	-
<i>Category of Words/ Phrases</i>	(noun/ noun phrases)	(prepositional phrases)

At first glance, when we look at the terms *Jumlah Ismiyyah* and *Jumlah Fi'liyyah* in Arabic, it does appear to have the same literal meaning as the terms *Nominal Clause* and *Verbal Clause* in Indonesian. However, when we examined and compared from the core constituent fillers, as presented in the table above, the difference would be clearly seen. The paradigm of naming or terming to the two types of *Tarkib Isnadi* in Arabic which are called *Jumlah Ismiyyah* and *Jumlah Fi'liyyah* because these two clauses are initiated by the words categorized as *Ism* (noun) and *Fi'l* (verb) respectively as in the previous explanation. As for the paradigm of naming or terming to the clause in Indonesian, it is carried out not based on the type or category of words that initiate the structure, but based on the type or category of words that fill the predicate function (P), so that the naming of the clause depends on the category of the word for the filler of the predicate function (P) as also explained in the concept of clauses in Indonesian grammar.

If we look at the comparison of these concepts, it should also be noted that it is possible that *Jumlah Fi'liyyah* in Arabic could be fully equated with the concept of verbal clauses in Indonesian. This is because the filler of the *Musnad* function (which is equivalent to the predicate) in *Jumlah Fi'liyyah* is *Fi'l* or verb and the filler of the predicate function in verbal clauses is also a verb (or verbal phrase). Furthermore, *Jumlah Ismiyyah* in Arabic cannot be completely equated with the nominal clause in Indonesian, even though the filler of *Khabar* (predicate) function is dominated by noun category words or phrases. This is because the *Khabar* function can also be filled with the word *Fi'l* (verb) category or also called the *Jumlah Fi'liyyah*, with the condition that the *Fi'l* (verb) must be in the *Fi'l Tam* category (full verb). Why is the full verb in Arabic also called *Jumlah Fi'liyyah*? Because in an Arabic full verb basically contains an element of the actor or subject which is realized in the suffixes of the suffix conjugation and in the prefixes (and suffixes) of the prefix conjugation (Alasmari et al., 2018)⁵⁵. Those suffixes and prefixes are manifestation of *Dhamir Muttashil* (attached pronoun) and *Dhamir Mustatir* (covert pronoun).

⁵⁵ Alasmari, J, Watson, J.C.E & Atwell, E. "A Contrastive Study of the Arabic and English Verb Tense and Aspect A Corpus-Based Approach". PEOPLE: International Journal of Social Sciences, 3(3), (2018), p.1607

Indeed, the *Tarkib Isnadi* pattern in *Jumlah Ismiyyah* type can be divided to be more detailed based on the filler of the *Khabar* function (predicate) as in the division of non-verbal clauses in Indonesian. However, in essence, the categories of words that fill the predicate function in non-verbal clauses, whether in the form of nouns, adjectives, adverbs, numeral, and prepositions in the Arabic paradigm are included in the category of *Ism* (noun), so it is sufficient that some of these categories are included. into one discussion only, namely the *Jumlah Ismiyyah*. In the context of a preposition, we know that this word category can only be placed before the noun, so that it can still be categorized as *Jumlah Ismiyyah* (nominal clause in literal meaning).

CONCLUSION

Based the analysis above, it can be noticed that the concept of *Tarkib Isnadi* in Arabic has a concept equivalent to clauses in Indonesian because both have the same core constituents called the pillar of the sentence. Furthermore, there are also some differences in the concept of *Tarkib Isnadi* in Arabic with the concept of clauses in Indonesian. The difference concerning the formation of the concept and the filling components of their syntactic functions.

The terminology of the two types of *Tarkib Isnadi* in Arabic which are called *Jumlah Ismiyyah* and *Jumlah Fi'liyyah* is based on the word category that precedes or initiates the arrangement, either *Ism* (noun) or *Fi'l* (verb). On the other hand, the paradigm of terming to the clauses in Indonesian is not based on the type or category of words that initiate the structure, but it is based on the type or category of words that fill the predicate function (P).

Therefore, as stated in the beginning, a good understanding about the concept of *Tarkib Isnadi* in Arabic and its equivalent in Indonesian (clauses) will make it easier for Arabic learners (L2) which are coming from native Indonesian speakers (L1) to identify the main clause and sentence structures in various Arabic discourses. Research related to this contrastive analysis related to the filling elements of the syntactic function in Arabic and Indonesian are still limited to the core elements and can still be continued by comparing the complement elements of the two languages.

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