

## **Chapter II**

### **Theoretical Foundation**

#### **2.1 Linguistics**

Linguistic is a study of language components. As Meyer (2009:2) states that the study of language is conducted within the fields of linguistics that involve the structures of language such as how speakers create meaning through combination of sounds, words, and sentences that ultimately results in text – extended stretches of language. This study examines objectively the matter of language. According to Varga (2010: 19-20) a language has several components. The central ones are phonology, morphology, syntax, and semantics. Those are explained as following:

##### **1. Phonology**

Phonology is a study of the smallest part of language. It includes the phonemes (basic sounds) and the discrete suprasegmental elements (stress patterns, tones, intonation) in the language. The phonological component also contains rules that regulate how phonemes can be combined in morphemes and words. For example, the sequences /kaet/ and /taek/ are phonologically well-formed in English, but \*/ktae/ or \*/tkae/ are phonologically ill-formed.

##### **2. Morphology**

Morphology is a study of how the words are combining and derived. It includes the morphemes and the rules for combining them to derive and inflect words in a particular language. In English, for instance, the

morpheme *-ion* can be added to the verb *elect* (which is a vocabulary item) and the result is the noun *election* (which is a new vocabulary item derived from the former one). In a similar way, the plural morpheme *-s* can be added to the noun *election* to obtain the plural form of the same noun: *elections* (which is not a new vocabulary item but the inflected variant of an already existing one). The morphological rules of English tell us that the sequence *un-friend-li-ness* is a morphologically well-formed word, while *\*friend-li-un-ness* is not.

### 3. Syntax

Syntax is a study of the language structures. It contains the rules for putting together words in phrases and phrases in sentences. For example, the English sentence *He went to Bandung* is syntactically well-formed, whereas *\*To he Bandung went* is syntactically ill-formed.

### 4. Semantic

Semantic is a study of meaning system of language. It specifies which sentences are semantically normal and which are semantically anomalous. For instance, *This woman is the mother of three girls* is semantically normal but *This woman is the father of three oil-wells* is anomalous. The term semantics in English comes from Greek *sema* (noun) which means ‘signs’ or *samaino* (verb) which means ‘to signify’. (Rahman, 2012:30).

From the statements above, the conclusion is that linguistics is a field study of language that emphasizes the language object such as how the speakers create the meaning of language by combining the sounds, words, and sentences. The focus

of linguistics has four components that are phonology, morphology, syntax and semantic. Phonology is a study of the sounds or the smallest part of language. Morphology is a study of the morphem or how the words are structured. Syntax is a study of how the sentences are structured. Semantic is a study of the meaning based on morphology and syntax.

## 2.2 Syntax

The word syntax is derived from Ancient Greek which means “coordination” from *syn*, “together”, and *taxis*, “an ordering. In Linguistic, it can be described as the study of rules, or “patterned relations” that govern the way the words in the sentence come together (Sujatna, 2014: 1). Syntax is certainly the study of sentence structure. Sentences are composed not directly out of words but of constituents which may consist of more than one word that are called phrases. (Varga, 2010:56). For examples:

1. Andi reads a book.
2. Reads Andi a book.

The first sentence is well- formed syntactic but the second sentence is ill-formed syntactic. From the first sentence, it is found that *Andi* is noun as subject, *gives* is verb and *a book* is noun as object, then it is known that the pattern of the first sentence is S – V – O.

English has two different types of word classes which are open class and closed class. The open class is sometimes called as content words while the closed class is called as function class. The open class is divided into nouns, verbs,

adjectives and adverbs that contribute to the meaning of the sentence directly. The closed class is divided into articles, auxiliary adverbs, pronoun, degree words, prepositions and conjunction which do not contribute the meaning of clause directly. (Sujatna, 2014: 2&14).

As the study of sentence structures, syntax mostly focuses on the phrases, sentence and clause. These three components are explained as following:

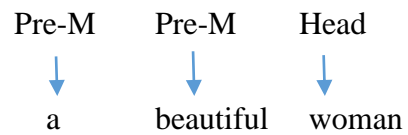
### 1. Phrase

Phrase is a unit of grammar that consists of one word or more. According to Varga (2010:56), a phrase is an expression which is a constituent in a sentence and is the expansion of a head. Hogue's (2003:16) states that phrase is a group of words that belong together by meaning and does not contain a subject and verb combination. It can be concluded that a phrase can be one word is the head of the phrase, not article and if the phrase contains more than one word it should be a head and a grammatical unit. (Sujatna, 2010:23).

Having been discussed earlier, a phrase can contain one word or more. If a phrase contains one word, the one word should be the head or the main word of phrase. There is another word beside the head called as modifiers. The modifiers can be more than one so that modifiers is classified into two which are pre-modifiers and post-modifiers. (Sujatna, 2014:23&24).

For example: *a beautiful woman*



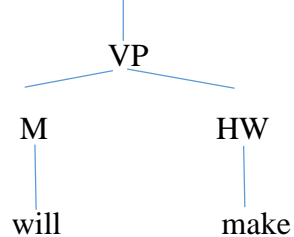


There are five kinds of phrases which are consisting of noun phrases, verb phrases, adjective phrases, adverb phrases and prepositional phrases.

The examples:

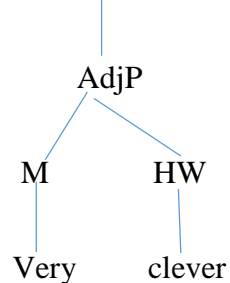
1. Noun phrase: *the police* = *the* as modifier and *police* as the head.
2. Verb phrase

Example: I *will go* to college

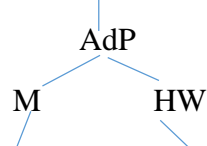


3. Adjective phrase

Example: She is *very clever*

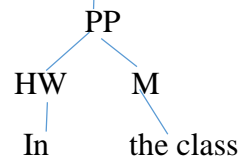


4. Adverb Phrase : Example : He runs *very quickly*



Very quickly

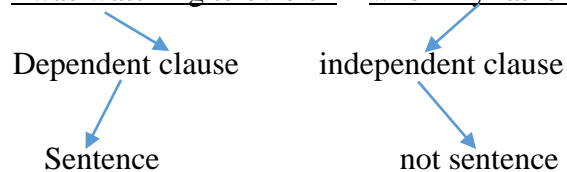
5. Prepositional phrase : Example : I study *in the class*



## 2. Clauses

Clause is a group of words containing at least one subject and one verb. Clause is different from phrase because clause expresses a complete thought by having a subject and predicate while the phrase does not. Clause could be independent and dependent. Independent clause is clause which can stand alone while dependent cannot. The independent clause potentially becomes the sentence while the dependent does not. (Sujatna, 2014:36).

For examples: 1. I was watching television when my father went home.



