

Arabic Language Learning Management: A review of the comparative study of Arabic and Indonesian phrases and their implications for sentence formation

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Arabic Language Learning Management: A review of the comparative study of Arabic and Indonesian phrases and their implications for sentence formation

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Abstract

This study aims to compare Arabic phrases and Indonesian phrases and to find out their implications in sentence formation. Through this research, a clear description of the similarities and differences of phrases between Arabic phrases and Indonesian phrases and their implications in sentence formation is obtained. This study uses a comparative descriptive method, namely comparing Arabic phrases and Indonesian phrases and their implications in sentence formation based on a literature review, namely books that discuss the two studies. Arabic and Indonesian have some similarities and differences, and both have positions in sentence formation. Between jar wa major and prepositional phrases, there are five similarities; between zharaf wa mazhruf and adverbial phrases, there are seven similarities; between sifah wa mausuf and adjective phrases, there are six similarities; and between mudhaf wa mudhafun ilaih and noun phrases, there are six similarities. Meanwhile, there are five differences between jar wa majrur and prepositional phrases; between zharaf wa mazhruf and adverbial phrases, there are four differences; between sifah wa mausuf and adjective phrases, there are nine differences; and between mudhaf wa mudhafun ilaih and noun phrases, there are six similarities. Arabic phrases and Indonesian phrases have implications in sentence formation. Arabic phrases can occupy several functions in a sentence, namely muftada', Khabar, fail, naibul fail, and maf ulun bih. The phrases in Indonesian can occupy the position of subject, predicate, complementary object, and description.

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INTRODUCTION

Language makes it easier for humans to communicate. Language is a symbol system in the form of sound (Alek, 2018). Abdul Chaer (2017) says that language is an arbitrary sound symbol system used by members of social groups to work together, communicate, and identify themselves. Language is universal; every language in the world has universal properties. And this universal characteristic is the element of the same language (Abdul Chaer, 2017). This is consistent with the statement that language is universal if there are similarities between the first language and the second language. And language is unique, and it has characteristics that are not tied to other languages (Abdul Chaer, 2017). With this uniqueness, there are differences between languages in the world. Arabic is one of the foreign languages studied in educational institutions besides English. And it is a tool for understanding the texts and texts of civilization and religious teachings that function so that humans can carry out social, political, economic, and educational life. And the Arabic language consists of four skills and three elements. The four skills are listening skills, speaking skills, reading skills, and writing skills. And the elements are aswat, qawaid (grammar), and ma`ani.

Qawaid Arabic is divided into two, namely Nahwu and Sharaf. Nahwu is a rule that is used to find out the position of a word in a sentence, to know the final vowel, and to know the procedure for accepting it (Fuad Ni`mah, 2015). It can also be said that nahwu is a science that talks about words in relation or other elements as an utterance (Abdul Chaer, 2012). Nahwu's discussion of language elements includes words, phrases, clauses, sentences, and discourse. In Arabic, the term phrase is not very popular among Arabic language scholars in Indonesia or in Arabic. It is said that because there are no Arabic Nahwu books that put forward definitions of phrases in Arabic. In addition, there are no chapters or sub-chapters that use this phrase as the subject of discussion. Meanwhile, in Indonesian, there is a topic of discussion that specifically discusses phrases, patterns, and forms. However, it does not mean that in Arabic, there is no concept of phrases. In Nahwu books, basically, there is a lot of discussion about various constructions, which are basically phrase constructions, for example, *jar majrur*, *mausuf sifah*, *idhafaf*, and *zharf wa mazhruf*. In Arabic, there are many forms or patterns in sentence formation.

In the Al-Munawwir (Arabic-Indonesian) dictionary by Achmad Warson Munawwir and Muhammad Fairuz (2007), the term *al-ibarah* is the *masdar* of the verb *عَبَّرَ*, *al-ibarah* has several meanings, namely *parable*, *saying*, *style of speaking*, *explanation*, and *description*. And in *mu`jam Al-Ghani* (2013), *ibarah* is a combination of several words that are part of a sentence that leads to meaning. As for *mu`jam al-wasit* (2011), *ibarah* is an expression that shows meaning. Based on these statements regarding the term phrase in Arabic, there are two terms used for the phrase, namely *al-tarkib*, and *al-ibarah*. In research, researchers will use the term *al-ibarah*.

