THE ANALYSIS OF SEMANTIC GRAMMATICAL ERRORS IN VARIOUS ARABIC TRANSLATIONS

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Abstract
This study aimed to reveal the semantic grammatical errors in the translation of various Arabic sentences into Indonesian. This study used a qualitative descriptive method with a content analysis model. The data sources in this study were five different Arabic sentences translated by the teacher who taught the heritage book in Islamic boarding schools, namely: jumlah mutsbatah (positive sentences), jumlah manifiyah (negative sentences), jumlah istifhamiyah (interrogative sentences), jumlah syarthisyah (conditional sentence), and jumlah al-qasam (sentence of oath). After analyzing and discussing the data obtained, the researcher found that there were 70% morphological errors in the translated text results consisting of 51% noun errors (isim) and 19% verb errors (fi'il). Additionally, the researcher found 76% syntactic errors from the translated text, consisting of 10% word errors, 9% phrase errors, 29% clause errors, and 28% sentence errors.

Keywords: error analysis, grammatical, semantic sentences, translation

Abstrak
Penelitian ini bertujuan untuk mengungkap kesalahan tata bahasa semantik dalam penerjemahan berbagai kalimat-kalimat Arab ke dalam bahasa Indonesia. Penelitian ini menggunakan metode deskriptif kualitatif dan dengan desain analisis isi. Sumber data dalam penelitian ini adalah lima kalimat bahasa Arab yang berbeda dan diterjemahkan oleh guru-guru yang mengajar kitab kuning di pesantren, yaitu: jumlah mutsbatah (kalimat positif), jumlah manfiyah (kalimat negatif), jumlah istifhamiyah (kalimat tanya), jumlah syarthisyah (kalimat syarat), dan jumlah al-qasam (kalimat sumpah). Setelah menganalisis dan membahas data yang diperoleh, peneliti menemukan bahwa terdapat 70% kesalahan morfologi pada hasil teks terjemahan yang terdiri dari 51% kesalahan kata benda (isim) dan 19% kesalahan kata kerja (fi'il). Selain itu, peneliti juga menemukan 76% kesalahan sintaksis dari teks terjemahan, terdiri dari 10% kesalahan kata, 9% kesalahan frasa, 29% kesalahan klausa, dan 28% kesalahan kalimat.

Kata Kunci: analisis kesalahan, gramatika, kalimat semantik, terjemahan
Introduction

Language, in general, is the cornerstone of successful interpersonal communication. It is the way to serve the complex relationships among participants in the speaking community. This situation contains intrinsically related components, including non-linguistic activities. The context, which plays an essential role in shaping our linguistic understanding, is the main contribution of pragmatics to language research (Hassan, 2020). According to Shaalan (2005), Arabic is a semitic language rich in morphology and syntax. The enormous and complex grammar rules of the language may be confusing for the average word processor user. Shaalan (2010) added that Arabic is a very structured language and its morphological derivatives play a significant role.

Furthermore, according to Kutas & Hillyard, (1983), it is not only morphology in any language's natural discourse, but the sequence of words is also subject to semantic and grammatical constraints, which make some words more likely to appear than others. In addition, one must know the morphological and syntactic rules of the language (Al-Shujairi, & Tan, 2017). This contextual effect dramatically influences the speed and accuracy of word recognition as revealed in lexical decisions. From this, both syntactic and semantic morphology, when connected with translation, significantly strengthen each other in presenting a translation text that is good and easy to understand.

This era of globalization demands an inevitable translation training program in which prospective translators are prepared and qualified to attend and undertake the unavoidable role of translation in this world. This translation imperative has enabled the output of translation training programs to build on the translation services that have become daily use worldwide. Regarding the Arab world, the substantially increased interest in translation has manifested itself enormously in translation teaching courses at undergraduate and postgraduate levels at several Arab universities. This translation course has led to the emergence of translation programs in almost all Arab countries. The emerging awareness of teaching translation courses and the establishment of translation programs/centers has resulted in expanding research in this field of translation (Al-Sohbani & Muthanna, 2013).