According to Sujatna (2014:37), there are seven types of clause related to the element of clauses:

- 1) Subject + Verb = She slept
- 2) Subject + Verb + Adverbial = She went to the school
- 3) Subject + Verb + Complement = She is student

- 4) Subject + Verb + Object = She bought a book
- 5) Subject + Verb + Object + Object = She made her a cake
- 6) Subject + Verb + Object + Complement = We made him a leader
- 7) Subject + Verb + Object + Adverbial = She puts the key on the table

### 3. Sentence

Sentence is a group of words containing a subject and a verb and expresses a complete thought. Sentence is divided into four kinds of sentences which are simple sentence, compound sentence, complex sentence and compound complex sentence (Sujatna, 2014:50-51). According to Varga (2010:61), sentence is composed not directly out of words but of constituents which may consist of more than one word, called phrases. The examples of four kinds of sentences are explained as following:

#### 1. Simple sentence has one independent clause

For example : Budi has a car.  
Independent clause

#### 2. Compound sentences have two independent clauses with the connector put between these two clauses.

For example : Rudi is playing football  
Independent clause  
**and** Rina is reading a book  
Independent clause

#### 3. Complex sentence has one independent clause and at least one dependent clause. For example :

My brother was studying while I arrived at home

Independent clause

Dependent clause

4. Compound complex sentence has at least two independent clauses and at least one dependent clause. (Sujatna, 2014: 51&53)

For example: The students were studying Grammar when I took a rest

Independent clause

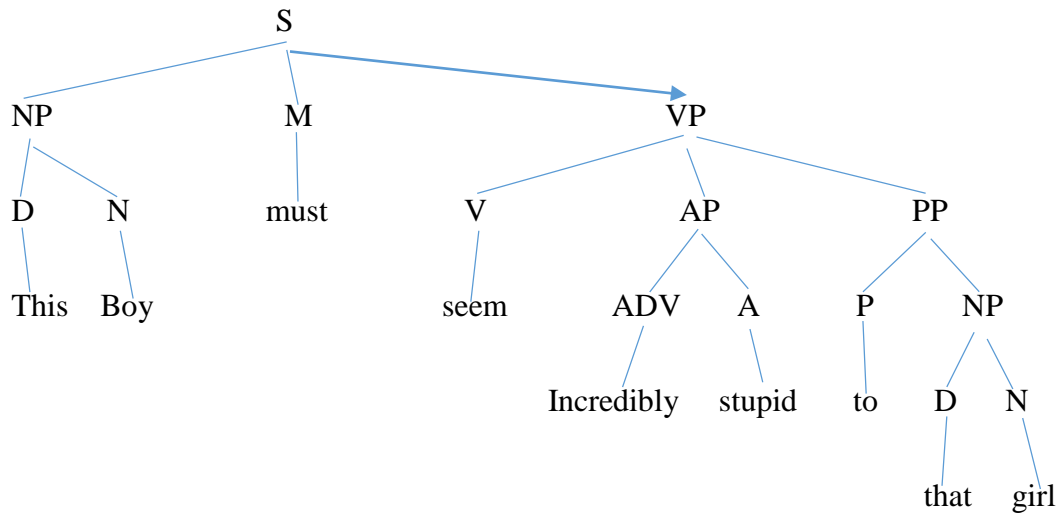
Dependent clause

**and** they deeply pay attention. = Independent clause

In describing the sentence structures, each part of phrases as it has been explained in first component of syntax, is identified by the diagram that describes the constituent structure of sentence. The diagram used in visualizing the sentence structures more simply is tree diagram. As stated by Radford (1988:53) diagram tree provides a visual representation of the categorical constituent structure of sentence. It also shows that the sentence is structured out of its constituent phrases and how each of phrases is structured out of its component words. Generally, tree diagram provides a visual representation of the phrase structure of sentence.

The component words of constituent structure is explained with the abbreviations which is stated by Radford (1988:53) that abbreviations are: S = Clause/Sentence, M = Modal, D = Determiner, ADV = Adverb, P = Preposition, PP = Prepositional Phrase, N = Noun, NP = Noun Phrase, V = Verb, VP = Verb Phrase, A = Adjective, AP = Adjective Phrase. The example of structure of sentence described visually by tree diagram is as below:





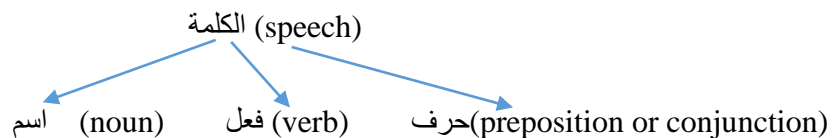
From the tree diagram above, it can be represented that the categorical status of each words are: D = this, N = boy, M = must, V = seem, ADV = incredibly, A = stupid, P = to, D = that, N = girl. By understanding tree diagram and abbreviations mentioned, it can be known that the labelled tree diagram used is referred to as a phrase – marker due to the fact that it marks the hierarichal grouping of words into phrases and phrases into sentences. The phrase-marker also provides a visual representation of the superficial syntactic structure of the sentence.

## 2.3 Arabic Syntax

In Arabic linguistic, according to preface by Prof. Dr. Syamsul Hadi, in the book entitled *Semantik Bahasa Arab Pengantar Studi Ilmu Makna*, the four components of the language is classified into phonology or '*ilmu al-ashwaat* ( علم الأصوات), morphology or '*ilmu as-shorf* (علم الصرف), syntax or '*ilmu an-nahwi* ( علم النحو) and semantic or '*ilmu al-ma'naa* (علم المعني)(Nur, 2010: iii). *An-Nahwu* was written by Abou Aswad Ad-Duwali who studied in the first time with Imam Ali (Ad-Dirosy, 2004:49). As the study of Arabic structures, in *Nahwu*, the word or

*kalimah* كلمة consists of *ismun* اسم (names), *fi'lun* فعل (verbs), and *harfun* حرف (it could be preposition or conjunction) (Al-Jarim, Amin, 2005:14). In Arabic, the word “sentence” is called as *jumlah*. *Jumlah* جملة consists of two words (*kalimah*) or more. *Jumlah* (sentence) could be classified into *jumlah ismiyyah* جملة اسمية (non-verbal sentence) for example: أَنَا تَلْمِذٌ which means “I am a student” and *jumlah fi'liyyah* جملة فعلية (verbal sentence) for example: يَأْكُلُ مُحَمَّدٌ الْخُبْزَ which means “Muhammad eats a bread”, *ya'kulu Muhammadun al-khubza*. يَأْكُلُ is *fi'lun* فعل (verb), مُحَمَّدٌ is *faa'il* فاعل (subject), and الْخُبْزَ is *maf'uul bih* به (object), then it is found that the structures of the second Arabic sentence is V– S–O. (Al-Jarim, Amin, 2005:10).

Ahmed (2008 : 7-8) explains that the descriptions of Arabic structures are explained as following:



- 1) Noun or اسم is the word that does not need to help another word to explain its meaning. Noun or *ismun* could be a person, a thing, a place, and also adjective nouns الصفة, such as Muhammad مُحَمَّد, Indonesia إندونيسيا, book الكتاب, Maryam مريم, mosque المسجد and etc.
- 2) Verb (فعل) is word that explains about the some works and actions being done. Verb or *fi'il* has three kinds as following:
  - *fi'il maadhi* الفعل الماضي is past tense or perfect tense which is used when the action has been done. For example: كَتَبَ *kataba* which means ‘he wrote’, أَكَلَ *akala* ‘he ate’.

- *fi'il mudhori* 'fi'il mudhori' is present tense or continuous tense which is used when the action is being done or is going to be done. For example: يَكْتُبُ yaktubu 'he writes', يَأْكُلُ ya'kulu 'he eats'.
- *fi'il amri* 'fi'il amri' is the verb which signifies the command, request, or supplication. For example : اُكْتُبْ uktub 'write !', كُلْ kul 'eat !'