According to Hassain (1984) in Imam Asrori (2014), the definition of a phrase in Arabic that uses the term *al-tarkib*, which is a combination of elements that are related to each other because they have the

same role in a sentence or occupy the same position in a sentence. nahwu science, then these elements can be replaced with isim or fi'il. Meanwhile, according to Badri (1986) in Imam Asrori (2014), the definition of a phrase in Arabic that uses the term al-ibarah, is a sentence that is not based on other words consisting of two words, and these two words have an unreliable relationship, or the formation a language composed of two sentences that bind each other by form, which makes the two of them one unit so that it is possible to replace only one word. Al-Khuli (1982), in Arifuddin (2017) mentions phrases in Arabic with the terms al-ibarah and syibhu sums with explanations of word composition that do not form subject-predicate relations. In Arabic and Indonesian, there are various forms of phrases. According to Asna Andriani (2016), judging from the constituent elements of the construction of phrases in Arabic, there are 25 kinds, namely: na`at man`ut phrases, `athfy phrases, badaly phrases, zharfy phrases, syibhu sum phrases, manfy phrases, syarthy phrases, tanfis phrases, tawqitat phrases, idhafy phrases, `adady phrases, nida`iy phrases, isyary phrases, tawkidy phrases, maushuly phrases, mashdary phrases, tamyizy phrases, istitsna`i phrases, farasa bayani, nashky phrases, ikhtishasy phrases, ta` phrases ajuby, muqarabat phrases, syuru` phrases, and king` phrases. As for phrases in Indonesian, according to Cristian Agustinus Tarno & Iswanto (2019), the types of Indonesian phrases are nominal phrases, verbal phrases, adjective phrases, prepositional phrases, numeral phrases, adverbial phrases, and conjunctive phrases.

The use of phrases in the formation of Arabic sentences often contains errors. One of the causes of this problem occurs because of the negative transfer. Negative transfer is the use of the first language system or mother tongue in a foreign language (Rofiq Nurhadi, 2020). The point is the use of some elements and grammar in the first language to understand the second language, while the system is different in the second language. The first language in this study is Indonesian, and the second language is Arabic. So it is very necessary to know the similarities and differences between the two so that there is no negative transfer in learning Arabic, especially in the formation of sentences using phrases. In this study, the researchers focused on examining four types of phrases, namely jar majrur/prepositional phrases, zharaf wa mazhruf/adverbial phrases, shifah wa mausuf/adjective phrases, and idhofah/noun phrases. The reason the researcher only examined these four phrases is that these four phrases are among the phrases that are often used in sentence formation compared to other types of phrases. So it is necessary to do an in-depth study of these four phrases. In this study, the researcher focuses on analyzing the similarities and differences between Arabic phrases and Indonesian phrases using a comparative study of languages. The researcher uses the comparative study of languages to compare two different phrases with a comparative approach to their similarities and differences.

Literature Review

Phrase

In the Al-Munawwir (Arabic-Indonesian) dictionary by Achmad Warson Munawwir and Muhammad Fairuz, the term al-ibarah is the masdar of the verb رَبع, al-ibarah has several meanings, namely parable, saying, style of speaking, explanation, and description. And in AlGhani's mu`jam, ibarah is a combination of several words that are part of a sentence that leads to meaning. As for mu`jam al-wasit, ibarah is an expression that shows meaning. Based on these statements regarding the term phrase in Arabic, there are two terms used for the phrase, namely al-tarkib and alibarah; in research, the researcher will use the term al-ibarah. According to Hassain (1984) in Imam Asrori (2014), the definition of a phrase in Arabic that uses the term at-tarkib, which is a combination of elements that are related to each other because they have the same role in a sentence or occupy the same position in a sentence. nahwu science, then these elements can be replaced with isim or fi`il. Meanwhile, according to Badri (1986) in Imam Asrori (2014), the definition of a phrase in Arabic that uses the term al-ibarah, is a sentence that is not based on other words consisting of two words, and these two words have an unreliable relationship, or the formation a language composed of two sentences that bind each other by form, which makes the two of them one unit so that it is possible to replace only one word. The Arabic phrases that will be studied by researchers are syibhu sums consisting of jar majrur and zharaf wa mazhruf (maful fih), attributes wa mausuf, and mudhaf wa mudhaf ilaih (idhofah).

