

**A CONTRASTIVE STUDY OF AFFIXATION IN  
ENGLISH AND ARABIC**

**A Thesis**

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## ABSTRAK

Skripsi ini adalah analisa kontrastif antara bahasa Inggris dan bahasa Arab dilihat dari sudut afiksasi. Penulis memilih bahasa Arab karena bahasa ini memiliki afiks yang unik yang disebut transfiks (Bauer 1988: 24). Bahasa arab yang digunakan dalam skripsi ini adalah bahasa arab standar (*standard arabic*). bahasa Inggris dipilih karena jumlah afiksnya yang dianggap hanya ada dua yaitu prefiks dan sufiks, serta adanya kerancuan klasifikasi infiks (Katamba, 1993: 44-45) dan konfiks atau bisa disebut dengan *multiple affixation*. Penulisan ini bertujuan untuk menemukan apa saja perbedaan- perbedaan afiksasi dalam kedua bahasa dan fenomena yang terjadi dalam bahasa tersebut.

Data yang digunakan adalah surat Al Qashash ayat 1-50. Data diambil dari "*Interpretation of the Meaning of the Noble Qur'an in the English Language*" yang disusun oleh Dr. Muhammad Taqu-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Metode yang digunakan adalah metode distribusi dengan menggunakan analisa kontrastif. Langkah-langkahnya adalah mendeskripsikan kedua bahasa, menentukan data yang dikontraskan, dan menganalisa perbedaan dan fenomena yang terjadi dalam afiksasi kedua bahasa tersebut.

Setelah menganalisa data, penulis mendapatkan bahwa prefiks re- dalam bahasa Inggris mengalami proses inflektional karena tidak merubah kelas kata begitu juga dalam suffiksasi, sufiks -ed, -e, dan -ing dalam bahasa Inggris. Sebaliknya, prefiks en-, dis-, sufiks -r, -ly, -ation, -en, -ment, dan -er dalam bahasa Inggris dan sufiks -in, -un, dan infiks -a-, -ul dalam bahasa Arab mengalami proses derivasi karena afiks-afiks tersebut merubah kelas kata. Dalam bahasa Arab, prefiks ta-, na-, sufiks -t, tu menggambarkan hubungan subjek-predikat sedangkan infiks -a- dan -u- menggambarkan subjek pelaku. Interfiks -ul- dan transfiks a-a-a mengalami perubahan bentuk apabila berada dalam posisi yang berbeda (subjek/ objek).



## CHAPTER 1

### INTRODUCTION

#### 1.1 The Background of Study

Every language in the world has the specific pattern (Wardhaugh, 1977:1). Therefore, the language can be contrasted both in sound and structure. This contrastive study is seeking for the differences. The contrastive is caused by the introduction of one language to another language therefore it is absorbed contrasting them. The language aspect which is appropriately going to contrast is affixation.

English and Arabic language are highly different in letters, pronunciation, or in some parts of structures. Therefore, it is important to contrast these two languages. Before going to the analysis, we should know what Arabic and English language are.

Arabic belongs to the language family commonly called Semitic. Other principal members of the family are Ugaritic and Accadian (both now long dead), Amaraic (surviving only in vestigial form), Hebrew, and the Semitic language of Ethiopia (Beeston, 1970:12). As the language of the Qur'an, Arabic is to some extent familiar throughout the Moslem world, rather in Latin is the language of the Roman Church.

Arabic language developed widely after the coming of Islam. In spreading Islam, Qur'an is been the guide. Qur'an is brought down in Arabic language (Q.S. Yusuf: 2) and all Moslems must understand the content of Qur'an. In conclusion, we have to know and understand Arabic language.

Beeston (1970:12) briefly described sharply contrasted with the vernaculars is a variety of language used throughout the whole Arabic-speaking world, and which forms the normal vehicle for all written communication. Many labels have been used for this, none entirely satisfactory. It has been called '*classical*', though some of its manifestations are difficult to fit into any normal acceptance of that term; it has been called '*literary*', in spite of the fact that many of its manifestations-newspaper advertisements, for instance-have nothing to do with literature; it has been called '*written*', and yet it is frequently used as a medium for spoken communication, as in formal speeches and in radio broadcasts aimed at the whole Arab world; it has been called '*standard*', though even this leads to difficulty when one looks at the language historically and not solely in the light of current circumstances. In default of a more satisfactory term, '*Standard Arabic*' is in this work used for this variety of the language.

According to Mu'in (2004:21) Standard Arabic in Arabic is called '*Fusha*' language. *Fusha* language is Arabic language which is used for Qur'an because Qur'an language is the highest language in Arab both in literary and deep of meaning. *Fusha* language is chosen because *Fusha* has some types which are disabling in other Arabic language. The types are:

1. The existence of *Fusha* language is higher than other daily Arabic used which is called '*Ammiah*' language. One who can speak in *Fusha* language is look as the high people.

## CHAPTER 4

### CONCLUSION

#### 4.1 Conclusion

After analyzing the data from Qur'an surah Al-Qashash verses 1-50 in *"Interpretation of the Meaning of the Noble Qur'an in the English Language"* written by Dr. Muhammad Taqu-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan, the writer found all affixation in Arabic and English. As mention above, English language has three infixes: prefix, suffix, and confix and Arabic has six affixes: prefix, suffix, infix, confix, interfix, and transfix. So, the affixes which are existed in these two languages are prefix, suffix, and confix.

In prefixation, the 're-' changes both meaning and word class root (change noun into verb). This can be occurred if the root is noun but if root is a verb, the word class is not changed. In Arabic prefixation, the prefixes 'na-' does not change both meaning and word class of the roots because the prefix in Arabic language just show who is the subject which does the doing or in other explanation, the prefix is the Arabic pronoun. From the explanation above, the writer conclude that there are similarity and difference between Arabic and English prefixation in some prefixes. Both English and Arabic prefixes are the derivational morphemes. The difference is occurred in the second data. The morpheme 're-' is encoded with the



confixes 'yu-' and '-un' because *yurjaḡūn* is able in the position of Fi'il Mudhori (present tense) passive voiced. This phenomenon is occurred because of the meaning.

The morphemes which are used In English suffixation are '-s', '-ed', '-t', '-ing' and '-ly' and in Arabic, can occurred zero affix (*alā*), multiple affixation (*Mursalin* and *mu'minin*), and masdar (*istaf'ala*).

In confixation, Arabic bound morphemes like 'm-' and '-n', '-h', 'y-' all of them are used to indicate noun. And all its roots are verb. This is not like in English because English confixes are also used to indicate verb (combination of 'ac-' and '-ledge'), adverb (combination of 'un-' and '-ly'), noun (combination of 'co-' and '-ive'), and adjective (combination of 're-' and '-able').

Unfortunately, the writer did not find an infix in the data for English. But in Arabic language, there are some infixes. Shortly, infixes in Arabic are able to indicate 'plurality' by seeing the geminating of the first vocal in the word. It also occurred in interfix. In interfix, English has no interfix because each word in English is separated each other but not in compounding. This Arabic interfix can be contrasted with compounding. The last, In English, there is no transfix because in English there is no vocalic melody tier like in Arabic but we can see the phenomenon of them as explained in chapter three.

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