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Interrogative Sentence: A Contrastive Study of Arabic and Indonesia

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ABSTRACT

Involving first language (L1) in second language learning (L2) is considered as an effective method to be practiced. This research focuses on a contrastive study between Arabic and Indonesian. It aims to investigate similarities and differences of the two languages, especially about their interrogative sentence forms. It is descriptive qualitative research which applies two methods; observation and introspection method. Then, Contrastive Analysis (CA) is used to analyze the data. The result shows that similarity concept between Arabic and Indonesian is many shown on *matā*, *ayna*, *limādzā*, and *hal*. Meanwhile, differences between both of them are shown on *mā*, *man*, *ayy*, and *kayfa*. As a result, it may occur errors in the use of question, errors in translating interrogative sentence, and errors in understanding question.

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Keyword

Contrastive Analysis; Interrogative Sentence; Second Language Learning

مستخلص البحث

تضمن اللغة الأولى في تعلم اللغة الثانية فهو اعتبر كالتريقة التأثيرية للتطبيق. و يبحث هذا البحث عن دراسة المقارنة بين اللغة العربية و الإندونيسية و لذلك كان الأغراض فمنهم تحليل المتساويات و التميزات بين لغتان، وبالخصوص في كلمات الإستفهام. و إنّه بحث وصفي كيفي الذي استعمل طريقتان، يعني طريقة الملاحظة و الاستبطانية. و بعد ذلك استعمل تحليل المقارنة لبيحت البيانات. و الاستنتاج يدلّ على أنّ المتساويات بين اللغة العربية و الإندونيسية وجودهم في جملة الإستفهام "متى و أين و لماذا و هل". أمّا التميزات عند لغتان يتضمن جملة الإستفهام "ما و من و أيّ و كيف". و في النهاية أنّ التميزات يسبب إلى وجود بعض المشكلات، كمثل أخطاء عند يجعل كلمات الإستفهام و أخطاء عند يترجم كلمات الإستفهام و أخطاء عند يفهم الأسئلة.

تحليل المقارنة؛ كلمات الاستفهام؛ تعلم اللغة الثانية

كلمات أساسية

INTRODUCTION

Arabic is a language spoken by Arab communities in Middle East, North Africa, and the Arab World. Arabic also has been admitted as one of the official languages by the United Nations. Enein (n.d., p. 1) mentions that according to the United Nations Organization Library, over 200 million people in 22 different countries use Arabic as their first and official language. It makes Arabic the 6th most widely spoken language in the world. Furthermore, on the 18th of December 1973, Arabic became one of the six official languages of the United Nations along with English, Chinese, French, Spanish, and Russian. In addition, there are significant Arabic speaking communities in countries like Tanzania, Uganda, Nigeria, and the horn of Africa. There are Arabic speaking communities in the US, Europe, and in Asia, especially in Indonesia and Malaysia. According to Masqon (2018, p. 34) Arabic is a language of thought, culture, moral, religion, and al-Quran al karim. While Firdaus (2019, p. 36) said that Arabic is one of languages that have long different history. Therefore Rabab'ah & Bulut (2007, p. 83) reveal that Arab culture and Islam are two of reasons why thousands of non-native speakers of Arabic from all over the world want to learn Arabic as a foreign language. One of effective media to learn Arabic is Holy Quran. Nikmah (2019, p. 79) says that learning Arabic by Holy Quran is not only learning a language but also the content, because it is way of life for every moslem.

Arabic is divided into three types; classical Arabic, standard Arabic, and spoken Arabic. Owens (2006) explains that classical Arabic is usually referred to the language used before Islam, language of poetry, literature, and golden ages of Islam and Arabic sciences. Later on, after nearly, the European Renaissance, a new age appeared along with a new version of Arabic has been called Standard Arabic or sometimes as Modern Standard Arabic. More importantly, what has been called as Classical Arabic is being only used for the Holy Quran and ancient Arabic books. Then, Standard Arabic is being only used for official states, academic writings, school materials, news, and broadcasting (Momani & Al Taheer, 2015, p. 3). In Arabic, spoken Arabic can be called as 'amiyah. According to Qodri (2019, p. 5) 'amiyah is different with *fusha* (standard Arabic). The differences are including words and also sentences.

Bassiouney (2009) reveals that *fusha* is used in writing and orally for formal functions, such as religious, educational, and other cultural events. In its written form, it is used almost exclusively in any printed publication all over the world. In its oral form, it is used in formal situations, ranging from radio news broadcasts to university lectures to political speeches to mosque or church sermons or such other formal addresses as those at national or international conferences. While 'Ammiyya does not have a script and is not officially written. It is used in

casual speech for usual day-to-day activities in such informal settings as home, work, social gatherings, and conversations on the street as well as in all other contexts that do not demand the use of *fusha* (Brosh, 2019, p. 353). Fatoni (2019, p. 140) classify Arabic lesson into four types such as Arabic for academic purposes, Arabic for businessmen people, Arabic for education people, and Arabic for objective purposes.