Indonesian phrases are linguistic elements that fill in Functional Clause elements (Cristian A.T. and Iswanto (2019). Meanwhile, Supriyadi (2014) states that phrases are grammatical units consisting of two or more words and do not exceed the functional limits of clause elements. Meanwhile, according to Chaer (2012), phrases are grammatical units composed of non-predicative word combinations. Based on this, it can be seen that phrases are one of the linguistic elements consisting of two or more words which are functional elements of clauses and sentences. Phrases in language The Indonesian researchers will study prepositional phrases, adverbial phrases, adjective phrases, and noun phrases. In Arabic and Indonesian, there are various forms of phrases. According to Asna Andriani (2016), judging from the elements forming the construction of phrases in Arabic, there are 25 kinds, namely: na`at man`ut phrases, `athfy phrases, badaly phrases, zharfy phrases, syibhul sum phrases, manfy phrases, syarthy phrases, tanfis phrases, tawqitat phrases, idhafy phrases, `adady phrases, nida`iy phrases, isyary phrases, tawkidy phrases, maushuly phrases, mashdary phrases, tamyizy phrases, istitsna`i phrases, farasa bayani, naskhy phrases, ikhtishasy phrases, ta`ajuby phrases, muqarabat phrases, syuru` phrases, and king` phrases. As for phrases in Indonesian, according to Cristian Agustinus Tamo & Iswanto (2019), the types of Indonesian phrases are nominal phrases, verbal phrases, adjective phrases, prepositional phrases, numeral phrases, adverbial phrases, and conjunctive phrases.

Arabic Phrase

a. Jar Majrur

Jar majrur is a phrase composed of the letters jar + isim, the letter jar is the letter that causes the isim that comes after it to be in a state of jar/khafadh, and its original form is kasrah (Abu et al., 2015). According to Achmad Warson Munawwir and Muhammad Fairuz, in their dictionary, Al-Munawwir revealed that prepositions in Arabic are the letters jar. In the same dictionary, they also reveal that nouns in Arabic are isim. According to Fuad Ni`mah (2015) in his book, a letter is any word that has no meaning unless it is together with other words, including the letters jar. Majrur is a term used for words that are in the jar condition either because they are preceded by the letter jar or for other reasons that make it mandatory in the jar state (Abu et al., 2015). The initial sign of the jar is kasrah, but not all words are mu`rab with vowels; apart from kasrah, there are also other jar signs, namely yes and fathah.

b. Zharaf wa Mazhruf

Zharaf wa mazhruf is isim mansub which is mentioned to explain the time or place where fiil occurs, which is the answer to the question "When or where does fiil occur?" (Fuad Ni`mah, 2015). Zharaf wa mazhruf is called zharaf epoch when it is used to indicate the time of occurrence of fiil or action and is called zharaf eat when it is used to indicate where fiil or action occurs (Fuad Ni`mah, 2015).

c. The nature of Wa Mausuf

The nature of wa mausuf is also known as naat manut. Naat or attribute is a lafadz that shows the characteristics of the previous ism, where the ism being characterized is called manut or mausuf (Asep Saefullah, 2021).

d. Mudhaf wa Mudhaf Ilaih (Idhafah)

Idhafah is a composition of two or more ism which form a meaning, but the meaning is not perfect. The composition of idhafah consists of mudhaf and mudhaf ilaih, where the first word is called mudhaf and the second word is called mudhaf ilaih. How to form the first idhafah, namely, the first word (mudhaf) must be nakirah (without alif-lam), and the i`rab is adjusted to its position in the sentence. Secondly, the second word (mudhaf ilaih) may be nakirah or ma`rifah, and the i`rab must be majrur.