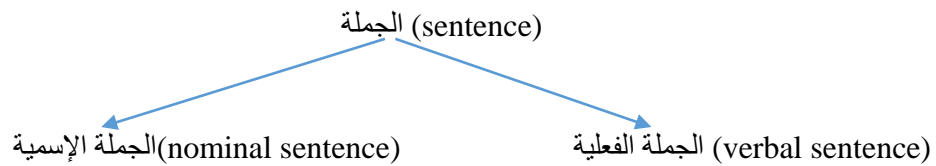
3) Preposition or conjunction can be describe in Arabic as *harfun* حرف . It is word which is used with noun or verb to complete the meaning. For example: في 'in', على 'on', تحت 'under', لا 'no', نعم 'yes' and etc.

To be able to differentiate noun, verb, and preposition or conjunction in Arabic, it is important to know the vowels of Arabic or it is called *al-harokat* الحركات . The Arabic vowels are explained as below :

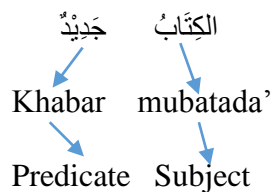
- *Fathah* (manshuub) is signed as َ on the top of letter and pronounced as 'a' in "above".
- *Kasrah* (majruur) is signed as ِ under a letter and pronounced as 'in' in "if".
- *Dhammah* (marfuu') is signed as ُ on the top of a letter and pronounced as 'u' in "put".
- *Tanwin* is signed as double vowels ً ٌ ٍ and pronounced as 'un', 'an', 'in', for example ; كِتَابًا كِتَابِ كِتَابٌ kitaabun kitaaban kitaabin. The word with *tanwin* is always in noun اسم but if the word is beginning with *al* ال, it does not need *tanwiin* in the last letter of Arabic letter, for example: الْكِتَابُ

الْكِتَابُ الْكِتَابُ *al-kitaabu, al-kitaaba, al-kitaabi*. It is incorrect to say or to write  
 الْكِتَابُ الْكِتَابُ *al-kitaabun, al-kitaaban, al-kitaabin*.

- سكون *sukuun* is signed as on top of letter ْ as ‘stop’ or ‘stress’ which indicates the consonant is vowelless, for example كُنْ كُنْ *kun, kul*.

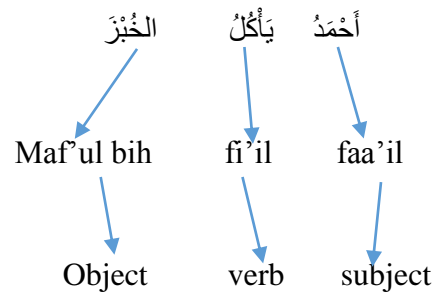
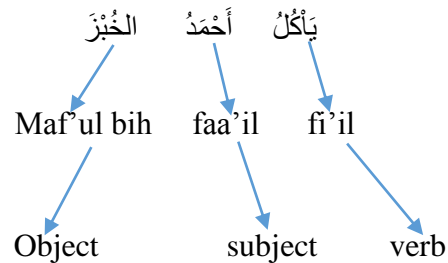


- 1) The nominal sentence *الجملة الاسمية* is a sentence containing the subject or *mubtada'* المبتدأ and predicate or *khobar* الخبر, for example : الْكِتَابُ جَدِيدٌ 'The book is new'. From that sentence, it is found that الْكِتَابُ is *mubtada'* or subject and جَدِيدٌ is *khobar* or predicate.



- 2) The verbal sentence is sentence containing the subject *khobar* or *faa'il* فاعل, verb or *fi'il* فعل and object or *maf'uul bih* مفعول به. For example : يَأْكُلُ أَحْمَدُ الْخُبْزَ *ya'kulu Ahmadu al-kubza* 'Ahmad eats bread'. According to mentioned sentence, it is found that Ahmad is *faa'il* (subject), *ya'kulu* is *fi'il* (verb), and *alkhubza* is *maf'ul bih* (object). In Arabic, the subject or *faa'il*

can be put before the verb or after verb, for example: أَحْمَدُ يَأْكُلُ الْخُبْزَ Ahmad  
ya'kulu al-khubza 'Ahmad eats bread'.



From those two Arabic sentences, it is known that there is the differences between the first sentence and second sentence. The structure of first sentence is V – S – O and the second sentence is S – V – O. In Arabic, the subject, verb and object is assigned by the different vowels in the last letter of every word. The subject or *faa'il* is assigned by vowel ُ and ُو 'u' and 'un', such as example mentioned أَحْمَدُ Ahmadu which is pronounced 'du'. The verb or *fi'il* is assigned by َ 'a' if the *fi'il* is *maadhi* and ُ if the *fi'il* is *mudhoori* as the example mentioned يَأْكُلُ ya'kulu 'lu'. The object or *maf'uul bih* is assigned by vowel َ and ُ 'a' and 'an', such as example mentioned الْخُبْزَ al-khubza with 'za' in the last letter of word. Therefore, whereve the verb and the subject are positioned, the verb and the subject in Arabic structure can be simply identified. (Al-Jaarim, Amin, 2005: 18 – 30).

❖ *Al-fi'lu-l-majhuul* (Passive verb)

According to Al-Jaarim and Amiin (2005: 85), *fi'il majhuul* (passive verb) is the verb used for passive voice in Arabic sentence. The object or *maf'uul bih* of this sentence represents the subject for passive voice that is called as *naa'ibul-faa'il* or representative subject for passive voice sentence.

Example:

قُرِئَ الْكِتَابُ.

*Quri'a-l-kitaabu* (The book is read). *Quri'a* is *fi'il majhuul* (passive verb) and *al-kitaabu* is *naa'ibu-l-faa'il* or representative subject that is ended by sign *dhomeh* or ُ at the last letter of the word.

Ahmed (2008: 82) states that *majhuul* مجهول is passive form which means 'unknown' because subject or *faa'il* فاعل is unknown. The form of word *majhuul* is *fu'ila* فُعِلَ, in which the first letter is signed by *dhomeh* ُ, the second is signed by *kasroh* ِ and the last is signed by *fathah* َ. Example: the active form is *kataba* كَتَبَ (he wrote) and the passive form is *kutiba* كُتِبَ (it was written).

❖ *Maf'uul muthlaq* (Verbal noun as Object)

Al- Jaarim and Amin (2005: 148) states that *maf'uul muthlaq* is:

إِسْمٌ مَنْصُوبٌ مُوَافِقٌ لِلْفِعْلِ فِي لَفْظِهِ وَ يُجِيءُ بَعْدَ الْفِعْلِ لِتَأْكِيدِهِ أَوْ لِبَيَانِ نَوْعِهِ أَوْ

عَدَدِهِ.

*Ismun manshuub muwaafiq li-l-fi'li fii lafdzihi wa yajii'u ba'da-l-fi'li lita'kiidihi au libayaani nau'ihii au 'adadihi.* (*Ismun manshuub* is noun rooted from the verb and comes after the verb to emphasize or explain the kind or the quantity of the noun). Example:

لَعِبَ حَسَنٌ لَعِبًا.

“*La'iba hasanun la'iban*”. (Hasan did play). The sentence emphasizes that Hasan really played.

- ❖ *Dhoomaa'ir muttashilah wa munfashilah* ضمائر متصلة و منفصلة (Attached and detached pronoun).