Furthermore, many references can be used when we want to know the meaning of a translation. The translation is defined as an activity in which the purpose of certain linguistic items is given from one language to another, the language to be translated called the source language (SL), while the language to be solved or achieved is called the target language (TL) (Faraj, 2019). As is known in general many references can be used when we want to know the meaning of a translation. Generally, translation can be interpreted as the process of transferring messages from the SL to the TL (Sanusi, 2019; Maulana, 2019; Maulana, 2019). According to (Larson, 1984), translation is defined as an activity to transfer SL to TL. Dweik & Othman, (2017) add describing translation as translating and transferring meaning from the original language to the TL as intended by the original author. Given this, translation is the process of moving a written text from the SL to the TL (Al-khresheh & Almaaytah, 2018; Maulana, D., & Sanusi, 2021).

Meanwhile, Newmark, (1988) argues that "translation is rendering the meaning of a text into another language in the way that the author intended the text." Newmark provides an understanding of message transfer in translation activities. In translation activities, a translator must know what the original BS author meant. In line with this statement, Brislin, (1976) describes translation as:"

“The general term referring to the transfer of thoughts and ideas from one language (source) to another (target) whether the language is in written or oral form, whether the languages have established orthographies or not; or whether one or both languages is based on signs, as with signs of the deaf."

In other words, translation is not only a language transfer process but also a process of transferring ideas, thoughts, or opinions from BS to BT, both in writing and orally. Simatupang
states that translating is the process of transferring the meaning of the SL into the TL by re-expressing it in the TL with TL forms that contain the same meaning as that of the SL forms. In translating BS into BT, a translator often faces issues related to linguistic and cultural differences, causing translation errors. One of the mistakes that are commonly found in translation is semantic grammatical errors.

The translation is closely related to meaning. Grammatical meaning, according to Supianudin (2016), is the meaning that is possible in a word when the word has become part of a sentence structure. Meanwhile, Sarina (2015) stated that the meaning of grammatical structure is the meaning that occurs in or the arrangement of language elements. Besides, Nur (2016) emphasizes that semantics is a field that studies and analyzes the meaning of words or sentences from a language.

Concerning this, according to Chaer (1995), semantic grammatical is semantics, whose focus of the study is the meaning of various language units is formed because of the grammatical experience by the language unit. Grammatical processes can be classified into two: (1) grammatical processes at the morphological level, and (2) grammatical processes at the syntactic level. The analysis carried out in grammatical semantics is inseparable from the structure of phrases, clauses, and sentences. Regarding semantic errors, Zribi & Ahmed (2013) highlight that semantic errors result morphologically and syntactically. Writers usually make such mistakes where valid words used in contexts make no sense due to ignorance or keyboard errors. An indifferent writer may confuse the intended word with another with a similar orthography or pronunciation. When the author's knowledge of the meaning of words is imprecise, he or she may choose a word which is supposed to be correct but is wrong. The following sentences show two examples of semantic errors caused by the writer's ignorance of the word.

In the translation process, the meaning of a word may differ from its grammatical meaning if it stands alone. To produce a reasonable TL, translators often change the structure of phrases, clauses, and sentences. Different characteristics and rules cause this change in each language. The translator must make adjustments so that the delivery of the meaning of the SL is easier to understand in the TL. Grammatical construction changes phrases, clauses, and sentences in the TL according to the SL without changing or eliminating the idea of meaning contained in the SL. In this case, the Indonesian translation must be equivalent to the original.

The translation process transforms text from one language to another without changing the original text content. The translation is a grammatical transformation. The translator may change the language system by prioritizing aspects of meaning and message delivery; however, the translator does not change the grammatical structure of the SL. This is because the translation process can occur due to the existence of language units such as morphemes, words, word series, sentences, and texts. Thus, the translation process will not be done until it becomes the final result of a translation. What method is used by the translator, why the translator chooses other terms that have the same meaning should be taken into account.