Indonesian Phrases

a. Prepositional phrase

A prepositional phrase is a group of words in which one of the elements is a preposition or preposition, in which the group of words has neither a subject nor a predicate. So there are only prepositions that are located at the beginning of the phrase and are followed by other elements in the form of nouns, verbs, or adjectives. Prepositional phrases are phrases whose ruler is in the prepositional category followed by other category boundaries, for example, in the store, to the market, from home, and others (Cristian Agustinus Tarno and Iswanto, 2019). In this example, the words in, too, and from are prepositions that function as rulers, and the words shop, market, and house function as delimiters.

b. Adverbial Phrases

Adverbs are also known as adverbs. Adverb is a sentence element that adds an explanation of time, place, manner of cause, effect, and so on. Its presence is arbitrary because it is not the core of the sentence. Its function is to expand or limit the meaning of the subject or predicate (Rahardi, 2009). The description is a syntactic function that has various forms and is the easiest to move around. Adverbs can be at the end, at the beginning, and even in the middle of a sentence (Alwi, 2014). Adverbs of time are descriptions that provide information about when an event occurred (Alwi, 2014). The meaning of time can be seen as a point in time, a period of time, time-frequency, and time relationships (Syifa S.S., Edi K., and Dayudin, 2021). Adverbs of place are descriptions that show where events or circumstances occur (Alwi, 2010). The word place in relation to adverbs of place is understood by language users as the location of something, the direction of something, and the distance of something in relation to an event (Syifa S.S., Edi K., and Dayudin, 2021). This phrase is composed of adverbs followed by adverbs, such as yesterday, this afternoon, tomorrow night, and so on; or adverbials followed by a noun, such as Tuesday, December; nouns followed by numerals, such as the second day, ten o'clock, and so on (Cristian Agustinus Tarno and Iswanto, 2019).

c. Adjective Phrase

Adjective phrases are phrases that have the same distribution as adjectives, or it can also be said that the central element of an adjective phrase is distributed with the class of adjectives or adjectives (Wini Tarmini and Sulistyawati, 2019).

d. Noun Phrase

Nominal phrases are phrases that have the same distribution as nominal words, or it can also be said that the central element of nominal phrases is distributed with the class of nominal words or nouns (Wini Tarmini and Sulistyawati, 2019). Nominal phrases are the most productive phrases to be formed into derivative phrases either by expanding elements or as a result of contracting clauses, as modificative or non-meditative phrases (Cristian Agustinus Tarno and Iswanto, 2019).

4. Arabic Sentences and Indonesian Sentences

According to Abdul Chaer (2014), a sentence is the smallest unit of language, in spoken or written form, which expresses a complete thought. At least sentences in the official variety, both spoken and written, must have S and P short sentences become longer or develop because they are given additions or information on the subject, on the predicate, or on both. Besides that, Kridalaksana (2001) says that sentences are grammatical constructions consisting of one or more clauses arranged according to a certain pattern and can stand alone as a unit. Meanwhile, sentences in Arabic are known as numbers. According to Bustomi (2007), a number is an expression consisting of two or more sentences that have a subject-predicate relationship with each other. This definition is complemented by al-Hasyimi (2003), who says that number is a combination of predicate subjects, which gives a complete meaning, although not perfect.

Research Methods

Based on the types of problems discussed in this study, the researchers used a type of library research. Library research or "library research" is a theoretical study, references, and other scientific literature related to culture, values, and norms that develop in the social situation studied (Sugiono, 2009). Library research is research that is carried out using literature (library) in the form of books, notes, and reports on the results of previous research (Hasan, 2002). Therefore, this research is theoretical research using literature related to comparative studies between Arabic and Indonesian phrases and their implications in sentence formation. In terms of the procedure followed by the author in his research activities, this thesis proposal applies a historical comparative linguistics approach. Historical linguistics, according to Kridalaksana (2009), is a branch of linguistics that investigates short-term and long-term changes in the sound system, grammar, and vocabulary of one or more languages. Therefore, the purpose of this linguistic, historical approach is to find out language changes from time to time. Because over time, a language can change in terms of phonology, syntax, word forms, morphology, and semantics by comparing two languages to find similarities and differences between the two. In this research, the focus of research is in terms of grammar, especially regarding phrases in this study, Arabic phrases, and Indonesian phrases.

The aim of the research using a historical-comparative linguistics approach in this research is to find out and provide an overview of the similarities and differences between Arabic phrases and Indonesian phrases and their implications in sentence formation. The source of data in this study is primary data, namely data obtained directly from research subjects as a source of information sought; this data is also called first-hand data (Saifuddin Azwar, 2009). In this study, researchers collected the necessary data and supported research from books, journals, and others. The primary data in this study are all data or books related to Arabic phrases and Indonesian phrases. Secondary data sources are data sources that cannot provide direct information to data collectors (Andi Prastowo, 2012). Secondary data sources are data obtained from other parties, not directly obtained by researchers from their research subjects (Saifuddin Azwar, 2009). Secondary data from this study were taken from various sources such as books, magazines, and others. Data collection techniques are the most strategic steps in research because the main goal of the research is to obtain data; without knowing data collection techniques, a researcher will not obtain data that is in accordance with established data standards (Sugiyono, 2009).