According to Ahmed (2008: 21), *dhoomaa'ir muttashilah* ضمائر متصلة is pronoun that can be attached to noun or verb, while *dhoomaa'ir munfashilah* ضمائر منفصلة is pronoun that detaches from both noun and verb. Pronoun words are *hwa* هو , *hiya* هي , *hum* هم , *anta* أنت , etc. The example of *dhoomaa'ir muttashilah* or pronoun attached to noun are *kitaabuhu* كِتَابُهُ (his book), *qolamuka* قَلَمُكَ (your pen), *duruusuhum* دُرُوسُهُمْ (their lesson) etc.

The example of *dhoomaa'ir muttashilah* bi-l-fi'li or pronoun attached to verb are *adhribuhu* أَضْرِبُهُ (I hit him), *uhibbuhaa* أُحِبُّهَا (I love her), *nadzortahaa* نَظَرْتُهَا (you saw her) and etc. Pronoun attached to verb becomes direct object. Detached pronoun certainly is separated from noun or verb as examples: *anaa thoolibun* أَنَا طَالِبٌ (I am student), *anti ustaadzaton* أَنْتِ أَسْتَاذَةٌ (you (female) are teacher), *humaa rojulaani* هُمَا رَجُلَانِ (they (two) are men), *hum aghniyaa* هُمْ أَغْنِيَاءُ (they are rich) and etc. (Ahmed, 2008: 23).

There is also another *dhomiir* or pronoun such as *dhomiir mustatir* or the hidden pronoun as subject. Said (2006:47) state that *dhomiir mustatir* is ‘*dhomiir laa yazharu fii-l-lafzi bal yuqoddary fi-dz-zihni*’ (*Dhomiir mustatir* is pronoun as subject which is not seen in written but it can be known by knowing the verb used specifically for the subject kind). The example is such as ‘adhribu al-kalba’ أَضْرِبُ الْكَلْبَ ‘I hit a dog’. The word ‘*anaa*’ أَنَا as subject is not seen but it can be known by knowing word ‘*adhribu*’ أَضْرِبُ as the present verb used for *anaa* or ‘I’.

❖ *Al* – ‘*athfu* العطف (Conjunction )

*Al* – Jaarim and Amin (2005: 38) defines that *al*- ‘*athfu* or conjunction is as below:

العطف هو تابع يتوسط بينه و بين متبوعه أحد أحد هذه الحروف و هي: الواو والفاء و ثمَّ و أو و أم و لا و بل و لكن و حتَّى.

*Al*- ‘*athfu hua taabi ’un yatawassshathu bainahu wa baina matbuu’ihi ahadu haadzih-l-huruuf wa hiya: al-waaw wa-l-faa’u wa tsumma wa au wa am wa laa wa laakin wa hattaa*. (*Al*- ‘*athfu* is conjunction words that positioned between two words, two sentences or two clauses. These words are *wa* و (and), *fa* ف (so), *tsumma* ثُمَّ (then), *au* أو (or), *am* أم (or), *laa* لا (no), *bal* بل (moreover/ but), *laakin* لكن (but) and *hattaa* حتَّى (until). Example of sentences:

أَكَلْتُ الْخُبْزَ وَ الرُّزَّ.

“*Akaltu al – khubza wa-r-ruzza* (I ate bread and rice)”.



دَخَلَ الْمُدَرِّسُ الْقَصْلَ فَوَقَفَ التَّلَامِيذُ.

“*Dakhola-l-mudarrisu al-fashla fawaqofa-t-talaamiidzu*”. (The teacher entered the class so the students kept silent).

فَتَحَّتْ الْكِتَابَ ثُمَّ قَرَأَتْهُ.

“*Fatahtu al-kitaaba tsumma qoro 'tuhu*”. (I opened a book then I read it).

Ryding (2005: 407) explains that Arabic sentences and clauses within a text are connected and interconnected by means of words or phrases (such as *wa-* ‘and’) that coordinate, subordinate, and otherwise link them semantically and syntactically. This frequent use of connectives results in a high degree of textual cohesion in Arabic writing that contrasts significantly with the terser style of written English. Not only are parts of Arabic sentences coordinated or subordinated in various ways, but most sentences within a text actually start with a connective word that links each sentence with the previous ones.

❖ *Al – Haal* الحال ( Adverb of manner).

Al –Jaarim and Amin (2005: 102) defines that *al- haal* or adverb of manner is writer as below: s

الحال هو إسم منصوب يبين هيئة الفاعل أو المفعول حين وقوع الفعل و يسمى كل من الفاعل أو المفعول صاحب الفاعل.

“*Al- haal hua ismun manshuub yubayyinu hai’ata-l-faa’il awi-l-maf’uul hiina wuquu’i-l-fi’li wa yusammaa kullun mina-l-faa’il au al-maf’uul shoohiba-l-haal*”. (*Al- haal* is adverb of manner explaining the manner of subject or object in the sentence and both subject and object are called as *shoohibu-l-haaal* or representative of adverb of manner).

Ryding (2005: 283) also explains that *al- Haal* literally means ‘state’ or ‘condition’ or circumstantial accusative structure that is a way of expressing the circumstances under which an action takes place. It is often structured using an active participle in the indefinite accusative to modify or describe the circumstances of the action. The participle agrees with the doer of the action in number and gender or masculine or feminine words. Examples of *al-haal* are written as below:

ذَهَبَ أَحْمَدُ إِلَى الْفَصْلِ مَاشِيًا.

"*Dzahaba Ahmadu ila-l-fashli maasyian*". (Ahmad went to the class, walking). In this sentence, the haal explains the manner of the ‘subject’ *Ahmad* while doing something.

رَأَيْتُ الطَّعَامَ مَأْكُولًا.

“*Roaitu at-tho’aama ma’kuulan*”, (I saw the food eaten). The haal in this sentence explains the manner of ‘object’ while being done.

❖ *Dzuruuf zamaan wa dzuruuf makaan* ظروف زمان و ظروف مكان (Locative

adverbs or semi- preposition).

According to Said (2006: 17) *dzorfu zaman* is stated as below:

إِسْمٌ يَدُلُّ عَلَى زَمَانٍ وَقَوِّعِ الْفَعْلِ وَ يَكُونُ بَعْضُهُ مُعَرَّبًا وَالْأُخْرَى مَبْنِيًّا.

“*Ismun yadullu ‘alaa zamaan wuquu’i-l-fi’li wa yakuunu ba’dhuhu mu’roban wa-l-aakhor mabniyyan*”. (*Dzorfu zamaan* or locative adverb is noun that indicates the time of verb and it consist of declinable word (word that can be signed by *fathah*, *dhommah* or *kasroh* at the last letter of the word and indeclinable word (cannot be changed)). Examples are as below:

صُمْتُ يَوْمًا فِي شَعْبَانَ.

“*Shumtu yauman fii sya’baana*”. (I was fasting a day in *Sya’ban* month).

Words ‘a day’ is *dzorfu zamaan* or locative adverb explaining the time of verb used in a sentence and these word “*yauman*” is declinable word or *mu’rob*.

إِذَا جَاءَ الْأُسْتَاذُ.

“*Idzaa jaa’a-l-ustadz*”. (When a teacher came). Word ‘*idzaa*’ is *dzorfu zamaan* or locative verb which is *mabniyy* or declinable word. The words of time locative adverbs are:

الظروف المعربة: شَهْر, سَنَة, عَامًا, سَاعَةً, صَبَاحًا, مَسَاءً وما أشبه ذلك.  
الظروف المبنية: إِذَا, إِذْ, مُنْذُ, أَمْسٍ, أَيَّانَ, الآنَ وما أشبه ذلك.