As a foreign language, Arabic has a big enough role to Indonesian language blooming. Many of Indonesian vocabularies are absorbed from Arabic, not only about Islamic field but also various fields. In addition, two languages coming from two different language families can have both differences and similarities. This gives advantages and disadvantages to the language learners of one of the two languages. According to Keraf (1984, p. 25), Arabic is an Afro-Asiatic within the Semitic language subgroup. Meanwhile, Indonesian belongs to Austronesian language family. In this regard, a different language family results differences not only in the alphabet system, but also micro linguistic and macro linguistic levels. However, the method to accelerate the understanding in learning a foreign language is taking advantage of learner's mother language. Contrastive analysis can be a tool to facilitate language learners to understand L2 by comparing it with L1.

The comparison between mother tongue and foreign language is the key of ease and difficulty in foreign language learning. Fries (Lado, 1957, p. 1-2) assumed that individuals tend to transfer and distribute the forms and meanings from the native language and culture to the foreign language and culture, both when attempting to speak the language, to act in the culture, and to understand the language and culture as practiced by the native speakers. Omar (2017, p. 159) mentions that culture plays an important role in boosting the linguistic abilities of learners of a second language. El Majid & Ahmed (2016, p. 132) said that learners usually face some certain problems in the translation process such as ambiguous terms, due to cultural variety, and problems that originate from structural and lexical differences between languages and multiword units. Additional problematic area would be the grammar because there are several differences between Arabic and Indonesian.

In language transfer process, the existence of language errors is certainly understandable. Therefore, a special approach is needed to overcome language errors and other problems in second language learning. There are four types of approaches introduced by Hakuta and Cancino (Els, T. V. et al, 1991). They are Contrastive Analysis (CA), error analysis, performance analysis, and discourse analysis. This research focuses on CA to compare the similarities and differences of interrogative sentence between Arabic and Indonesian.

CA is one of linguistics field studying about language comparison. Therefore, it is also called as contrastive linguistics. The study of CA involves source language and target language. Source language is a mother tongue or first language (L1). Meanwhile, target language is a foreign language or second language (L2). Basically, CA is like a tool aims to identify similarities and differences between L1 and L2. Therefore, the difficulty in mastering certain structures in a second language depends on the difference between the learner's mother language and the language they were trying to learn (Rustipa, 2011, p. 17). Meanwhile, Parera (1997, p. 111) describes CA based on four areas; phonology, morphology, syntax, and semantic level. Dost (2017, p. 34) said that there were four components of contrastive analysis procedure: 1) Taking the two languages, L1 and L2, and writing formal descriptions of them, 2) picking forms from descriptions for the contrast, 3) making a contrast of forms chosen, 4) making a prediction of difficulty through the contrast.

The basic rationale for conducting CA is the phenomenon of language interference or language transfer. CA studies enable to compare two languages in order to predict the difficulties the students may encounter. The difficulties are chiefly due to the differences between the two languages (Fauziati, 2014, p. 18). In this regard, in second language learning, language error cannot be avoided. Sabbah (2015, p. 270) said that where the first and second language rules are not the same, errors are likely to occur as a result of interference between the two languages. Adila (2019, p. 33) said that errors are an unacceptable use of linguistic item from the perspective of a native speaker or fluent of a language.

In language learning process, Hasan (2018, p. 105) explained that language progress is very depending on two factors; 1) how many differences and similarities between L1 and L2, 2) how far students give impact toward Arabic learning process. However, transfer and interference are two concepts which relate to successful and difficult learning. Transfer is a language learning process from L1 to L2. Then, interference is like an error caused by incorrect language transfer process. While language usage from L1 to L2 which unacceptable is called as interference (Parera, 1997, p. 121). However, there is a critic about transfer and interference concept. Smith (1983), Kellerman (1984), and some European linguists of CA propose 'cross linguistic influence' as the concept heading of learning language process. Therefore, cross linguistic are including; transfer, interference, borrowing, code switching, code mixing, and language process (Parera, 1997, p. 122).

Basically, the term language transfer can be considered as an important part in language learning. It is divided into two categories; positive transfer and negative transfer. Positive transfer indicates that learners understand L2, they can product correct word or structure in L2. On the contrary, negative transfer

can be caused by differences concept between L1 and L2. Khansir (2012, p. 1028) mentions that negative transfer happens when the forms of the target language and those of the learner's mother tongue are different from each other, whereas, the positive transfer between the mother tongue and the target language is similar. Al Khresheh (2016, p. 333) explains four types of divergences which are caused by the two language differences. First, overproduction, learners produce a given L2 structure with much greater occurrence than natives of L2 do. Second, underproduction, learners produce hardly any or no examples of L2 structure. Third, misinterpretation, this type of error occurs when L1 structures influence L2 messages interpretation. Fourth, production, this type of errors can be classified into six categories, such as; substitutions, calques, under-differentiation, over-differentiation, hypercorrection, and alteration of structures.