The data collection technique used in this research is documentation. Documentation is a method used to find data regarding matters or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, appointments, agendas, and so on (Suharismi Arikunto, 2014). Documentation is done by collecting documents, selecting documents according to the objectives and needs of the research, explaining and recording, and interpreting them, and connecting them with other phenomena. Documentation studies can also be supplemented with literature studies to obtain theories and concepts as material for comparison, reinforcement, or rejection of research findings to then draw conclusions (Dewi Sadiyah, 2015). Data collection techniques, in this case, the researcher will identify discourse from books, papers or articles, magazines, journals, the web (internet), or other information related to the study of Arabic phrases and Indonesian phrases.

Research instruments are tools or facilities used by researchers in collecting data so that their work is easier and the results are better, in the sense that they are more accurate, complete, and systematic so that they are easier to process (Suharismi Arkunto, 2002). In this study, using data collection techniques, namely documentation, the data collection instrument used was a document checklist sheet. The document checklist lists the variables for which data will be collected by ticking in the symptom column. Triangulation is a technique for checking the validity of data that utilizes other sources. Triangulation is divided into four, namely source, method, investigator, and theory triangulation. In this study, researchers used data validity techniques using theoretical triangulation. In this study, triangulation of theory, namely the theory of comparative studies, Arabic phrases, and Indonesian phrases. In the theory of comparative studies, researchers compare various sub-discussions, such as the meaning of comparative studies and the objectives of comparative studies. A comparison of theories comes from different literature or books so that researchers can draw a

conclusion from these theories. For the theory of Arabic phrases and Indonesian phrases, the researcher also compares the various sub-discussions. Comparison of these theories also comes from different literature or books.

Data analysis techniques are the process of searching for data, systematically compiling data obtained from interviews, field notes, and documentation by organizing data into categories, breaking it down into units, synthesizing, compiling into patterns choosing which ones are important and what will be learned, and draw conclusions so that they are easily understood by themselves and others (Sugiyono, 2010). Data analysis techniques are methods used by a researcher to analyze and develop the data that has been collected. The data analysis technique used in this study is a qualitative descriptive analysis technique and content analysis. After the data was collected, filtered, and classified, data analysis was carried out. Data analysis techniques in writing this study used a content analysis model, which has three components, namely, data reduction, data display, and Withdrawal of Conclusion / Verification.

Results and Discussion

1. Similarities and Differences between Arabic Phrases and Indonesian Phrases

To find out the similarities between Arabic phrases and Indonesian phrases, the researchers collected data by means of documentation of various literature, be it books, journals, theses, articles, and others about Arabic and Indonesian phrases. Between Arabic and Arabic have similarities and differences, so it is important to learn. In his research, Ubaidillah said: "Learning the word order in a second language for a speaker of that language requires precision, especially if the structure of the word order in the mother tongue is different from the second language. One example is the arrangement of words in Arabic, which in Arabic grammatical terms is called murakkab/tarkib." This statement is reinforced by Arifuddin's opinion in his research, which states that phrases have an important role; the following is his statement:

"As a unit of language that occupies a level above words and below clauses, phrases have an important role in linguistic texts or discourse. In terms of quantity, phrases contain a number of words that are bound in one phrase structure rule and dominate as fillers of syntactic functions.