Basically, research on semantic-grammatical error analysis of text translation has been previously done. Fahmi (2016) shows that the mistakes made by students include: word and verb morphology as well as syntactic errors at the level of phrases, clauses, sentences, and letter errors at the level of prepositions. This error occurred because of the influence of Indonesian into Arabic. Meanwhile, Zare et al. (2018) conducted a study on student assignments' translation errors in terms of their language aspects. Language teaching and learning have specific opportunities and challenges. 'Error' is almost visible in all language fields. Therefore, researchers need to master a good command of error analysis to distinguish between different types of errors. Translation errors were extracted from students' performance on the three translation tests given to them during and at the end of the semester. The findings indicated that errors included adding and removing language elements, incorrect choice of items, and incorrect structuring. These errors seem to come from language disorders, intra-language errors, and learning contexts.
Regarding errors, Ngangbam (2016) conducted research related to English syntax errors that exist in the written performance of new students of Mutah University's English class. The research subjects were 60 native Arabic-speaking students. Fifteen error categories are classified to determine the causes of syntax errors, the types of errors that occur more frequently, areas of weakness, and problems that tend to occur in composition writing. The results showed that this study's performance problems were caused by disorders of the mother tongue, misuse of sentence fragments, overuse, lack of grammatical knowledge, and errors in the information and development.

Alawiyah's et al. research (2016) revealed that from 150 identified strategies, six forms of translation strategies were found to emerge from authentic texts translated by students from Indonesian to Arabic. The six forms are addition, omission, transposition, modulation, borrowing, and calculating.

Erlinda (2008), in her research, discussed morphological and syntactic errors in a translation. This research is a type of morphological error, which is word-formation. The mistakes that fall into these categories can be grouped into two groups, namely (1) inflectional suffixes for the formation of comparative and superlative meanings, and (2) derivational affixes of formation. Syntax errors are reflected in word order errors and irregularities in the use of the structure of phrases, clauses, and sentences. Syntax errors are grouped into three types, such as (1) word order, (2) omission, and (3) failure to transfer the intent of text from SL.

Furthermore, Diab (1997) examined the analysis of the errors of native language, Arabic, in Lebanese students' written English, which leads to language transfer. To this end, he put together 73 English essays written by Lebanese sophomore students studying at the American University of Beirut. Since my native language is also Arabic, these students' transfer errors were found when checking their essays, thus simplifying the error analysis task. What remains is a subclassification of this error. Instead, the Arabic language structure has influenced the English writing of Lebanese students at the grammatical, lexical, semantic, and syntactic levels.

Abbasi (2011) investigated Iranian students' grammatical errors in their translation and compared junior and senior students' mistakes to reach the possibility of their dominant errors, which had not been corrected during the academic years. The translation errors of eighty Translation Students, forty seniors, and forty juniors from Azad and Payam-e-Noor University in the 2009/2010 school year were examined. Errors in the corpus were identified and then classified into two main categories: Mexican-semantic-syntactic-morphological according to Keshavarz (1994) model. Analysis of errors in students' translation revealed significant deficiencies in English grammar. The findings indicated that 98 percent of students had grammar problems and that most of the mistakes students produced were interlingual errors, showing the influence of their mother tongue.

In their research, Maulana & Sanusi (2020) discuss morphosemantic errors in the Indonesian Arabic translation text carried out by students of Madrasah Aliyah (MA) Darussalam Bogor. The research is a type of morphosemantic error. The research showed that there were errors in translating text using past verbs (fi’il māḍi) 14 (11%), while non-past verb errors (fi’il maṭāri) are 111 (89%). Similarly, students were weak in choosing the appropriate meaning.

In short, the various studies still have gaps that have not been studied. The focus of this study is to analyze the semantic grammatical aspects of the translation of the teacher in various sentences from Arabic into Indonesian.