According to Rustipa (2011, p. 17), the goals of CA can be stated as follows; to make foreign language teaching more effective, to find out the differences between the first language and the target language based on the assumptions that foreign language learning is based on the mother tongue, positive transfer, and negative transfer. By contrastive analysis, problems can be predicted and considered in the curriculum.

There are four advantages of CA such as; 1) CA may show differences and similarities between L1 and L2, 2) contrastive approach may explain culture differences between the two languages, 3) the result of CA has benefit for foreign language teaching, designing materials, and predicting error performance in language, 4) the result of CA is like a contribution from translation field (Nur, 2016, p. 67). CA is supposed to enable educators to spot areas of difficulty arising from differences between the mother tongue (L1) and L2 (Al Ajlouny, 2007, p. 152).

Previous Research about CA involving Arabic has ever been published by Saidah (2011). Her research is about 'Contrastive Analysis between *Adawat al Istifham* in Arabic and Question Words in English'. Saidah (2011, p. 116) concludes that question words in Arabic are divided into word (*harf*) and noun (*isim*). Meanwhile, English has noun, pronoun, adjective, adverb, and conjunction as question words. Then, interrogative sentences in Arabic not requires 'to be', in other hand, English use it. Both Arabic and English put their question words in some different positions. Then, research by Huda (2019) is 'A Comparative Study of Object Structure between Arabic and Indonesian'. The research concludes that differences between Arabic and Indonesian is showed on object position. In Arabic, object can be put before the subject and verb. However, it cannot to be applied in Indonesian, because object is always put after subject and verb.

There is no previous research focuses on CA of interrogative sentence between Arabic and Indonesian. According to Lindawati (2016, p. 349), basically,

study of Indonesian interrogative sentences requires the researcher to explore how sentences are constructed and how they are used by speakers of Indonesian in actual communication. Therefore, this research use introspection method with language knowledge of researcher as an Indonesian native.

This research aims to compare between similarities and differences of question forms of Indonesian and Arabic, including *'mā, man, ayy, kayfa, matā, ayna, limādzā,* and *hal'*. The solution proposed here addresses the problems and answers two questions; Firstly, similarities and differences between them due to their meanings and structures. Secondly, some prediction problems in making interrogative sentence involving both of the two language.

METHOD

This descriptive qualitative research applies two methods; Firstly, observation method with tapping technique. Basically, the term tapping is not only related to spoken texts, but also written ones. In this case, the first data is taken from *'Arabiyyah Baina Yadaik 1* by Al Fauzan, A.I., Husain, M.T., Fadhil, M.A.K.M. (2003) involving Arabic interrogative sentences and also interview with Arabic native. Secondly, introspection method. This method involves researcher as a native language. Therefore, the second data is Indonesian interrogative sentences obtained from language knowledge of researcher as an Indonesian native.

Then, Contrastive Analysis (CA) is used as a tool to analyze the collected data. Researcher compares between the two languages to find similarities and differences between them. Afterwards, researcher predicts some problems may occur of interrogative sentence as a result of its differences.

FINDINGS & DISCUSSION

Interrogative Sentence Forms and Functions

Lindawati (2016, p. 348) explains that the term of interrogative sentence results categorization based on meaning. In this case, sentences can be classified into declarative, command, question, exclamation, and emphatic ones. Then, interrogative sentence has main function to ask about someone or something. According to Umami (2015, p. 153), questions create anticipation, arouse interest, challenge the reader into thinking about the topic of the text, and have a direct appeal in bringing the second person into a kind of dialogue with the writer, which other rhetorical devices do not have to the same extent.

Contrastive linguistics is the door to understand languages based on their similarities and differences. However, each language has different characteristics in meaning. Selection of words to translate L1 into L2 will be different if it is associated with lexical or grammatical meanings. Look at [table 1](#).

Table 1. The comparison of question words between Indonesian and Arabic

No	Indonesian	Arabic	No	Indonesian	Arabic
1	Apa?	مَا؟ [mā]	7	Di mana?	أَيْنَ؟ [ayna]
2	Apa?	مَاذَا؟ [mādzā]	8	Kapan?	مَتَى؟ [matā]
3	Apa? / dengan apa?	بِمَ؟ [bimā]	9	Mengapa?	لِمَاذَا؟ [limādzā]
4	Apakah?	هَلْ؟ [hal]	10	Bagaimana?	كَيْفَ؟ [kayfā]
5	Yang mana?	أَيُّ؟ [ayyu]	11	Berapa?	كَمْ؟ [kam]
6	Siapa?	مَنْ؟ [man]	12	Berapa?	بِكَمْ؟ [bikam]

From the [table 1](#), it can be explained when the Arabic question words are translated into Indonesian, some have fixed meanings either when standing alone or when connected with other words. The question words with the constant meaning include: مَاذَا، مَنْ، مَتَى، لِمَاذَا، هَلْ، and بِكَمْ. The question words that give rise to ambiguity when connected with other words are: مَا، أَيُّ، أَيْنَ، كَيْفَ، بِمَ، and كَمْ. In addition, the grammatical construction of the interrogative sentence in Arabic is different from Indonesian. Question words in Arabic are always placed at the beginning of the sentence, while the position of the question words in Indonesian can be at the beginning, middle, or end of the sentence.

