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

**Key words**
Plural, language comparison, Indonesian, Arabic, contrastive analysis

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I. INTRODUCTION

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

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

One of the most widely studied international languages in Indonesia is Arabic. Indonesian people study Arabic because of two factors. The first factor is that Arabic is the second largest language in terms of speakers in the Semitic language family (Mustofa, 2017). Arabic is also included in the official language of the United Nations. The second factor of Arabic is the language of instruction in Islam, where most of Indonesia’s population is Muslim. That’s why Arabic becomes important for worship and religious relations.

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

Many problems in learning Arabic will certainly make it difficult for students. However, basically every language has elements and rules that are unique and distinctive. It is the elements and rules of each language that distinguish them from other languages. According to Lado (1951), the same elements in mother tongue and a second language
will greatly support second language learning. Conversely, different elements will certainly make it difficult for students. Therefore, the comparison of Indonesian and Arabic becomes important to find out the similarities and differences in the elements of the two languages. This comparison is known as a contrastive analysis effort.

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

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

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

Indonesian and Arabic contrastive research was previously conducted by Humaini (2016) with the title Plurals (Comparison between Arabic and Indonesian). This study discusses plural markers in Indonesian. In Arif’s research, it is explained that the plural markers in Indonesian include the reduplication of nouns, verbs, and adjectives and the use of numbers, words, clans, and tenses that show the equality of a number. Whereas in Arabic, the process of forming multiple meanings is characterized by three things, namely changing letters or harakat, the second removes one of the letters, and the third gives an affix, both in front, in the middle, and behind. Humaini’s research has described plural markers in Indonesian and Arabic in general. However, this research has not explained the aspects of similarities and differences in the plural formation systems in the two languages. Other studies that have become literature reviews include Cholzy (2005), Johansson (2008), Laufer (2008), Quinn (2010), Darheni (2010), Nur (2011, 2014, 2016), Personal (2013), Rohim (2013), Hidayah (2013), Ferawati (2013), Assapari (2014), Rudi (2016), Soudkia (2017), Mancilla (2017), Thoyib (2017), Hasan (2018), Mirdayanti (2018), and Suryani (2018).

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

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

II. METHODS

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

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

III. RESULTS AND DISCUSSION

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

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

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

| Dia | membaca | buku | هو يقرأ | الكتاب |
|-----|---------|------|---------|--------|
| S   | P       | O    | P       | S      |

English: He reads a book.

| Kamu | Seorang pedagang | انتم تاجر |
|------|------------------|---------|
| S    | P                | S       |

English: You are a trader.

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

1) The Addition of Suffixes

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

Dia sering pulang malam dalam keadaan mabuk, lalu memukul anak dan istri nya.

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

In contrast, suffixes in BA can only be entered into nouns. The suffixات is a marker of plural meanings for female nouns, such as sufiksات -ات which is a marker of the plural meaning of the word

التجهيزات

Wata’mi nu ‘ihtyājātu almaktabi min altajhīzāti wal’audāti.

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

وتأمين احتياجات المكتب من التجهيزات والأدات

Haža ya’ni ‘an syakla ar-risālatu prefix yajibu an yusā’ i’du’ aala taqabbala almadmūna.

Kamaan mas’ūliyāti alkasirīna minal ‘Amalinatj ‘aluhum ‘Ala iḥtikāku mubāsyiru ma’a qatā’ ātu wāsi’ atun minal jamāhīri : zabā’ inu, mūradīna, zuwwāru, murāji’īna.

2) The Existence of Numeral Word

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

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

“In that day,” Shay’s father said softly, eyes glazed
cannot stand the tears,” eighteen boys have found the perfection of God.

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

Qala wālidu Shei yahdū’i: Zalika fi al-yaum, tastaṭṭi’u lam ad-dimū’i fi ‘ainaihi illā an tażrūfi ad-dimū’i, wa qad wajada aṣ-ṣibyāni aš-šamāniyyati’ asyara kamālu Allahi.

Numerals in the sentence above is a number of the form of ad-dimū’i, wa qad wajada aṣ-ṣibyāni. Words that provide plural information on the words they are leaning on. The form of the numeral in BI includes all, a number, every, many, and several.

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

Wa qad dallati abḥāsul mīdāniyyati bi annal qistal ‘akbari min waqtil mudayyiri aṡnā’il amali yastahliku fi littiṣālātil mubāsyirati ma’a almar ‘ūṣīna wa ga‘ira hum.

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

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

When the customers are quiet, the couple sits quietly.

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

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

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

| Basic Pronouns | Conjunction Pronouns |
|----------------|----------------------|
| First-person pronoun | I       |
| First-person pronoun with others | We      |
| First-person pronoun with others | You     |
| Second person pronoun (singular) | He is    |
| Second-person pronoun (many) | they    |

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

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

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

**The Differences in the Formation of Plural B1 and BA**

The formation of plural B1 and BA also has many differences. One of the most significant differences is the difference in the meaning of plural in B1 and BA. In B1, only has two levels, namely the number of singular and the plural. That is, the meaning of the plural number in BA must be more than two.