Method
This research used a qualitative method with a content analysis model. Participants in this study were 20 teachers, who taught the heritage book at the Islamic boarding school in Bandung regency. The teachers have taught the heritage book and understand nahwu and ṣaraf. The sampling technique was purposive sampling in which the sample is determined based on specific
considerations and criteria following the objectives of the study. The study aimed to reveal the semantics grammatical errors in the translation of various Arabic sentences translated by the teacher/heritage book teachers in the Islamic boarding school in Bandung regency. The number of different Arabic sentences used in this study was 15 sentences. However, in this study, the researcher only focused on five types of sentences, which are *jumlah mutsbatah* (positive sentences), *jumlah manfiyah* (negative sentences), *jumlah istifhamiyah* (interrogative sentences), *jumlah syarṭiyah* (conditional sentences), and *jumlah al-qasam* (oath sentence). The translated texts obtained by the translation test were collected, and finally, there were 20 translated texts. The following are five instruments of different Arabic sentences.

Table 1. Five instruments of Arabic Sentences

<table>
<thead>
<tr>
<th>No</th>
<th>Total</th>
<th>Variety of Arabic Sentences</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mutsbatah (positive)</td>
<td>حركة الطاعة ذلَّلَ المعاففة كَمَا حركة الجَنَّةُ دَيْلَ الحيَانَ</td>
</tr>
<tr>
<td>2</td>
<td>Manfiyah (negative)</td>
<td>لا صغرَةٌ مع الأضرار ولا كبيرة مَعَ الاستغفار</td>
</tr>
<tr>
<td>3</td>
<td>Istifhamiyah (interrogative)</td>
<td>وما أمرُ من النَّبِيِّي وَالصَّبُرُ أمَّرُ مِن النَّبِيِّي وَ وَقِيلَ التَّبَيِّنَةَ أمرُ مِن النَّبِيِّي</td>
</tr>
<tr>
<td>4</td>
<td>Syarṭiyah (condition)</td>
<td>إذا أردت أن تتناس بِإِبَّالِهِ فَنَسِفْك</td>
</tr>
<tr>
<td>5</td>
<td>Al-qasam (oath)</td>
<td>واللهِ ما أنَّلَتِ بَيْنَيْهَا أَلَّا كَانَ بِهِ عَلَيْهِ فِي أَيْنَ</td>
</tr>
</tbody>
</table>

The translated text, taken from the text of a book with a title of *nashāh ib Al-Ībād fī bayāni Alfāzhi Munabbihāt ‘alā Istidād li Yaum Al-Ma’ād* by Syeikh Al-Bantani (2013). The instrument used in data collection was a translation test which was developed based on the research objectives. The teacher is asked to translate the text from Arabic into Indonesian within a specified time. The techniques used in analyzing the data are: (1) identifying grammatical semantic errors in the translation text results, (2) classifying grammatical semantic errors in the translation work, and (3) providing appropriate and correct translation corrections from the expert.

Result and Discussion

Grammatical errors in the Arabic-Indonesian translation are errors related to how the meanings of words, phrases, clauses, and sentences are chosen that are not under the syntactic and morphological structures. After researching 20 texts from the translation of the teacher/heritage book teachers at the Islamic boarding school in Bandung regency, the following results were found:

The following recapitulation table shows a total of 146 errors, obtained from the results of research on 20 texts translated by the teacher of heritage book at the Islamic boarding school in Bandung regency on a variety of Arabic sentences into Indonesian.

Table 1. Grammatical Error

<table>
<thead>
<tr>
<th>Grammatical Errors</th>
<th>Focus</th>
<th>Subfocus</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology</td>
<td>Noun</td>
<td>51</td>
<td>70</td>
</tr>
<tr>
<td></td>
<td>Verb</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Syntax</td>
<td>Word</td>
<td>10</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>Phrase</td>
<td>9</td>
<td></td>
</tr>
</tbody>
</table>
1. From the 146 errors, it can be grouped into two, which include 1). There are 70 morphological errors, consisting of 51 noun errors (isim) and 19 verb errors (fi'il). Then, 2) syntactic errors totaling 76 errors comprised of a) 10-word errors, b) 9 phrase errors, c) 29 clause errors, and d) 28 sentence errors.

2. The 146 errors are categorized into morphological errors and syntax errors. Morphological errors amounted to 70 (70%), and the number of correct ones was 30 (30%). Syntactic errors reached 76 (76%) with 24% of correct forms.