“Ad-dzuruuf al-mu’robah: syahro, sanatan, ‘aaman, saa’atan, shobaahan, masaa’an, wa maa asybaha dzaalik”. (The declinable locative verb are syahro (month), sanatan/ ‘aaman (year), saa’atan (an hour), shobaahan (morning), masaa’an (evening) and etc. “Ad-dzuruuf al-mabniyyah: idzaa, idz, mundzu, amsi, ayyaana, al-aana wa maa sybaha dzaalik”. (The indeclinable locative verbs: idzaa (when), idz (while), mundzu (since), amsi (yesterday), ayyaana (wherever), al-aana (now) and etc.

Dzorfu makaan or locative adverb of place as stated by Said (2006: 19) is written as below:

إِسْم يَدَلُّ عَلَيَّ وَقَوْعِ الْفَعْلِ وَ يَسْتَفْهَمُ عَنْهُ بِأَيِّنْ. وَتَكُونُ بَعْضُ ظُرُوفِ الْمَكَانِ مُعْرَبَةً وَ الْآخَرِي مَبْنِيَّةً. وَ هُنَا أَشْهُرُ ظُرُوفِ الْمَكَانِ الْمَعْرَبَةِ: فَوْقَ, تَحْتَ, يَمِينٍ, يَسَارٍ, أَمَامَ, خَلْفَ, جَانِبَ, بَيْنَ وَمَا أَشْبَهَ ذَلِكَ. وَ هُنَا أَيْضًا أَشْهُرُ ظُرُوفِ الْمَكَانِ الْمَبْنِيَّةِ: أَيْ, ثُمَّ, حَيْثُ, هُنَا, هُنَاكَ.

“Ismun yadullu ‘alaa wuquu’i-l-fi’li wa yustafhamu ‘anhu bi aina. Wa takuunu ba’dhu dzuruufi-l-makaan mu’robatan wa-l-ukhroo mabniyyatan. Wa hunaa asyharu dzuruufi-l-makaani-l-mu’robah: fauqo, tahta, yamiina, yasaaro, amaama, kholfa, jaaniba, baina wa maa asybaha dzaalika. Wa hunaa aidhon asyharu dzuruufi-l-makaani-l-mabniyyah: annaa, haitsu, hunaa, hunaaka”. (Noun indicates adverb of place. It is divided into

declinable and indeclinable adverb of time. The declinable words are *fauqo* (above), *tahta* (under), *yamiin* (right), *yasaar* (left), *amaama* (in front of), *kholfu* (behind), *jaaniba* (beside), *baina* (between) and etc. The indeclinable words are *annaa* (wherever), *tsamma* (there), *haitsu* (wherever), *hunaa* (here) and *hunaaka* (there).

❖ *Ba'da laami-t-ta'liil* (after letter 'laam' ta'liil)

According to Al –Jaarim and Amin (2005: 49) laam ta'liil is defined as below:

لام مفيد أنّ ما بعدها علّة و سبب في حصول ما قبلها و هو ينصب الفعل المضارع.

“*Laam muftiidun anna maa ba'dahaa 'illah wa sababu fii hushuuli maa qoblaha wa hua yanshibu-l-fi'la-lmudhoori*”. (*Laam ta'liil* is letter laam which has a function to explain the accomplishment of the verb and it makes the main verb (*fi'il*) of the sentence *manshuub* or ended by sign *fathah* or َ at the last letter of the word). Example:

أَذْهَبُ إِلَى الْمَسْجِدِ لِأُصَلِّيَ.

“*Adzhabu ilaa-l-masjidi li usholliya*”. (I go to Masjid (mosque) to pray). The *laam* that exists in '*li usholliya*' is *laam ta'liil* that functions to explain the accomplishment of verb '*adzhabu*' which means 'I go'.

❖ *Al-af' 'aalu-l-khomsah* الأفعال الخمسة (the five attached verbs).

Stated by Al- Jaarim and Amin (2005: 68- 69), *al-af'aal al-khomsah*

is:

الأفعال الخمسة هي كلّ مضارع اتّصلتْ به ألف اثنتين أو واو حماعة أو ياء مخاطبة و هي تُرفع بثبوت النون و تنصب و تجزم بحذفها.

“*Al- af'aal alkhomsah hiya kullu mudhoori' ittasholath bihi alifu itsnain au waaw jamaa'ah au yaa mukhoothobah wa hiya turfa'u bi tsubuuti-n-nuun wa tunshobu wa tujzamu bihadzfihaa*”. (*al- af'aal al-khomsah* is the five present verbs that are attached to alif itsnain or the alif indicating the use for two person, to *waaw jamaa'ah* or *waw* indicating the use for plural more than two, to *yaa mukhoothobah* or ‘*yaa*’ indicating the use of feminine words and it is *marfuu'* or ended by *dhommah* if the letter ‘*nuun*’ is not reduced then it is *manshuub* or *majzuum* if the ‘*nuun*’ of those verbs is reduced. The examples:

الْوَلَدَانِ يَأْكُلَانِ	الْوَلَدَانِ لَمْ أَوْ لَنْ يَأْكُلَا
أَنْتُمَا تَأْكُلَانِ	أَنْتُمَا لَمْ أَوْ لَنْ تَأْكُلَا
الْأَوْلَادُ يَأْكُلُونَ	الْأَوْلَادُ لَمْ أَوْ لَنْ يَأْكُلُوا
أَنْتُمْ تَأْكُلُونَ	أَنْتُمْ لَمْ أَوْ لَنْ تَأْكُلُوا
أَنْتِ تَأْكُلِينَ	أَنْتِ لَمْ أَوْ لَنْ تَأْكُلِي

“*Al- waladaani ya'kulaani* (two children eat), *antumaa ta'kulaani* (you (two) eat), *al- aulaadu ya'kuluuna* (Children eat), *antum ta'kuluuna* (you (plural) eat), *anti ta'kuliina* (you (feminine) eat), *al-waladaani lam/ lan ya'kulaa* (Two children have not/ never eaten), *antumaa lam/*

*lan ta'kulaa* (You (two) have not/ never eaten), *al- aulaadu lam/ lan ya'kuluu* (Children have not/ never eaten), *antum lam/ lan ta'kuluu* (you(plural) have not/ never eaten), *anti lam/ lan ta'kulii* (you(feminine) have not/ never eaten).”

❖ *Mudhoof wa mudhoof ilaih* (phrase)

According to Al- Jaarim and Amin (2005: 92), the mudhoof and mudhoof ilaih is:

المضاف هو إسم تُسبب إلى إسم بعده فتعرّف بسبب هذه النسبة. والمضاف إليه هو إسم يأتي بعد المضاف و هو مجرور. المضاف يُحذف تنوينه إذا كان منوياً و تُحذف نونه إذا كان مثنى أو جمع مذكر سالماً.