Some of questions between Arabic and Indonesian has different meaning caused not only structure, but also its language habit. Lado (1957, p. 58) said that in practical terms, the use of a grammatical structure by a speaker depends on habit. The average speaker of a language has from early childhood reduced practically all the operation of his grammatical system to habit. The [table 2](#) is a comparison between Arabic and Indonesian interrogative sentences.

Table 2. List of abbreviations

No	CA	Contrastive Analysis	No	CA	Contrastive Analysis
1	V	Verb	6	Adv	Adverb
2	N	Noun	7	Prep	Preposition
3	PP	Personal Pronoun	8	Part	Particle
4	PoP	Possessive Pronoun	9	Aux	Auxiliary
5	DP	Demonstrative Pronoun			

Mā, Mādzā, Bima (مَا، مَاذَا، بِمَ)

The interrogative sentences which use question word as 'bi ma, mā, mādzā' is often associated with the meaning of 'apa' in Indonesian. According to Al Ghalayaini (2009, p. 107), 'ma' and 'mādzā' as a question word is used to ask something not human, animals, plants, something not alive, activity, reality, and characteristic. Meanwhile, in Kamus Besar Bahasa Indonesia (KBBI), the word 'apa' has functions to ask a name (not for person), type, quality, and news. In some structures, the question word 'mā' may occur ambiguity in translation into Indonesian. It can be translated as 'apa', 'apakah', 'siapa', 'berapa', 'di mana', or 'bagaimana'. However, the word 'mādzā' has constant meaning as 'apa'. Meanwhile, the word 'bi ma' can be meant 'apa' or 'bagaimana'. The selection meaning in Indonesian depends on by what the question word is followed.

Table 3. Interrogative sentences of 'Mā, Mādzā, Bima'

No	Arabic	Structure	Indonesian	Structure
1.	مَا هَذَا؟	مَا + DP	Apa ini?	Apa + DP
2.	مَا هُوَإِيَّتُكَ؟	مَا + PoP	Apa hobimu?	Apa + PoP
3.	مَا مَعْنَى فَلَسَفَةِ؟	مَا + N	Apa arti filsafat?	Apa + N
4.	مَا هِيَ فَلَسَفَةُ؟	مَا + PP	Apakah/ Apa yang dimaksud dengan filsafat?	Apakah/ Apa + Part.
5.	مَا اسْمُكَ؟	مَا + PoP	Siapa namamu? (because it refers to person's name)	Siapa + PoP
6.	مَا التَّأْرِيخُ الْآنَ؟	مَا + N	Tanggal berapa sekarang? (because it refers to number)	N + berapa
7.	مَا وَزْنُ زَيْنَبَ؟	مَا + N	Berapa berat badan Zainab? (because it refers to number)	Berapa + N
8.	مَا رَقْمُ بَيْتِكَ؟	مَا + N	Berapa nomor rumahmu? (because it refers to number)	Berapa + N
9.	مَا عُنْوَانُكَ؟	مَا + PoP	Di mana alamatmu? (because it refers to place)	Di mana + PoP
10.	مَا رَأْيُكَ عَنْ هَذَا الْبَيْتِ؟	مَا + PoP	Bagaimana pendapatmu tentang rumah ini? (because it refers to opinion)	Bagaimana + PoP
11.	مَاذَا تَقْرَأُ؟	مَاذَا + V	Apa yang kamu baca?	Apa + Part. + PP + V
12.	مَاذَا تَأْكُلُ؟	مَاذَا + V	Apa yang kamu makan?	Apa + Part. + PP + V
13.	بِمَ نَصَحَكَ الطَّيِّبُ؟	بِمَ + V	Apa/ Bagaimana nasehat dokter?	Apa + N
14.	بِمَ تَشْعُرُ فِي مَكَّةَ؟	بِمَ + V	Bagaimana perasaanmu berada di Makkah? (because it refers to opinion about feeling)	Bagaimana + PoP

Based on table 3, the data (1), (2), and (3) have similarity in meaning and structure. The word `mā` or `apa` can be followed by DP/ PoP/ N. Meanwhile, data (5), (6), (7), (8), (9), and (10) have similarity in structure but different in meaning. The word `mā` have many different meanings, such as: `siapa`, `berapa`, `dimana`, and `bagaimana`. Those meaning selections depend on the following word. Then, data (4), (11), (12), (13), (14) have different structure. The word `mādzā` and `bima` can be followed by verb directly because Arabic verb has agglutinative PP. In addition, `mādzā` and `bima` not require participle before verb. However, in Indonesian, the word `apa` must be followed by participle before PP, N, and PoP.