Diagram. 2 Grammatical Error

The table above shows the grammatical errors found in this study, the errors that appear in the morphological error angle are 70 (70%), and the number of correct ones is 30 (30%) morphological errors at the level of nouns and verbs. Meanwhile, syntactic errors reached 76 (76%), and the number of correct ones was 24 (24%). The mistakes are at the level of words, phrases, clauses, and sentences.

3. 70 morphological errors were found and then divided into two categories, namely: 1) noun errors (isim) are 51 (51%) and verbs (fi'il) are 19 (19%).

Diagram. 3 Morphological errors

Morphological errors are the inability of a person to translate at a level that includes nouns (isim) and verbs (fi'il). Morphological errors are divided into two categories, namely 1) errors of nouns (isim) are 51 (51%), and verbs (fi'il) are 19 (19%). The Ihwal of morphological errors in the translation of various Arabic sentences into Indonesian is shown in the following examples.
a. Noun errors (isim)

SL: حركة الطاعة دليل المعريه كما أن حركة الجسم دليل:

Wrong translation: Gerakan ketaatan adalah panduan menuju pengetahuan, sama seperti gerakan tubuh adalah panduan untuk hidup (The movement of obedience is a guide to knowledge, just as the body's movement is a guide to life).

Correct translation: Gerak ketaatan merupakan tanda makrifat (mengenal Allah swt), sebagaimana gerak badan merupakan tanda kehidupan. (The movement of obedience is a sign of makrifat (knowing Allah SWT), as exercise is a sign of life)

The mistakes occur in the word of دليل, which was translated by the teacher as a panduan (guide). The noun should be translated as a sign. This is because if it is translated as panduan (guide), it is not suitable in choosing the diction.

According to the interviews with the teacher, the error in translating the word دليل with the meaning of the panduan (guide) is inseparable from the translator's ignorance in translating the original meaning of the word. They also added that the word دليل was translated as a panduan (guide) based on their experience in translating the heritage book with their teacher. Besides that, the word دليل was translated as a panduan (guide) because the word was already familiar among the teacher/heritage book teachers.

b. Verb errors (fi'il)

SL: إذا أردت أن تستأنس بالله فاسحت من نفسك:

Wrong translation: Jika anda ingin hidup dengan tuhan, takutlah pada diri sendiri (If you want to live with God, fear yourself)

Correct translation: Apabila kamu ingin lebih cinta kepada Allah, maka kalahkanlah rasa cintamu terhadap dirimu sendiri ("If you want to love Allah more, then defeat your love for yourself")

The next mistake of the teacher was found in choosing the meaning of the phrase فاستوحي, which means takutlah (fear). The word فاستوحي is a verb that has meaning, kalahkanlah (beat it). The word change is a morphological discussion in terms of the verb. Apart from these phrases, they also lose the meaning of the words.

4. The syntactic errors found in this research amounted to 76 errors and divided into four categories, namely 1) word structure errors amounted to 10 (10%), 2) phrase structure errors amounted to 9 (9%), 3) clause structural errors amounted to 29 (29%), and 4) structural errors sentences amounted to 28 (28%).

Diagram. 4 Syntactic Errors

Syntax errors can also call the inability of a person to transfer messages from the source language to the target language in terms of words, phrases, clauses, and sentences. From the table above, it is clear that syntactic errors are divided into four categories, namely 1) 10 (10%) word structure
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errors, 2) 9 (9%) structural errors, 3) 29 (29%) clause structure errors, and 4) sentence structure errors amounted to 28 (28%).

a. Word errors

SL: إذا أردت أن تستأنس بالله فاستنجد من نفسك
Wrong translation: Jika anda ingin hidup dengan tuhan, maka takutlah kalian pada diri sendiri
(If you want to live with God, then fear yourself)
Correct translation: “Apabila kamu ingin lebih cinta kepada Allah, maka kalahkanlah rasa cintamu terhadap dirimu sendiri”. (“If you want to love Allah more, then defeat your love for yourself”)
The error that the researcher found was an error in the meaning of the preposition (jar) بـ in the phrase بالله. Some of them translate the word of ba as ba lil ilsâq dengan (with). This error is included in the word level syntactic error. The word ba there should be translated as ba lil isti’anah mina bantuan (asking for help), so that the meaning of the word billah in the sentence is translated to Allah.