“*Al- mudhoof hua ismun nusiba ilaa ismin ba'dah fata'arrofa bisababi haadzihi-n-nisbah. Wa-l-mudhoof ilaih hua ismun ya'tii ba'da-l-mudhoof wa hua majruur. Al- mudhoof yuhdzafu tanwiinuhu idzaa kaana munawwiyan wa tuhdzafu nuunuhu idzaa kaana mutsannan au jam'a mudzakkar saaliman*”. (The *mudhoof* is head noun linked to the noun as modifier in the phrase construction. The *mudhoof ilaih* is the modifier noun which comes after the head noun. The sign at the last letter or *tanwiin* at Arabic word is reduced if the word is ended by *tanwiin* at the last letter of word and the letter ‘*nuun*’ is also reduced if the head word is indicated as plural for two or plural more than two). Example:

بَابُ الْفَصْلِ  
رَأَيْتُ بَابِي الْفَصْلِ  
أَسْرَعَ سَائِقُوا السَّيَّارَاتِ

“*Baabu-l-fashli* (the class door), *ro’itu baabai-l-fashli* (I see two class doors), *asro’a saaiqu-s-sayyaarooth* (Taxis drivers went quickly)”.

❖ *Adawaatu-l-istifhaam* (Question words)

Al – Jaarim and Amin (2005: 53-55) *adawaatu-l-istifhaam* or question words are:

مَنْ ‘*man*’ (who), مَا ‘*maa*’ (what), مَاذَا ‘*maadzaa*’ (what), هَلْ or أَ ‘*hal, a*’ (do, does, is, are, am), مَتَى ‘*mataa*’ (when), أَيْنَ ‘*aina*’ (where), كَيْفَ ‘*kaifa*’ (how), كَمْ ‘*kam*’ (how much/ many), أَيُّ ‘*ayyu*’ (which) and لِمَاذَا ‘*limaadzaa*’ (why).

Ryding (2010: 401) also explains that Question formation and the use of question words in Arabic are not complex. In general, the interrogative word is placed at the beginning of a sentence. There is no inversion of word order, usually just the insertion of the question word. Example:

مَنْ يَأْكُلُ الْخُبْزَ؟ ‘*man ya’kulu-l-khubza*?’ (Who eats the bread?)

مَاذَا تَأْكُلُ؟ ‘*maadzaa ta’kulu*?’ (What do you eat?)

❖ *At- tamiiz* (Specification)

Stated by Al- Jaarim and Amin (2005: 111), the *tamiiz* is:

التَّيْمِيزُ هُوَ إِسْمٌ لِيَبَيِّنَ الْمُرَادَ مِنْ إِسْمٍ سَابِقٍ يَصْلَحُ لِأَنْ تُرَادَ بِهِ أَشْيَاءُ كَثِيرَةٌ. التَّيْمِيزُ قِسْمَانِ هُمَا مَلْفُوزٌ وَ مَلْحُوظٌ. فَالْأَوَّلُ مَا يَلْفِظُ بِهِ فِي الْجُمْلَةِ كَأَسْمَاءِ الْوِزْنِ وَالْكِيلِ وَ الْمِيزَانِ وَالْمَسَاحَةِ وَالْعَدَدِ وَ الثَّانِي مَا يَفْهَمُ مِنَ الْجُمْلَةِ مِنْ غَيْرِ أَنْ يَذَكَرَ فِيهَا.

“*At- tamiiz hua ismun libayaani-l-murood min ismin saabiq yashluhu li an turooda bihi asy yaa’ katsiiroh. At- tamiiz qismaani humaa malfuuz wa malhuuz. Fa-l-awwal maa yulfazu biihi fi-l-jumlah ka asmaa’i-l-wazni wa-*



*l-kaili wa-l-miizaani wa-l-masaahah wa-ts-tsaanii maa yufhamu minajumlah min ghairi an yudzkaro fiihaa*". (The *tamyiiz* or specification is noun functioning to explain the specification of the noun positioned before *tamyiiz* noun. *Tamyiiz* is divided into two: *malfuuz* which specifies the measurement, weight, distance and numeral or amount; *malfuuz* which is the exception of those *tamyiiz malfuuz*). Example:

فِي الْفَصْلِ عِشْرُونَ طَالِبًا - *fī-l-fashli 'isyruuna thooliban*' (In the class

there are twenty students). The word '*isyruuna*' (twenty) is *tamyiiz malfuuz* or specification of the numeral.

- حَسَنَ الْغُلَامِ كَلَامًا - *hasuna-l-ghulaamu kalaaman*' (The youth is good

to the speech). The word '*kalaaman*' (speech) is the specification of the word '*hasuna*' (being good) or *tamyiiz malhuuz*.

❖ *An-na'tu wa-l-man'uut* (Adjective and adjectival noun)

Al- jaarim and Amin (2005:81) defines that the *na'tun* is:

النعته هو لفظ يدل على صفة في اسم قبله و يسمى الاسم الموصوف منوعاً.  
النعته يتبع المنعوت في رفعه و نصبه و جرّه.

"*An-na'tu hua lafzun yadullu 'alaa shifatin fii ismin qoblahu wa yusammaa al-ismu al-maushuuf man'uutan. An-na'tu yatba'u al-man'uuta fii rof'ih wa nashbihi wa jarrihi*". (The *na't* is the adjective in Arabic which the sign of the last letter always follows the sign of the noun positioned after

adjective. If the noun or *man'uut* is ended by *kasroh/ fathah/ dhommah*, the *na'tun* or adjective is also ended by *kasroh/ fathah/ dhommah*). Example:

الفَصْلُ النَّظِيفُ 'al-fashlu an-naziifu' (the clean class) –  
 رَأَيْتُ الْفَصْلَ النَّظِيفَ 'ro aitu al-fashla an-naziifa' (I saw the clean class)-  
 ذَهَبْتُ إِلَى الْفَصْلِ النَّظِيفِ 'dzahabtu ila-l-fashli-n-naziifi' (I went to the clean class).

❖ *Al-Mabniyy wa-l-mur'rob* (Declinable and indeclinable words)

Defined by Al- Jaarim and Amin (2005: 90), the *mabniyy* and the *mu'rob* are:

المَبْنِيّ هُوَ مَا يَثْبِتُ آخِرُهُ عَلَيَّ حَالٍ وَاحِدٍ. وَالْمَعْرَبُ هُوَ مَا يَتَغَيَّرُ آخِرُهُ. الْحُرُوفُ وَ  
 جَمِيعُ الْأَفْعَالِ الْمَاضِيَةِ وَ جَمِيعُ أَفْعَالِ الْأَمْرِ كُلِّهَا مَبْنِيَّةٌ.  
 “Al-mabniyy hua maa yatsbutu aakhiruhu 'alaa haalin waahidin. Wa-l-  
 mu'rob hua maa yataghoyyaruu aakhiruhu. Al –huruuf wa jamii'u-l-af'aali-  
 l-maadhiyah wa jamii'u af'aali-l-amri kulluhaa mabniyyah”. (The *mabniyy*  
 is the indeclinable words that the sign, such as *fathah/kasroh/dhommah*, at  
 the last letter of the Arabic word cannot be changed, while the *mu'rob* is the  
 declinable words that the sign at the last letter of the word can be changed  
 regarded the rules of Arabic structures or pattern. The *huruuf* (preposition/  
 conjunction), the past verbs (*af'aal maadhiyah*), and the imperative tense/  
 verb (*af'aalu-l-amri*) are categorized as the *mabniyy* or the indeclinable  
 words).