Ayy, Fi Ayy, Min Ayy (أَيّ، فِي أَيّ، مِنْ أَيّ)

The question words (أَيّ، فِي أَيّ، مِنْ أَيّ) are used to ask for an explanation about something. In the Indonesian translation, أَيّ means `yang mana`, `apa`, `berapa`, and `dari mana`. In KBBI, the question `yang mana` is used to ask about one of people or something. In another word, choice. It is similar with Al Ghalayaini (2009, p. 111) that in Arabic, `ayy` refers to question of choice.

However, there are some different concepts in meaning. When asking a concrete thing, the word is translated as `apa/yang mana`. When asking about something refers to number or hour, it is translated as `berapa`.

Table 4. Interrogative sentences of `Ayy, Fi Ayy, Min Ayy`

No	Arabic	Structure	Indonesian	Structure
1.	أَيّ خِدْمَة؟	أَيّ + N	Ada perlu apa? / Apa yang bisa saya bantu?	N + Apa / Apa + Part. + Aux + V
2.	أَيّ فَصْلٍ هَذَا؟	أَيّ + N	Musim apa ini?	N + apa
3.	أَيّ مُعْجَمٍ تُرِيدُ؟	أَيّ + N	Kamus apa/yang mana yang kamu mau?	N + apa/ yang mana
4.	فِي أَيّ سَاعَة سَتَذْهَبُ؟	فِي أَيّ + N (time)	(Pada) jam berapa kamu akan pergi? <i>(it refers to numeral of time)</i>	Prep. + N (time) + berapa
5.	فِي أَيّ دَوْرٍ الشَّقَّة؟	فِي أَيّ + N (place)	Di lantai berapa apartemennya? <i>(it refers to numeral of stage)</i>	Prep. + N (place) + berapa
6.	فِي أَيّ جَامِعَة تَدْرُسُ؟	فِي أَيّ + N (place)	Di universitas apa/ yang mana kamu kuliah? <i>(it refers to university's name or place)</i>	Prep. + N (place) + apa/ yang mana
7.	مِنْ أَيّ بَلَدٍ سَلْمَانُ؟	مِنْ أَيّ + N (place)	Dari negara mana Salman berasal? <i>(it refers to place)</i>	Prep. + N (place) + mana

Based on table 4, it shows that 'ayy', can be taken at the first sentence or middle. However, the question word in Indonesia is taken at the three positions; beginning, middle, and the end of sentence. Data (4), (5), (6) shows that 'ayy' is put between 'fi' word and object. While on data (7), 'ayy' is put between 'min' word and object. Furthermore, data (4), (5), (6), and (7) shows that 'fi ayy' and 'min ayy' cannot be separated. While in Indonesia, 'fi (di)' and 'min (dari)' can be separated by other words. Then generally, those words are followed by N. Therefore, different meaning selections like 'apa', 'yang mana', and 'berapa' are caused by the following word.

Hal (هَلْ)

The question word (هَلْ) is used to ask about something that allows the speaking partner to answer 'yes' or 'no'. This question has constant meaning, it is always translated as 'apakah' in Indonesian, either literally or grammatically. This similarity helps the learners to understand this concept more easily.

Table 5. Interrogative sentences of 'Hal'

No	Arabic	Structure	Indonesian	Structure
1.	هَلْ أَنْتَ طَالِبٌ؟	هَلْ + PP	Apakah kamu seorang pelajar?	Apakah + PP
2.	هَلْ هَذَا رَخِيصٌ؟	هَلْ + DP	Apakah ini murah?	Apakah + DP
3.	هَلْ تَذْهَبُ إِلَى الْمَدْرَسَةِ بِالْحَافِلَةِ؟	هَلْ + V	Apakah kamu pergi ke sekolah naik bis?	Apakah + PP + V
4.	هَلْ لَكَ أَخٌ؟	هَلْ + PP	Apakah kamu mempunyai saudara laki-laki?	Apakah + PP

From table 5, data (3) has different structure because Arabic verb has agglutinative PP. Therefore, 'hal' can be followed by verb directly. Meanwhile, 'apakah' must be followed by PP before verb.

Man (مَنْ)

According to Al Ghalayaini (2009, p. 106) 'man' is used to ask someone as a subject. In Indonesian, that question word refers to the meaning of 'siapa'. In this regard, 'siapa' is used to ask something about noun of human, name, and somebody randomly as mentioned in KBBI. The word 'man' has constant meaning, it is always translated as 'siapa' in Indonesian, either literally or grammatically. The differences are occurred from the structure. Arabic has

structure *'man'* + PP and *'man'* + V + O. While, Indonesian has structure *'siapa'* + PP and *'siapa'* + part. + V + O.