In addition to the differences in the meaning of the plural in plural words, the plural of B1 and BA also includes the following things.

1) Reduplication

One sign of the plural meaning in B1 is reduplication. The forms of reduplication have been explained in detail in the previous discussion. For example in the following sentence.

Narjū an tursilū lanā mabligun (50) liyyaratun, qavyimatul isytirākis sanuwiya fīi majliṭunā yā rasālu almajillati itlikum.

Narjū an tursilū lanā mabligun (50) liyyaratun, qavyimatul isytirākis sanuwiya fīi majliṭunā yā rasālu almajillati itlikum.

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

![Table 5. The Forms of BI Pronouns](image)

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

From the table, we can see the change in the form of pronouns. The relation with pronouns is plural meaning, we can underline pronouns plural meaning which changes from the basic form to its conjunctions, namely second person pronouns of many male sex, انتمْ يكم; the second-person pronouns are many female sex, انتنْ ين; and the first person pronoun with someone else, نحنْ ين. For example, we can see in the following sentence.

Narjū an tursilū lanā mabligun (50) liyyaratun, qavyimatul isytirākis sanuwiya fīi majliṭunā yā rasālu almajillati itlikum.

Narjū an tursilū lanā mabligun (50) liyyaratun, qavyimatul isytirākis sanuwiya fīi majliṭunā yā rasālu almajillati itlikum.

In the Indonesian language also found forms of pronouns that change when connected with the word. Changes in the form of Indonesian pronouns can be seen in the Table 5.
As in Arabic vocabulary. For example in the word of vocabulary to understand correctly the plural sima’i not based on grammatical rules (the argument of qiyasi). The plural of the word, while the plural of the word طالب (tālib) is طالبون (tālibūn) namely طالبون (tālibūn modification) with the internal pattern modification. If we refine طالب (tālib) by adding the suffix طالبون to or with other internal modification patterns instead of the pattern, then the word becomes unacceptable in the logic of Arabic speakers or violates the argument of qiyasi.

3) The Existence of a Dualist Form

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

واحد اهم المؤهلات والموصفات التي تساعد على النجاح فى كل ميدان العمل والنشاط

Wahidan ahammul mu‘ahilāti walmūṣifātii ali wihi ali ali i

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

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

Anak-anaknya mempunyai sikap yang sangat baik, semuanya berdiri antre dengan tertib, dua-dua di belakang orang tua mereka, sambil bergandengan tangan.
Her children have a very good attitude, all standing in line in an orderly manner, two behind their parents, holding hands.

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

يمتنع ابناءه بموقف جيد للغاية, وكلهم يقفون في الطابور بطريقة واثنان

4) The Gender Differences in Words

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

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

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

لهم أتضح للأم تكافح من أجل خدمة الأبناء والبنات فرحأ

Allahumma ‘attadhihu lil’ummi takāfihu min’ ajli khidmatil ‘improā’i wal bannāti fariatun.

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

5) The Case of the Word

The rule in Arabic that is not in the next Indonesian language is the case of the word. In general, there
are 4 cases in BA, namely *rafa‘*, *nasab*, *jerr*, and *jazem*. The cases in the BA grammatical structure also influence the formation of plural meanings of words. Its influence is on the male nouns.

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

Al-awwalu: walmaṭlūbi an tu’akkidū lanā qayyimatun ad-diyūna.

The plural word *الديون* is a plural word that comes from the basic form of *دين*.

The word is pronounced with the suffix 
-ون because it is a noun word of the male sex which is in the case of *rafa‘* (nominative). The example of using plural in sentence with the case of *jerr* (genitive) is in the following sentence.

Wahidan ahammul mu’ahhilāti walmūṣifāti allatī tusā’ idu ‘alā annajāḥi fi kulli mayadīnal ‘amalī wannasyāṭī

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

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

6) The Subject-Predicate Relationship

The last difference in the formation of plural words in BI and BA is the predicate subject relationship. In BA, the subject-predicate relationship also affects the plural meaning of words. The plural meaning of the verb BA is formed depending on the subject of the sentence. If the subject of the sentence is plural, then the verb which is the predicate of the subject is also classified as a plural word. The example is in the following sentence.

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

Wallażīna yumarrisūna ‘amala idārotu almakātibī wassakratāya hum min yaṭāju ilā tumarrisu bi wūli alkitābatu wal’ittiṣālu allażi yaktasibu fihi almunmārisu fi kulli yaumnīn khabrati̇n jaḍīdatun yuḍaifuhā ilā khabrati̇n assābiqati

The word *يمارسون* is a plural verb with a marker in the form of the suffix 
-ون. The verb *يمارسون* is a plural word because it is the predicate of the subject which is also a plural word. The subject of the verb *يمارسون* is the word *الذين* is the plural noun of the root 
-ين which is the plural form of *الذي*.

Therefore, it can be said that the verb *يمارسون* becomes plural because the subject of the verb is a plural word. In the Indonesian language, the plural meaning of the subject does not give the plural effect on verbs.

IV. CONCLUSIONS

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

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