Furthermore, an error occurs in the choice of Indonesian vocabulary, namely the word maka (then). In Arabic, some teacher do not translate the meaning of the word فـ. In fact, in various Arabic sentences, the conditional sentence or (jumlah syarthiyyah) the word فـ of the translated text is defined as the word maka (then). Ideally, if there is a conditional sentence, it should be displayed maka (then) in response to the condition of the word idzâ which means apabila (if).

b. Phrase errors

SL: والله ما كنت بابوك إلا كان الله علني فيها أربع نعيم أو أشد ما تكن في ديني والثاني إذ لم تكن أعظم منها والثالث إذ لم تكن مرضي الرضا بما والرابع أي أرجو الثواب عليها
Wrong translation: Dan tuhan, aku telah diuji oleh malapetaka melainkan dalamnya aku merasakan empat yaitu, tidak ada dalam agama dan yang kedua sebagai yang terbesar dari mereka dan yang ketiga sejak miskin tidak puas dan yang keempat aku berharap pahala mereka (And God, I have been plagued by calamities but God is always above the first of the four that is, not in religion and the second being the greatest of them and the third since Muharram is not satisfied, and fourthly I wish their reward)
Correct translation: Demi Allah, tidaklah aku diuji dengan suatu musibah melainkan di dalamnya aku merasakan empat kenikmatan dari Allah, yaitu: beruntung musibah itu tidak menimpa agamaku. Beruntung musibah itu tidak lebih berat dari yang pernah menimpa. Beruntung musibah itu tidak menghalangi aku mendapatkan ridha Allah. Aku mengharapkan pahala dari musibah yang menimpa diriku. (By Allah, I was not tested with a calamity, but in it, I felt four pleasures from Allah, namely: fortunately, the disaster did not happen to my religion. Luckily the disaster was no heavier than what had happened to me. Luckily that accident did not prevent me from getting the pleasure of Allah. I expect rewards from the tragedy that occurred to me).

The example shows teacher's lack of accuracy in choosing Indonesian vocabulary. Error translating the phrase والله means Dan Tuhan (and God), this has implications for a different meaning. The phrase والله should be interpreted demi Allah (for the sake of Allah) because it starts with the letter of qasam as follows:

وَاللهِ مَا ابْتُلِيْتُ بِبَلِيَّةٍ اِلََّ وَكَانَ لِلِِ عَلَيَّ فِي ْهَا أَرْبَعُ نِعَمٍ أَوَّلَُُا إِذْ لََْ تَكُنْ فِِ دِيْنِِ وَالثَّانِِ إِذْ لََْ تَكُنْ أَعْظَمَ مِن ْهَا وَالثَّالِثُ إِذْ لََْ تَكُنْ مُُْرَمَ الر ِضَا بَِِا وَالرَابِعُ أَنِِ أَرْجُوْ الث َّوَابَ عَلَي ْهَا

This is included in the category of the number of qasam and is included in a syntactic error at the phrase level.

c. Clause errors

SL: إذا أردت أن تستأنس بالله فاستنجد من نفسك
Wrong translation: Jika anda ingin hidup dengan tuhan, makatakuilah kalian pada diri sendiri
(If you want to live with God, then fear yourself)
Correct translation: “Apabila kamu ingin lebih cinta kepada Allah, maka kalahkanlah rasa cintamu terhadap dirimu sendiri”. (“If you want to love Allah more, then defeat your love for yourself”).

The teacher's lack of accuracy in choosing Indonesian vocabulary. The mistake occurred in translating the clause *ناميمه من نفسك* means *takutlah kalian pada diri sendiri* (you fear yourself). Supposedly, the clause *ناميمه من نفسك* should be interpreted as *maka kalahkanlah rasa cintamu terhadap dirimu sendiri* (to defeat your love for yourself). It is considered as a syntactic error at the clause level. In addition to the mistakes in translating the original meaning of the *ناميمه من نفسك* clause, they also are mistakes in the use of the pronoun from the *ناميمه من نفسك* clause with the pronoun *أنتم* so that it means *kalian* (you). Thus, this implies a different meaning.