Meanwhile, in terms of quality, phrases play a role according to the syntactic function they represent. Also, based on its type, this word composition has a grammatical meaning which is very decisive in understanding reading texts. In addition, these differences are important to learn because they cause difficulties in learning a foreign language, as revealed by M.asyari in his research: "Learning always relates the language he learns to the language he uses every day. However, students still often experience difficulties and make mistakes in transferring these habits into the habits of the foreign language (Arabic) they are learning. In general, these errors include, among others, syntax errors, morphological errors, and phonological errors. The error occurred due to significant differences in

both the Arabic language system and the learner's language (Bahasa Indonesia)." M. Asyari also mentions several aspects that have similarities and differences between Arabic and Indonesian:

"Arabic phrases and Indonesian phrases have many syntactic similarities, but they also have the most significant syntactic differences that are not found in Indonesian phrases, namely the concordance aspect, both in terms of type, numerals, and definitions. There are similarities and differences between jar majrur and prepositional phrases; this was revealed by Rofiq Nurhadi in his research: "The concept of jar majrur in Arabic is not exactly the same as the concept of prepositional phrases in Indonesian. For example, the letter jar (fi) does not always mean di, which functions as a preposition in Indonesian. So there are different parts of these two concepts, although there are also many similarities." As for zharaf wa mazhruf and adverbial phrases, they have similarities and differences that need to be studied one by one, as stated by Latifa Islami Anuar, Yufni Faisol, and Syahrial in their research:

"In terms of form, there are similarities between the zharaf of the era and the description of time, namely in the form of single words, idhofah and jar letters. And the difference between the two is in terms of jamid and musytaq. The jamid and musytaq forms are only found in Arabic. From the point of view of its use in sentences, both the zharaf of the age and the zharaf of the meal and adverbs of time and adverbs of place have similarities and differences in terms of location, nashab, use in interrogative sentences and so on."

Shafi Mawaddah also revealed that there are similarities and differences between sifah wa mausuf and adjective phrases: "Adjectives in Arabic and Indonesian have some similarities in terms of the structure of the adjectives and nouns they characterize (six similarities), in terms of the types of properties in the equation (two similarities), then in terms of the number of adjectives contained in the sentence (3 similarities), while the differences found are in terms of the structure of the adjective and noun they characterize in the sentence (six differences), and in terms of the types of adjectives in the sentence (2 differences), then in terms of the number of adjectives in the sentence (one difference)."

Meanwhile, Syifa Satia Salsabila, Edi Komarudi, and Dayudin, in their research, also revealed that there are similarities and differences between mudhaf wa mudhafun ilaih and noun phrases: "The similarities between noun phrases and tarkib ismi are found in their central elements, namely both nouns. The difference is that in the ismi idhafi tarkib, not all data is included in the phrase because the mudhaf, whose masdar is musytaq, contains a predicative meaning, and this tarkib can be extended to the right and left, while noun phrases are precursors to nouns, all of the data belongs to the category of phrases and the expansion is only to the right ." Based on the results of the documentation that has been done by researchers, researchers found that there are similarities and differences between phrases in Arabic and Indonesian. Between jar majrur and prepositional phrases, there are similarities and differences. Likewise, with zharaf wa mazruf and adverbial phrases. And between shifah wa

mausuf and adjective phrases. As well as between idhofah and noun phrases. Implications of Arabic Phrases and Indonesian Phrases in Sentence Formation

To find out the implications of phrases in Arabic and Indonesian in sentence formation, the researchers collected data by means of documentation of various literature, be it books, journals, theses, articles, and others about phrases in Arabic and Indonesian. Jenal Bustomi & Ujang Hudaya, in their research, revealed that phrases could occupy core and additional elements in a sentence; the following is the statement: "In Arabic: fail, naibul fa`il, isim kana and isim inna are occupied by all grammatical forms, both sentences, tarkib, and amount. The tarkib that occupies it can be in the form of idhafy tarkib, isyari tarkib, and total syibhu tarkib. Fiil, Khabar, Khabar kana, and Khabar inna can be occupied by all grammatical forms, sentences, orders, and numbers.

They also mention the function of phrases in Indonesian. "In Indonesian: the subject is only occupied by words and phrases, not filled by clauses. The types of phrases that occupy it are also only nominal phrases or working phrases, which are considered nominal phrases. The predicate is only occupied by words with various forms and phrases with various forms. Jenal Bustomi and Ujang Hudaya's statement is reinforced by Edi Kurniawan Farid's statement in his research: "Subjects are in the form of noun phrases or substitutes for noun phrases. And predicates can be noun phrases, verbs, adjectives, numerals, or prepositional phrases. For objects in the form of noun phrases or substitutes for noun phrases. Meanwhile, complements can be in the form of noun phrases, verbs, adjectives, numerals, prepositions, or noun substitutes. As well as for information can be in the form of noun phrases, prepositions and conjunctions."