Table 6. Interrogative sentences of 'Man'

No	Arabic	Structure	Indonesian	Structure
1.	مَنْ هُوَ؟	مَنْ + PP	Siapa dia?	Siapa + PP
2.	مَنْ فَتَحَ الْبَابَ؟	مَنْ + V + O	Siapa yang membuka pintu?	Siapa + Part. + V + O
3.	مَنْ يُخْبِرُكَ؟	مَنْ + V + O	Siapa yang memberitahumu?	Siapa + Part. + V + O

From table 6, data (2) and (3) require participle between *'siapa'* and verb in Indonesian, however *'man'* in Arabic does not require it. The word *'man'* can be followed by verb directly.

Ayna (أَيْنَ)

The question word (أَيْنَ) is translated as 'di mana' which is used to ask a question related to places. Both in Arabic and Indonesian, there is no difference in meaning, but the structure occurs difference as *ayna* + V; *ila ayna* + V. While Indonesian has structure *di mana* + PP; *ke mana* + PP. That is because Arabic verb has agglutinative PP (morphological system). Consider examples in table 7.

Table 7. Interrogative sentences of 'Ayna'

No	Arabic	Structure	Indonesian	Structure
1.	أَيْنَ هُوَ؟	أَيْنَ + PP	Di mana dia?	Di mana + PP
2.	أَيْنَ قَهْوَتِكَ؟	أَيْنَ + PoP	Di mana kopimu?	Di mana + PoP
3.	أَيْنَ جَامِعَةُ أُمِّ الْقُرَى؟	أَيْنَ + N	Di mana Universitas Umm al Qura?	Di mana + N
4.	أَيْنَ تَسْكُنُ؟	أَيْنَ + V	Di mana kamu tinggal?	Di mana + PP
5.	إِلَى أَيْنَ تَذْهَبُ؟	إِلَى أَيْنَ + V	Ke mana kamu akan pergi?	Ke mana + PP
6.	مِنْ أَيْنَ أَنْتَ قَادِمٌ؟	مِنْ أَيْنَ + PP	Dari mana kamu?	Dari mana + PP

Data (5) and (6) show that *'ayna'* can be put at the middle of sentence. Either put it between *'ila'* and verb or *'min'* and PP.

Matā (مَتَى)

The question word (مَتَى) is used to ask a question about time. Al Ghalayaini (2009, p. 109) mentions that *'matā'* is related to question of time such as past, present, and future. In Indonesian, this question word is translated as 'kapan'.

Both of the them have no difference in meaning, but it occurs in structure. The comparison between *matā* + V and *kapan* + PP. It is because Arabic verb has agglutinative PP as in table 8.

Table 8. Interrogative sentences of 'Matā'

No	Arabic	Structure	Indonesian	Structure
1.	مَتَى سَيَأْتِي؟	مَتَى + V	Kapan dia akan tiba?	Kapan + PP
2.	مَتَى الْعُطْلَةَ؟	مَتَى + N	Kapan liburan?	Kapan + N
3.	مَتَى اسْتَيْقِظْتَ مِنَ النَّوْمِ؟	مَتَى + V	Kapan kamu bangun tidur?	Kapan + PP

Limādzā (لِمَاذَا)

The question word (لِمَاذَا) in Indonesian is translated as 'mengapa'. This question word is used to ask for causes, reasons, or actions. The use of both languages is similar. Therefore, this similarity is advantageous for the learners. The examples of this question word are in table 9.

Table 9. Interrogative sentences of 'Limādzā'

No	Arabic	Structure	Indonesian	Structure
1.	لِمَاذَا ذَهَبَ إِلَى مِصْرَ؟	لِمَاذَا + V	Mengapa dia pergi ke Mesir?	Mengapa + PP + V
2.	لِمَاذَا ثَوْبِكَ صَغِيرٌ؟	لِمَاذَا + PoP	Mengapa bajumu kecil?	Mengapa + PoP

Kayfa (كَيْفَ)

The question word 'kayfa' is translated as 'bagaimana' and 'apa' in Indonesian. According to Al Ghalayaini (2009, p. 110), 'kayfa' is used to ask about situation. Meanwhile, as mentioned in KBBI, the word 'bagaimana' is used to ask method, result of action, and opinion.

Table 10. Interrogative sentences of 'Kayfa'

No	Arabic	Structure	Indonesian	Structure
1.	كَيْفَ حَالُكَ؟	كَيْفَ + N	Apa kabar? / Bagaimana kabarmu?	Apa + N Bagaimana + PoP
2.	كَيْفَ تَذْهَبُ إِلَى الْمَدِينَةِ؟	كَيْفَ + V	Bagaimana/ Dengan apa kamu pergi ke Madinah?	Bagaimana/ dengan apa + PP
3.	كَيْفَ الْجَوُّ فِي لَنْدُنْ؟	كَيْفَ + N	Bagaimana cuaca di London?	Bagaimana + N
4.	كَيْفَ تَقْضِي الْوَقْتَ فِي جَدَّة؟	كَيْفَ + V	Apa saja yang kamu lakukan di Jeddah?	Apa saja + Part. + PP

Based on table 10, if data (4) is translated literally, it means '*Bagaimana kamu menghabiskan waktu di Jeddah?*'. Although grammatically correct, the question with this sentence is uncommon in Indonesian. Thus, it is more properly translated as '*Apa saja yang kamu lakukan di Jeddah?*'.

Kam, Bikam (كَمْ، بِكَمْ)

The question word (كَمْ) is translated as 'berapa' in Indonesian. Al Ghalayaini (2009, p. 111) mentions that 'kam' is related to question of quantity. Meanwhile, as mentioned in KBBI, the word 'berapa' refers to question word about quantity, size, price, time, and unit of measure.

Table 11. Interrogative sentences of 'Kam, Bikam'

No	Arabic	Structure	Indonesian	Structure
1.	كَمْ وَزْنُكَ؟	كَمْ + PoP	Berapa berat badanmu?	Berapa + N + PoP
2.	كَمْ عُمْرُكَ؟	كَمْ + PoP	Berapa usiamu?	Berapa + PoP
3.	كَمْ دَرَجَةُ الْحَرَارَةِ فِي لَنْدُنْ؟	كَمْ + N	Berapa derajat (suhu) di London?	Berapa + N
4.	كَمْ غُرْفَةً فِي بَيْتِكَ؟	كَمْ + N	Berapa (jumlah) kamar di rumahmu?	Berapa + N
5.	كَمْ وَجِبَةً تَأْكُلُ فِي الْيَوْمِ؟	كَمْ + Adv.	Berapa kali kamu makan dalam sehari?	Berapa + Adv.
6.	كَمْ سَاعَةً تَعْمَلُ فِي الْيَوْمِ؟	كَمْ + Adv.	Berapa jam kamu bekerja dalam sehari?	Berapa + Adv.
7.	كَمْ السَّاعَةَ الْآنَ؟	كَمْ + Adv.	Jam berapa sekarang?	N + berapa
8.	كَمْ تَسْتَعْرِقُ الرِّحْلَةَ إِلَى مَكَّةَ؟	كَمْ + V	Berapa jam perjalanan ke Makkah?	Berapa +
9.	كَمْ رِيَالًا الْمَطْلُوبُ؟	كَمْ + N	Berapa totalnya?	Berapa + N
10.	بِكَمْ الثَّوْبُ؟	بِكَمْ + N	Berapa harga bajunya?	Berapa

From table 11, data (9) and (10) both refer to the question of price. However, كَمْ is used if followed by a currency unit. The question word بِكَمْ is used when followed by the object.

Problems with Interrogative Sentences

In attempt to adapt with L2 while speaking, learner may seek support from the mother tongue or foreign language. In this regard, foreign language communication may involve wrong analogies (Lekova, 2010, p. 323). The issue of language interference is directly related to the mother tongue which has established the learners' language world and has introduced them with the problem of language phenomena (Lekova, 2010, p. 324).

The problems of language phenomena are caused by some differences form between L1 and L2. In this study, it is categorized into three types; (a) problems in forming interrogative sentences or selecting the right question words in L2; (b) problems in translating question words from L2 to L1; and (c) problems in understanding L2 questions and giving answers.

Problems in The Use of Questions

In making interrogative sentences, not all question words in Indonesian have exact equivalence with the question words in Arabic. Errors in using question words can occur when the learners use L1 without learning the meaning of each interrogative sentence or the habits of L2 user community as in [table 12](#).

Table 12. Problems in the Use of Questions

Uncommon (Incorrect)	Common (Correct)	Differences
مَنْ اسْمُكَ؟	مَا اسْمُكَ؟	مَنْ (L2) = Siapa (L1)
	Siapa namamu?	
مَا الْأَطْعِمَةَ تَفْضِلُ؟	أَيُّ الْأَطْعِمَةِ تَفْضِلُ؟	مَا (L2) = Apa (L1)
	Apa makanan favoritmu?	
كَيْفَ تَشْعُرُ؟	بِمَ تَشْعُرُ؟ / بِمَاذَا تَشْعُرُ؟ / مَاذَا تَشْعُرُ؟	كَيْفَ (L2) = Bagaimana (L1)
	Bagaimana perasaanmu?	
كَمْ رَقْمُ الْجَوَّالِ؟	مَا رَقْمُ الْجَوَّالِ؟	كَمْ (L2) = Berapa (L1)
	Berapa nomor handphonemu?	
كَمْ وَزْنُ زَيْنَبَ؟	مَا وَزْنُ زَيْنَبَ؟	كَمْ (L2) = Berapa (L1)
	Berapa berat badan Zainab?	
	كَمْ وَزْنُكَ؟	
	Berapa berat badanmu?	
كَمْ فِي دُورِ الشَّقَّةِ؟	فِي أَيِّ دُورِ الشَّقَّةِ؟	كَمْ (L2) = Berapa (L1)
	Di lantai berapa apartemennya?	
كَمْ سَاعَةً تَذْهَبُ إِلَى الْجَامِعَةِ؟	فِي أَيِّ سَاعَةٍ تَذْهَبُ إِلَى الْجَامِعَةِ؟	كَمْ (L2) = Berapa (L1)
	Jam berapa kamu pergi ke universitas?	
كَمْ ثَمَنُ الثَّوْبِ؟	بِكَمْ الثَّوْبِ؟	كَمْ (L2) = Berapa (L1)
	Berapa harga bajunya?	
بِمَاذَا كَلَيْتَ تَدْرُسُ؟	فِي أَيِّ كَلَيْتَ تَدْرُسُ؟	بِ (L2) = Di (L1), مَاذَا (L2) = Apa (L1)
	Kamu belajar di jurusan apa ?	
بِمَاذَا جَامِعَةٍ تَدْرُسُ؟	فِي أَيِّ جَامِعَةٍ تَدْرُسُ؟	بِ (L2) = Di (L1), مَاذَا (L2) = Apa (L1)
	Kamu belajar di kampus apa ?	
مِنْ أَيْنَ بَلَدٍ سَلْمَانَ؟	مِنْ أَيِّ بَلَدٍ سَلْمَانَ؟	(L2) = Dari mana (L1)
	Salman dari negara mana ?	

Problems in The Translation of Interrogative Sentences from L2 to L1

Errors in translating interrogative sentences can occur as a result of the learners translating L2 into L1 using L2 grammar and ignoring L1 grammar and habits. In addition, when learners translated L2 to L1 by word to word translation, it causes unacceptable sentence in L1. Moreover, it may occur different meaning like examples in table 13.

Table 13. Problems in Translation of Interrogative Sentences from L2 to L1

Question	Uncommon	Common
مَاذَا تَأْكُلُ فِي الْفَطُورِ؟	Apa yang kamu makan di pagi hari?	Kamu sarapan apa?
مَاذَا تَأْكُلُ فِي الْغَدَاءِ؟	Apa yang kamu makan di siang hari?	Kamu makan siang dengan apa?
مَاذَا تَأْكُلُ فِي الْعِشَاءِ؟	Apa yang kamu makan di malam hari?	Kamu makan malam dengan apa?
مَاذَا تَطْلُبِينَ مِنَ الطَّعَامِ؟	Apa yang kamu cari dari makanan?	Kamu mencari makanan apa?
كَيْفَ تَقْضِي الْوَقْتَ فِي جَدَّة؟	Bagaimana kamu menghabiskan waktu di Jeddah?	Apa saja yang kamu lakukan di Jeddah?

Problems in Answering Questions

Errors in understanding questions lead the learners to give less precise answers in L2. This can occur due to a lack of the learners' understanding of the language habits of the L2 user community as in table 14.

Table 14. Problems in the Use of Questions

Question	Incorrect	Correct
مَاذَا تَعْمَلُ أَنْتِ؟	أَنَا أَقْرَأُ كِتَابًا	أَعْمَلُ مُهَنْدِسًا
مَاذَا سَتَعْمَلُ بَعْدَ الدِّرَاسَةِ؟	سَأَذْهَبُ إِلَى الْمَكْتَبَةِ	سَأَعْمَلُ طَيَّارًا إِنْ شَاءَ اللَّهُ
مَاذَا سَتَفْعَلُ بَعْدَ الدِّرَاسَةِ؟	أَنَا سَأَكُونُ طَبِيبًا	سَأَقْرَأُ مَجَلَّةً

CONCLUSIONS

According to the research, there are three conclusions that can be drawn, such as; (a) CA is a method to find similarities and differences between Arabic (L2) and Indonesian (L1). The equivalence of the question words between the two languages are found lexically. On the contrary, the difference forms and functions between them are found grammatically. It means that the following word after question word may result different functions. Similarity concept between them is many shown on *matā*, *ayna*, *limādzā*, and *hal*. Meanwhile, differences between both of them are shown on *mā*, *man*, *ayy*, and *kayfa*; (b) Question words in Arabic can be put at the beginning and middle of the sentence.

As for in Indonesian, the question word is put either at the beginning, middle, or the end of the sentence; (c) Problems in making interrogative sentence either from Arabic into Indonesian or Indonesian into Arabic can be caused by difference systems between them, as a result, it occurs errors in the use of question, errors in translating interrogative sentence, and errors in understanding question.

This research has implication in answering similarities and differences between Arabic and Indonesian interrogative sentence. Therefore, it can be used by teacher to design appropriate material for Teaching Arabic as a Foreign Language (TAFL). In addition, knowing this CA for students will make them easy to understand and practice. Finally, research opportunity about CA involving Arabic and Indonesian is still opened widely. There are many areas very likely to be analyzed which is hoped giving impact for TAFL in Indonesia especially.

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