❖ *Al- i'roob* (Categorizing and characterizing Arabic words)

According to Ahmed (2008: 29), the *i'roob* is a peculiar characteristic of Arabic language that does not have equivalent in English. In addition, the *I'roob* is categorizing and characterizing every word in Arabic, such as noun, verb, pronoun, or conjunction, by identifying the sign in every letter of Arabic words whether the words are declinable words ended by *fathah*, *dhommah*, or *kasrah* or whether the words are indeclinable words that signs at the last words do not change anymore. As the example below:

ذَهَبَ مُحَمَّدٌ إِلَى الْفَصْلِ لِيَتَعَلَّمَ.  
 ذَهَبَ: فعل ماضٍ مبنيّ علي الفتح.  
 مُحَمَّدٌ: فاعل مرفوع و علامة رفعه ضمة ظاهرة علي آخره.  
 إِلَى: حرف جرّ مبنيّ علي السكون.  
 الْفَصْلُ: إسم مجرور و علامة جرّه كسرة ظاهرة علي آخره.

Transliteration and explanation:

“Dzahaba Mahmuudun ila-l-fashli.”

- *Dzahaba: fi 'lun maadhin mabniyyun 'alaa-l-fathi.* (*Dzahaba* is past verb which is *mabniyy* or indeclinable word that is ended by sign *fathah* َ at the last letter of the word).
- *Mahmuudun: faa'lun marfuu' wa 'alaamatu rof'ihhi dhommah zoohiroh 'alaa aakhirihhi.* (*Faa'il* is subject that is *marfuu'* or ended by sign *dhommah* ُ at the last letter of the word).
- *Ilaa: harfu jarrin mabniyyun 'alaa-s-sukuun.* (*Harfu jarr* is preposition that is *mabniyy* or indeclinable word that is ended by sign *sukuun* ْ at the last letter of the word).

- *Al- fashli: ismun majruur wa ‘alaamatu jarrihi kasroh zoohiroh ‘alaa aakhirih.* (*Ismun majruur* is noun which is ended by sign *kasroh* َ at the last letter of the word).

## 2.4 The Comparison between Arabic Syntax and English Syntax

Having been explained as clearly as to the syntactic theory, Arabic has several differences from English in the scope of syntax that are important to note and compare. In Arabic, the structures of sentence can be ‘S – V – O’ and also ‘V – S – O’, whereas the structure of English is limitedly known as ‘S – V – O’. It is known and understood that the word as ‘Subject’ in Arabic sentence is signed by *dhomeh* or *dhomehatain* ( َ ُ ), the ‘Verb’ is signed by *fathah* or *dhomeh* ( ُ َ ) and the ‘Object’ is signed by *fathah* and *fathatain* ( َ َ ). In understanding English structures, it is simple to know it by identifying each word related to part of speech in English.

There are also specific differences between both languages in using pronoun and verb. In English, pronoun and verb are simply put in the sentence such in these examples : ‘ He eats’, ‘She eats’, ‘It eats’, ‘You eat’, ‘They eat’, ‘We eat’ and ‘I eat’. In Arabic, the pronoun is called as *dhomeh* ضمائر. *Dhomeh* is divided into *huwa* هو (he), *huma* هما (they for two people), *hum* هم (they more than two), *hiya* هي (she), *huma* هما (feminine ‘they’ for two people), *hunna* هنّ (feminine ‘they’ more than two), *anta* أنت (you), *antumaa* أنتما (you for two), *antum* أنتم (you more than two), *anti* أنتِ (you for feminine), *antumaa* أنتما (feminine ‘you’ for two), *antunna* أنتنّ (feminine ‘you’ more than 2), *anaa* أنا (I), *nahnu* نحن (we). If those Arabic

pronoun are put together with the Arabic verbs, the sentences structure will be as following sentences (Ahmed, 2008: 75-95):

- *Hua ya'kulu* هو يأكل which means 'He eats', *hua akala* هو أَكَلَ 'he ate.
- *Huma ya'kulaani* هما يأكلان which means 'They (two) eat', *humaa akalaa* هُمَا أَكَلَا 'they (two) ate.
- *Hum ya'kuluuna* هم يأكلون which means 'They eat', *hum akaluu* هُمْ أَكَلُوا 'they ate'.
- *Hia ta'kulu* هي تأكل which means 'She eats', *hia akalat* هِيَ أَكَلَتْ 'she ate'.
- *Humaa ta'kulaani* هما تأكلان which means 'They (two for feminine) eat', *humaa akalataa* هُمَا أَكَلَتَا 'they (two feminine) ate'.
- *Hunna ya'kulna* هنّ يأكلن which means 'They (for feminine) eat', *hunaa akalna* هُنَّ أَكَلْنَ 'they (feminine) ate'.
- *Anta ta'kulu* أنت تأكل which means 'You eat', *anta akalta* أَنْتَ أَكَلْتَ 'you ate'.
- *Antuma ta'kulaani* أنتما تأكلان which means 'You (for two) eat', *antumaa akaltumaa* أَنْتُمَا أَكَلْتُمَا 'you (two) ate'.
- *Antum ta'kuluuna* أنتم تأكلون which means 'You (plural) eat', *antum akaltum* أَنْتُمْ أَكَلْتُمْ 'you (plural) ate'.
- *Anti ta'kuliina* أنت تأكلين which mean 'You (feminine) eat', *anti akalti* أَنْتِ أَكَلْتِ 'you (feminine) ate'.
- *Antuma ta'kulaani* أنتما تأكلان which means 'You (for two feminine) eat', *antumaa akaltumaa* أَنْتُمَا أَكَلْتُمَا 'you (two feminine) ate'.
- *Antunna ta'kulna* أنتنّ تأكلن which means 'You (plural feminine) eat', *antunna akaltunna* أَنْتُنَّ أَكَلْتُنَّ 'you (plural) ate'.

- *Ana aa 'kulu* أنا أكل which means 'I eat', *ana akaltu* أَنَا أَكَلْتُ 'I ate'.
- *Nahnu na 'kulu* نحن نأكل which means 'We eat', *nahnu akalnaa* نَحْنُ أَكَلْنَا 'we ate'.

It is also important to note that there are the categories of noun in Arabic which explain the gender used in Arabic nouns that influences better in understanding Arabic syntax, while there is no gender – categorized nouns in English. There is only two genders in Arabic, which are masculine and feminine (Haywood and Nahmad, 1965:27). According to Ahmed (2008: 13-16), the masculine and feminine nouns are categorized into four kinds explained as below:

- Real gender (الجنس الحقيقي)

In this kind, the Arabic noun is categorized into masculine noun *mudzakkar* (مذكر) and feminine noun *muannats* (مؤنث), e.g. رجل 'man' which means 'a real masculine' and امرأة 'woman' which means 'a real feminine'. There are also another examples such as, ولد 'boy', بنت 'girl', أب 'father', أم 'mother', أخ 'brother' and أخت 'sister'.

- Formal gender (الجنس المجازي)

This kind explains that the feminine nouns are distinguished from masculine noun by *thaa marbuuthoh* or 'round-tha' in the last letter of the word, e.g. شَجَرَةٌ 'tree', سَبُّورَةٌ 'blackboard', مَحْفَظَةٌ 'bag', which are categorized as feminine nouns. The words مَكْتَبٌ 'table', كُرْسِيٌّ 'chair', قَلَمٌ 'pen' are categorized as masculine nouns. There are also feminine nouns formed by masculine nouns added by *thaa marbuuthoh* or 'round-tha' (ة), e.g. مُسَلِّمٌ

‘moslem’ becoming مُسْلِمَةٌ ‘female moslem’, صَادِقٌ ‘truthful’ becoming صَادِقَةٌ ‘female truthful’, صَالِحٌ ‘pious’ becoming صَالِحَةٌ ‘female pious’.