Deden Sutrisna & Lya Elyawati, in the researched article, found several functions of the phrase: "From the several sentences taken the author examined the phrase category in the article entitled "PDAM Pipes Clogged with Garbage" with the result that it has five sentence patterns that can be divided into nineteen phrases. While the function of the phrases of the several sentences of the article, the writer found basic sentence structures in the form of the subject (S), predicate (P), object (O), and calm (K/Ket).

Based on the results of the documentation that has been done by the researcher, the researcher found that there are phrase implications in sentence formation. Each type of phrase has its own function in a sentence, such as a subject, predicate, object, adverb, complement, and others. Based on the results of the research, it can be said that a phrase is a combination of several words and is part of a sentence, and has meaning but is not perfect. In Arabic, the term phrase has the same meaning as the words al-barah and at-tarkib. As in the Al-Munawwir (Arabic-Indonesian) dictionary by Achmad Warson Munawwir and Muhammad Fairuz, the term al-ibarah is the masdar of the verb بَرَعَ, al-ibarah has several meanings, namely parable, saying, style of speaking, explanation, and description. And in Al-Ghani's mu`jam, ibarah is a combination of several words that are part of a sentence that leads to meaning. As for mu`jam al-wasit, ibarah is an expression that shows meaning.

The definition of phrase in Arabic, according to Badri (1986) in Imam Asrori (2014), which uses the term *at-tarkib*, the definition of a phrase is a sentence that is not based on another word consisting of two words and these two words have an unreliable relationship, or the form of language which is composed of two sentences that bind each other by a form, which makes the two of them one unit so that it is possible to replace only one word. And the definition of phrases in Arabic according to Badri (1986) in Imam Asrori (2014) which uses the term *al-ibarrah*, the definition of phrases in Arabic, namely sentences that are not based on other words consisting of two words and these two words have a different relationship. Not propped up, or language formations composed of two sentences that bind each other by a form, which makes the two of them one unit so that it is possible to replace only one word. Meanwhile, in the Indonesian grammar book by Cristian A.T. and Iswanto (2019), the notion of a phrase is a linguistic element that fills the Functional Clause element. This opinion is reinforced by Supriyadi (2014), stating that a phrase is a grammatical unit consisting of two or more words and does not exceed the function limit of a clause element.

First, in Arabic, the arrangement of words consisting of the letters *jar* and *ism* is called *jar wa majrur*. This is in line with what was expressed by Abu Razin and Umm Razin (2015) that *jar majrur* is a phrase composed of the letters *jar + isim*, the letter *jar* is a letter that causes the *isim* that comes after it to be in a state of *jar/khafadh* and its original form is and *majrur* are terms used for words that are in the *jar* condition either because they are preceded by the letter *jar* or other reasons that make it mandatory in the *jar* state. Meanwhile, in Indonesian, the arrangement of words consisting of prepositional letters and nouns is called a prepositional phrase. As stated by Cristian Agustinus Tarno and Iswanto (2019) in their book, a prepositional phrase is a phrase whose ruler is in the prepositional category followed by a delimiter in another category, for example, in the store, to the market, from home and others. Between *jar wa majrur* in Arabic and prepositional phrases in Indonesian, the pattern is the same, namely the letters *jar* (prepositional letters) + *isim* (nouns).

Second, in Arabic, the arrangement of words used to provide information about place and time is called *zharaf*. According to Fuad Ni'mah (2015), *zharaf* is *isim mansub* is *isim mansub* which is mentioned to explain the time or place where *fiil* occurs, which is the answer to the question "When or where does *fiil* occur?", He also said that *zharaf* is called *zharaf epoch* when used to indicate the time of occurrence of *fiil* or action and is called *zharaf eat* if it is used to indicate the place where *fiil* or action occurs. Whereas in Indonesian, the word order is known as adverbial or description. According to Rahardi (2009), an adverb is a sentence element that adds an explanation of time, place, manner of cause, effect, and so on, and its presence is arbitrary because it is not the core of the sentence. The position of adverbs in a sentence can be at the end, at the beginning, and even in the middle of a sentence; as Alwi (2014) stated, adverbs can be at the end, at the beginning, and even in the middle of a sentence. Adverbs of time are descriptions that provide information about when an event occurred (Alwi, 2014). The meaning of time can be seen as a point in time, a period of time,

time-frequency, and time relationships (Syifa S.S., Edi K., and Dayudin, 2021). Adverbs of place are descriptions that show where events or circumstances occur (Alwi, 2010).

The word place in relation to adverbs of place is understood by language users as the location of something, the direction of something, and the distance of something in relation to an event (Syifa S.S., Edi K., and Dayudin, 2021). Third, word order consisting of adjectives and isim is called *sifah wa mausuf* in Arabic. The characteristic of *wa mausuf*, also known as *naat man`ut*, *naat*, or *sifah*, is a *lafadz* which shows the characteristics of the previous *isim*, where the *isim* that is characterized is called *manut* or *mausuf* (Asep Saefullah, 2021). Whereas in Indonesian, the word order is called an adjective phrase. As said by Wini Tarmimi and Sulistyawati (2019), adjective phrases are phrases that have the same distribution as adjectives, or it can also be said that the central element of adjective phrases is distributed with the class of adjectives or adjectives. According to Khairah (Marfungah & Mukhlis, 2019) states that a unit in syntax that is formed from two or more words that has a core phrase in the form of an adjective and is able to replace categories of adjectives is called an adjective phrase. The *sifah wa mausuf* pattern and adjective phrases consist of adjectives and words.

Fourth, the arrangement of words that form a meaning but the meaning is not perfect is called the term *mudhaf wa mudhafun ilaih*. *Idhafah* is a composition of two or more *ism* which form a meaning, but the meaning is not perfect. The composition of *idhafah* consists of *mudhaf* and *mudhaf ilaih*, where the first word is called *mudhaf* and the second word is called *mudhaf ilaih*. As stated by Wahyudi Ibnu Yusuf (2020) that *mudhaf wa mudhafun ilaih* is a word that is composed of at least two words, where each word initially has its own meanings, and when the two or more words are joined, then it only becomes one meaning just. Whereas in Indonesian, it is referred to as a noun phrase. A noun phrase is a phrase that is formed from a noun as its central element or core element. This statement is the same as Supriyadi's statement (2014) in his book that a noun phrase is a unit formed from two or more words that has a core phrase in the form of a noun or noun. Nominal phrases are phrases that have the same distribution as nominal words, or it can also be said that the central element of nominal phrases is distributed with the class of nominal words or nouns (Wini Tarmimi and Sulistyawati, 2019).

Conclusion

A phrase is part of a sentence and consists of a combination of several words that do not have a perfect meaning, and that combination can only occupy one particular function in a sentence. In Indonesian, there are several types of phrases, including prepositional phrases, adverbial phrases, adjective phrases, and noun phrases. In Arabic, there are also several constructions that resemble phrases, namely: *jar wa majrur*, *zharaf wa mazruf*, *sifah wa mausuf*, and *mudhaf wa mudhafun ilaih*. Between Arabic and Indonesian, there are several forms of equivalent phrases. Phrases that can be equated are *jar wa majrur* which is equated with prepositional phrases; adverbial phrases, which are

equated with zharaf; sifah wa mausuf, which is equated with adjectival phrases and mudhaf wa mudhaf ilaih which is equated with noun phrases.

There are similarities and differences between Arabic and Indonesian equivalent phrases. Between jar wa majrur and prepositional phrases, there are similarities in the aspects of the forming elements, their distribution, the position of the jar letters, grammatical signs, the meaning of the jar letters, and their position in the sentence. As for zharaf wa mazruf, there are similarities and differences in aspects of form, position in the sentence, classification of types of words, location in the sentence, grammatical signs, meaning, their use in interrogative sentences, and the use of two types of zharaf and adverb phrases in one sentence. At the same time, the similarities and differences between sifah wa mausuf and adjective phrases are found in the aspects of formation patterns, forms, location in sentences, derived adjectives, types and clarity of words, number of properties, their position in sentences, grammatical signs, degrees of comparison, repetition of words, and pronunciation. Addition. Between mudhaf wa mudaf ilaih, there are also similarities and differences, namely in the aspects of its constituent elements, distribution pattern, type of structure, its location in the sentence, its meaning, special conditions, grammatical signs, additional pronunciations and position in the sentence.

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COMPETING INTERESTS

The author has no competing interests to declare.

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