In fact, the word *ناميمه من نفسك* is a form of clause formed by the verb and subject, in terms of fi’liyah the number of verbs used must match the subject (fā’il) in the masculine, feminine level, as well as the placement of pronouns.

**d. Sentence errors**

**SL**

Wrong translation : *Apa yang diracuni? Kesabaran adalah masalah racun, dan berbicara tentang gosip adalah masalah racun* (What is poisoned? Patience is a poison problem, and talking about gossip is a poison problem)

Correct translation : “*apa yang lebih pahit daripada racun?*” Dia menjawab, “*Sabar.*” Dalam riwayat lain disebutkan, “Namimah (mengadu domba) itu lebih pagit dari pada racun.” ("What is more bitter than poison?" He replied, "Be patient." In another narration, it is stated, ” Namimah (pitting one another) is more bitter than poison.”)

The teacher's lack of accuracy in choosing Indonesian vocabulary. Error translating the sentence *وما أتَمَّ من السم ؟ والصبْر أتَمَّ من السم* means *Apa yang diracuni? Kesabaran adalah masalah racun, dan berbicara tentang gosip adalah masalah racun* (What is poisoned? Patience is a problem, and talking about gossip is a problem) Then some teacher also omits the meaning of the word *أنتم* (ism tafdil) in the interrogative sentence above (*jumlah istifham*).

Based on the results of the interview, this was done because they did not know the true meaning of the word *أنتم*.* They also added that during the translation process, they did not use printed and electronic dictionaries. Thus this has implications for different meanings. The sentence should be *وما أتَمَّ من السم ؟ والصبْر أتَمَّ من السم* means *apa yang lebih pahit daripada racun?*” Dia menjawab, “*Sabar.*” Dalam riwayat lain disebutkan, “Namimah (mengadu domba) itu lebih pagit dari pada racun.” (What is more bitter than poison?" He replied, "Be patient.” In another narration, it is stated, “Namimah (playing one against one another) is more bitter than poison”). This is a syntactic error at the clause level.

Based on the results of the analysis of morphological and syntax errors in the text of the translation of Arabic sentences, it can be concluded that the majority of teacher tends to erroneously apply the rules caused by the flow of thinking in their daily language and also in the translation process they tend to translate various Arabic sentences. Researchers also found many word arrangements, phrases, clauses, or sentences in Indonesian that followed Arabic sentence structure.

**Conclusion**

Based on the analysis of the semantic grammatical errors in the translation of various Arabic sentences, it can be concluded that some of the teachers tend to be mistaken in translating various Arabic sentences. The variety of Arabic sentences is *jumlah mutsbatah* (positive sentences), *jumlah manfiyah* (negative sentences), *jumlah istifhamiyah* (interrogative sentences), *jumlah syarthingah* (conditional sentences), and *jumlah al-qasam* (oath sentences). The teacher had lack of ability to choose the appropriate meaning. Another mistake is a generalization that comes from the intralingual transfer of Arabic rules as the TL. This has led to the formation of another relatively new sentence.
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The findings of the study are in line with Ngangbam (2016) regarding English syntactic errors, 15 categories of errors are classified to find out the causes of syntactic errors, types of errors that occur more frequently, areas of weakness, and problems that tend to occur in composition writing. Besides, errors are caused by native language disorders, misuse of sentence fragments, overuse, lack of grammatical knowledge, errors in sentence formation. Furthermore, Fahmi (2016) emphasized his findings that students' mistakes included word and verb morphology as well as syntactic errors at the level of phrases, clauses, sentences, and letter errors at the level of prepositions. This error occurred because of the influence of Indonesian on Arabic. From this, there are similarities but relatively different from this study because there are only five errors in the variety of Arabic sentences in this study. The researcher suggests there must be further research in line with this, considering that there are 15 types of sentences in Arabic, there is still scope for 10 more types of Arabic sentences that have not been studied. In addition, different case studies can be made from Islamic texts in contemporary Arabic.[6]

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