- Exceptional cases (الجنس اللفظي)

Exceptional cases explain about the feminine nouns in Arabic which are not ended by *taa marbuuthoh* or ‘round-taa’ (ة), e.g. سَمَاءٌ ‘sky’, أَرْضٌ ‘earth’, شَمْسٌ ‘sun’ et.. The proper name of country and town is also categorized as exceptional cases, e.g. مِصْرٌ ‘Egypt’, بَاسْمَانٌ ‘Pakistan’, وَاشِينْطُنْ ‘Washington’, لَاهُورٌ ‘Lahore’. The part of the body in pair is termed as feminine, e.g. يَدٌ ‘hand’, عَيْنٌ ‘eye’, رِجْلٌ ‘foot’, أُذُنٌ ‘ear’. The Arabic words, which are ended by ‘ي’ called as *alif maqshuuroh* ألف مقصورة are categorized as feminine noun, e.g. حَسَنِيٌّ ‘good or beautiful’, كُبْرِيٌّ ‘great’, بُشْرِيٌّ ‘good news’. Some broken plural, e.g. الْيَهُودُ ‘the Jews’, الرِّسَالُ ‘the messengers’, النَّصَارَى ‘the Christians’, are treated as feminine words. There are masculine nouns ended by *ta marbuuthoh* or ‘round ta’ and called as exceptional masculine, e.g. خَلِيفَةٌ ‘caliph’, عَلَامَةٌ ‘learned’, أُسَامَةٌ ‘male name’.

- Common gender (إسم الجنس)

There are some nouns used as masculine as well as feminine called as common gender, e.g. سَحَابٌ ‘clouds’, بَقَرٌ ‘cattle’, ذَهَبٌ ‘gold’. Those nouns are masculine by form and feminine by signification.

The difference between Arabic and English is significantly known in the tenses in which in Arabic, the verb tenses of Arabic are only known with *fi’il maadhii* or past verb and *fi’il mudhoori* or present verb. Whereas in English, the verb tenses are divided into four kinds that are past, present, future and past future.

Each kind is also divided into four. The kinds of past tense are simple past, past progressive, past perfect and past perfect progressive. The kinds of present tense are simple present, present progressive, present perfect and present perfect progressive. The kinds of future tense are simple future, future progressive, future perfect and future perfect progressive. The kinds of past future are simple past future, past future progressive, past future perfect and past future perfect progressive (Azar, 1989:2-53).

## **2.5 Comparative Study of the Language**

As the existing of different languages around earth's surface, the study of comparative text becomes the need by the people, moreover for those who deeply focus on the study of literature or linguistic science. According to Crystal (2008 : 91) in the dictionary of linguistics and phonetics, comparative is a term used to characterize a major branch of linguistics, in which the primary concern is to make statements comparing the characteristic of different language or different historical states of language. Whereas comparative linguistics is a subfield of historical linguistics that compares two or more language to establish the historical relationship between those languages and that aims to construct language families of related languages and to reconstruct proto – languages (Crystal, 2008 : 91).

This study also becomes known as comparative philology or comparative grammar. The phrase comparative method refers to the standard comparative philological technique of comparing a set of form taken from cognate languages in



order to determine whether a historical relationship connects them. If there is such a relationship, this analysis then will be used to deduce the characteristics of the ancestor language from which they were assumed to have derived. These days, comparative linguistics is generally taken up with the theoretical and practical analysis of the structural correspondences between living languages, regardless of their history with the purpose of establishing general types of language and ultimately the universal characters of human language (Crystal, 2008 : 91).

From those definitions mentioned, it can be concluded that comparative linguistics is a study focusing on the characteristics of differences of languages or the historical states of languages by comparing two languages or more. This study is also called as comparative philology or comparative grammar. Comparative linguistics concerns theoretically on practical analysis of parts of languages such as the study of comparative phonology, morphology, syntax and semantic.

## **2.6 Translation**

The English nominalization “translation” is derived from *translatus*, past participle of the Latin verb *transferre*, which means ‘to carry over or across’. Then, it is nominalized into English as verb ‘to translate’ by adding ‘-ing’ and becomes ‘translating’ with the *nomen agentis* ‘translator’. There is the lost term of ‘transfer’ in English that has association between the term ‘transfer’ and ‘translate’. From the explanation mentioned, translation can be seen as a special kind of response to things that have been translated or are meant to be transferred. Therefore, there is

process of transferring from source language to target language is the process of translation. (Pym, 2010: 16 -17).

Translation is a process of rendering the meaning of a text into another language in the way that the author intended the text (Newmark, 1988 : 5). According to House (2015: 2) translation can be defined as the result of a linguistic-textual operation in which a text in one language is re-contextualized in another language. What is generally understood as translation involves the rendering of a sources language (SL) text into the target language (TL) so as to ensure that the surface of the two languages will be preserved as closely as possible but not so closely that target language structure will be seriously distorted (Bassnett, 2002:12). In linguistics aproach, translation involves the transfer of meaning contained in one set if language signs into another set of language signs through competent use of the dictionary and grammar by involving the process of a whole set of extra – linguistic criteria (Bassnett, 2002:22).

It can be concluded that the process of translation involves the rendering the sources language to target language. The process of rendering includes the analysis whether the surface of two languages are preserved or distorted. In linguistics approach, the translation is the process of transferring one set of language into another language signs by the ability of using the dictionary and the capability of understanding grammar rules. Therefore, the process of rendering the sources language into target language cannot be separated by the linguistics approach in

which the translators must have the ability in understanding the grammar rules and the syntactic processes of source language and target language.

Mark (1988: 45) distinguishes translation methods into eight kinds which are mentioned as below:

1. Word – for – word translation

This method is often demonstrated as interlinear translation, with the target language immediately below the source language words. The source language word order is preserved and the words translated singly by their most common meanings that are out of context. The main use of word-for-word translation is either to understand the mechanics of the source language or to construct a difficult text as a pre-translation process.

2. Literal translation

In this method, the source language grammatical constructions are converted to their nearest target language equivalents but the lexical words are again translated singly which are out of context. As a pre-translation process, this indicates to solve the problems.

3. Faithful translation

A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the target language grammatical structures. It also transfers cultural words and preserves the degree of grammatical and lexical abnormality (deviation from source language

norms) in the translation. It attempts to be completely faithful to the intentions and the text - realisation of the Source language writer.

#### 4. Semantic translation

Semantic translation differs from faithful translation only in as far as it must take more account of aesthetic value which is the beautiful and natural sounds of the source language compromising on meaning where appropriate so that no alliteration, word play or repetition jars in finished version. The distinction between faithful and semantic translation is that the first is uncompromising and dogmatic, while the second is more flexible admits the creative exception to 100% fidelity and allows for the translator's intuitive empathy with the original.

#### 5. Adaptation

This is the freest form of translation. It is used mainly for plays such as comedies and poetry; the themes, characters, plot are usually preserved, the source language, the source language culture is converted to the target language culture and the text is rewritten. The deplorable practice of having a play or poem is literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have rescued period plays.

#### 6. Free translation

Free translation reproduces the matter without the manner, or the content without the form of the original. It is usually a paraphrase much more than

the original, which is so – called as intralingual translation. It is also often prolix and pretentious, and not translation at all.

7. Idiomatic translation

Idiomatic translation reproduces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

8. Communicative translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership