COMPARATIVE STUDY BETWEEN ENGLISH AND ARABIC:

COMMON NOUN VS *ISIM NAKIRAH*

AND PROPER NOUN VS *ISIM MA'RIFAH* AND ITS IMPLICATION

IN ENGLISH AND ARABIC LANGUAGE TEACHING

AN UNDERGRADUATE THESIS

Submitted to State Institute of Islamic Studies of Jember
In partial fulfillment of the requirements to obtain a bachelor's degree
of *Sarjana Pendidikan* (S. Pd.)
Faculty of Tarbiyah and Teacher Training
English Education Department

By:
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STATE INSTITUTE OF ISLAMIC STUDIES OF JEMBER
FACULTY OF TARBIYAH AND TEACHER TRAINING
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Date : November 12th, 2020

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MOTTO

فَإِنَّ مَعَ العُسْرِ يُسْراً

إِنَّ مَعَ ٱلْعُسْرِ يُسْراً

For indeed, with hardship (will be) ease.

Indeed, with hardship (will be) ease.[1]

(Ash Sharh 94:5-6)

[1] *The Quran: English Meaning and Notes Saheeh International* (Jeddah: Al-Muntada Al-Islami Trust, 2012), 640.

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DEDICATION

This undergraduate thesis is dedicated to:

People who love me and whom I love

Thank you for every prayer and support for me.

جزاكم الله احسن الجزاء

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The researcher would like to express her gratitude and appreciation to the honorable people who has given their help, encouragement, and contribution to the researcher in the process of study:

1. Mr. Prof. Dr. H. Babun Suharto, S. E., M. M., as the Rector of State Institute of Islamic Studies of Jember (IAIN Jember)
2. Mrs. Dr. Hj. Mukni'ah, M. Pd. I., as the Dean of Faculty of Tarbiyah and Teacher Training of IAIN Jember
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7. All of my friends in English Education Department 2016, especially PBI 1, who shared stories of my life in college.
8. Those having helped the researcher to translate *kitab* for this data of research and willing to discuss every problem related with this research.

جزاكم الله احسن الجزاء.

The researcher realizes this thesis is far from perfect. Therefore the researcher accepts every suggestion, criticism, and comment from the readers. The researcher hopes this thesis gives contribution and be useful for English and Arabic language teaching and learning process.

Jember, Nopember 4th 2020

The Researcher

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ABSTRACT

Nailah ‘Ainayis Sa’adah, 2020: Comparative Study of English and Arabic: Common Noun vs *Isim Nakirah* and Proper Noun vs *Isim Ma’rifah*.

In Indonesia there are many *pesantrens* or Islamic schools in which English and Arabic become compulsory subjects. In grammar, English and Arabic have some similarities and differences. Sometimes, in those institutions, Arabic is taught more intensely than English is, which makes students understand Arabic easier than English. This is known from preliminary observation that most of students usually have difficulties in understanding common and proper noun. Students tend to interpret common and proper noun same as *isim nakirah* and *isim ma’rifah*, eventhough there are some differences between the use of both of them.

There are three research questions of this research: (1) What are the differences and similarities between common noun and *isim nakirah*?, (2) What are the differences and similarities between proper noun and *isim ma’rifah*?, and (3) What is the implication of the comparison between common noun vs *isim nakirah* and proper noun vs *isim ma’rifah* in the teaching of English and Arabic?.

Objective of the research are: (1) To identify the differences and similarities between common noun and *isim nakirah,* (2) To identify the differences and similarities between proper noun and *isim ma’rifah,* and (3) To find the implication of the comparison between common noun vs *isim nakirah* and proper noun vs *isim ma’rifah* in the teaching of English and Arabic.

To answer the research questions, the researcher used library research which is one of qualitative method. The data collect from any literature which divided into primary data and secondary data. This research used descriptive analysis and qualitative comparative analysis.

After analyzing the data, this research found that: (1) Both common noun and *isim nakirah* indicate to general meaning which is not specific and uncertain to definite noun. But,common nouns tend to refer to almost kinds of nouns. While *isim nakirah* refers to noun that do not included in seven characteristics of *isim ma'rifah*. (2) Both proper noun and *isim ma’rifah* have special or specific meaning and do not have double interpretation or unclear meaning. But, proper noun tends to refer to the name, brand or label of a certain person, place or thing. While *isim ma’rifah* refers to something not only name, but it also refers to *isim ḍamīr*, *isim mawṣūl*, *isim isyārah*, *al-ismu muqtaronu bi al*, *al-* Al-*munādā al-maqṣūd bi an-nidāi*, and *muḍaf ila al-ma’rifah*. (3) Alternative solutions that appropriate for teaching common noun in grammar and *Nahwu* Dual-Language Method, Grammar Translation Method and Concept Map.

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Table 1

List of Arabic-Latin Letters and Transliteration

A. Consonant

No	Arabic Letter	Name	Latin Letter	No	Arabic Letter	Name	Latin Letter
1	ا	Alif	Not symbolized	**16**	ط	Ta	Ṭ ṭ
2	ب	Ba	B b	**17**	ظ	Za	Ẓ ẓ
3	ت	Ta	T t	**18**	ع	Ain	…’…
4	ث	Sa	Ṡ s	**19**	غ	Gain	G g
5	ج	Jim	J j	**20**	ف	Fa	F f
6	ح	Ha	Ḥ ḥ	**21**	ق	Qaf	Q q
7	خ	Kha	Kh kh	**22**	ك	Kaf	K k
8	د	Dal	D d	**23**	ل	Lam	L l
9	ذ	Zal	Ż z	**24**	م	Mim	M m
10	ر	Ra	R r	**25**	ن	Nun	N n
11	ز	Zai	Z z	**26**	و	Wau	W w
12	س	Sin	S s	**27**	ه	Ha	H h
13	ش	Syin	Sy sy	**28**	ء	Hamzah	…’…
14	ص	Sad	Ṣ ṣ	**29**	ي	Ya	Y y
15	ض	Dad	Ḍ ḍ				

B. Vocal

Sign	Name	Latin Letter
◌َ	Fatḥah	A
◌ِ	Kasrah	I
◌ُ	Ḍammah	U

C. Long Vocal (*Mad*) and Diphthong

Arabic	Latin Letter	Arabic	Latin Letter
آ	Ā ā	اَوْ	Au
اِيْ	Ī i	اَيْ	Ai
اُوْ	Ū ū		

Source : Corporate Decree of the Minister of Religion and the Minister of Education and Culture of Indonesia, No. 158 year 1987 and No. 0643b/U/187

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CHAPTER I

INTRODUCTION

A. Background of the Research

Humans are social creatures that do contiguous life and interact with each other. To interact with each other, human need a communication. One of the language functions is as tool of communication among the nation over the world. That's why language is important in our life. By using language human can transfer information, ideas, knowledge, thoughts and feelings to other people. It helps to express feeling, desires, and quires to the world. There are thousands of languages in this world. Every country have their own national languages, even some regions have their own regional languages. A language shapes the way people perceive the world and it also helps to define culture of any society. Allah SWT said in holy qur'an surah al-Hujarat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ[2]

The meaning : O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware.[3]

Indonesia is a country that has many languages, even every regions have their own regional language. However, Indonesian language is unity language

[2] Al-Qur'an, 49:13
[3] *The Quran: English Meaning and Notes Saheeh International* (Jeddah: Al-Muntada Al-Islami Trust, 2012), 519.

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of several regional languages in Indonesia. In order to improve nation's competitiveness, it is important to learn foreign languages. *Bahasa asing adalah bahasa selain bahasa Indonesia dan bahasa daerah.*[4] Based on Undang-Undang Republik Indonesia Nomor 24 tahun 2009, about flag, language, national symbol, and national song, foreign languages are different languages from Indonesian language and regional language.

Nowadays, English is an international language that can be used to communicate with other people around the world. English is probably the most widely used language in the world, with around 400 million native speakers and a similar number of bilingual speakers in several dozen partially English-speaking countries, and hundreds of millions more users in other countries where English is widely known and used in business, government, or media.[5] It is very important and has many interrelationships with various aspects of life. Therefore it is important to study and master English language. There are four skills that should be mastered in learning English. They are listening, speaking, reading, and writing. Besides that, there are three components that must be learned integratedly, they are grammar, vocabulary and pronunciation. By learning both, skills and components of English, the learners will be able to master English well.

[4] Kemendikbud, *Undang-Unadang Republik Indonesia Nomor 24 Tahun 2009 Tentang Bendera, Bahasa,dan Lambang Negara, serta Lagu Kebangsaan.* http://badanbahasa.kemdikbud.go.id/lamanbahasa/sites/default/files/UU_2009_24.pdf. (14 Desember 2019) 08.30 pm.

[5] Rodney Huddleston & Geoffrey K. Pullum, *A Student's Introduction to English Grammar* (New York: Cambridge University Press, 2005), 1.

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In addition, almost all countries in the Middle East use Arabic language as the national language. Arabic is the official language in 22 countries spoken by more than 350 million people around the world.[6] So like English, Arabic language can be said as international language too. Especially in Islam, Al Quran was revealed in Arabic language. Arabic is familiar throughout Moslem world. It is proven by the fact that in terms of daily religious activities, Arabic is the prominent language. To master Arabic, learners should learn both skills and component of Arabic language.

تُنْقَسَمُ مَهَارَاتُ اللُّغَةِ العَرَبِيَّةِ اِلى اَرْبَعَةِ اِقْسَامٍ هِيَ : مَهَارَةُ الاِسْتِمَاعِ, مَهَارَةُ المحَادَثَةِ, مَهَارَةُ القِرَاءَةِ, مَهَارَةُ الكِتَابَةِ.[7]

Based on statement above, Arabic also has four skills. They are *Mahārah al-Istimā'* or listening, *Mahārah al-Muhādaṡah* or speaking, *Mahārah al-Qirāah* or reading, and *Mahārah al-Kitābah* or writing.

النظام اللغوي: النظام الصوتي,[8] النظام الصرفي, النظام الدلالي,[9] النظام النحوي, النظام الأسلوبي.[10]

[6] Fatiha Sadat, et. al., "Automatic Identification of Arabic Language Varieties and Dialect in Social Media," *Proceeding of the Second Workshop on Natural Language Processing for Social Media (Social NLP).* (August, 2014): 22.
[7] Ibtisam Mahfooz Abu Mahfooz, *Al Maharah Al Lughowiyah* (Riyadh: Daru At-Tadmoria, 2017), 16.
[8] *Al Maharah Al Lughowiyah*, 12.
[9] *Al Maharah Al Lughowiyah*, 13.
[10] *Al Maharah Al Lughowiyah*, 14.

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Arabic has five components, they are *an-Niẓam as-Ṣawt̄i* or Phonology, *an-Niẓam as-Ṣarf̄i* or Morphology, *an- Niẓam ad-Dil̄āl̄i* or Semantics, *an- Niẓam an Naḥw̄i* or Grammar, and *an- Niẓam al-Usl̄ūb̄i* or Stylistics.

Both English and Arabic languages are important in human life and international life. In the field of trade, education, and culture, English and Arabic language also have an important role. Learners are required to study English and Arabic to face this era.

In language education, especially on institution which is taught more than a language at the same period of time, teacher should to compare between those languages. This relates with the researcher's need in searching information or variables that have the similarities and differences in those languages. By comparing those languages, hopes to ease the teacher and students in teaching and learning process.

Besides that, Indonesia is one of many countries that has many *pesantren* or Islamic boarding schools and Islamic school in which English and Arabic become compulsory subjects. We know that English and Arabic are not our native languages, whereas mastery English and Arabic language is not easy, especially when studying English and Arabic at the same period of time. In grammar, English and Arabic have some similarities and differences. In *salaf*[11] boarding school which emphasizes Arabic language in the daily learning, Arabic is taught more intensely than English. It makes students

[11] *Salaf* is from Arabic language. It means ancient, classical, or traditional. While *Salaf* boarding school is traditional boarding school which is studying "yellow book" or *kitab kuning.*

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ability in understanding English is not as easy as understanding Arabic. As an Arabic wise word "مَنْ شَبَّ عَلَى شَيْءٍ شَابَّ عَلَيْه"[12], the meaning is whoever adjust oneself to something, will adjust oneself to it. Students easier to understand Arabic because Arabic is more familiar in their daily.

From preliminary study, it is known that most of students usually have difficulties in understanding common and proper noun, which word belongs to common or proper noun. In Arabic, there are some criteria which include *isim nakirah* or *isim ma'rifah*. Students tend to interpret common and proper noun same as *isim nakirah* and *isim ma'rifah*, even though there are some differences between the use of both of them. So, in this research study the researcher analyzed the comparison between the two languages (English and Arabic), especially on Common and Proper Noun & *Isim Nakirah* and *Isim ma'rifah*. The researcher took a title "Comparative Study Between English and Arabic: Common Noun Vs *Isim Nakirah* and Proper Noun Vs *Isim ma'rifah*".

B. Research Questions

Based on the background above, the researcher conducted a comparative study between English and Arabic, especially common noun vs *isim nakirah* and proper noun vs *isim ma'rifah*. So, the researcher formulated the following research question:

[12] Iftitah Hidayati, "Membentuk Karakter dengan Merangsang Neuron Anak," Hati Santri, 17 Desember 2010, http://mengabdiintelektual.blogspot.com/2010/12/membentuk-karakter-dengan-merangsang.html.

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1. What are the differences and similarities between common noun and *isim nakirah*?
2. What are the differences and similarities between proper noun and *isim ma'rifah*?
3. What is the implication of the comparison between common noun vs *isim nakirah* and proper noun vs *isim ma'rifah* in the teaching of English and Arabic?

C. Objectives of the Research

Based on the research questions, there are three objectives of this research:

1. To identify the differences and similarities between common noun and *isim nakirah.*
2. To identify the differences and similarities between proper noun and *isim ma'rifah.*
3. To find the implication of the comparison between common noun vs *isim nakirah* and proper noun vs *isim ma'rifah* in the teaching of English and Arabic.

D. Significance of the Research

The result of this research is expected to give contribution theoretically and practically for the researcher, students, teachers, lectures and other researchers.

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1. **Theoretically**

   This research is expected to add knowledge about common noun vs *isim nakirah,* proper noun vs *isim ma'rifah* and teaching method to teach both, common, proper noun and *isim nakirah, ma'rifah.*

2. **Practically**

   This research is expected to give contribution for students and teachers in learning both English and Arabic languages.

E. Definition of Key Terms

1. **Comparative Study**

   Comparative study is a study that compares a thing with another thing. In this case, the research compares the similarities and differences between two languages.

2. **Common and Proper Noun**

   Common nouns are words for people, animals, places, or things. Common nouns are unparticular noun that denote a general meaning. Proper nouns are names for particular people, places or things. Proper nouns are nouns that denote particular people, places or things and have particular meaning.

3. ***Isim Nakirah* and *Isim ma'rifah***

   Isim Nakirah is a noun that denotes a general meaning. While *Isim ma'rifah* is a noun which denotes special meaning.

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F. Research Methodology

1. Research Approach and Type of the Research

This research use library research or non-reactive research. Library research is one of qualitative method research which place of the research are literatures, documents, archives, etc.[13] This research analyze the data from any books, literatures, documents, and other relevant sources. According to Donald Ary "Qualitative research seeks to understand a phenomenon by focusing on the picture rather than breaking it down into variables. The goal is holistic picture and depth of understanding rather than numeric analysis".[14]

One of kind of library research is content analysis. Content analysis is research technique to make valid inference and re-research from the contexts.[15] Holsti said that content analysis is any technique to take conclusion by finding message characteristic objectively and systematically.[16] The collected data from library research is arranged and classified, then analyzed and interpreted proportionally and critically reviewed with textual analysis and contextually can be applied appropriate with research needs.

[13] Andi Prastowo, *Metode Penelitian Kualitatif dalam Rancangan Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2011), 190.
[14] Donald Ary, et, al,. *Introduction to Research in Education Eight Edition* (Belmont: Wadsworth, 2010), 29.
[15] Andi Prastowo, *Metode Penelitian Kualitatif dalam Rancangan Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2011), 191.
[16] Basrowi & Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: PT Rineka Cipta, 2008), 162.

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2. Object of the Research

The object of this research is English and Arabic grammar, especially common noun vs *isim nakirah* and proper noun vs *isim ma'rifah* that compared and completed with its implication in English and Arabic language teaching.

3. Data Collection Method

The data is collected from any literature which not limited only from books, but it can from any documentations, magazine, journal, website, newspaper, etc. This research collected the data from two sources:

1. Primary Data

Primary data are main data source. Primary data is data which is from original source which is gotten by using appropriate data collection.[17] This research used The English Language from Sound to Sense by Gerald P. Delahunty and James J. Garvey for the English source, *Jami' ad-Duruus al-'Arobiyah,* vol. 2 by Syech Mustofa for the Arabic source and used Teaching by Principles an Interactive Approach to Language Pedagogy Second Edition by H. Douglas Brown as the implication in teaching language source.

2. Secondary or Supporting Data

Secondary or supporting data complete the primary data. Secondary data can be further processing result from primary data

[17] Safi'i Asrof, *Metodologi Penelitian Pendidikan* (Surabaya: Elkaf, 2005), 141.

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which is presented in the other form.[18] This research used any source from books, journal, articles, documents, and other supporting sources to complete this research, such as: English Grammar A University Course Second Edition, A Student's Introduction to English Grammar, *Syarah Mukhtashor Jiddan 'Alaa Matan al-Jurumiyah*, *Alfiyah Ibn Malik,* Second Language Teaching and Learning, and other sources that relevant with this topics of the research.

3. Data Analysis

Data analysis is critical to the qualitative research process. It is recognition, study, and understanding of interrelationship and concept in your data that hypotheses and assertions can be developed and evaluated.[19] This research uses descriptive analysis method and comparative analysis method.

Descriptive analysis method is aimed at systematically describing facts and the characteristics of the object of the research being investigated according to what is found. By descriptive analysis method, the researcher tried to describe and interpret the object.

Qualitative comparative analysis is a methodology that enables the analysis of multiple cases in complex situations. Qualitative comparative researchers tend to look at cases as wholes, and they compare whole cases

[18] Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2013), 225.
[19] Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2013), 335.

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with each other.[20] This research was conducted to compare the similarities and differences of two or more facts and properties the object examined based on a certain frame of mind with independent variable and more than a sample at different times. So, comparative study is a study that compares a thing with another thing or compare between two or more groups of a particular variable. Comparative analysis method compare between common noun vs *isim nakirah* and proper noun vs *isim ma'rifah.*

Comparative research is expost-facto which the data collected after the event occurred. Expost facto research is a systematic empirical inquiry in which the scientist does not have direct control of independent variable because of their manifestations have already occurred or because they are inherently cannot be manipulated inferences about relations among variable are made, without direct intervention from concomitant variation of independent and dependent variable.[21]

4. Procedure of the Research

Qualitative comparative is meant to be used as a rigorous process. Therefore there are some steps to do comparative analysis:

1) The first step is commonly to develop a theory of change. The theory of change should be designed to identify two things: the interested change of qualitative comparative study, and the factors that help to bring changes.

[20] Charles C. Ragin, *The Comparative Method* (California: University of California Press, 1989), 3.
[21] A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan Edisi Pertama* (Jakarta: PT Fajar Interpratama Mandiri, 2014), 66-67.

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2) The second step is identifying the cases that will be analyzed as part of qualitative comparative analysis.
3) Next step is developing a set of factors. These are the key factors whose contribute to the outcomes in the presence or absence.
4) After identified the cases and factors, the next step is scoring the factors. This involves each factor in turn across all the cases, and developing some criteria for how it should be scored.
5) The next step is to analyze the dataset. After analyze the dataset, it present several solutions. The solutions are outlining a combination of factors in case where the results are realized.
6) The final step is interpreting the findings

5. Validity of Data

The researcher used triangulation to test the validity of the research. Triangulation is qualitative cross-validation. It assesses the sufficiency of the data according to the convergence of multiple data sources or multiple data collection procedures.[22] Triangulation in the research is defined as checking data from various sources in various ways and at various times. There are three kinds of triangulation: source triangulation, technique triangulation, and time triangulation.

This research used source triangulation because it used the type of library research. Steps to be taken by the researcher in this research is comparing or checking data obtained through various sources. The data to

[22] Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2017), 189.

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be analyzed by the researcher produced a conclusion. Then, that conclusion will be agreed with other data sources.

G. The Structure of the Thesis

Systematic discussion contains the description of the research from introduction to closure.[23] Systematic discussions from this research are:

Chapter one, is introduction, consists of background of the research, research questions, objective of the research, significance of the research, definition of key terms, research methodology, and systematic discussion.

Chapter two, is review of related literature, consists of previous study and theoretical framework.

Chapter three is the classification and analysis of common noun vs *Isim Nakirah,* which consist of explanations, characteristic, similarities and differences between common noun and *isim nakirah.*

Chapter four is the classification and analysis of proper noun vs *Isim ma'rifah* which consist of explanations, characteristic, similarities and differences between proper noun and *isim ma'rifah*.

Chapter five is the implication in teaching of English and Arabic as foreign or second language which consists of method in language teaching of the topics.

Chapter five, is closure, consists of conclusion and suggestion. In the last of this thesis consist of attachments and references.

[23] Tim Penyusun, *Pedoman Penulisan Karya Ilmiah* (Jember: IAIN Jember Press, 2018), 53.

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CHAPTER II

REVIEW OF RELATED LITERATURE

The purpose of literature review is to report published material on existing conceptual frameworks, theories, and previous research related to the topic under investigation.[24]

A. Previous Study

There are several studies that related to this research, they are:

1. *A Comparative Study Between English and Arabic Inflectional Morphemes*.[25] The research was conducted by Abd. Rohib (2016). The research analyzed inflectional morphemes in English and Arabic language. The research used qualitative approach and descriptive method. The collected data is intuition. All of the data analyses are presented in words and explanation forms. While the data source is taken from researchers' understanding of English and Arabic inflectional morphemes. This data is presented to analyze and identify how inflectional morphemes occur. In analyzing the data, the researcher used the theory which is appropriate with the data.
2. A research conducted by Siti Arofah (2003) from STAIN Salatiga entitled *A Comparative Study between English and Arabic Pronoun*.[26] The research analyzed comparison between English and Arabic Pronouns. In

[24] Terry Anderson & Heather Kanuka, *e-Research Methods, Strategies, and Issues* (Boston: Pearson Education, 2003), 39.
[25] Abd. Rohib, "A Comparative Study Between English and Arabic Inflectional Morphemes", (Thesis, UIN Sunan Ampel, Surabaya, 2016).
[26] Siti Arofah, "A Comparative Study Between English and Arabic Pronouns", (Thesis, IAIN Salatiga, Salatiga, 2003).

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collecting data, the researcher used literary research which divided into primary data and supporting data. This research used descriptive and comparative method to analyze the data. This data is presented to analyze and identify how are the forms, the similarities and differences of English and Arabic Pronoun, and also how are the implications of teaching the language for students.

3. A research entitled *Personal Pronoun and Possessive Pronoun Between English and Arabic on Surah Al-Mulku.*[27]. This research was conducted by Imam Arif Fauzi (2016). This research used qualitative method and followed by contrastive theory. The data had been taken from English Qura'nic. This method through into four steps: Collecting data, Identifying, Interpreting and contrasting data, Finding conclusion.
4. A research conducted by Ahmad Al-Ghifari (2018) entitled *Comparative Study between English and Arabic Conditional Clause (Analysis in Quranic Translation by Yusuf Ali).*[28] The research analyzed the forms of the conditional clause in English and Arabic which is found in the context of Quranic Translation by Yusuf Ali. This research analyze the similarities and the differences between English and Arabic Conditionals in the Al-Qur`an. The source of data is taken from Quranic Translation by Yusuf Ali. The research analyzed by using several theories according to the data.

[27] Imam Arif Fauzi, "Personal Pronoun and Possessive Pronoun Between English and Arabic on Surah Al-Mulku", (Thesis, UIN Sunan Gunung Djati, Bandung, 2016).
[28] Ahmad Al-Ghiffari, "Comparative Study Between English and Arabic Conditional Clause (Analysis in Quranic Translation by Yusuf Ali)", (Thesis, UIN Sunan Gunung Djati, Bandung, 2018).

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5. A research entitled *The Correlative Study between English and Arabic on Part of Speech (Adverbs). (A Contrastive Analysis between two Foreign Languages).*[29] This research was conducted by Abdul Hamid (2012). The research used descriptive qualitative method. To elaborate the data, the research used a document or text analysis to analyze the literatures related. The researcher used contrastive analysis in this research.

Table 2

The Similarities and Differences Between

Previous Research and this Research

No	Research Title	Similarities	Differences
1	**2**	**3**	**4**
1.	A Comparative Study Between English and Arabic Inflectional Morphemes	• Both the study compare between English and Arabic. • Both the study use descriptive method.	The previous research analyze between English and Arabic morphemes, while this research analyze common noun vs *isim nakirah* and proper noun vs *isim ma'rifah.*
2.	A Comparative Study between English and Arabic Pronoun	• Both the study compare between English and Arabic. • Both the study use descriptive method.	The previous research analyze between English and Arabic pronouns, while this research analyze common noun vs *isim nakirah* and proper noun vs *isim ma'rifah.*
3.	Personal Pronoun and Possessive Pronoun Between English	• Both the study compare between English and Arabic. • Both the study use descriptive method.	• The previous research analyze between English and Arabic word formation for gender, while this research

[29] Abdul Hamid, "The Correlative Study between English and Arabic on Part of Speech (Adverbs). (A Contrastive Analysis between two Foreign Languages)", (Thesis, UIN Sunan Gunung Djati, Bandung, 2012).

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1	2	3	4
	and Arabic on Surah Al-Mulku		• Analyze common noun vs *isim nakirah* and proper noun vs *isim ma'rifah.* The previous research used contrastive analysis while this research use comparative analysis method.
4.	Comparative Study between English and Arabic Conditional Clause (Analysis in Quranic Translation by Yusuf Ali)	Both the study compare between English and Arabic.	The previous research analyze between English and Arabic conditional clause in Quranic Translation by Yusuf Ali, while this research analyze common noun vs *isim nakirah* and proper noun vs *isim ma'rifah* and the source is not from Quran.
5.	The Correlative Study between English and Arabic on Part of Speech (Adverbs). (A Contrastive Analysis between two Foreign Languages)	Both the study compare between English and Arabic.	• The previous research focused on correlative study, while this research focus on comparative study • The previous research analyze between English and Arabic adverb, while this research analyze common noun vs *isim nakirah* and proper noun vs *isim ma'rifah* • This research use comparative method to analyze the data, while the previous research used contrastive analysis.

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The distinction between this research and the previous researches, includes: this research analyzed comparison between common noun vs *isim nakirah* and proper noun vs *isim ma'rifah.* None of those previous researches, discussed about comparison between English and Arabic noun especially common and proper noun in English terms and *isim nakirah* and *isim ma'rifah* in Arabic terms. This research also tried to discuss the implication of such comparison in the teaching of English and Arabic for learners who studied the languages as foreign or second language.

B. Theoretical Framework

1. Noun

Three components that must be learned in English learning are grammar, vocabulary and pronunciation. Grammar deals with the form of sentences and smaller units: clauses, phrases and words.[30] Many varieties of English spoken around the world differ mainly in pronunciation and vocabulary. However, grammar is different. It is more stable and uniform than pronunciation and vocabulary are.

In English language, there are groups of words that share grammatical characteristics, they are commonly called as "part of speech". A part of speech is a set of words with some grammatical characteristics in common. Each part of speech differs in grammatical characteristics from

[30] Rodney Huddleston & Geoffrey K. Pullum, *A Student's Introduction to English Grammar* (New York: Cambridge University Press, 2005), 1.

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every other part of speech.[31] Between members of part of speech, there are differences in their own characteristics. They are divided into different classes or kinds based on the function in a sentence. Words are classified grammatically, according to the traditional terminology, into noun, verb, adjective, adverb, preposition, pronoun, article and conjunction[32], which constitute the classification of part of speeches.

Traditionally, a noun is defined as a word that names "a person, place, thing, or idea".[33] Noun is a word that indicates the meaning of person, place, thing, and idea. A noun is usually an essential part of any basic sentence.[34] It is important to learn about noun in basic of English learning. There are many kinds of noun based on some classifications and divisions. Nouns are subdivided into some major categories: common nouns contrast with proper nouns, countable nouns contrast with uncountable nouns, concrete nouns contrast with abstract nouns, collective nouns contrast with non-collective nouns.[35]

a. Common Noun

Nouns that do not refer to a particular person, place, thing, or idea are common nouns.[36] Common noun also refers to a class of entities

[31] Gerald P. Delahunty, *The English Language from Sound to Sense* (Colorado: Parlor Press, 2010), 147.
[32] Angela Downing & Philip Locke, *English Grammar A University Course Second Edition*, (New York: Routledge, 2016), 39.
[33] Gerald P. Delahunty, *The English Language from Sound to Sense* (Colorado: Parlor Press, 2010), 148.
[34] *Grammar Handbook* (Minneapolis: Capella University, t.t), 4.
[35] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 73.
[36] Ed Swick, *English Grammar for ESL Learners* (New York: McGraw-Hill, 2005), 1.

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and phenomena. A Common Noun is a name given in common to every person or thing of the same class or kind.[37] Common noun refers to a person, place, or thing in a general sense. Common nouns are distinct from proper nouns, which refer to an individual entity (for example, Delhi, Barbara, Microsoft) or to a unique set of entities (for example, [the] Rockies, [the] Bahamas).[38] Common noun is normally written without an initial capital letter. Example of category include common nouns are concrete noun and abstract noun.

b. Proper Noun

A Proper Noun is the name of some particular person or place.[39] Proper noun represents the name of a specific person, place, or thing. The first letter of a proper noun is always capitalized.[40] The examples of proper nouns are: James, Italia, my father, etc.

2. *Isim*

Arabic grammar is commonly called *Nahwu.* To master Arabic language well, it is important to learn about *Nahwu*. *Nahwu* is one of Arabic language components which discusses how to arrange sentences based on Arabic rules, both related to the words' location in sentence or

[37] Wren & Martin, *New Edition High School English Grammar & Composition* (New Delhi: S. Chand & Company LTD, 2000), 5.
[38] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 20.
[39] Wren & Martin, *New Edition High School English Grammar & Composition* (New Delhi: S. Chand & Company LTD, 2000), 5.
[40] *Grammar Handbook* (Minneapolis: Capella University, t.t), 4.

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words' condition (final vowel and form) in a sentence.[41] *Nahwu* also discusses words' position in sentence.

Nahwu's basic learning includes an understanding "what *Kalām* is".

الكلام هو اللّفظ المركب المفيد بالوضع[42]

Kalām is worthy arranged pronunciation which is articulated deliberately. *Al-Lafẓu* is voice included in the *hijaiyah* letters. It is different than sound. Sound does not include *kalām,* because it does not include *hijaiyah* letter, e.g. drum sound. *Al-Murakkabu* is speech composed of two or more words. *Al-Mufīdu* is useful expressions that can be understood. *Bi al-Waḍ'i* made *lafaẓ* showing a meaning and the speaker must use Arabic language deliberately. So *kalām* is *lafaẓ* which is used to convey an orderly meaning.

واقسمه ثلاثة اسم وفعل وحرف جاء لمعنى[43]

Kalām divided into three part: *isim* or noun, *fi'il* or verb, and *ḥarf* or letter which has meaning.

الاسم كلمة دلت على معنى فى نفسها و لم تقترن بزمان وضعا[44]

[41] Abu Razin & Ummu Razin, *Ilmu Nahwu untuk Pemula* (t.tp: Pustaka BISA, 2016), 2.
[42] Ibn Ajjurum, *Syarah Mukhtashor Jiddan 'Alaa Matan al-Jurumiyah* (Surabaya: Maktabah al-Hidayah, t.t), 4.
[43] *Syarah Mukhtashor Jiddan 'Alaa Matan al-Jurumiyah*, 5.
[44] *Syarah Mukhtashor Jiddan 'Alaa Matan al-Jurumiyah*, 5.

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Isim is a word that expresses its own meaning and not accompanied by time signal, in other word *isim* is noun .

فالاسم كل لفظ يسمى به انسان او حيوان او نبات او جماد او اي شيء آخر[45]

In *An-Nahwu Al-Wadih Vol* 1, *isim* is defined as words that include people, animals, plants, inanimate objects, or other types of objects. From the definitions above, it can be concluded that *isim* is a word that can be understood independently without other words and is not accompanied by additional meanings of time. *Isim* includes person, animals, plants, inanimate objects, places, times, adjectives and abstract objects.

To ease finding types of words that include *isim*, here are *isim*'s signs:

فالاسم يعرف بالخفض والتنوين ودخول الالف واللام وحروف الخفض[46]

Isim known by : (1) The last letter end with خفض, (2) End with *tanwīn* or ٌ ٍ ً, (3) Start with ال, (4) Entered by *jar* letters.[47]

Isim is divided into several categories based on the review and perspective. In terms of constituent letter, it is divided into: *isim gair ṣaḥīh*

[45] Ali al-Jarim & Musthofa Amin, *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* Vol. 1 (t.tp: Darul Ma'arif, t.t), 16.

[46] *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* Vol. 1, 5.

[47] وهي من الى وعن وعلى وفى رب والباء والكاف واللام وحروف القسم

Based on *Syarah Mukhtashor Jiddan 'Alaa Matan al-Jurumiyah*, *jar* letters consist of *min* or from, *ilā* or to, *'an* or from, *'alā* or on, *fī* or in, *rubba* or too little or too much, *al bāu* or with or by, *al kaf* or as, *al lām* or for, and *ḥurūf al qosam* or oath letters.

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akhir (isim maqshur, isim manqush and *isim mamdud)* and *isim ṣaḥīh akhir*. In terms of gender, *isim* is divided into *isim mu̇dakkar* and *isim muannaṡ*. In terms of quantity, it is divided into *isim mufrad*, *mu̇sannā*, and *jama'*. In terms of end word transformation, it is divided into *isim mu'rab* and *isim mabnī*. In the terms of clarity, *isim* is divided into *isim nakirah* and *isim ma'rifah*.[48]

a. *Isim Nakirah*

Isim nakirah is a noun that denotes a general meaning.

النكرة الاسم الموضوع لفرد غير معين[49]

Isim nakirah is a noun that refers to unspecified thing. *Isim nakirah* is general type of noun that does not specify a thing or other things. E.g. كتاب, رجل

b. *Isim Ma'rifah*

Isim Ma'rifat is a noun which has a special meaning. Different from *isim nakirah*, *isim ma'rifah* refers to a certain object.

المعرفة ما دل على معين[50]

Isim ma'rifah indicates particular meaning. *Isim ma'rifah* divided into 7 terms:

[48] Abu Razin & Ummu Razin, *Ilmu Nahwu untuk Pemula* (t.tp: Pustaka BISA, 2016), 21.
[49] Ali al-Jarim & Musthofa Amin, *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* Vol. 1 (t.tp: Darul Ma'arif, t.t), 19.
[50] , *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* Vol. 1, 19.

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والمعارف سبعة انواع: الضمير والعلم واسم اللإشارة ولاسم الموصول والاسم مقترن

ب(ال) والمضاف الى معرفة والمنادى المقصود بالنداء[51]

(1) *Ḍamīr* or pronoun, (2) '*Alam* or name, (3) *Isim isyārah* or demonstrative pronoun, (4) *Isim mawṣūl* or conjunction, (5) *Al-Ismu muqtaronu bi al* or noun associated with *al*, (6) *Muḍāf ila al-Ma'rifah* or noun that follow *isim ma'rifah*, (7) Al-*Munādā al-Maqṣūd bi an-Nidāi* or noun that means intended calling.

This research focuses on the discussion of *isim nakirah* and *isim ma'rifah* as well as common nouns and proper nouns. This research contains an explanation of the definitions and characteristics as well as the differences and similarities between common noun vs *isim nakirah* and proper noun vs *isim ma'rifah*.

3. Foreign Language Teaching

In Indonesia, both English and Arabic are foreign language. Foreign language learning and teaching refer to the learning and teaching of non-native language which the languages are not commonly used in the environment. Learning is an activity to gain knowledge or skill.[52] Contemporary dictionaries reveal that learning is acquiring or getting of

[51] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah* Vol. 1 (Beirut: al-Maktabah al-'Ashriyyah, 1883), 150.
[52] Manser Martin H, *Oxford Learner's Pocket Dictionary* (Oxford: Oxford University Press, 1995), 237.

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knowledge of a subject or a skill by study, experience, or instruction.[53] While teaching is different with learning, teaching is guiding and facilitating learning, enabling the learners to learn, setting the conditions for learning.[54] By learning a foreign language we see our own in perspective, we recognize that there are other ways of saying things, other ways of thinking, other patterns of emphasis.[55]

Language teaching and learning closely related to the term of approach, method, and technique. Both English and Arabic language teaching, have some approaches, methods, and techniques. All those terms have a hierarchical relationship that a term higher than other terms.[56] Approach is the highest level, then described in the form of method. After that the method is realized in a strategy and a technique.

a. Approach

Approach is a set of assumptions dealing with the nature of language, learning and teaching.[57] There are many assumptions in language that product several approach and method. Language teaching and learning approach explain the nature of language, how knowledge of a language is acquired, and the conditions that promote language acquisition. Approach is one important aspect in determining

[53] H. Douglas Brown, *Principles of Language Learning and Teaching* (New Jersey: Prentice Hall, 1980), 7.
[54] *Principles of Language Learning and Teaching*, 8.
[55] Geoffrey Boughton, *Teaching English as a Foreign Language Second Edition* (Canada: Taylor & Francis e-Library, 2003), 10.
[56] Iskandarwassid, *Strategi Pembelajaran Bahasa* (Bandung: PT Remaja Rosdakarya, 2009), 40.
[57] H. Douglas Brown, *Teaching by Principles an Interactive Approach to Language Pedagogy* (San Francisco, Longman, 2000), 14.

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learning success. Approach detailed pattern of learning activities in the class. If the chosen approach is in accordance with the students characteristics, teaching and learning activities will run effectively and the learning objectives will be easily achieved.

There are many kinds of approaches in language teaching, such as traditional approach, functional approach, integral approach, sociolinguistic approach, psychology approach, psycholinguistic approach, total physical response, natural approach, classroom management approach, behavioristic approach, and communicative approaches.

b. Methods

Success or failure of a language teaching is often assessed in terms of the methods used, because method determines the content and way of teaching language. Method is described as an overall plan for systematic presentation of language based upon a selected approach.[58] Method is procedural and systemic because it aims to ease in achieving the goals.

Method is considered as an art in transferring knowledge or subject matter to the learners. Method is an overall plan for the orderly presentation of language material, no part which contradicts, and all of

[58] *Teaching by Principles an Interactive Approach to Language Pedagogy*, 14.

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which is based upon, the selected approach.[59] Method is operational steps from strategy.

Teaching foreign language method has four basics: *Qawa'id-Tarjamah* method (Grammar Translation Method), Direct Method, *Sa'iyyah-Syafawiyyah* method (Audio Lingual Method), Eclectic method.[60] There are many kinds of method, such as grammar translation method, direct method, audio lingual method, contextual teaching and learning, silent way, suggestopedia, and task based language. The most common and often used methods are:

1) Grammar Translation Method

This method taught the foreign language by the first language or mother tongue. The method helps students to understand the language better by analyzing the grammar and translation of the target language.[61] Vocabulary list becomes the main menu that must be memorized by students then the teacher elaborates with grammar. The material is commonly taken from difficult texts. Learners focus more on sentence analysis than meaning in the text. The way to practice the participants' understanding in using a foreign language is through sentence translation.

[59] Jack C. Richard, et, al., *Approaches and Methods in Language Teching* (Cambridge: Cambridge University Press, 1992), 15.
[60] Yayan Nurbayan, *Metodologi Pembelajaran Bahasa Arab* (Bandung: Zein Al-Bayan, 2008), 18.
[61] Iskandarwassid, *Strategi Pembelajaran Bahasa* (Bandung: PT Remaja Rosdakarya, 2009), 57.

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The Grammar Translation approach is more appropriate for developing students' receptive skills, such as reading. This method stressed reading ability, the study of grammar as an aid to reading comprehension, and a great deal of both written or oral translation.[62]

2) Direct Method

Direct method assumes that the best foreign language learning is learning directly using the foreign language. The direct method requires students to be invited to use the foreign language, as the child learns his mother tongue.[63]

On this approach, teachers only use the foreign language when teaching. Classes were conducted orally and directly in the foreign language without translation.[64] The first language is not used in class. The teacher usually starts learning by having a conversation and showing pictures. Besides that, grammar is taught in an integrated manner taken from the language expression being discussed. Grammar was not taught explicitly, but expected to be learned through practice.[65] The text is not analyzed grammatically, but semantically. Cultural understanding is introduced as a very important part of foreign language learning. Therefore, direct

[62] H. Douglas Brown, *Principles of Language Learning and Teaching* (New Jersey: Prentice-Hall, 1980), 241.
[63] Iskandarwassid, *Strategi Pembelajaran Bahasa* (Bandung: PT Remaja Rosdakarya, 2009), 60.
[64] *Strategi Pembelajaran Bahasa*, 240.
[65] Henry Guntur Taringan, *Metodologi Pengajaran Bahasa* (Bandung: Penerbit Angkasa, 2009), 101.

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approach seems appropriate enough to emphasize student learning in speaking.

c. Technique

There are several competencies that must be possessed by teacher, including understanding and mastery of the technique of presenting the materials. Techniques are the specific activities manifested in the classroom that were consistent with a method and therefore were in harmony with an approach as well.[66] Technique is a method used to complete and perfect the goals, therefore technique must be aligned with approach.

There are many kinds of technique, such as discussion, demonstration, inquiry, experiment, team teaching, drill, and PPP (Presentation, Practice, Production).

d. Strategy

In Anderson's theory, strategies can be represented the same way as any other complex skill, and described as a set of productions that are compiled and fine-tuned until they become procedural knowledge.[67] David Nunan stated that learning strategies are the mental or communicative procedures learners use in order to learn and use language.[68]

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[66] *Metodologi Pengajaran Bahasa*, 14.
[67] Michael O'Malley, et, al, *Learning Strategies in Second Language Acquisition* (Cambridge: Cambridge University Press, 1990), 42-43.
[68] David Nunan, *Second Language Teaching and Learning* (Massachusetts: Heinle & Heinle Publisher, 1999), 55.

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Learning strategies must contain an explanation of the used of methods and techniques during the learning process. In other words, learning strategies contain broader meanings of methods and techniques. Methods and learning techniques are part of the learning strategy.

There are many kinds of language teaching strategies, such as self-monitoring, note taking, cooperation, PQ4R (Preview, Question, Read, Reflect, Recite, Reviewing), and direct attention. On choosing the suitable strategies for learning, it is important to consider some aspects, such as student characteristics, basic competencies, teaching materials, available time, learning infrastructure, and the ability of teachers to use learning strategies.

This research discuss about common and proper noun and also *isim nakirah* and *ma'rifah* especially in grammar aspect. Unlike traditional approach in teaching grammar, grammatical consciousness-raising fulfills a process rather than product role: it is a facilitator, a means to an end rather than an end itself.[69] Hammod suggest that the teaching of grammar from a systematic functional perspective, in which learners are taught how language actually works at the level of text, has a number of major benefits.[70] In teaching grammar, it is important to know several aspects of

[69] David Nunan, *Language Teaching Methodology A text Book for Teachers* (UK: Prentice Hall, 1991), 150.
[70] *Language Teaching Methodology A text Book for Teachers*, 152.

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language teaching and learning, when grammar must be taught, how to present the teaching process and how the technique in teaching grammar.

In the other hand, foreign language learners have their own mother language. Therefore, teacher should consider learner's language typology before determining the appropriate teaching methodology. Language typology refers to the classification of the world's languages according to similarities and differences in their linguistic structures and genetic relationships.[71] Based on Soeparno language typology divided into; genealogical typology, geographic typology or areal typology, and structural typology.[72]

a. Genealogical Typology

Genealogical typology is often called as genetic typology. This typology is based on lineage. Theoretically, languages are drawn that they originated from main language (protolanguage) which is considered as the origin of language. Then, it derived into several families. Hence, those families derived into several languages and dialects.

b. Geographic Typology Or Areal Typology

This typology used geographic location or area as the criteria. Each geographic location has its style of language used. For the example: between American English and British English are from same

[71] Geoff Thompson, et. al., *The Cambridge Handbook of Systemic Functional Linguistics* (Cambridge: Cambridge University Press, 2019), 767.
[72] Soeparno, *Dasar-Dasar Linguistik* (Yogyakarta: Mitra Gama Widya, 2003), 29.

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language (English), but they have different type of language and their own identity.

c. Structural Typology

This typology used language structure as the criteria which included morphological structure, morphosyntactic structure, phraseological structure, and clausal structure.

1) Morphological Structure

Based on the differences of morphological structures, there are four types of language: agglutinative, flexion, flexo-agglutinative, and isolative.

a) Agglutinative

Agglutinative language type is a type of language which is the grammatical relation and the word structures are expressed by combination of language elements independently.

b) Flexion

Flexion type has word structure which is formed by the changes of word form. There are two kinds of the changes in this type of language: declination and conjugation. Declination is the changes of word form which is caused by a change in type, number, and case. Meanwhile, conjugation is a the changes of word form which is caused by the differences in persona, number, and style.

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c) Flexo-Agglutinative

This type is a combination of agglutinative and flexion type. Part of the morphological features of this type follows flexion type and another part follows agglutinative type.

d) Isolative.

This type also called as tonic language. The grammatical relation of isolative type depends on the word order. While the word form does not change morphologically, but it change because of different tone.

2) Morphosyntactic Structure

This type divided into three type:

- Analytic Language

  This type has a concept and does not consist of combination of concept in each word or it can be said that the structure of this type consist of independent element.

- Synthetic Language

  The characteristic of this type is a language contains of syntactic meaning concept and syntactic relation.

- Polysynthetic Language

  This type is almost similar with synthetic language type, but it more complex. The certain word form of this type is not only clause, but it is sentence.

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3) Phraseological Structure

Based on the phrase, this type divided into two types: explained-explain and explain-explained.

4) Clausal Structure.

This type divided into two types: object-predicate and predicate object.

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CHAPTER III

CLASSIFICATION AND ANALYSIS

OF COMMON NOUN VS *ISIM NAKIRAH*

A. Definition of Common Noun and *Isim Nakirah*

1. Common Noun

The discussion of common nouns is the initial discussion in nouns. Nouns are subdivided into some major categories, one of the categories is common noun contrast with proper noun. In general, common noun is a noun which has a general meaning. However, some English linguists have several opinions about what the common noun is. Ed Swick stated: nouns that do not refer to a particular person, place, thing, or ideas are common nouns.[73] Meanwhile on Wren & Martin's opinion, a common noun is a name given in common to every person or thing of the same class or kind.[74] The purpose of the same class and kind is same in general grouping. Besides, on A Glossary of English Grammar stated that common noun refers to a person, place, or thing in a general sense.[75]

Furthermore, Geoffrey Leech defines that common noun also refers to a class of entities and phenomena.[76] Entities here mean something real exist, such as people, things and so on. While phenomena mean something invisible, such as pessimism, beauty, and so on. It is same as

[73] Ed Swick, *English Grammar for ESL Learners,* (New York: McGraw-Hill, 2005), 1.
[74] Wren & Martin, *New Edition High School English Grammar & Composition,* (New Delhi: S. Chand & Company LTD, 2000), 5.
[75] Geoffrey Leech, *A Glossary of English Grammar,* (Edinburgh: Edinburgh University Press, 2006), 20.
[76] *A Glossary of English Grammar,* 20.

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Delahunty and Garvey's opinion. They defined that common nouns are nouns name classes of entities and substances,[77] such as grease, air, lake.

Therefore, it can be concluded that common nouns refer to noun or something visible and invisible to eye in general sense, such as girl, police, wisdom, and so on. Common noun is to show something, while proper noun is to explain something with name, brand, and others.

2. *Isim Nakirah*

This discussion discusses about definition of *isim nakirah*. Generally on several definitions that are widely explained, *isim nakirah* is a noun that denotes a general meaning. Meanwhile, some Arabic linguists provide different explanation about the definition of *isim nakirah*. The simplest explanation is from Abdul Haris, He explained that *isim nakirah* has impersonal meaning.[78] In addition, Abdul Haris gives boarder meaning which quoted from Nashif ad-Durus book. On Nashif ad-Durus book wrote that *isim nakirah* has impersonal meaning, unclear scope and boundaries.[79]

Furthermore, Ali al Jarim and Musthafa Amin explained that:

النكرة الاسم الموضوع لفرد غير معين[80]

[77] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 149.
[78] Abdul Haris, *Teori Dasar Nahwu & Shorrof* (Jember: Penerbit Al-Bidayah, 2018), 86.
[79] Abdul Haris, *Tanya Jawab Nahwu dan Sharf* (Jember: Penerbit Al Bidayah, 2018), 111.
[80] Ali al-Jarim & Musthofa Amin, *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* Vol. 1 (t.tp: Darul Ma'arif, t.t), 19.

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Isim nakirah is a noun that refers to unspecified thing. Hence, Hifni Bek. D. et. al. defined that:

فا الناكرة ما لا يفهم منه معين[81]

Isim nakirah is noun that has uncertain meaning. *Isim nakirah* is general type of noun that does not specify a thing or other things. Moreover, Alfiyyah Ibn Malik book states the definition and one of the common features of *isim nakirah*:

نكرة قابل ال مؤثرا # او واقع موقع ما قد ذكرا[82]

Isim nakirah is a noun that can accept *al* (ال) which is useful to specialize and can occupy the position of noun that can receive *al* (ال). Therefore, it can be resumed that *isim nakirah* is general type of noun that has impersonal, unspecific and uncertain meaning, also unclear scope and boundaries.

B. Characteristics of Common Noun and *Isim Nakirah*

1. Common Noun

Commonly, the characteristics of common nouns that have been compiled from various references are:

a. Do not Require Capitalization.

Unlike proper nouns, common nouns are normally written without an initial capital letter.[83] In addition, Grammar Handbook defines:

[81] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 182.
[82] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 65.

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Common nouns are not specific and do not require capitalization.[84] It is very clear that common nouns do not need be written in capital letters, but if it is located at the beginning of the sentence, it must be written with capital letters.

b. Collective Noun

Based on Wren & Martin, common nouns include what are called collective nouns and abstract nouns.[85] This point discusses what collective nouns are. Common nouns may also name classes of collections of things.

Nouns that name classes of collections are called collective nouns.[86] Geoffrey Leech stated: a noun that refers to a group or collection of beings is collective noun.[87] Meanwhile, Anne Seaton & Y. H. Mew argued that collective nouns are words for groups of people, animals or things.[88] In addition, according to Wren & Martin, a collective noun is the name of a number or collection of persons or things taken together and spoken of as one whole.[89] It can be said that collective noun is a word that denotes a group of people, animals, or

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[83] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 20.
[84] Grammar Handbook (Minneapolis: Capella University, t.t), 4.
[85] Wren & Martin, New Edition Hign School English Grammar & Composition (New Delhi: S. Chand & Company Ltd, 2000), 5.
[86] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 156.
[87] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 19.
[88] Anne Seaton & Y. H. Mew, *Basic English Grammar For English Language Learners* (Irvine: Saddle back Educational Publishing, 2007), 34.
[89] Wren & Martin, New Edition Hign School English Grammar & Composition (New Delhi: S. Chand & Company Ltd, 2000), 6.

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something. For example family, family is a group of people which usually consists of father, mother, children, etc. The second example is 'a band of musician' which consists of pianist, guitarist, vocalist, etc. The third example is 'platoon', platoon names the class of a particular type of collection of soldiers.

Collective nouns can be singular or plural, based on Geoffrey Leech's opinion which stated: It is possible for singular collective nouns to be followed either by a singular or a plural verb form.[90]: Furthermore, Wren & Martin explained when a Pronoun stands for a Collective Noun, it must be in the singular number (and neuter gender) if the collective noun is viewed as a whole, but if the collective noun conveys the idea of separate individuals comprising the whole, the pronoun standing for it must be of the plural number.[91] For the example the word of 'Family', if the word 'Family' is regarded as the whole of the family members then it is singular, but if the word 'Family' is regarded in each individual of the members group then it is plural.

However, British and American have differences in determining the collective noun whether plural or singular in the general form. Collective nouns take a singular or plural verb in British English, while

[90] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 19.
[91] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 46.

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they normally have a singular verb in American English.[92] Otherwise, there are some collective nouns even though it is in the singular forms, it is used as the plural forms. As written by Wren & Martin on their book: Certain Collective Nouns, though singular in form, are always used as plurals; as, Poultry, cattle, vermin, people, gentry.[93]

c. Abstract & Concrete Nouns

Common nouns make up a very large category, the categories largely included in that of common nouns are: collective nouns, concrete nouns and abstract nouns.[94] Next categories of common nouns are abstract nouns and concrete nouns that explained bellow.

1) Abstract Nouns

Abstract noun is a noun which refers to an abstraction, and does not refer to anything physical or concrete.[95] Abstract noun is the opposite of concrete noun. Instead of concrete noun which is real, visible and can be apprehended by any one of the five sense, abstract noun does not it all but can be apprehended by the mind. As the argument of Gerald P. Delahunty & James: Abstract noun: noun that denotes entities apprehended by the mind.[96] Not all things are physical, like idea, it exists only in our minds. Words for

[92] *New Edition Hign School English Grammar & Composition*, 472.
[93] *New Edition Hign School English Grammar & Composition*, 12.
[94] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 20.
[95] *A glossary of English Grammar*, 5.
[96] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 185.

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classes of things that exist only in minds are called abstract nouns.[97]

In addition, Wren & Martin argued that an abstract noun is usually the name of a quality, action, or state considered apart from the object to which it belongs.[98] Common types of abstract noun are:

a) Nouns referring to events, actions or states, such as arrival, invitation, hope, childhood, movement.
b) Nouns referring to qualities, such as happiness, size, absurdity, goodness, bravery.
c) Nouns referring to mental or perceptual phenomena or the names of the arts and science are also abstract nouns,[99], such as idea, music, vision, grammar, chemistry.

Abstract Nouns have no plural. They are uncountable.[100] That argument from Wren and Martin is supported by Gerald P. Delahunty & James J. Garvey who stated: Abstract nouns tend to be non-count.[101] Otherwise, Geoffrey Leech stated that abstract nouns can be count, non-count or both.[102] For example the word of 'arrival', arrival is countable (as the plural form arrivals shows),

[97] *The English Language from Sound to Sense*, 155.
[98] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 6.
[99] *New Edition Hign School English Grammar & Composition*, 6.
[100] *New Edition Hign School English Grammar & Composition*, 15.
[101] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 155.
[102] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 5.

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and the word of 'happiness', happiness is uncountable (as the oddity of ~~*happinesses*~~ shows). It can be concluded that abstract nouns can be countable or uncountable based on their aspect of the word.

Abstract Nouns are formed or derived from adjectives, verbs, common noun, and some having the same form with corresponding verb:[103]

a) From Adjectives

   The suffix *(-ity)* attaches to adjectives to create abstract nouns.[104] e.g. Ability from able, kindness from kind, happiness from happy, width from wide.

b) From Verbs

   E.g. Obedience from obey, growth from grow, arrival from arrive, invitation from invite.

c) From Common Nouns

   E.g. Childhood from child, slavery from slave.[105]

d) Having the same form with corresponding verb

   E.g. Hope, love, release, mention.

Such derived nouns are typically recognizable by their suffixes (for example, *-ation, -ion, -ness, -ity, -ance, -ence, -hood, -ing, -al*).[106]

[103] *A glossary of English Grammar*, 5.
[104] Gerald P. Delahunty & James J. Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 139.
[105] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 6.

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2) Concrete Nouns

Concrete nouns are the opposite of abstract nouns. Nouns that name classes of physical things are called concrete nouns.[107] Based on Geoffrey Leech, concrete nouns are noun referring to physical phenomena, whether persons, animals, things or substances.[108] Meanwhile, Gerald P. Delahunty & James J. Gaevey argued that concrete noun is a noun that denotes an entity that can be apprehended by any one of the five senses.[109] Therefore, it can be conclude that concrete noun is name classes of thing which is physical, real, visible and can be apprehended by any one of the five sense. E.g. Student, rabbit, bus, grease, sneeze, floor, paper.

d. Countable noun and Uncountable Noun

Common nouns make up a very large category, including most count nouns and all non-count nouns.[110] Non-Count nouns here are another name of uncountable nouns.

1) Countable Nouns

The definition of countable nouns or count nouns based on Wren & Martin is the names of objects, people, etc. that we can

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[106] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 5.
[107] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 155.
[108] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 25.
[109] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 186.
[110] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 20.

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count[111] While Rodney Huddleston & Geoffrey K. Pullum stated that countable noun generally denotes a class of individual entities of the same kind.[112] Besides, Gerald P. Delahunty & James J. Garvey argued that countable nouns represent entities that can be individuated and counted.[113] In addition, countable noun is a noun which has both a singular and a plural form.[114] Therefore, it can be conclude that countable noun is a noun that represents entities that can be individuated and counted, and hence can be made plural.

Below are the characteristics of countable nouns:

a) Count nouns may be singular and plural. E.g. Cup-cups, child-children, deer-deer.
b) Count nouns may be modified by both articles (a/an & the). Using 'a/an' if the noun is singular (e.g. a calculator), and using 'the' if the noun is either singular or plural (e.g. the calculator/s).[115]
c) Count nouns may be preceded by 'many'. E.g. Many bikes
d) Count nouns may be preceded by 'not many'. E.g. Not many kittens

[111] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 6.
[112] Rodney Huddleston & Geoffrey K Pullum, *A Student's Introduction to English Grammar* (New York: Cambridge University Press, 2007), 87.
[113] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 156.
[114] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 30.
[115] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 210.

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e) Count nouns may not be preceded by 'not much'. E.g. ~~*Not much books*~~.[116]

f) If the subject is a count noun, the number of the verb will depend on the number of the noun. E.g. The bottle is in the fridge (singular), the bottles are in the fridge (plural).[117]

2) Uncountable Nouns

Uncountable nouns are the names of things which we cannot count.[118] They mainly denote substances and abstract things. Geoffrey Leech argued that non-count noun (also called uncountable noun or mass noun) is a noun which has no plural use and which cannot be used with 'counting' words such as one, two, three, a few and many.[119] While based on Gerald P. Delahunty & James J. Garvey, some non-count nouns are thought of as representing things as if they were undifferentiated masses whose parts are not identified as discrete units (rice, sugar, milk, news).[120]

Non-count noun (also called mass): a noun thought of as representing things in the world as undifferentiated masses, whose parts are not identified as discrete individuals.[121] It can be conclude that uncountable nouns are nouns which cannot count and denote

[116] *The English Language from Sound to Sense*, 156.
[117] *The English Language from Sound to Sense*, 156.
[118] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 6.
[119] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 70.
[120] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 156.
[121] *The English Language from Sound to Sense*, 186.

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substances and abstract things, it has no plural use and cannot be used with 'counting' words.

Furthermore for more obvious explanation, Gerald P. Delahunty &James J Garvey stated: Some non-count nouns denote substances made up of small discrete particles.[122] For the examples, if some bread are cut into small pieces, it is still called as 'bread'. If wood is cut into shorter lengths, it is still called as 'wood'. Both bread and wood are uncountable noun, because they are small discrete particles, although they were separated, they remain in the same form. The same noun is applicable to the same stuff in smaller quantities.[123]

In addition, the researcher summarized the characteristics of uncountable nouns obtained from several references. Below are the characteristics of uncountable nouns:

a) Uncountable nouns are typically singular. E.g. Information not ~~*informations*~~.
b) Non-count nouns may not be preceded by the indefinite article (~~*a furniture*~~). Non-count nouns may occur only with 'the' (the information) while indefinite non-count nouns occur with no overt article (information) or with some (some information).[124]

[122] *The English Language from Sound to Sense*, 157.
[123] Rodney Huddleston & Geoffrey K Pullum, *A Student's Introduction to English Grammar* (New York: Cambridge University Press, 2007), 87.
[124] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 210.

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c) Uncountable nouns may not be preceded by 'many' E.g. ~~*Many dust*~~.

d) Non-count nouns may not be preceded by 'not many'. E.g. ~~*Not many wealth*~~.

e) Uncountable nouns may be preceded by 'not much'. E.g.Not much rice/wealth.[125]

f) If the head of the subject of a sentence is a non-count noun, then the verb will be in the singular. E.g. The milk is in the fridge.[126]

e. Plural Noun and Singular Noun

Nouns can be singular or plural as Geoffrey Leech said on his book, most common nouns have both a singular and a plural form.[127]

1) Singular Noun

Singular noun is a noun indicating something singular or one thing. Wren & Martin argued that a noun that denotes one person or thing is said to be in the Singular Number.[128] While based on Anne Seaton & Y. H. Mew, when talking about one person, animal, place, or thing, use a singular noun.[129] It can be

[125] *The English Language from Sound to Sense*, 156.
[126] *The English Language from Sound to Sense*, 156.
[127] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 72.
[128] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 10.
[129] Anne Seaton & Y. H. Mew, *Basic English Grammar for English Language Learners* (Irvine: Saddleback Educational Publishing, 2007), 21.

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conclude that singular noun is used for denoting person, place, animal, and thing in singular form. E.g. pen, child book.

2) Plural Noun

Plural noun is contrast with singular noun. If singular noun denotes single thing, plural noun denotes more than one thing. When talking about two or more people, animals, places, or things, use plural nouns.[130] Wren & Martin wrote on their book that a noun that denotes more than one person or thing is said to be in the Plural Number.[131] Therefore, it can be conclude that plural noun is used for denoting people, places, animals, and things in plural form or more than one. E.g. books, glasses, women, oxen.

Those examples of plural nouns have different pattern from the singular form. Each examples also have different pattern to make singular noun to be plural noun. Belows are the form for changing singular noun to be plural noun.

a) Most nouns are made plural by adding *-s* at the end.[132]

   e.g. book-books, car-cars, tree-trees.

b) Some plural nouns end in *-es*.[133] When the last letters of singular nouns are *ch, sh, s, ss or x*, you usually add *-es* to form the plural.[134]

[130] *Basic English Grammar for English Language Learners*, 23.
[131] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 10.
[132] Anne Seaton & Y. H. Mew, *Basic English Grammar for English Language Learners* (Irvine: Saddleback Educational Publishing, 2007), 23.
[133] *Basic English Grammar for English Language*, 24.

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e.g. Leech-leeches, dish-dishes, boss-bosses, box-boxes.

c) Some plural nouns end in *–s*, when the last letter of the noun is *–o*.

e.g. Photo-photos, piano-pianos, logo-logos..

d) Some plural nouns end in *–es*, when the last letter of the noun is *–o*.

e.g. Potato-potatoes, echo-echoes, hero-heroes.

e) Some plural nouns end in *–ies*,[135] usually the last letter of the noun is *–y*.

e.g. Butterfly-butterflies, baby-babies, lady-ladies.

f) Some plural nouns end in *–s*, when the last letter of the noun is *–f*.

e.g. Roof-roofs, chef-chefs, reef-reefs.

g) Some plural nouns end in *–ves*, when the last letter of the noun is *–f*.

e.g. Half-halves, thief-thieves, leaf-leaves.

h) Some plural nouns end in *–ves*, when the last letter of the noun is *–ife*.

e.g. Knife-knives, wife-wives, life-lives.

i) Some plural nouns end in *–es*, when the last letter of the noun is *–is*.

e.g. Analysis-analyses, crisis-crises, thesis-theses.

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[134] *Basic English Grammar for English Language,* 24.
[135] *Basic English Grammar for English Language Learners*, 25.

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j) Some plural nouns end in *–a*, when the last letter of the noun is *–um*.

e.g. Bacterium-bacteria, datum-data, curriculum-curricula.

k) Some plural nouns end in *–i*, when the last letter of the noun is *–us*.

e.g. Alumnus-alumni, syllabus-syllabi, stimulus-stimuli.

l) Some plural nouns end in *–a*, when the last letter of the noun is *–on*.

e.g. Criterion-criteria, phenomenon-phenomena.

m) Some plural nouns do not follow the *-s* rule. They do not end in *-s, -es, -ies* or *-ves*. Instead, the word changes form.[136]

e.g. Mouse-mice, man-men, child-children, person-people.

n) Some plural nouns are the same as the singular noun.[137]

e.g. Fish-fish, deer-deer, trout-trout.

f. Can be Preceded by Articles

Angela Downing and Philip Locke argued that common nouns in the dictionary refer to classes of things, but when they are used in discourse they need to be particularized.[138] The function is to particularize and help to identify referent of common nouns. To particularize the common noun, it need to use determiner. One of the determiner kinds is articles. English language articles are divided into

[136] *Basic English Grammar for English Language Learners*, 29.
[137] *Basic English Grammar for English Language Learners*, 30.
[138] Angela Downing & Philip Locke, *English Grammar: A University Course Second Edition* (Oxon: Routledge, 2006), 423.

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two groups: definite and indefinite.[139] In addition, Wren & Martin stated: The words 'a' or 'an' and 'the' are called Articles.[140] Articles usually come before common nouns. Common nouns are usually proceeded by "the" as well as "a" or "an" depending on whether or not they are specific or not.[141] Bellows are more explanation about articles.

1) Definite Article

Geoffrey Leech stated that all common nouns can be preceded by 'the' (definite article).[142] 'The' is a determiner and normally introduces a noun phrase.[143] It is called as definite article because it point out some particular person or thing. As what stated by Ed Swick on his book: It is used to identify a particular person or thing.[144]

When speaking about someone or something that already familiar, should use 'the' with the noun. Its function is to indicate that the noun phrase refers to something which is uniquely identifiable in the shared knowledge of the speaker and hearer.[145] For example, by saying 'the book', it means between the speaker and the listeners understand which book is meant. When a word begins with 'the', it refers to something specific or definite.

[139] *Grammar Handbook*, (Minneapolis: Capella University, t.t), 39.
[140] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 37.
[141] *Grammar Handbook*, (Minneapolis: Capella University, t.t), 39.
[142] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 20.
[143] *A glossary of English Grammar*, 31.
[144] Ed Swick, *Grammar for ESL Learners* (New York: McGraw-Hill, 2005), 6.
[145] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 31.

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Therefore, it can be concluded according to Geoffrey Leech, the absence of 'the' is itself a mark of the indefiniteness.[146]

Besides, the definite article is used before singular countable nouns, plural countable nouns and uncountable nouns.[147] Otherwise, the plural articles are used in the same way as the singular articles.[148] E.g. The book, the books, the milk.

2) Indefinite Article

'A' or 'an' is called the indefinite article, because it usually leaves indefinite the person or thing spoken of.[149] It contrasts with definite article, indefinite article is used to uncertain things. Ed Swick stated on his book that indefinite article is used to describe someone or something that is unfamiliar to you or about which you are speaking in general.[150] Furthermore, Geoffrey Leech argued that indefinite article is used to introduce a noun phrase referring to something or somebody who has not been mentioned or whose identity is not (yet) known to the hearer or reader.[151]

Indefinite article only can precede singular uncountable noun, while on plural is cannot be preceded by indefinite article. As Wren & Martin's argument on their book: the indefinite article

[146] *A glossary of English Grammar*, 13.
[147] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 37.
[148] Ed Swick, *Grammar for ESL Learners* (New York: McGraw-Hill, 2005), 6.
[149] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 37.
[150] Ed Swick, Grammar for ESL Learners (New York: McGraw-Hill, 2005), 6.
[151] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 54.

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is used before singular countable nouns.[152] Furthermore, Ed Swick stated that there is no indefinite article for plural nouns.[153] In addition, Geoffrey Leech wrote: plural and non-count nouns do not have an indefinite article[154]

The use of indefinite article (a/an) is depended on the first letter when it pronounce. Wren & Martin argued: the choice between 'a' and 'an' is determined by sound.[155] If it started with vowel sound (a,i,u,e,o), so it is preceded by 'an'. If it started with consonant sound, it is preceded by 'a'. As Wren & martin argument on their book: Before a word beginning with a vowel sound 'an' is used. Before a word beginning with a consonant sound 'a' is used.[156] Remember, it depend on the first letter when it pronounce, is not when on the written.

E.g. **University**. Even though it is started by vowel letter, it must be preceded by 'a'. Because when it is pronounced, the first word mentioned is 'yu'.

Hour. Even though it is started by consonant letter, it must be preceded by 'an'. Because when it is pronounced, the first word mentioned is 'a'.

[152] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 37.
[153] Ed Swick, *Grammar for ESL Learners* (New York: McGraw-Hill, 2005), 6.
[154] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 13.
[155] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 37.
[156] *New Edition Hign School English Grammar & Composition*, 37.

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2. *Isim Nakirah*

Most of linguists do not classify special characteristics of *isim nakirah*, they only mentioned that *isim* which is not include in *isim nakirah* characteristic is included to *isim nakirah*. However, the researcher concluded some characteristics of *isim nakirah* based on several resources that have been complied.

a. Can be added by *alif* and *lam* (ال)[157]

As in Nadzam al-Imrithie wrote that:

وان ترد تعرف الإسم النكره # فهو الذي يقبل ال مؤثرة[158]

Meaning: "If you want to know the definition of *isim nakirah*, it is *isim* that can accept *alif* and *lam*".

E.g. رجل (man)

It is called as *isim nakirah* because its meaning does not refer to a particular man or refer to general man. Besides that, *lafaẓ* رجل can be added by *alif* and *lam* (ال). So, it becomes الرجل (specific man).

b. *Lafaẓ* that cannot be added *by* alif and *lam* (ال), but it is placed the position of *lafaẓ* which can be added by *alif* and *lam* (ال).[159]

[157] Abdul Haris, *Teori Dasar Nahwu & Shorrof* (Jember: Penerbit Al-Bidayah, 2018), 86.
[158] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 119.

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E.g.:

1) *Lafaẓ* ذي means صاحب (owner)

2) *Lafaẓ* من as *istifham* (question word)/*syarat* (شرط) means انسان (human)

3) *Lafaẓ* ما as *istifham* (question word)/*syarat* (شرط) means شيئ (thing)

4) *Lafaẓ* صه is means سكوتا (silence) that replaced اسكت

c. النكرة اذا تكررت دلت على التعدد بخلاف المعرفة[160]

When *isim nakirah* is mentioned twice, the first of *isim nakirah* is not same as the second of *isim nakirah*. This rule is different from *isim ma'rifah* which is when it is mentioned twice, both of the first and the second of *isim ma'rifah* are indicate the same meaning. E.g.

المعربات قسمان : قسم يعرب بالحركات, وقسم يعرب بالحروف.

Those examples included *isim nakirah* and mentioned twice. When the rule is applied, the first word of قسم is not same with the second word

[159] *Terjemah Nadzam Al-Imrithie dan Penjelasannya*, 119.
[160] Abdul Haris, *Tanya Jawab Nahwu dan Sharf* (Jember: Penerbit Al Bidayah, 2018), 112.

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of قسم, so it is translated as “the other part”. This rule is also contained in surah al-Insyirah verse 5-6.

d. Operationally, included to *isim nakirah* because does not include the category of *isim ma’rifah*.(chapter IV)[161].

E.g. من استاذك؟ (Who is your teacher?)

Lafaẓ من includes to the category of *isim istifham* (question word), so the word من includes *isim nakirah* because it is not included to six part of *isim ma’rifah*. The meaning of من here, does not mean to certain person.

C. Similarities and Differences between Common Noun and *Isim Nakirah*

1. Similarities

a. Both common noun and *isim nakirah* have same meaning, they indicate to general meaning which is not specific and uncertain to definite noun.

b. Both common noun and *isim nakirah* can be made definite. On English grammar, common noun can be defined by adding definite article. While on Nahwu or Arabic grammar, *isim nakirah* can be defined by adding *alif* and *lam* (ال).

[161] Abdul Haris, *Teori Dasar Nahwu & Shorrof* (Jember: Penerbit Al-Bidayah, 2018), 86.

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Table 3

Table of Similarities between Common Noun and *Isim Nakirah*.

No	Similarities	English	Arabic
1.	Having the same meaning	Class	فَصْلٌ
2.	Can be made definite	The class	الْفَصْلُ

2. Differences

a. Characteristic between common noun and proper noun are not similar. Common nouns tend to refer to almost kinds of nouns. While *isim nakirah* refers to noun that does not included in seven characteristics of *isim ma'rifah*. Whether the nouns are countable, uncountable, abstract, concrete, plural, singular, or collective.

b. When common nouns are mentioned twice on a discourse, the second common nouns must be added by definite noun to explain the word reference of the noun. While on *isim nakirah*, if it is mentioned twice, between the first and the second *isim nakirah* do not refer to same purpose.

Table 4

Table of Differences between Common Noun and *Isim Nakirah*.

No	Differences	English	Arabic
1	**2**	**3**	**4**
1.	Having different characteristic	**Who** (Pronoun)	**مَنْ** (*Isim Nakirah*)
2.	Having different rule when they are	I have a new **bag**. It has small size. The **bag** is red. (The second word of	فَإِنَّ مَعَ الْعُسْرِ **يُسْراً**. إِنَّ مَعَ ٱلْعُسْرِ **يُسْراً** (Between those

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1	2	3	4
	mentioned twice on a discourse	"bag" denotes the same meaning with the first word of "bag". Between those common nouns indicate the same meaning).	underlined words, indicate different meaning. The first underlined word denotes a ease and the second denotes other ease).

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CHAPTER IV

CLASSIFICATION AND ANALYSIS

OF PROPER NOUN VS *ISIM MA'RIFAH*

A. Definition of Proper Noun and *Isim ma'rifah*

1. Proper Noun

Geoffrey Leech argued: A noun which is spelt with an initial capital letter and which refers to an individual is proper nouns.[162] Based on his argument, all nouns which indicate to an individual and wrote with capital letter are proper nouns. The argument is clarified on Grammar Handbook: Proper noun represents the name of a specific person, place, or thing.[163] This argument is supported by Wren & Martin. They said: a proper noun is the name of some particular person or place.[164] It can be concluded that proper noun names a particular person, place or thing, and the first letter of a proper noun is always capitalized.

Proper nouns contrast with common nouns, which refer to classes of entity. Proper nouns refer to an individual entity or to a unique set of entities.[165] E.g. Delhi, Barbara, Microsoft, Texas, the Rockies. Proper noun serves as informative explanatory in a sentence, so the sentence does not have double or unclear meaning.

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[162] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 96.
[163] *Grammar Handbook (Minneapolis: Capella University, t.t),* 4.
[164] Wren & Martin, *New Edition High School English Grammar & Composition* (New Delhi: S. Chand & Company LTD, 2000), 5.
[165] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 20.

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Rodney Huddleston & Geoffrey K Pullum stated: Proper noun is a large subclass of noun characteristically functioning as head of proper names.[166] It names individually assigned to particular people, places, etc. Proper nouns are closely related to proper name. As already known, proper means one's own. Hence a proper name is a person or thing's own name. Traditionally a distinction is made between proper nouns and proper names. Proper names potentially have a more complex structure.[167] For the examples are Madrid and Real Madrid. Madrid is one of city Spanish, it includes proper noun. While Real Madrid is names of football club from Madrid City, it includes to proper name. Proper name may consist of a proper noun such or include a proper noun.[168]

2. *Isim Ma'rifah*

Many resources discuss about *isim ma'rifah*, and every resource has different way to describe and explain it. The simpler explanation about the definition is what wrote in *Nadzam al-Imrithie*:

و غيره معارف و تحصر # في ستة فالاول اسم مضمر[169]

[166] Rodney Huddleston & Geoffrey K Pullum, *A Student's Introduction to English Grammar* (New York: Cambridge University Press, 2007), 305.
[167] Angela Downing & Philip Locke, *English Grammar: A University Course Second Edition* (Oxon: Routledge, 2006), 410.
[168] *English Grammar: A University Course Second Edition*, 410.
[169] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 120.

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Isim ma'rifah is the excepted from *isim nakirah*, it is divided into six terms. While on *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* book, wrote that:

المعرفة ما دل على معين[170]

Isim ma'rifah indicates particular meaning. Hifni Bek D. et. al. defined more about *isim ma'rifah* which is giving more explanation about 'particular meaning':

والمعرفة ما يفهم منه معين[171]

Isim ma'rifah is *isim* which is understood the purpose or meaning. Therefore, particular meaning is an understandable meaning.

While Abdul Haris argued that *isim ma'rifah* is an *isim* or noun which the meaning has clearly known the boundaries.[172] Whereas in another reference, states that *isim ma'rifah* is *isim* or noun which has specific meaning and already known the limits and scope.[173] *Isim Ma'rifat* is a noun which has a special meaning. Different from *isim nakirah*, *isim ma'rifah* refers to a certain object. It can be concluded that *isim ma'rifah* is *isim* or noun which has particular understandable meaning and already known the limits and scopes.

[170] Ali al-Jarim & Musthofa Amin, *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah*, Vol. 1, 19.
[171] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 182.
[172] Abdul Haris, *Teori Dasar Nahwu & Shorrof* (Jember: Penerbit Al-Bidayah, 2018), 87.
[173] Abdul Haris, *Tanya Jawab Nahwu dan Sharf* (Jember: Penerbit Al Bidayah, 2018), 113.

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Isim ma'rifah divided into 7 terms as wrote on *Jami' ad-Duruus al-'Arobiyah,* vol. 1:

والمعارف سبعة انواع: الضمير والعلم واسم اللإشارة ولاسم الموصول والاسم مقترن ب(ال)

والمضاف الى معرفة والمنادى المقصود بالنداء[174]

(1) *Ḍamīr* or pronoun, (2) '*Alam* or name, (3) *Isim isyārah* or demonstrative pronoun, (4) *Isim mawṣūl* or conjunction, (5) *Al-Ismu muqtaronu bi al* or noun associated with *al*, (6) *Muḍāf ila al-Ma'rifah* or noun that follow *isim ma'rifah*, (7) Al-*Munādā al-Maqsūd bi an-Nidāi* or noun that means intended calling. Whereas some examples of *isim ma'rifah* wrote on Alfiyyah distich:

و غيره معرفة كهم و ذي # و هند وابني و الغلام و الذي[175]

In addition to *isim* nakirah, called *isim ma'rifah*. E.g. *lafaẓ* هم (*isim ḍamīr*), ذي (*isim isyārah*), هند (*isim* '*alam*), ابني (*muḍāf ilal ma'rifah*), الغلام (*isim+al*), الذي (*isim mawṣūl*). More explanations and examples of every term on *isim ma'rifah* are explained on next discussion.

[174] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 150.
[175] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 65.

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B. Characteristics of Proper Noun and *Isim Ma'rifah*

1. Proper Noun

Commonly, the characteristics of proper nouns that have been compiled from various references are:

a. Always Written in Capital Letter

Proper Nouns are always written with a capital letter at the beginning.[176] In all circumstance, whether at the beginning, middle, or end of a sentence, proper noun is always written in capital letter.

b. Do not Have Articles

Normally, proper nouns or proper names do not have a preceding article. As what is stated by Geoffrey Leech: Proper nouns do not normally have articles or other determiners.[177] Most of the time, proper nouns don't require the article 'the' beforehand, however, some proper nouns do, and it is an exception that discusses in the next discussion.

c. Having Common Noun Equivalent

Every proper noun has common noun equivalent, but it does not apply otherwise. Not every common noun has proper noun equivalent. For the examples are dust and waterfall. 'Dust' is a common noun which does not have specific form, it does not have proper noun equivalent. While 'waterfall' is a common noun which has specific form, it can be names of waterfall's kind, such as Niagara Waterfall,

[176] Wren & Martin, *New Edition High School English Grammar & Composition* (New Delhi: S. Chand & Company LTD, 2000), 5.
[177] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 96.

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Tumpak Sewu Waterfall, and Kali Pahit Waterfall. So, 'waterfall' has proper noun equivalent.

d. Can be Converted or Considered into a Common Noun

Proper Nouns are sometimes used as Common Nouns.[178] For the example, 'He was the Lukman of his age'. The word 'Lukman' is an Arabic name which is sometimes used as epithet, it means the wisest man. The word 'Lukman' referred to common noun, because it was not a proper name, but it was an epithet. Most proper nouns are singular and a few are plural.[179] In sample cases, names like Budi add their number and articles (for example, the three Budis), but in this case the usual view is the proper noun (Budi) has been converted or considered into a common noun, referring to a group of people with the same name (Budi).

2. *Isim Ma'rifah*

Operationally, called as *isim ma'rifah* if it includes these following categories:

a. *Isim Ḍamīr*

Based on Jami' ad-Duruus al-'Arobiyah, *Isim ḍamīr* defined as:

الضمير : ما يكنى به عن متكلم او مخاطب او غائب[180]

[178] Wren & Martin, *New Edition High School English Grammar & Composition* (New Delhi: S. Chand & Company LTD, 2000), 5.
[179] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 96.
[180] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 116.

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Isim ḍamīr is something distinguished from *mutakallim* or *mukhāṭab* or *gāib*. While Abdul Haris argued that *isim ḍamīr* is instead the position of the speaker or the first person (*mutakallim*[181]), the second person (*mukhāṭab*), and someone or something which talked or the third person (*gāib*[182]).[183] Similar opinion explained by Hifni Bek D. et. al. on Kaidah Tata Bahasa Arab book:

هو ما وضع لمتكلم او مخاطب او غائب[184]

Isim ḍamīr is a word instead of *mutakallim*, *mukhāṭab*, and *gāib*. In other words, *isim ḍamīr* can be called as pronoun.

Another opinion about meaning of *isim ḍamīr* is from Alfiyyah Ibn Malik book:

فما لذي غيبة او حضور # كانت و هو سم بالضمير[185]

Isim which indicates someone or something attend or not attend (*gāib*), called as *isim ḍamīr*. While in Nadzam al-Imritie is written as:

يكنى به عن ظاهر فينتمي # للغيب و الحضور و التكلم[186]

---

[181] Based on Yasin Al-Fakihi in Ibnu Abu Zain's book:

المتكلم هو شخص يحكي عن نفسه

Mutakallim is someone who tells his own condition, e.g. *lafaẓ* انا (I) and نحن (we).

[182] Based on Yasin Al-Fakihi in Ibnu Abu Zain's book:

و الغائب هو شحص غير متكلم و لا مخاطب

Gāib is someone who is not *mutakallim* or *mukhāṭab*. *Gāib* is the third person who is not attending.

[183] Abdul Haris, *Solusi Tepat Menguasai Konsep fi'il dan Isim* (Lumajang: LP3DI Press, 2012), 123.

[184] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183.

[185] Saifuddin Masykuri, *Kajian dan Analisis Alfiy*yah (Kediri: Santri Salaf Press, 2016), 67.

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Isim ḍamīr is *isim* which used by *kinayah* (figure of speech) and as pronoun of *isim ẓāhir*[187], therefore *isim ḍamīr* indicates *gāib*, present people, or *mutakallim*. Furthermore, *isim ḍamīr* is words that distinguished and instead the position of *mutakallim*, *mukhāṭab*, and *gāib*. It is used by *kinayah* and as pronoun of *isim ẓāhir*.

Isim ḍamīr has some characteristics that related with *i'rāb*[188], Syech Mustofa mention one of the characteristic on Jami' ad-Duruus al-'Arobiyah:

الضمير قائم مقام الاسم الظاهر, فهو مثله يكون مرفوعا او منصوبا او مجرورا, كما يقتضيه مركزه فى الجملة, لان له حكمه فى الاعراب[189]

Isim ḍamīr is standing on *isim ẓāhir* place, it means that can be *marfū'*,[190] *manṣūb*,[191] dan *majrūr*[192], as placed on *jumlah* place. On Nadzam Alfiyyah stated that:

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[186] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 120.

[187] *Isim ẓāhir* or اسم ظاهر is *isim* or noun which is knowable and has clear signs.

[188] Based on Matan al-Jurumiyyah:

الاعراب هو تغيير اواخر الكلم لاختلاف العوامل الداخلة عليها لفظا او تغييرا

I'rāb is the changing of *ḥarakat*/*syakal* (ٌ ٍ ً ُ ِ َ) of each final word which is adjusted to the function of entering '*amil*, whether the change is clear or presupposition.

[189] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 125.

[190] فالضمير المرفوع : ماكان قائما مقام اسم مرفوع

Isim ḍamīr marfū' stands in the position of *isim* that read by *rafa'*, e.g. قمت, تاء in the previous *lafaẓ* is *isim ḍamīr* which occupies in *fā'il* position, while *fā'il* is *rafa'*.

[191] الضمير المنصوب : ماكان قائما مقام اسم منصوب

Isim ḍamīr manṣūb stands in the position of *isim* that read by *naṣab*, e.g. اكرمك, كاف in the previous *lafaẓ* is *isim ḍamīr* which occupies in *maf'ūl bih*, while *maf'ūl bih* is *naṣab*.

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و كل مضمر له البنا يجب # و لفظ ما جر كلفظ ما نصب[193]

Every *isim ḍamīr* must be *mabnī* (permanent at the end of the sentence). *Lafaẓ* of *isim ḍamīr* that in *jar* situation is same as *naṣab'* situation. For the example of *lafaẓ* اكرمتكَ و مررت بكَ (I honor you and I passed you). *Lafaẓ* اكرمتكَ is on *naṣab'* position and *lafaẓ* مررت بكَ is on *jar* position.

Isim ḍamīr has many types, to ease the types it distributes as:

و ينقسم الى قسمين : بارز و مستتر[194]

Isim ḍamīr is divided into 2 terms: *ḍamīr bāriz* and *ḍamīr mustatir*.

1) ***Ḍamīr Bāriz***

Syech Mustofa on Jami' ad-Durus al-'Arobiyah defined that *isim ḍamīr bāriz* as:

الضمير البارز : ما كان له صورة في اللفظ[195]

Ḍamīr bāriz is *isim* which has form in *lafaẓ*. It means that *isim ḍamīr bāriz* appears in written. While Hifni Bek D. et. al. give similar understanding that completed by an example:

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[192] الضمير المجرور : ما كان قائما مقام اسم مجرور

Isim ḍamīr majrūr stands in the position of *isim* that read by *jar*/*khafaḍ*, e.g. كاف ,احسن الله اليك in the previous *lafaẓ* is *isim ḍamīr* which is stated after *jar* letter.

[193] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 69.

[194] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183.

[195] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 122.

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فالبارز ما له صورة فى اللفظ كتاء فهمت[196]

Ḍamīr bāriz is *ḍamīr* which has form *(lafaẓ)*, for the example ت in *lafaẓ* فهمت. In addition, Ibnu Aby Zain gives more explanation:

هو ما له صورة فى اللفظ[197]

Ḍamīr bāriz is *isim* which has form in *lafaẓ* that can be pronounced. Therefore, *isim ḍamīr bāriz* is *isim ḍamīr* that appear in written or *lafaẓ* and it can be pronounced.

Furthermore, *ḍamīr bāriz* is divided based on how it wrote on sentence.

وينقسم البارز الى منفصل ومتصل[198]

Ḍamīr bāriz is divided into two terms: *ḍamīr bāriz munfaṣil* and *ḍamīr bāriz muttaṣil.*

a) ***Ḍamīr Bāriz Munfaṣil***

Syech Mustofa stated on Jami' ad-Duruus al-'Arobiyah:

[196] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183.
[197] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 123.
[198] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183.

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الضمير المنفصل : ما يصح الابتداء به, كما يصح وقوعه بعد الا على كل حال[199]

Ḍamīr bāriz munfaṣil is *ḍamīr* which is allowed at the beginning of sentence and allowed after *lafaẓ* اِلَّا in every situation. For the example *lafaẓ* و ما اجتهد الا انا (no one attempt except me). *Lafaẓ* انا is after الا. It is different with *ḍamīr muttaṣil* which is not allowed after اِلَّا, except in *syi'ir* or song. Another simpler explanation from Hifni Bek D. et. al. stated that:

فالمنفصل ما كان ظاهرا لاستقلال فى النطق كأنا و نحن[200]

Ḍamīr bāriz munfaṣil is *ḍamīr* which appears and independent on the pronunciation, e.g. انا (I) and نحن (we). Therefore it can be conclude that *ḍamīr bāriz munfaṣil* is *ḍamīr* which appears and independent, it is allowed at the beginning of sentence and allowed after *lafaẓ* اِلَّا in every situation.

[199] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 120.
[200] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183.

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و ينقسم المنفصل بحسب موقعه من الاعراب الى قسمين

Based on *i'rāb* law, *isim ḍamīr v* is divided into two parts:

- ***Rafa'/ Marfū'***

ما يختص بالرفع, و هو انا و انت و هو و فروعهن[201]

It is *ḍamīr* which is specific on *marfū'*, e.g. هو انا و انت.

Nadzam Alfiyyah mentioned other explanation:

و ذو ارتفاع و النفصال انا هو # و انت و الفروع لا تشتبه[202]

Ḍamīr munfaṣil which includes *maḥal*[203] *Rafa'* are انا, انت, هو, etc. Full examples of *ḍamīr munfaṣil marfū'* are found in al-Amtsilah at-Taṣrifiyyah:

Table 5

***Ḍamīr Munfaṣil Marfū'*[204]**

Ḍamīr	Example	Meaning
1	2	3
هو	هو طبيب	He is a doctor
هما	هما طبيبان	They are two doctors (male)

[201] *Kaidah Tata Bahasa Arab*, 184.
[202] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 73.
[203] *Maḥal* or محل is *lafaẓ* which is entitled to receive *i'rāb* (if its form is *isim mu'rab* or *isim* that can be *i'rāb*.
[204] Syech Muhammad Ma'shum Ibn 'Aly, *Al-Amtsilah at-Tafshiriyyah* (Surabaya: Maktabah Salim Nabhan, 1965), 50.

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1	2	3
هم	هم اطبّاء	They are more than two doctors (male)
هي	هي طبيبة	She is a doctor
هما	هما طبيبتان	They are two doctors (female)
هنّ	هنّ طبيبات	They are more than two doctors (female)
انتَ	انتَ طبيب	You are a doctor (male)
انتما	انتما طبيبان	You are two doctors (male)
انتم	انتم اطبّاء	You are more than two doctors (male)
انتِ	انتِ طبيبة	You are a doctor (female)
انتما	انتما طبيبتان	You are two doctors (female)
انتنّ	انتنّ طبيبات	You are more than two doctors (female
انا	انا طبيب	I am a doctor
نحن	نحن اطبّاء/طبيبات	We are doctors

- ***Naṣab/ Manṣūb***

و ما يختص بالنصب, و هو اياي, اياك و اياه و فروعهن[205]

It is *ḍamīr* which is specific on *manṣūb*, e.g. اياي, اياك و اياه.

Nadzam Alfiyyah mentioned other explanation:

و ذو انتصاب في انفصال جعلا # اياي و التفريع ليس مشكلا[206]

[205] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 184.
[206] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 73.

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Ḍamīr munfaṣil which includes *maḥal naṣab* are اياي. Full examples of *ḍamīr munfaṣil manṣūb* are found in *al-Amtsilah at-Taṣrifiyyah*:

Table 6

***Ḍamīr Munfaṣil Manṣūb*[207]**

Ḍamīr	**Meaning**
ايّاه	He is a man
ايّاهما	They are two men
ايّاهم	They are more than two men
ايّاها	She is a woman
ايّاهما	They are two women
ايّاهنّ	They are more than two women
ايّاكَ	You are a man
ايّاكم	You are two men
ايّاكم	You are more than two men
ايّاكِ	You are a woman
ايّاكما	You are two women
ايّاكنّ	You are more than two women
ايّاي	I
ايّانا	We

[207] Syech Muhammad Ma'shum Ibn 'Aly, *Al-Amtsilah at-Tafshiriyyah* (Surabaya: Maktabah Salim Nabhan, 1965), 50.

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b) *Ḍamīr Bāriz Muttaṣil*

Syech Mustofa stated that *isim ḍamīr muttaṣil* is:

ما لا يبتدأ به و لا يقع بعد الا, الا في ضرورة الشعر[208]

Ḍamīr bāriz muttaṣil is *isim ḍamīr* that not allowed at the beginning of sentence (*mubtadā*) and not allowed after اِلَّا, except in *syi'ir* or song. While Hifni Bek D. et.al. argued that:

والمتصل ما كان كأنه جزء من الكلمة السابقة كفهمت و فهما[209]

Ḍamīr bāriz muttaṣil is *ḍamīr* which seems like being part of syllable of the previous words, e.g. *lafaẓ ta'* (ت) in *lafaẓ* فهمت and *alif* (ا) in *lafaẓ* فهما. In addition, an explanation on Nadzam Alfiyyah:

و ذو اتصال منه ما لا يبتدا # و لا يلي الا اختيار ابدا

كالياء و الكاف من ابني اكرمك # و الياء و الها من سليه ما ملك[210]

Ḍamīr bāriz muttaṣil is *ḍamīr* that is not allowed at the beginning of sentence (*mubtadā*) and is not allowed after اِلَّا in

[208] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 116.
[209] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183-184.
[210] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 67.

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normal situation permanently, e.g. *ḍamīr ya'* (ي) and *kaf* (ك) from *lafaẓ* ابني اكرمك, also *lafaẓ ya'* (ي) and *ha'* (ه) from *lafaẓ* سليه ما ملك.

Hence, *isim ḍamīr bāriz muttaṣil* is *isim ḍamīr* that not allowed at the beginning of sentence (*mubtadā*) and not allowed after اِلَّا in normal situation permanently, except in *syi'ir* or song. The written of *ḍamīr bāriz muttaṣil* seems like being part of syllable of the previous words, e.g. *lafaẓ ta* (ت) in *lafaẓ* فهمت and *alif* (ا) in *lafaẓ* فهما. The simply explanation of *ḍamīr bāriz munfaṣil* is "*ḍamīr bāriz muttaṣil* is *ḍamīr* that appear and cannot stand by itself, it is must be connected with other sentence".

Same as *ḍamīr bāriz munfaṣil*, *isim ḍamīr muttaṣil* ia also divided into some parts:

و ينقسم المتصل بحسب اعرابه المحلى ايضا الى ثلاثة اقسام[211]

Based on position in sentence or *i'rāb*, *isim ḍamīr muttaṣil* is divided into three parts:

[211] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 185.

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- ***Rafa'***

ما يختص بالرفع و هو خمس : التاء كقمت, و الالف كقاما, و الواو

كقاموا, و النون كقمن, و الياء كقومى[212]

There are five *ḍamīr muttaṣil* which is specific on *marfū'*: *ta'* ت in قمت, *alif* (ا) in *lafaẓ* قاما, *wawu* (و) in *lafaẓ* قاموا, *nun* (ن) in *lafaẓ* قمن, *ya'* (ى) in *lafaẓ* قومى.

Table 7

Ḍamīr Muttaṣil Marfū'

Ḍamīr	**Example**	**Meaning**
1	**2**	**3**
–	شرب	He drank
ا	شربا	They (two men) drank
و	شربوا	They (more than two men) drank
–	شربتْ	She drank
ا	شربتا	They (two women) drank
ت	شربتَ	You (a man) drank
ا	شربتما	You (two men) drank

[212] *Kaidah Tata Bahasa Arab*, 185.

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1	2	3
ت	شربتم	You (more than two men) drank
ت	شربتِ	You (a woman) drank
ا	شربتما	You two women) drank
ن	شربتنّ	You (more than two women) drank
ت	شربتُ	I drank
نا	شربنا	We drank

The positions of *ḍamīr* on those examples are *fā'il* or genitive, which *fā'il* are always *marfū'*.

- ***Naṣab* and *Jar***

وما هو مشترك بين النصب والجر. وهو ثلاثة : ياء المتكلم نحو ربي

اكرمني, وكاف المخاطب نحو ما ودعك ربك, وهاء الغائب نحو قال له

صاحبه وهو يحاوره [213]

Something apply between naṣab and jar are divided into three part: Ya' mutakallim, e.g. ربي اكرمني, Kaf (ك), e.g. ما ودعك ربك, Ha' (ه/به), e.g. lafaẓ قال له صاحبه وهو lafaẓ يحاوره.

There are three *ḍamīr* which apply to *naṣab* and *jar*:

[213] *Kaidah Tata Bahasa Arab*, 186.

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- *Ya' mutakallim*, e.g. ربي اكرمني (*ya' majrūr* in *lafaẓ* ربي and *ya' manṣūb* in *lafaẓ* اكرمني)
- *Kaf* (ك), e.g. *lafaẓ* ربك ما ودعك (*kaf manṣūb* in *lafaẓ* ودعك and *kaf majrūr* in *lafaẓ* ربك)
- *Ha'* (ه/به), e.g. *lafaẓ* قال له صاحبه وهو يحاوره (*ha' majrūr* in *lafaẓ* له and *ha' manṣūb* in *lafaẓ* يحاوره.)

Table 8

Ḍamīr Muttaṣil Manṣūb

Ḍamīr	Example	Meaning
1	2	3
ه	ضربهُ	He hits him
ه	ضربهما	He hits them (two men)
ه	ضربهم	He hits them (more than two men)
ه	ضربها	He hits her
ه	ضربهما	He hits them (two women)
ه	ضربهنّ	He hits them (more than two women)
ك	ضربكَ	He hits you (a man)
ك	ضربكما	He hits you (two men)
ك	ضربكم	He hits you (more than two men)

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1	2	3
ك	ضربكِ	He hits you (a woman)
ك	ضربكما	He hits you (two women)
ك	ضربكنّ	He hits you (more than two women)
ي	ضربى	He hits me
نا	ضربنا	He hits us

The positions of *ḍamīr* on those examples are *maf'ūl bih* or object, which *maf'ūl bih* are always *manṣūb*.

Table 9

Ḍamīr Muttaṣil Majrūr

Ḍamīr	Example	Meaning
1	2	3
هـ	ربّه	His god
هـ	ربّهما	Their (two men) god
هـ	ربّهم	Their (more than two men) god
هـ	ربّها	Her god
هـ	ربّهما	Their (two women) god
هـ	ربّهنّ	Their (more than two women) god
ك	ربّكَ	Your (a man) god
ك	ربّكما	Your (two men) god
ك	ربّكم	Your (more than two men) god
ك	ربّكِ	Your (a woman) god
ك	ربّكما	Your (two women) god
ك	ربّكنّ	Your (more than two men) god
ي	ربّي	My god

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1	2	3
نا	ربّنا	Our god

The positions of *ḍamīr* on those examples are *muḍāf ilaih* or subject, which *muḍāf ilaih* are always *majrūr*.

- **Having Same Position on *Marfū'*, *Manṣūb*, or *Majrūr***

للرفع و النصب و جر نا صلح # كاعرف بنا فاننا نلنا المنح [214]

Ḍamīr نا can be used in *rafa'*, *naṣab*, and *jar* situation. On Kaidah Tata Bahasa Arab book, also stated same argument:

وما هو مشترك بين الرفع والنصب والجر و هو نا, نحو ربنا اننا سمعنا

مناديا ينادى للايمان ان امنوا بربكم فامنا[215]

Ḍamīr which has same position when *marfū'*, *manṣūb*, or *majrūr* is *lafaẓ* نا.

e.g. ربنا اننا سمعنا مناديا ينادى للايمان ان امنوا بربكم فامنا

- نا *majrūr* in *lafaẓ* ربنا (*muḍāf ilaih*).
- نا *manṣūb* in *lafaẓ* اننا, (*isim* from *lafaẓ* انّ)
- نا *marfū'* in *lafaẓ* سمعنا and امنا (*fā'il* or subject).

[214] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 69.
[215] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 188.

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2) *Ḍamīr* M*ustatir*

Hifni Bek D. et. al. stated that the understanding of *ḍamīr* mustatir, are:

و المستتر ما ليست له صورة فى للفظ كالضمير الملحوظ فى نحو فهم[216]

Ḍamīr mustatir is *ḍamīr* which does not have form as *lafaẓ*, but it is understandable. e.g. *ḍamīr*هو in *lafaẓ* فهم. While Syech Mustofa stated a more understandable explanation:

الضمير المستتر : ما لم يكن له صورة في الكلام, بل كان مقدرا فى الذهن و منويا[217]

Ḍamīr mustatir does not have form in *kalām*, but it can be approximated on thought and aim. e.g. *lafaẓ* اكتب which is approximated to اكتب انت. Hifni Bek D. et. al also added more information about *ḍamīr mustatir*:

ما يلحظ فى فعل الغائب والغائبة, والصفات, و اسم الفعل الماضى كعلي فهم و هند فهمت و بكر فاهم[218]

[216] *Kaidah Tata Bahasa Arab*, 183.
[217] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 123.

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Ḍamīr mustatir is found on: *fi'il* or verb which is *gāib* or *gāibah* in *ḍamīr mustatir*, adjectives (بكر فاهم), *isim fi'il māḍi* or noun on past simple (*lafaẓ* فهم which هو is as *ḍamīr mustatir* in that *lafaẓ*, and *lafaẓ* فهمت which هي is as *ḍamīr mustatir* in that *lafaẓ*. It can be concluded that *ḍamīr mustatir* is *ḍamīr* which does not have form (as *lafaẓ*) in *kalām*, but it can be approximated on thought and aim, so it is understandable. *Ḍamīr mustatir* can be found on *fi'il* or verb which *gāib* or *gāibah* in *ḍamīr mustatir*, adjectives, and *isim fi'il māḍi* or noun on past simple.

Regarding on *i'rāb* law on *ḍamīr mustatir* is *rafa'*. As what is written by Hifni Bek D. et.al:

و لا يكون الضمير المستتر الا فى محل الرفع[219]

Ḍamīr mustatir is constantly *rafa'*. Also written on *Nadzam Alfiyyah*:

و من ضمير الرفع ما يستتير # كافعل اوافق نغتبط اذ تشكر[220]

Ḍamīr mustatir includes to *ḍamīr maḥal rafa'*.

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[218] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 189.
[219] *Kaidah Tata Bahasa Arab*, 190.
[220] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 70.

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E.g. *lafaẓ* افعل اوافق نغتبط اذ تشكر.

Note:

- *Lafaẓ* افعل (do it!) is *fi'il amr* or imperative verb. The stored *ḍamīr* is انتَ which is not revealed, because it can be replaced by *isim ẓāhir*. However *lafaẓ* انتَ can be considered as *tawkīd* (reinforcement word for objects) from the stored *ḍamīr*, so *i'rāb* from *lafaẓ* انتَ is *rafa'* because it follows *i'rāb* from the stored *ḍamīr*.
- *Lafaẓ* اوافق is *fi'il muḍāri'* or infinitive verb which started by *hamzah muḍāra'ah* (أ). The stored *ḍamīr* is انَا (I), if read as أُوَافِقُ اَنَا (I am agree), so *lafaẓ* انَا is *tawkīd* (reinforcement word for objects) not as *fā'il* (subject). *I'rāb* from *lafaẓ* انَا is *rafa'* because it follows *i'rāb* from the stored *ḍamīr*.
- *Lafaẓ* نغتبط is *fi'il muḍāri'* or infinitive verb which is started by *nun muḍāra'ah* (ن). The stored *ḍamīr* is نَحْنُ (we), if read as

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نَغْتَبِطُ نَحْنُ (we are happy), so *lafaẓ* نَحْنُ is *tawkīd* (reinforcement word for objects) not as *fā'il* (subject). *I'rāb* from *lafaẓ* نَحْنُ is *Rafa'* because it follows *i'rāb* from the stored *ḍamīr*.

- *Lafaẓ* تشكر is *fi'il muḍāri'* or infinitive verb which is started by *ta muḍāra'ah* (ت). The stored *ḍamīr* is اَنْتَ (you), if read as تَشْكُرٌ اَنْتَ (you are thankful), so *lafaẓ* اَنْتَ is *tawkīd* (reinforcement word for objects) not as *fā'il* (subject). *I'rāb* from *lafaẓ* انتَ is *rafa'* because it follows *i'rāb* from the stored *ḍamīr*.

Based on its position which can be replaced or not, *ḍamīr mustatir* is divided into:

و ينقسم المستتر الى مستتر جوازا و مستتر وجوبا[221]

Ḍamīr mustatir is divided into two terms: *mustatir jawāzan* and *mustatir wujūb*.

a) ***Jawāzan***

[221] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 188.

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Ḍamīr mustatir jawāzan means *ḍamīr* which is not appeared but allowed to appear it.[222] Other reference is stated by Ibnu Aby Zain said that:

ما يخلفه الظاهر و الضمير المنفصل[223]

Isim ḍamīr mustatir jawāzan is *ḍamīr* which can be replaced by *isim ẓāhir* or *ḍamīr munfaṣil*. E.g. فعَل (a man worked). *Isim ḍamīr* in that *lafaẓ* is هو which is stored, but هو can be replaced by *isim ẓāhir*, e.g. فعَل زيدٌ (Zaid worked). Therefore, *isim ḍamīr mustatir jawāzan* means *ḍamīr* or pronoun which is optional to appear or not in the written. If it is appeared, it can be replaced by *isim ẓāhir* or *ḍamīr munfaṣil*.

b) ***Wujūban***

Hifni Bek D. et.al. stated that :

ما يلحظ فيما عدا ذلك كافهم وتفهم يا احمد و افهم و نفهم[224]

Ḍamīr mustatir wujūban is *ḍamīr* which is understood from *fi'il* except in *ḍamīr mustatir jawāz*, e.g. افهم (انا as *ḍamīr* from

[222] *Kaidah Tata Bahasa Arab*, 189.
[223] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 124.
[224] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 190.

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its *lafaẓ*), نفهم (نحن as *ḍamīr* from its *lafaẓ*), dan تفهم (انت as *ḍamīr* from its *lafaẓ*). While Ibnu Aby Zain stated that:

مالا يخلفه الظاهر و لا الضمير المنفصل[225]

Ḍamīr mustatir wujūban cannot be changed by *isim ẓāhir* or *isim ḍamīr munfaṣil*. Therefore, *isim ḍamīr mustatir wujūban* is the excepted from *ḍamīr mustatir jawāzan* and cannot be changed by *isim ẓahir* or *isim ḍamīr munfaṣil*.

b. ***Isim Isyārah***

Isim isyārah definition based on Ibnu Aby Zain is:

هو ما وضع لمشار اليه حسيا بالاصبع و نحوه[226]

Isim isyārah is written *lafaẓ* to do appointed things which is appeared sensually by finger. While Syech Musthofa argued that:

اسم الإشارة : ما يدل على معين بواسطة اشارة حسية باليد و نحوها, إن كان مشار اليه حاضرا, او إشارة معنوية اذا كان مشار اليه معنى, او ذاتا غير حاضرة.[227]

Isim isyārah is *isim* which indicates certain meaning with pointing by hand if the appointed thing is present, or pointing by meaning (معنوية) if

[225] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 124.
[226] *Terjemah Nadzam Al-Imrithie dan Penjelasannya*, 130.
[227] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 128.

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appointed thing is not present. Meaning (معنوية) here can be interpreted by kind of *isim isyārah* that will be explained. While in English grammar *isim isyārah* same as like demonstrative pronoun.

According to Jamiuddurus book, here the various types of *isim isyārah*:

وأسماء الإشارة هي : (ذا) للمفرد المذكر, و (ذان و تين) للمثنى المذكر, و (ذه و ته) للمفرد مؤنثة, و (تان و تين) للمثنى المؤنث, و (أولاء و أولى) بالمدّ و القصر, و المدّ افصح للجمع المذكر و المؤنث.[228]

Kinds of *isim isyārah* based on Syech Musthafa are: ذا (for *mufrad mudakkar*), ذان and تين (for *tasniyyah mudakkar*), ذه and ته (for *mufrad muannas*), تان and تين (for *tasniyyah muannas*), أولاء and أولى (for *jama' mudakkar* and *muannas*). In addition, on Alfiyyah Ibn Malik book wrote:

بذا لمفرد مذكر أشر # بذي و ذه تي تا على الأنثى اقتصر

و ذان تان للمثنى المرتفع # و في سواه ذين تين اذكرتطع

[228] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 128.

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و بأولى أشر لجمع مطلقا # و المدّ أولى ولدى البعدانتقا

بالكاف حرفا دون لام او معه # واللام ان قدمت ها ممتنعه[229]

Point by using ذا on the mufrad mudakkar, and for mufrad muannas is using ذِي, ذِه, تي, and تا .

ذان and تان are for tasniyyah that read by rafa', while ذَينِ and تَينِ are for tasniyyah other than rafa'.

Point by using أولى on jama' absolutely and it is better to read by long harakat. If it is interpreted by pointing at something far, then add kaf (ك) as ḥarf and may add lam (ل), but if it is preceded by ها (ḥarf tanbih)it should not be preceded by lam (ل).

Otherwise, Syech Muhammad Ma'shum Ibn 'Aly summarized *isim isyārah* on al-Amtsilah at-Tashriifiyyah book:

Table 10

Isim Isyārah

Isim Isyārah	**Function**
ذا	For *mufrad mudakkar*
ذان	For *tasniyyah mudakkar*
اولاء	For *jama'*
تا	For *mufrad muannas*
تان	For *tasniyyah muannas*
اولاء	For *jama'*

[229] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 111.

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From these *isim*, if it is added by *kaf* (ك), it shows far meaning (*lil ba'id*), and it may be preceded by *lam* (ل) or not. But if it is preceded by ها, *kaf* (ك) is should not followed by *lam* (ل).

So, from those explanations, it can be concluded that *Isim isyārah* is divided into 2 parts:

1) ***Li al Qarīb***

It means *isim isyārah* is used to point to something near. The table below is the summary of *isim isyārah li al qarīb.*

Table 11

Isim Isyārah Li al Qarīb

Lafaẓ	**Meaning**	**Note**
هَذَا	This	For *mufrad mudakkar*
هَذَانِ	These (2 object)	For *tasniyyah mudakkar*
هَؤُلَاءِ	These (more than two object)	For *jama' mudakkar*
هَذِهِ	This	For *mufrad muannas*
هَاتَانِ	These (2 object)	For *tasniyyah muannas*
هَؤُلَاءِ	These (more than two object)	For *jama' muannas*

2) *Li al Ba'id*

It means *isim isyārah* is used to point to something far. The table below is the summary of *isim isyārah li al ba'id.*

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Table 12

Isim Isyārah Li al Ba'id

Lafaẓ	**Meaning**	**Note**
ذَالِكَ	That	For *mufrad mudakkar*
ذَانِكَ	Those (2 object)	For *tasniyyah mudakkar*
أُوْلَئِكَ	Those (more than two object)	For *jama' mudakkar*
تِلْكَ	That	For *mufrad muannas*
تَانِكَ	Those (2 object)	For *tasniyyah muannas*
أُوْلَئِكَ	Those (more than two object)	For *jama' muannas*

c. ***Isim Mawṣūl***

As the understanding of other terms, many arguments define *isim mawṣūl*. One of the arguments is from Syech Musthofa:

الاسم الموصول : ما يدل على معين بواسطة جملة تذكر بعده. و تسمى هذه الجملة (صلة الموصول)[230]

Isim mawṣūl indicates certain thing by next jumlah as the mediator. Its *jumlah* is called as *ṣilatul-mawṣūl*. While Hifni Bek D.et. al. wrote on their book:

هو ما وضع لمعين بواسطة جملة تذكر بعده تسمى صلة[231]

[230] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 130.
[231] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 196.

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Isim mawṣūl indicates certain thing or certain person by mentioning a sentence after it, which is called as *ṣilatul- mawṣūl*. Also Ibnu Aby Zain argued that *isim mawṣūl* is:

ما يدل على معين بواسطة جملة تذكر بعده و تسمى هذه الجملة صلة الموصول و يحتج الى صلة و عائد[232]

Isim indicates certain thing by *jumlah* afterwards as the mediator. The *jumlah* is called as *ṣilah mawṣūl*. *Isim mawṣūl* need to *ṣilah* and '*āid* (*ḍamīr* which return to *isim mawṣūl*). Therefore, *isim mawṣūl* indicates certain thing or certain person by mentioning a sentence after it *(jumlah)* which is called as *ṣilatul-mawṣūl*.

Isim mawṣūl is divided into two terms: *mawṣūl ismī* (formed as *isim*) and *mawṣūl ḥarfī* (formed as ḥarf).

1) ***Mawṣūl Ḥarfī***

Ibnu Aby Zain stated that *mawṣūl ḥarfī* is:

ما يحتاج الى صلة و لا يحتاج الى عائد و اول مع صلته بمصدر[233]

Ḥarf that needs to *ṣilah* but does not need to '*āid* and its *ṣilah* fused or *ta'wil* by *maṣdar*.' *Mawṣūl ḥarfī* only need *ṣilah* and does not need '*āid*. *Mawṣūl ḥarfī* are consisted by *maṣdariyyah ḥarf*, they are collected in a *nadzam*:

[232] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 131.
[233] *Terjemah Nadzam Al-Imrithie dan Penjelasannya*, 141.

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و هاك حروفا بالمصدر اولت # و ذكرى خمسا اصح كما رووا

وها هي ان بالفتح انّ مشدد # و زيد عليها كي فخذها وما و لو[234]

Take the fused or ta'wil ḥarf by maṣdar # I mentioned five ḥurūf based on the most correct argument.

Those five ḥurūf are ان that read by fatḥah (َ), انّ that read by tasydīd (ّ) # add كي on it, so take it! And ما also لو.

Here, more explanation about its *ḥarf*:

a) اَنْ *maṣdariyyah*, can enter to *fi'il mutaṣarrif* (*fi'il* which can be change), as like *fi'il māḍi, fi'il muḍāri'* or *fi'il amr*.

e.g. و ان تصوموا خير لكم (Your fasting is better for you)

Lafaẓ ان تصوم is fused by صيامكم.

b) اَنَّ which made *naṣab* on the *isim* and *rafa'* on the *khabar*.

e.g. اولم يكفيكم انّا انزلناه (Is it not enough for the disbelievers that I have sent down al Qur'an?)

Lafaẓ انّا انزلناه is fused by إنزالنا اياه.

c) كي , only found in *fi'il muḍāri'*.

[234] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 120.

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e.g. جئت لكي تكرم زيدا (I came in order you will honor Zaid)

Lafaẓ لكي تكرم is fused by لإكرامك.

d) ما, both ما *maṣdariyyah* or ما *maṣdariyyah ẓarfiyyah* can enter to *fi'il māḍi*, *fi'il muḍāri'* and *jumlah ismiyyah* (*mubtadā-khabar*).

e.g. لا اصحبك ما دمت منطلقا (I will not accompany you during you go)

Lafaẓ ما دمت is fused by مدّة دوامك.

e) لو can enter to *fi'il māḍi* and *fi'il muḍāri'*.

e.g. وددت لو قام زيد (I am happy if Zaid stood)

2) ***Mawṣūl Ismi***

Mawṣūl ismi is *mawṣūl* that needs to *ṣilah* and '*āid*. Hence, kinds of *mawṣūl ismi*:

a) الذى الذى for someone or something *mufrad mudakkar* (single male).

e.g. اليوم الذي سافرت فيه كان يوما ممطرا (A day that I went is rainy day)

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b) التى for someone or something *mufrad muannaṡ* (single female).

e.g. جائت امرأة التى تجتهد فى دروسها (A diligent women in her studies came)

c) اللذَيْنِ/اللذان for someone or something *taṡniyyah muḋakkar* (double male).

e.g. جاء اللذان قاما (Two standing men came)

d) اللتين/اللتان for someone or something *taṡniyyah muannaṡ* (double female).

e.g. جائت اللتان قامتا (Two standing women came)

e) الاولى/الذِيْنَ for someone or something *jama' muḋakkar* (plural male).

e.g. جاء الذين قاموا (Few standing men came)

f) اللائى/اللاتى for someone or something *jama' muannaṡ* (plural female).

e.g. جائنى اللاتى فعلت (Few working women came to me)

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g) من for someone intelligent. It can be *mufrad, muannaṡ*, and *jama'*.

e.g. جائنى من قام (a standing man has come to me)

h) ما for something do not intelligent. It can be *mufrad, muannaṡ*, and *jama'*.

e.g. يسبح لله ما في السموات و ما في الارض (Something in the sky and the earth praise to Allah)

i) ال for something or someone intelligent or not intelligent. It can be *mufrad, muannaṡ*, and *jama'*.

e.g. جائنى القائم و المركوب (A standing man and a ridden animal have come to me)

j) ذُوْ for something or someone intelligent or not intelligent. It can be *mufrad, muannaṡ*, and *jama'*.

e.g. جائنى ذو قام (A standing man came to me)

k) ذَا can be for *mufrad, taṡniyyah* and *jama'*. It must be located after مَا or مَنْ *istifham* (question). The meaning is same as مَا.

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e.g. من ذا عندك؟ (Who is beside you?)

l) ذَاتُ can be for *mufrad*, *taṡniyyah* and *jama'*. The meaning same as التى.

e.g. جائت ذات قامت (A standing women came)

Based on previous explanation, *isim mawṣūl* needs to *ṣilah* and '*āid*. Furthermore is more explanation about '*āid*. Hifni bek D. et. al. described that:

و يشترط فى جملة الصلة ان تكون خبرية معهودة مشتملة على ضمير يطابق الموصول, و يسمى عائد[235]

'*Āid* is *ḍamīr* which return to *isim mawṣūl*. On *ṣilatul-mawṣūl* is required in the form of *jumlah khabariyah* (news sentence) which is known the relation with *isim mawṣūl*, also contain the suitable *ḍamīr* for *isim mawṣūl*.

e.g. اكرم الذى علّمكَ (Respect a man who teach you)

اكرم التى علّمتكَ (Respect a woman who teach you)

[235] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 197.

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اكرم الذَيْنِ علّماكَ (Respect two men who teach you)

اكرم اللتين علّمتاكَ (Respect two women who teach you)

اكرم الذِيْنَ علّموكَ (Respect few men who teach you)

اكرم اللاتى علّمنكَ (Respect few women who teach you)

اكرم من علّمكَ/ علّمتكَ (Respect someone who teach you)

و قد تقع الصلة ظرفا او جارا و مجرور[236]

Sometimes *ṣilatul-mawṣūl* can be *ẓaraf* (adverb) or *jar majrūr*.

e.g. الذى عندك (A man beside you)

الذى فى الدار (A man inside the house).

d. *Al-Ismu Muqtaronu Bi Al* (*Isim*+ال)

On Nadzam Imrithie, it was written that:

خامسها معرف بحرف أل # كما تقول في محل المحل[237]

[236] *Kaidah Tata Bahasa Arab*, 197.

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The next of *isim ma'rifah* is *isim* which is entered by *al* (ال). E.g. *lafaẓ* محل becomes المحل. Syech Mustofa defined the definition about this term, *isim* which gather with *al* (ال):

المقترن بأل : اسم سبقته (أل) فأفادته التعريف, فصار معرفة بعد ان كان نكرة.

كالرجل و الكتاب و الفرس[238]

Al-ismu muqtaronu bi al is *isim* which is preceded by *al* (ال). When *isim nakirah* is added by *al* (ال), it made *isim nakirah* becomes *isim ma'rifah*. While Hifni Bek D. et. al. stated that:

هو اسم دخلت عليه ال, فأفادتهالتعريف[239]

Al-ismu muqtaronu bi al is *isim* which is entered by ال and gives certain understanding for its *isim*. By adding *al* (ال), *isim* gives certain meaning.

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[237] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 142.
[238] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 150.
[239] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 200.

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Nadzam Alfiyyah revealed between *alif* and lam (ال) which include to *isim ma'rifah* or not:

ال حرف تعريف او اللام فقط # فنمط عرّفت قل فيه النّمط[240]

Alif and *lam* (ال) or only *lam* (ل) are *ḥurūf* that make *ma'rifah*. E.g. *lafaẓ* نَمَطٌ becomes *lafaẓ* النَّمَطُ. Furthermore, Syech Mustofa added arguments both of *ḥarf* which include *ḥarf ma'rifah*:

و (ال) : كلّها حرف تعريف, لا اللام, وحدها على الأصحّ. و همزتها همزة قطع, وصلت لكثرة الاستعمال على الارجح[241]

Based on *aṣah* (the most valid) argument, all of words which formed ال (ا and ل) is *ḥarfu ta'rif* (*ma'rifah* word), not only *lam* (ل). While on *arjah* (the main) argument is: only *lam* (ل) consist on *ma'rifah* word, and *hamzah* (ا) is *hamzah qaṭa'*.

There are two kinds of *al-ismu muqtaronu bi al*, as Syech Mustofa said:

[240] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 149.
[241] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 150.

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و هي, إما ان تكون لتعريف الجنس, و تسمى الجنسيّة. و إما لتعريف حصّة معهودة منه, و يقال لها العهديّة.[242]

Occasionally, *al* (ال) is to specialize type (جنس), it is called as *al-jinsiyyah* (ال الجنسيّة). Sometimes also *al* (ال) is to specialize known thing, it is called as *al-'ahdiyyah* (ال العهدية).

1) *Al-'Ahdiyyah* (ال العهدية)

As mentioned above, *al-Ahdiyyah* occurs when *al* (ال) is to specialize known thing. *Al-Ahdiyyah* is divided into 3 parts:

a) *Al Lil Ahdi Ẓihnī* (ال للعهد الذهني)

Definition of *al lil ahdi ẓihnī* in Jamiuddurus is:

و هي ما يكون مصحوبها معهودا ذهنا, فينصرف الفكر اليه بمجرد النطق به[243]

[242] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 150.
[243] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 150.

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Al lil ahdi żihnī specializes something known by the mind, so the mind turns to the known thing by merely saying the specific *isim*.

E.g. حضر الامير (The leader attended), in *lafaẓ* الامير is known with same understanding which leader is meant by *mutakallim* and *mukhāṭab*.

حضر الرجل (The man attended), both *mutakallim* and *mukhāṭab* have same thought and understanding to *lafaẓ* الرجل.

b) *Al Lil Ahdi Huḍūr* (ال للعهد الحضورى)

Syech Musthofa defined that *al lil ahdi huḍūr* is:

و هي ما يكون مصحوبها حاضرا[244]

Al lil ahdi huḍūr specializes to something attend or something exist (حاضر).

e.g. جئت اليوم (today has come to me), it means that I am on this day, the day *lafaẓ* جئت اليوم is an expression.

[244] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 150.

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c) *Al Lil Ahdi Żikrī* (ال للعهد الذكري)

Meanwhile *al lil ahdi żikrī* based on Syech Musthofa is:

و هي ما سبق لمصحوبها ذكر في الكلم[245]

Al lil ahdi żikrī specializes to mentioned *lafaẓ* in previous sentence.

e.g. جاءنى ضيف, فاكرمت الضيف (A guest came to me, so I respect the guest). *Lafaẓ* الضيف means to *lafaẓ* ضيف, so it means *lafaẓ* الضيف (the guest) is same as *lafaẓ* ضيف (guest) that mentioned before.

2) *Al-Jinsiyyah* (ال الجنسيّة)

Al-Jinsiyyah is to specialize type (جنس). According to Syech Musthofa, *Al-Jinsiyyah* is divided into 2 parts:

إمّا ان تكون للإستغراق, او لبيان الحقيقة [246]

[245] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 150.
[246] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 151.

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a) *Lil Istigrāqi* (للإستغراق)

The word استغراق is a *maṣdar* (the third form on *taṣrif*) from *lafaẓ* استغرق-يستغرق that mean take or spend. On this context, *al-Istigrāqiyyah* (الإستغراقيّة) is divided into 2 kinds:

- إمّا ان تكون لإستغراق جميع افراد الجنس[247]

  The first part sometimes takes all types of species (جنس).

  و هي ما تشمل جميع افراده[248]

  It means that ال includes all types of units.

  E.g. خُلق الانسان ضعيفا (Humans were created in weak state). It means that word الانسان means 'every human'.

- إمّا لإستغراق جميع خصائصه[249]

[247] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 151.
[248] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 151.
[249] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 151.

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The second part sometimes takes all special character from type (جنس).

E.g. انت الرجل (You are the man), *lafaẓ* الرجل means that man's characters on you.

b) *Li Bayān al-Ḥaqīqoh* (لبيان الحقيقة)

The second part of al-jinsiyyah is *al li bayānil ḥaqīqoh*. Based on Jamiuddurus, its definition is:

هي التى تبين حقيقة الجنس و ماهيته و طبيعته, بقطع النظر عمّا يصدق عليه من افراده, ولذلك لا يصح حلول (كل) محلّها. و تسمى : لام الحقيقة والماهية و االطبيعية.[250]

Al (ال) that explain the nature, essence and character of type (جنس) by ensuring thought which includes the vision of thing from unit of type (جنس). Therefore, entirely is invalid if it occurs in *al* (ال)'s place. All previous definition is called as *Lām al-Haqīqoh wa al-Māhiyyah wa at-Thobbī'iyyah.*

[250] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 151.

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e.g. الانسان حيوان ناطق (Humans are thinking creatures), it means that human are essentially intelligent and can reach it, but not all humans are such as that.

الرجال اصبر من المرأة (Man is more patient than woman), but not all men are patient. Sometimes women are more patient than men.

Here, *al* (ال) informs about nature and essence not type (جنس) of unit.

e. *Isim* '*Alam*

The fifth term on this discussion is *isim* '*alam*. Commonly, *isim* '*alam* is a name. However, Syech Mustofa defined that *isim* '*alam* is:

العلم : اسم يدل على معيّن, محسب وضعه, بلا قرينة[251]

Isim indicates certain thing, by reviewing the creation without any sign. While Ibnu Aby Zain stated that:

اسم يعين المسمى المطلقا[252]

Isim which determine to named case in *mutlaq* (without any sign). If it said spontaneously, it indicates something meant from the *lafaẓ*.

[251] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 109.
[252] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 125.

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هو ما وضع لمسمى معين بدون احتياج الى قرينة[253]

Isim '*alam* denotes a certain name without any *qarīnah* (sign).

ثانى المعارف الشهير بالعلم # كجعفر و مكة و كالحرم

و ام عمر و ابى سعيد # و نحو كهف الظلم و الرشيد[254]

The second of *isim ma'rifah* is *isim* '*alam*. E.g. *lafaẓ* جعفر or Ja'far (nama name of person), مكة or Makkah (name of glorious city), الحرم or Al Haram (name of restricted area around Makkah). Those examples are the axamples of '*alam asma*. While *lafaẓ* ام عمر or Ummu Amr (Amr's mom) and ابى سعيد or Abi Sa'id (Sa'id's dad) are the examples of '*alam kunyah*. *Lafaẓ* الظلم كهف *Kahfuẓ ẓalam* (darkness cave) and الرشيد (orang yang mendapat person who gets evidence) are the examples of '*alam laqab*.

e.g. Ahmad (احمد), Hārun (هارون), Bagdād (بغداد)

و منه أسماء البلاد و الأشخاص و القبائل و الأنهار والبحار والجبال[255]

[253] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 191.
[254] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 125.

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Which are included to *Isim* '*Alam* based on *Syech Musthofa* are name of countries, name of people, name of tribes, name of rivers, name of seas, and name of mountains.

There are several divisions and types of *isim* '*alam*. According to Syech Mustofa, the first divisions are:

وينقسم العلم الى علم مفرد كأحمد و سليم, و مركّب إضافي كعبد الله و عبد الرحمن, و مركّب مزجيّ كبعلبكّ و سبويه, و مركّب إسنادي كجاد الحقّ وتأبط شرّا(علمين لرجلين) و شاب قزناها (علما لامرأة)[256]

Isim '*alam* is divided into: (1) '*Alam Mufrad*, e.g. *lafaẓ* أحمد (Ahmad) and سليم (Salīm), (2) *Murakkab Iḍāfī*, e.g. *lafaẓ* عبد الله ('Abdullah) and عبد الرحمن ('Abdur Raḥman), (3) *Murakkab Mazjī*, e.g. *lafaẓ* بعلبكّ (Ba'labak) and سبويه (Sibaweh), (4) *Murakkab Isnādī*, e.g. جاد الحق (Jadalhaq) and تأبط شرّا (Taabbaṭa Syarron) which both those examples are name of men, and شاب قرنها (Syaba Qornaha) which is name of woman.

[255] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 109.
[256] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 110.

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1) ***'Alam Mufrad***

'Alam Mufrad is single meaningful *isim.*

E.g. Ibrahim (ابراهيم), Mahmud (محمود)

2) ***Murakkab Iḍofī***

The law of *isim* '*alam murakkab* is *i'rāb* of first word must be based on previous '*amil*, while the next word is made as *muḍāf ilaih.*

E.g. Abdullah (عبد الله), Zainul 'Abidin (زين العابدين)

3) ***Murakkab Mazjī***

و حكم المزجى ان يمنع من الصرف الا اذا ختم بويه فيبنى على الكسر[257]

The law of *murakkab mazjī* is forbidden to be *tanwīn* except after ويه word, so it must constant or *mabnī* with *kasrah* (ِ).

E.g. Sibawaih Bukhtanuṣṣoro (سيبويه بختنصر)

4) ***Murakkab Isnādī***

و حكم الاسنادى ان يبقى على حاله قبل العلمية و يحكى[258]

[257] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 192.
[258] *Kaidah Tata Bahasa Arab*, 192.

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The law of *murakkab isnādī* is constant based on its original condition (before becoming *isim* '*alam* and imitated).

E.g. جاء الحق (The truth was came).

The second division of *isim* '*alam* based on Syech Musthofa are:

و ينقسم ايضا الى اسم و كنية و لقب, و الى مرتجل و منقول, و الى علم شخص و علم جنس.[259]

Isim 'alam is also divided into *'alam asma, kunyah,* and *laqab*. In addition it is also divided into *murtajal, manqūl, 'alam syakhṣi* and *'alam jinsi*.

1) '*Alam Asma*

According to Syech Musthofa on Jamiuddurus book:

العلم الاسم : ما وضع لتعيين المسمى اولا[260]

'Alam Asma is *isim 'alam* that used for created name or '*alam*. *'Alam asma* located at the beginning of other kinds of *isim* '*alam*.

E.g. هارون الرشيد, *lafaẓ* هارون is '*alam asma*.

[259] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 110.
[260] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 110.

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2) ‘*Alam Kunyah*

Kunyah based on language is covering.[261] Called as ‘*alam kunyah*, because ‘*alam kunyah* appellation covered someone’s real name. Here, some definitions based on Arabic experts. Based on Syech Musthafa:

و العلم الكنية : ما وضع ثانيا (اي بعد الاسم) و صدّر بأب او امّ[262]

‘*Alam Kunyah* is *isim* that lies second after ‘*alam asma* and started with *lafaẓ* أب and امّ. While based on Hifni Bek et. al.:

فالكنية كل مركب اضافى صدره اب و ام[263]

Every name or nickname which composing from two words by way of *iẓafah*, where the firs word is اب or ام.

Furthermore, on Imrithy book wrote that:

فما اتى منه بام او بأب # فكنية وغيره اسم او لقب[264]

‘*Alam Kunyah* is started by *lafaẓ* ام and أب**,** while *isim* ‘*alam* that not started by its *lafaẓ* called as ‘*alam laqab*. Besides started by *lafaẓ* ام and أب, ‘alam kunyah also can be started by خال (uncle

[261] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 105.
[262] Syekh Mustofa, *Jami’ ad-Duruus al-‘Arobiyah,* vol. 1, (Beirut: al-Maktabah al-‘Ashriyyah, 1883), 111.
[263] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 192.
[264] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 125.

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from mother), خالة (aunt from mother), عم (uncle from father), عمة (aunt from mother), اخ (brother), اخت (sister), ابن (son), بنة (daughter), etc. E.g. Ummu ‘Amr (ام عمرو), Abu Bakr (ابو بكر)

In conclusion, *‘alam kunyah* lies second and begins with *lafaẓ* ام and ابو.

3) *‘Alam Laqab*

Syech Musthofa stated on his book that:

و العلم اللقب : ما وضع ثالثا (أي بعد الكنيه) و أشعر بمدح[265]

‘Alam Laqab is *isim* ‘*alam* lies third after *‘alam kunyah* and mentioned for praise. Besides, Hifni Bek D., et.al. argued that:

واللقب كل ما اشعر برفعة او ضعة[266]

Laqab is every summons that indicates height or dignity. In addition, on Nadzam al-Imrithie wrote that:

فما بمدح او بذم مشعر # فلقب و الاسم ما لا يشعر[267]

[265] Syekh Mustofa, *Jami’ ad-Duruus al-‘Arobiyah,* vol. 1, (Beirut: al-Maktabah al-‘Ashriyyah, 1883), 111.
[266] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 192.
[267] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 125.

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Isim ‘*alam* that indicated praise or denounce meaning is called as ‘*alam laqob*, while *isim* ‘*alam asma* is not started by *lafaẓ* ام and أب and does not show praise and denounce meaning. Between ‘*alam asma’*s relation and *laqab*, ‘*alam asma* must be called first. e.g. Harun Ar Rasyid (هارون الرشيد) or Harun the guide, Amr Al Jahidh (عمرو الجاحظ) Amr the big eye.

It can be concluded that ‘*alam laqob* lies third and used on every summons for praise and denounce.

4) *‘Alam Murtajal*

العلم المرتجل : ما لم يسبق له استعمال قبل العلميّة في غيرها بل استعمل من اول الأمر علما[268]

‘Alam Murtajal is a name that was never used before, but in advance it was intended as a name or it was commonly called as new creation. *‘Alam murtajal* is ‘*alam* that never used for other

[268] Syekh Mustofa, *Jami’ ad-Duruus al-‘Arobiyah,* vol. 1, (Beirut: al-Maktabah al-‘Ashriyyah, 1883), 112.

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meaning and it is special for ‘*alam* or name. E.g. سعاد (Su’ād) dan ادد (Udad).[269]

5) ‘*Alam Manqūl*

العلم المنقول (و هو الغالب في الأعلام) : ما نقل عن شيء سبق استعماله فيه قبل العلميّة.[270]

‘Alam Manqūl is something quoted from something used before it was discovered. Furthermore Saifuddin Masykuri gives more explanation about it, ‘*Alam manqūl* is ‘*alam* which is used for other meaning before used in ‘*alam manqūl*. E.g. *lafaẓ* خالِد , before becoming ‘*alam* it was derived from *isim fā’il* from *lafaẓ* خَلَدَ.[271]

6) *‘Alam Syakhṣī*

العلم الشخصى : ما خصص في اصل الوضع بفرد واحد, فلا يتناول غيره من افراد جنسه.[272]

‘Alam syakhṣī is *isim* ‘*alam* which is specific on its origin and does not related to others even though on same type.

[269] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 101.
[270] Syekh Mustofa, *Jami’ ad-Duruus al-‘Arobiyah,* vol. 1, (Beirut: al-Maktabah al-‘Ashriyyah, 1883), 112.
[271] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 101.
[272] Syekh Mustofa, *Jami’ ad-Duruus al-‘Arobiyah,* vol. 1, (Beirut: al-Maktabah al-‘Ashriyyah, 1883), 113.

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و هو ما وضع لمعين في الخارج[273]

'Alam syakhṣī is *isim 'alam* which indicates something determined in reality.

7) ***'Alam Jinsī***

Syech Musthofa stated the definition of '*alam jinsī* below:

و العلم الجنسي ما تناول الجنس كلّه غير مختصّ بواحد بعينة[274]

'*Alam jinsī* is a name that relate directly to the total type and is not focus on a type. Meanwhile, Ibnu Aby Zain argued that:

و هو ما وضع لمعين في الذهن[275]

'*Alam jinsī* indicates specific thing in the heart.

علم الجنس موضوع للماهية المعينة باعتبار حضورها اي تشخّصها في الذّهن بمعنى انّه جزء من الموضوع.[276]

'*Alam jinsī* is printed *lafaẓ* to indicate essence of a matter (either substance or certain meaning) by consider it in the heart (it must be the part of written *lafaẓ*). E.g. اسامة (Usāmah) panther.

[273] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 126.
[274] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 113.
[275] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 126.
[276] *Terjemah Nadzam Al-Imrithie dan Penjelasannya*, 127.

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و قد يعامل اللفظ الدال على الجنس معاملة العلم فلا تدخله ال ولا يضاف و يأتى منه الحال ويمنع من الصرف مع سبب اخر. و هو مقصور على السماع[277]

'*Alam jinsī* is *lafaẓ* which denotes a treated like a name type. *Alif* and *lam* or ال cannot enter to '*alam jinsī,* and it cannot be converted (اضافة). It is formed as حال (situation) and cannot be *tanwīn* for any reasons. '*Alam jinsī* limited to *simaʻi* (auditory) form.

E.g. Usamah (اسامة) the name for lion, Kaisạn (كيسان) the name for treason, Ummu Qosy'am (ام قشعم) and Sya'ụb (شعوب) the name for death.

It can be concluded that 'alam jinsi is a name which describes the whole of type and denotes the essence of a matter in the heart. It was from the origin.

f. *Muḍāf Ilal Ma'rifah*

Based on Hifni Bek., et al. the definition of *muḍāf ilal ma'rifah* is:

هو اسم اضيف الى لواحد من المعارف السابقة فاكتسب التعريف[278]

[277] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 193.
[278] *Kaidah Tata Bahasa Arab*, 202.

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Muḍāf ilal ma'rifah is isim that added (اضافة) to one of *isim ma'rifah* kinds which consist in the previous word, so it becomes special word by that cause. In addition, Syech Musthofa explain the definition about *muḍāf ilal ma'rifah*, he mentioned with the term of *ma'rifah bil iḍāfah*:

المعرّف بالاضافة : هو اسم نكرة أُضيف الى واحد من المعارف السابق ذكره,

فاكتسب التعريف بإضافه[279]

Ma'rifah bil iḍāfah is *isim nakirah* that added (اضافة) to one of *isim ma'rifah* types which is explained in previous explanation.

Furthermore, on Nadzam al-Imrithie mentioned the example of *muḍāf ilal ma'rifah*:

سادسها ما كان من مضاف # لواحد من هذه الاصناف

كقولك ابنى و ابن زيد و ابن ذي # و ابن الذى ضربته و ابن البذي[280]

The sixth of *isim ma'rifah* added *isim* (اضافة) to one of *isim ma'rifah* that mentioned before (*isim ḍamīr*, *isim isyārah*, *isim mawṣūl*, *isim* '*alam*, *isim* which added by ال). E.g:.ابنى (my son), ابن زيد (Zaid son),

[279] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 157.
[280] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 144.

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ابن ذي (my son), ضربته ابن الذى (the son of person I hit), ابن البذي (dirty one).

The conclusion those entire statements are: *muḍāf ilal ma'rifah* is a noun which is converted to one of *isim ma'rifah*.

g. ***Al-Munādā al-Maqṣūd bi an-Nidāi***

Al-munādā al-maqṣūd bi an-nidāi also called as intended calling. According to Syech Musthofa *al-munādā al-maqṣūd bi an-nidāi* is:

هو اسم نكرة قصد تعيينه بالنداء[281]

It was *isim nakirah* which is used to calling someone using *ḥarf nida'* (summons word).

E.g. يَا رَجُلُ (O man), يَا زَيْد (O Zaid).

C. Similarities and Differences between Proper Noun and *Isim ma'rifah*

1. Similarities

a. Both proper noun and *isim ma'rifah* indicate nouns which have special or specific meaning and do not have double interpretation or unclear meaning.

b. Both proper noun and *isim ma'rifah* include names.

c. Both proper noun and *isim ma'rifah* are immediately understandable what is meant.

[281] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 158.

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d. Both proper noun and *isim ma'rifah* are having equivalent word in common noun and *isim nakirah*.

Table 13

Table of Similarities between Proper Noun and *Isim Ma'rifah*.

No	Similarities	English	Arabic
1.	Indicate nouns which have special or specific meaning and do not have double interpretation or unclear meaning	Indonesia (It includes proper noun because it is name of the country which indicates special meaning).	اِنْدُونِيْسِي (It includes *isim ma'rifah* because it is name of the country which includes to *isim* '*alam* or one of the characteristic of *isim ma'rifah*).
2.	Include names	Muhammad	محمّد
3.	Immediately understandable what is meant	Indonesia (The name of country)	اِنْدُونِيْسِي (*Isim 'alam* or the name of country)
4.	Having equivalent word in common noun and *isim nakirah*	**Waterfall – Niagara waterfall** (Niagara waterfall is proper noun which is the name one of waterfall. The word "waterfall" is common noun which is the equivalent word of "Niagara waterfall").	**فَصْلٌ – الْفَصْلُ** (الْفَصْلُ is isim ma'rifah because of الْ, and فَصْلٌ is the equivalent of it).

1. Differences

a. Proper noun tends to refer to the name, brand or label of a certain person, place or thing. While *isim ma'rifah* refers to something not only name, but it also refers to *isim ḍamīr* or pronouns, *isim mawṣūl* or

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conjunction, *isim isyārah* or demonstrative pronoun, *al-ismu muqtaronu bi al* or equivalent to definite article, al-*munādā al-maqṣūd bi an-nidāi* or intended calling, and *muḍāf ila al-ma'rifah* or noun that follows to previous *isim ma'rifah*.

b. Proper noun must be written on capital letter in every circumstance, while on Arabic written there is no rule for *isim ma'rifah* writing.

c. Epithet on English grammar does not include to proper noun. Meanwhile, epithet on Nahwu or Arabic grammar, it includes to *isim ma'rifah (isim 'alam laqab).*

d. *Al-ismu muqtaronu bi al* serves to define *isim nakirah* or common noun. It is same as definite article in English grammar which serves to define nouns. *Al-ismu muqtaronu bi al* includes to *isim ma'rifah*, while proper nouns do not have articles.

e. Both proper noun and *isim ma'rifah* are having equivalent word in common noun and *isim nakirah*. But, on common noun the equivalent words formed as specific name or lable or brand. E.g. waterfall (common noun)-Niagara Waterfall (proper noun). Meanwhile, on *isim nakirah* equivalent words formed by adding one of *isim ma'rifah* characteristics. E.g. when it is added with *alif* and *lam* (ال), رجل or man (*isim nakirah*)-الرجل or the man (*isim ma'rifah*).

f. On Nahwu or Arabic grammar, *isim ḍamīr* or pronoun, *isim isyārah* or demonstrative pronoun, and *isim mawṣūl* or conjunction are include to

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isim ma'rifah. While on English grammar, between pronoun, demonstrative pronoun, and conjunction are not include to proper noun. Because they are different class of words.

Table 14

Table of Differences between Proper Noun and *Isim Ma'rifah*.

No	Differences	English	Arabic
1	**2**	**3**	**4**
1.	Different characteristics	Only refer to name, label, or label of certain person, place or thing. E.g. Jane, Barcelona, Indonesia, Gucci	Not only refer to name, but also to *isim ḍamīr* or pronouns, *isim mawṣūl* or conjunction, *isim isyārah* or demonstrative pronoun, *al-ismu muqtaronu bi al* or equivalent to definite article, al-*munādā al-maqṣūd bi an-nidāi* or intended calling, and *muḍāf ila al-ma'rifah* or noun that follows to previous *isim ma'rifah*.
2.	Different rule in the written	Must be written on capital letter	There is no capital letter on Arabic writing
3.	Different rule on epithet position	He was the Lukman of his age. (Lukman is proper noun, but in this sentence "Lukman" is not interpreted as the name of person, but it is interpreted as	عَمْرٌ الجَاحِظ Or Amr the big eye (It is *isim 'alam laqab* which is include to *isim ma'rifah.*)

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1	2	3	4
		epithet of the wisest man. Furthermore, it is started with "the" or definite article. Proper noun does not have articles).	
4.	Different rule in definite noun	Proper noun does not have articles	*Al-ismu muqtaronu bi al* is same as definite article which serves to define nouns. It includes to *isim ma'rifah*,
5.	Different rule in equivalent word	Formed as specific name, label or brand. e.g. Waterfall (common noun) – Niagara Waterfall (proper noun)	Formed by adding one of *isim ma'rifah*'s characteristic. e.g. رَجُلٌ or man (*isim nakirah*) – الرَّجُلُ or the man (*isim ma'rifah*).
6.	Different in class of word	Pronoun, demonstrative pronoun, and conjunction are not include to proper noun. Because they are different class of words.	*Isim ḍamīr* or pronoun, *isim isyarah* or demonstrative pronoun, and *isim mawṣūl* or conjunction are include to *isim ma'rifah*.

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CHAPTER V

THE IMPLICATION OF THIS RESEARCH IN LANGUAGE TEACHING

Language teacher's aims are not the same as linguist's. Language teacher's duty is not only about description and language analysis systematically and completely, but also regarding how to help others to acquire target language easily. Meanwhile, linguist describes and analyzes languages for providence and practicality, not to be taught to others. However, it is hoped and believed that scientific linguistic techniques and methods at any language analysis level will help to improve language teacher's job.

Many language teachers did not follow pedagogical elements, especially in learning management and learning strategies development. They must arrange learning based on student's language main typology, especially in grammar learning. The typology commonly determined main difficulties that are faced by students and caused their easiest fault in pronunciation and grammar. Before teaching grammar, a teacher should consider few aspects to determine the roles of grammar in language teaching. Marianne Celce Murcia offered six easily identifiable variables: age, proficiency level, educational background, language skills, style or register, needs and goals.[282]

The consequence of the differences of common and proper noun in English grammar and Arabic grammar or Nahwu is the emergence of various difficulties that are faced by students in learning process. The differences here

[282] H. Douglas Brown, *Teaching by Principles: An Interactive Approach to Language Pedagogy* (San Francisco: Longman, 2000), 363-364.

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affect teacher in developing material, and selecting teaching method and strategy in order to achieve the aim of foreign language learning. In teaching and learning of foreign language, a teacher needs to take more attention to the main idea of the material that will be taught. The purpose of grammar teaching is to help learners internalize the structures taught in such a way that they can be used in everyday communication.[283]

Therefore, the researcher tries to offer alternative solutions that are expected to eliminate the difficulties and mistakes undergone by students in foreign language learning process. After comparing between common noun and *isim nakirah* as well as proper noun and *isim ma'rifah*, the researcher offers suitable choice of methods and strategy in teaching process. This is where the contribution of this research analysis in foreign language teaching lies, especially in school or other institutions where English and Arabic language are taught.

A. Methods

Based on those comparative study on common noun and proper noun learning process, students faced little difficulty and fault. Therefore, the teacher should manage the arrangement of learning materials from the easiest to the most complicated. In learning process, the teacher should occasionally explain the equivalent or comparison between English grammar and Arabic grammar, so the students are helped in understanding the material. Because the students who learn foreign language have their own language paradigm, namely mother language. Using their mother language paradigm, they

[283] Jack C. Richards & Willy A. Renandya, *Methodology in Language Teaching: An Anthology of Current Practice* (New York: Cambridge University Press, 2002), 168.

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understand foreign language materials. Hence, teacher's job is helping to direct the students to understand the materials.

Everyone who is involved in the world of foreign language learning understands the importance of method for learning process. Prof. Mahmud Yunus stated: الطريقة اهم من المادة "Method is more important than substance".[284] The statement should be taken seriously by foreign language teachers. There has been a misleading assumption that mastering material is a guarantee that someone is able to teach others. However, the fact indicates that mastering the material is not enough to teach effectively. The teacher should prepare the method that will be applied in learning process.

In his book *Language Teaching Analysis*, William Francis Mackey wrote 15 kinds of teaching language method that are commonly used: 1) Direct Method, 2) Natural Method, 3) Psychological Method, 4) Phonetic Method, 5) Reading Method, 6) Grammar Method, 7) Translation Method, 8) Grammar-Translation Method, 9) Eclectic Method, 10) Unit Method, 11) Language-Control Method, 12) Mim-Mem Method, 13) Practice-Theory Method, 14) Cognate Method, 15) Dual-Language Method.[285]

From those kinds, the researcher chooses 2 methods that were deemed appropriate for teaching common noun and proper noun in grammar and *Nahwu*: Dual-Language Method, and Grammar-Translation Method.

[284] Azhar Arsyad, *Bahasa Arab dan Metode Mengajarkannya* (Yogyakarta: Pustaka Pelajar, 2003),66.
[285] Muljanto Sumardi, *Pengajaran Bahasa Asing: Sebuah Tinjauan dari Segi Metodologi* (Jakarta: t.p, 1997), 32.

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1. **Dual-Language Method**

Dual-Language Method is a similar method with comparative analysis which is based on similarities and differences between two languages. The comparison does not only include the words, but also the phonetic and grammar system. Each difference is made the focus of the lesson and drill.

2. **Grammar-Translation Method**

After going through comparative study process, the next step is drill or intensive training. In drill process, the researcher tends to choose grammar-translation method as the method. This method is a combination of grammar and translation method. On grammar method, students are required to memorize certain grammatical rules and words. Then the words are arranged based on grammar rules. Thus the activity is a practice of applying grammar rules. Meanwhile, the translation method emphasizes the activities of translating texts. However, grammar-translation method has a combination of characteristic from grammar method and translation method:

a. Teaching formal grammar
b. The learning activities consist of memorizing grammar rules, translating words and translating short passage
c. Giving little speaking practice

Based on the previous explanation, the researcher is sure that the learning process should be delivered in drill method that should be given as often as

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possible. It makes the students trained and familiar with the foreign language paradigm.

B. Strategy

In addition, researcher suggests the teacher to use concept mapping in learning process. It is expected to avoid misconception in material. According to Martin in Trianto Ibnu Badar al-Tabany (2014), concept mapping is a concept graphic illustration that indicates how single concept is linked to other concepts in the same category.[286] In drafting a concept map, it should be arranged hierarchically. It means that the more inclusive concept is placed at the top and followed by less inclusive concept. Arends in Trianto Ibnu Badar al-Tabany (2014) provides steps to make a concept map:

1. Identify main ideas or principles that include concepts.
2. Identify ideas or secondary concepts that support main idea.
3. Place the main idea at the center or the top of the map.
4. Group secondary ideas around the main idea which indicate the relationship between the ideas and the main idea visually.

The following concepts mapping are examples of common noun, proper noun, *isim nakirah* and *isim ma'rifah* discussions.

[286] Trianto Ibnu Badar al-Tabany, Mendesain Model Pembelajaran Inovatif, Progresif, dan Kontekstual (Jakarta: Prenadamedia Group, 2014), 186.

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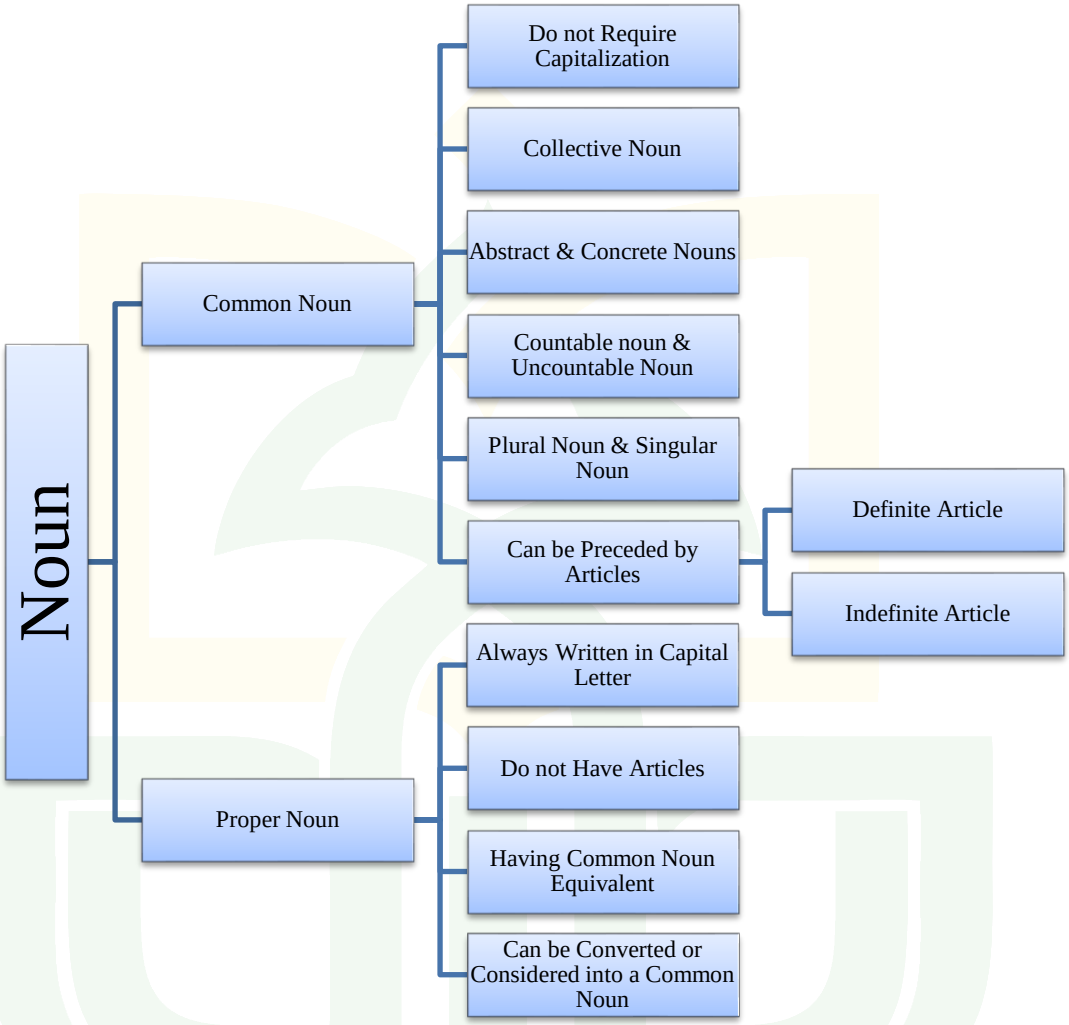

Figure 1 : Concept Mapping of Noun

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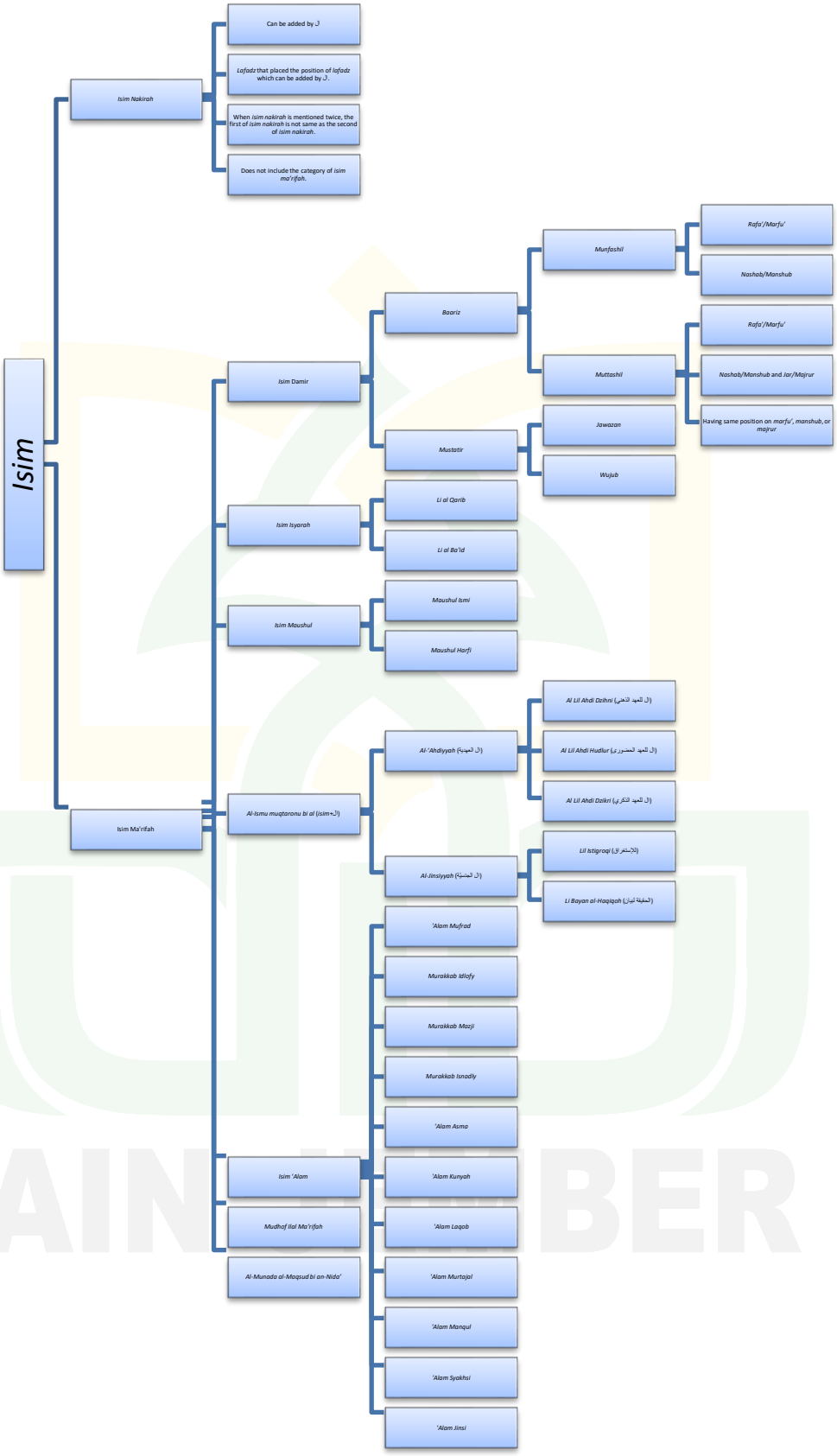

Figure 2 : Concept Mapping of *Isim*

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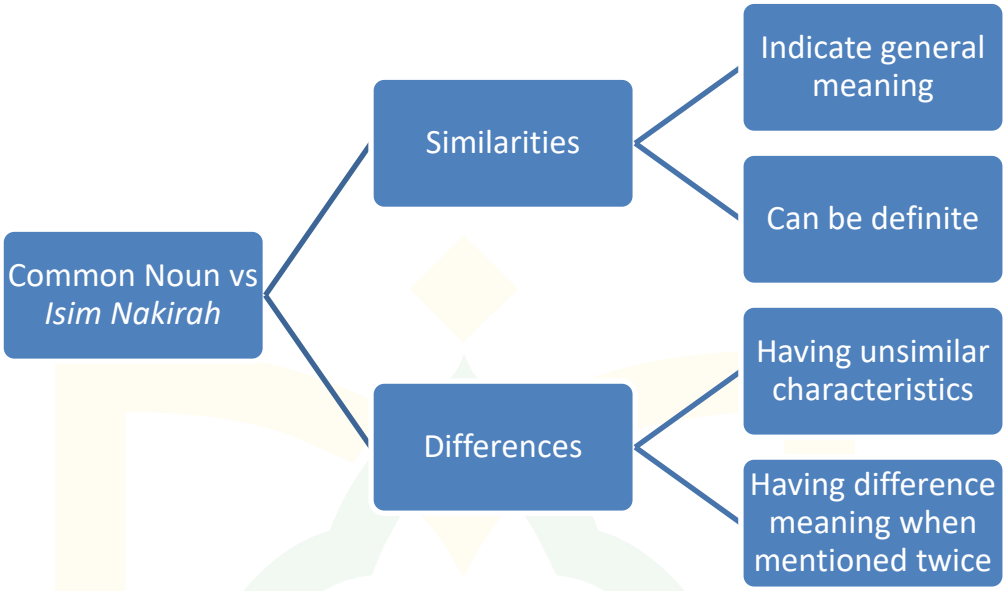

Figure 4 : Concept Mapping of Common Noun vs *Isim Nakirah*

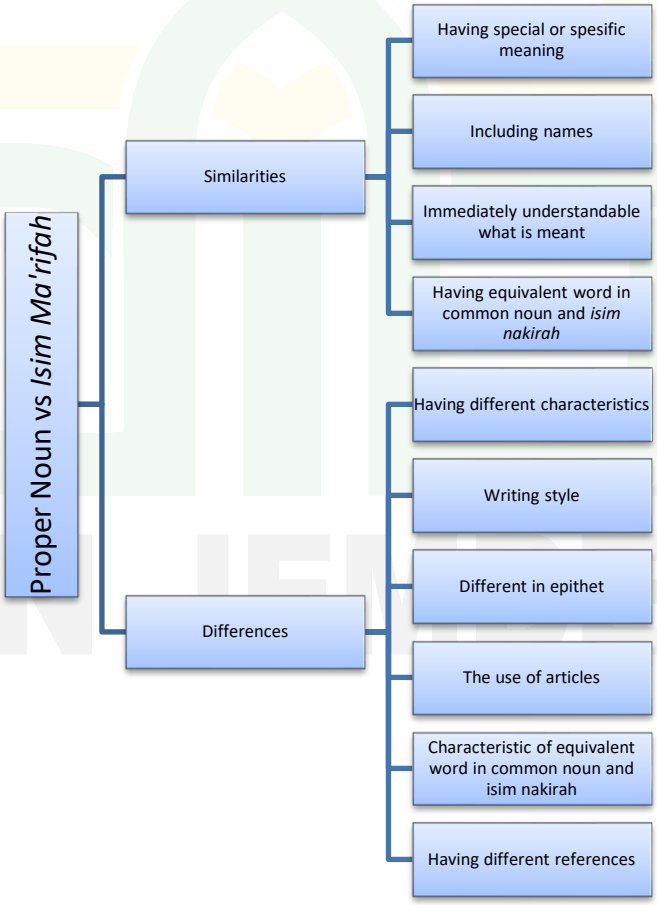

Figure 3 : Concept Mapping of Proper Noun vs *Isim Ma'rifah*

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CHAPTER VI

CONCLUSION & SUGGESTION

A. Conclusions

Based on the data analysis in chapter III, IV and V, there were three conclusions that could be drawn as follow:

1. Both common noun and *isim nakirah* have same meaning, they indicate to general meaning which is not specific and uncertain to definite noun. But, they also have some differences. One of the differences is on the characteristics of them. Common nouns tend to refer to almost kinds of nouns. While *isim nakirah* refers to noun that do not included in seven characteristics of *isim ma'rifah* (except of *isim ḍamīr, isim isyārah, isim 'alam, isim mawṣūl,* isim+ال, *muḍāf ila al-ma'rifah,* al-*munādā al-maqṣūd bi an-nidāi*).
2. Both proper noun and *isim ma'rifah* indicate nouns which have special or specific meaning and do not have double interpretation or unclear meaning. But, they also have some differences. One of the differences is on the characteristics of them. Proper noun tends to refer to the name, brand or label of a certain person, place or thing. While *isim ma'rifah* refers to something not only name, but it also refers to *isim ḍamīr* or pronouns, *isim mawṣūl* or conjunction, *isim isyārah* or demonstrative pronoun, *al-ismu muqtaronu bi al* or equivalent to definite article, *al-* Al-

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munādā al-maqṣūd bi an-nidāi or intended calling, and *muḍāf ila al-ma'rifah* or noun that follows to previous *isim ma'rifah*.

3. The teacher should occasionally explain the equivalent or comparison between English grammar and Arabic grammar, so the students are helped in understanding the material. Because the students who learn foreign language have their own language paradigm, namely mother language. Using their mother language paradigm, they understand foreign language materials. Hence, the researcher try to offer alternative solutions that appropriate for teaching common and proper noun in grammar and *isim nakirah* and *ma'rifah* in Nahwu. The solutions are using Dual-Language Method, Grammar Translation Method and Concept Map.

B. Suggestions

After carrying out the research, the researcher realizes that the discussion is only small part of whole discussion about common and proper noun in grammar and Nahwu. Even though it is a small part, it has risen many problem along discussion. The researcher also realizes there are many lacks of this thesis.

The researcher hopes this thesis is beneficial for the researcher herself and others. For students, the researcher hopes that it could ease to understand the concept of common noun and proper noun in grammar and Nahwu. For teacher, the researcher hopes that this thesis could be reference in choosing learning methods and strategy. For other researchers, the researcher hopes, it could be reference to do related research. The researcher also suggests them to

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analyze further and develop it, especially in the terms of implication in foreign language teaching and offer the newest methods and strategies on accordance with the development of educational world.

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Appendix I

AUTHENTICITY STATEMENT OF WRITING

The undersigned below:

Name	: Nailah 'Ainayis Sa'adah
SRN	: T20166010
Study Program/Major	: English Education Department/Language Education
Faculty	: Faculty of Tarbiyah and Teacher Training
Place and Date of Birth	: Bondowoso, January 27th 1998
Address	: Sukosari, Bondowoso

Hereby declares that the content of the thesis entitled **"Comparative Study Between English and Arabic: Common Noun vs *Isim Nakirah* and Proper Noun vs *Isim Ma'rifah*"** is the result of my own research/work, except in the part referred by the sources.

Jember, November 4th 2020

Stated by

Nailah 'Ainayis Sa'adah

SRN. T20266010

Appendix II

AUTOBIOGRAPHY

Nailah ‘Ainayis Sa’adah was born in Bondowoso on January 27th 1998. She is the first child of the couple Ahmad Hadlari and Murdianingsih. The researcher completed her elementary school at MI At-Taqwa Bondowoso in 2010. Then the researcher moved to the next city to continue her study at PP. Salafiyah Syafi’iyah Sukorejo Situbondo. She completed her Junior High School at SMP Ibrahimy 3 Sukorejo Situbondo in 2013 and her Senior High School in 2016. After completed her High School, the researcher moved to Jember in the same year to continue her study at English Education Department, Faculty of Tarbiyah and Teacher Training, State Institute of Islamic Studies of Jember.

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Appendix III

RESEARCH JOURNAL

COLLECTED THE DATA FROM NOTE-TAKING STRATEGY

No	Things to Do	Date	Notes
1	Presenting the Data (Common Noun and Proper Noun)	January, 28th 2020	• The data classify based on the definition and characteristics
2	Presenting the Data (*Isim Nakirah* and *Isim Ma'rifah*)	February, 15th 2020	• The data classify based on the definition and characteristics
3	Comparing the Data	March, 21st 2020	• The data focused on the similarities and differences between common noun and *isim nakirah* compared • The data focused on the similarities and differences between common noun and *isim ma'rifah*
4	Describing	June, 18th 2020	• Describing the data to know where are the similarities and differences
5	Concluding	August, 18th 2020	• Concluding the data based on the result of analyzing the data

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Appendix IV

MATRIX OF THE RESEARCH

TITLE	VARIABLE	SUB VARIABLE	INDICATOR	DATA SOURCES	RESEARCH METHODOLOGY	RESEARCH FOCUS
Comparative Study between English and Arabic: Common Noun vs *Isim Nakirah* and Proper Noun vs *Isim Ma'rifah*	1. Comparative Study	1. Similarities and Differences of Common Noun and *Isim Nakirah*	1. The Definition of Common Noun 2. The Characteristics of Common Noun 1. The Definition of *Isim Nakirah* 2. The Characteristics of *Isim Nakirah*	**Primary Data:** 1. The English Language from Sound to Sense by Gerald P. Delahunty and James J. Garvey 2. *Jami' ad-Duruus al-'Arobiyah,* vol. 2 by Syech Mustofa 3. Teaching by Principles an Interactive Approach to Language Pedagogy Second Edition by H. Douglas Brown **Secondary Data:** Any source from books, journal, articles, documents, and other supporting sources	**Research Approach:** Qualitative Research **Type of the Research:** Library Research **Data Analysis:** Descriptive Analysis and Qualitative Comparative Analysis.	1. What are the differences and similarities between common noun and *isim nakirah*? 2. What are the differences and similarities between proper noun and *isim ma'rifah*? 3. What is the implication of the comparison between common and proper noun in English and *isim nakirah* and *isim ma'rifah* in Arabic into the teaching of English and Arabic?
	2. English and Arabic Noun	2. Similarities and Differences of Proper Noun and *Isim Ma'rifah*	1. The Definition of Proper Noun 2. The Characteristics of Proper Noun 1. The Definition of *Isim Ma'rifah* 2. The Characteristics of *Isim Ma'rifah*			

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Appendix V

COMPARED DATA SHEET

Information	**Common Noun**	***Isim Nakirah***
Definition	Common nouns refer to noun or something visible and invisible to eye in general sense, such as girl, police, wisdom, and so on.	*Isim nakirah* is general type of noun that has impersonal, unspecific and uncertain meaning, also unclear scope and boundaries.
Characteristics	1. Do not Require Capitalization 2. Collective Noun 3. Abstract & Concrete Nouns 4. Countable noun and Uncountable Noun 5. Plural Noun and Singular Noun 6. Can be Preceded by Articles a. Definite Article b. Indefinite Article	1. Can be added by *alif* and *lam* (ال) 2. *Lafaẓ* that cannot be added *by* alif and *lam* (ال), but it is placed the position of *lafaẓ* which can be added by *alif* and *lam* (ال). 3. النكرة اذا تكررت دلت على التعدد بخلاف المعرفة 4. Operationally, included to *isim nakirah* because does not include the category of *isim ma'rifah*.

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Information	**Proper Noun**	***Isim Ma'rifah***
1	**2**	**3**
Definition	Proper noun names a particular person, place or thing, and the first letter of a proper noun is always capitalized.	*Isim ma'rifah* is *isim* or noun which has particular understandable meaning and already known the limits and scopes.
Characteristics	1. Always Written in Capital Letter 2. Do not Have Articles 3. Having Common Noun Equivalent 4. Can be Converted or Considered into a Common Noun	1. *Isim Ḍamīr* a. *Ḍamīr Bāriz* 1) *Munfaṣil* a) *Rafa'/ Marfū'* b) *Naṣab/ Manṣūb* 2) *Muttaṣil* a) *Rafa'* b) *Naṣab* and *Jar* c) Having Same Position on *Marfū'*, *Manṣūb*, or *Majrūr* b. *Ḍamīr Mustatir* 1) *Jawāzan* 2) *Wujūban*

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1	2	3
		2. *Isim Isyārah* a. *Li al Qarīb* b. *Li al Ba'id* 3. *Isim Mawṣūl* a. *Mawṣūl Ḥarfī* b. *Mawṣūl* Ismi 4. *Al-Ismu Muqtaronu Bi Al* (*Isim*+ال) a. *Al-'Ahdiyyah* (ال العهدية) 1) *Al Lil Ahdi Żihnī* (ال للعهد الذهني) 2) *Al Lil Ahdi Huḍūr* (ال للعهد الحضورى) 3) *Al Lil Ahdi Żikrī* (ال للعهد الذكري) b. *Al-Jinsiyyah* (ال الجنسيّة)

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1	2	3
		1) *Lil Istigrāqi* (للإستغراق) a) إمّا ان تكون لإستغراق جميع افراد الجنس b) إمّا لإستغراق جميع خصائصه 2) *Li Bayān al-Ḥaqīqoh* (الحقيقة لبيان) 5. *Isim ‘Alam* a. The first part 1) *‘Alam Mufrad* 2) *Murakkab Iḍofī* 3) *Murakkab Mazjī* 4) *Murakkab Isnādī* b. The second part 1) *‘Alam Asma* 2) *‘Alam Kunyah* 3) *‘Alam Laqab* 4) *‘Alam Murtajal*

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1	2	3
		5) *'Alam Manqūl* 6) *'Alam Syakhṣī* 7) *'Alam Jinsī* 6. *Muḍāf Ilal Ma'rifah* 7. *Al-Munādā al-Maqṣūd bi an-Nidāi*

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COMMON NOUN VS *ISIM NAKIRAH*

AND PROPER NOUN VS *ISIM MA'RIFAH* AND ITS IMPLICATION

IN ENGLISH AND ARABIC LANGUAGE TEACHING

AN UNDERGRADUATE THESIS

Submitted to State Institute of Islamic Studies of Jember
In partial fulfillment of the requirements to obtain a bachelor's degree
of *Sarjana Pendidikan* (S. Pd.)
Faculty of Tarbiyah and Teacher Training
English Education Department

By:
Nailah 'Ainayis Sa'adah
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STATE INSTITUTE OF ISLAMIC STUDIES OF JEMBER
FACULTY OF TARBIYAH AND TEACHER TRAINING
NOVEMBER 2020

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COMPARATIVE STUDY BETWEEN ENGLISH AND ARABIC:

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MOTTO

فَإِنَّ مَعَ العُسْرِ يُسْراً

إِنَّ مَعَ ٱلْعُسْرِ يُسْراً

For indeed, with hardship (will be) ease.

Indeed, with hardship (will be) ease.[1]

(Ash Sharh 94:5-6)

[1] *The Quran: English Meaning and Notes Saheeh International* (Jeddah: Al-Muntada Al-Islami Trust, 2012), 640.

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DEDICATION

This undergraduate thesis is dedicated to:

People who love me and whom I love

Thank you for every prayer and support for me.

جزاكم الله احسن الجزاء

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جزاكم الله احسن الجزاء.

The researcher realizes this thesis is far from perfect. Therefore the researcher accepts every suggestion, criticism, and comment from the readers. The researcher hopes this thesis gives contribution and be useful for English and Arabic language teaching and learning process.

Jember, Nopember 4th 2020

The Researcher

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ABSTRACT

Nailah ‘Ainayis Sa’adah, 2020: Comparative Study of English and Arabic: Common Noun vs *Isim Nakirah* and Proper Noun vs *Isim Ma’rifah*.

In Indonesia there are many *pesantrens* or Islamic schools in which English and Arabic become compulsory subjects. In grammar, English and Arabic have some similarities and differences. Sometimes, in those institutions, Arabic is taught more intensely than English is, which makes students understand Arabic easier than English. This is known from preliminary observation that most of students usually have difficulties in understanding common and proper noun. Students tend to interpret common and proper noun same as *isim nakirah* and *isim ma’rifah*, eventhough there are some differences between the use of both of them.

There are three research questions of this research: (1) What are the differences and similarities between common noun and *isim nakirah*?, (2) What are the differences and similarities between proper noun and *isim ma’rifah*?, and (3) What is the implication of the comparison between common noun vs *isim nakirah* and proper noun vs *isim ma’rifah* in the teaching of English and Arabic?.

Objective of the research are: (1) To identify the differences and similarities between common noun and *isim nakirah,* (2) To identify the differences and similarities between proper noun and *isim ma’rifah,* and (3) To find the implication of the comparison between common noun vs *isim nakirah* and proper noun vs *isim ma’rifah* in the teaching of English and Arabic.

To answer the research questions, the researcher used library research which is one of qualitative method. The data collect from any literature which divided into primary data and secondary data. This research used descriptive analysis and qualitative comparative analysis.

After analyzing the data, this research found that: (1) Both common noun and *isim nakirah* indicate to general meaning which is not specific and uncertain to definite noun. But,common nouns tend to refer to almost kinds of nouns. While *isim nakirah* refers to noun that do not included in seven characteristics of *isim ma'rifah*. (2) Both proper noun and *isim ma’rifah* have special or specific meaning and do not have double interpretation or unclear meaning. But, proper noun tends to refer to the name, brand or label of a certain person, place or thing. While *isim ma’rifah* refers to something not only name, but it also refers to *isim ḍamīr*, *isim mawṣūl*, *isim isyārah*, *al-ismu muqtaronu bi al*, *al-* Al-*munādā al-maqṣūd bi an-nidāi*, and *muḍaf ila al-ma’rifah*. (3) Alternative solutions that appropriate for teaching common noun in grammar and *Nahwu* Dual-Language Method, Grammar Translation Method and Concept Map.

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Table 1

List of Arabic-Latin Letters and Transliteration

A. Consonant

No	Arabic Letter	Name	Latin Letter	No	Arabic Letter	Name	Latin Letter
1	ا	Alif	Not symbolized	**16**	ط	Ta	Ṭ ṭ
2	ب	Ba	B b	**17**	ظ	Za	Ẓ ẓ
3	ت	Ta	T t	**18**	ع	Ain	…’…
4	ث	Sa	Ṡ s	**19**	غ	Gain	G g
5	ج	Jim	J j	**20**	ف	Fa	F f
6	ح	Ha	Ḥ ḥ	**21**	ق	Qaf	Q q
7	خ	Kha	Kh kh	**22**	ك	Kaf	K k
8	د	Dal	D d	**23**	ل	Lam	L l
9	ذ	Zal	Ż z	**24**	م	Mim	M m
10	ر	Ra	R r	**25**	ن	Nun	N n
11	ز	Zai	Z z	**26**	و	Wau	W w
12	س	Sin	S s	**27**	ه	Ha	H h
13	ش	Syin	Sy sy	**28**	ء	Hamzah	…’…
14	ص	Sad	Ṣ ṣ	**29**	ي	Ya	Y y
15	ض	Dad	Ḍ ḍ				

B. Vocal

Sign	Name	Latin Letter
◌َ	Fatḥah	A
◌ِ	Kasrah	I
◌ُ	Ḍammah	U

C. Long Vocal (*Mad*) and Diphthong

Arabic	Latin Letter	Arabic	Latin Letter
آ	Ā ā	اَوْ	Au
اِيْ	Ī i	اَيْ	Ai
اُوْ	Ū ū		

Source : Corporate Decree of the Minister of Religion and the Minister of Education and Culture of Indonesia, No. 158 year 1987 and No. 0643b/U/187

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CHAPTER I

INTRODUCTION

A. Background of the Research

Humans are social creatures that do contiguous life and interact with each other. To interact with each other, human need a communication. One of the language functions is as tool of communication among the nation over the world. That's why language is important in our life. By using language human can transfer information, ideas, knowledge, thoughts and feelings to other people. It helps to express feeling, desires, and quires to the world. There are thousands of languages in this world. Every country have their own national languages, even some regions have their own regional languages. A language shapes the way people perceive the world and it also helps to define culture of any society. Allah SWT said in holy qur'an surah al-Hujarat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ[2]

The meaning : O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware.[3]

Indonesia is a country that has many languages, even every regions have their own regional language. However, Indonesian language is unity language

[2] Al-Qur'an, 49:13
[3] *The Quran: English Meaning and Notes Saheeh International* (Jeddah: Al-Muntada Al-Islami Trust, 2012), 519.

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of several regional languages in Indonesia. In order to improve nation's competitiveness, it is important to learn foreign languages. *Bahasa asing adalah bahasa selain bahasa Indonesia dan bahasa daerah.*[4] Based on Undang-Undang Republik Indonesia Nomor 24 tahun 2009, about flag, language, national symbol, and national song, foreign languages are different languages from Indonesian language and regional language.

Nowadays, English is an international language that can be used to communicate with other people around the world. English is probably the most widely used language in the world, with around 400 million native speakers and a similar number of bilingual speakers in several dozen partially English-speaking countries, and hundreds of millions more users in other countries where English is widely known and used in business, government, or media.[5] It is very important and has many interrelationships with various aspects of life. Therefore it is important to study and master English language. There are four skills that should be mastered in learning English. They are listening, speaking, reading, and writing. Besides that, there are three components that must be learned integratedly, they are grammar, vocabulary and pronunciation. By learning both, skills and components of English, the learners will be able to master English well.

[4] Kemendikbud, *Undang-Unadang Republik Indonesia Nomor 24 Tahun 2009 Tentang Bendera, Bahasa,dan Lambang Negara, serta Lagu Kebangsaan.* http://badanbahasa.kemdikbud.go.id/lamanbahasa/sites/default/files/UU_2009_24.pdf. (14 Desember 2019) 08.30 pm.

[5] Rodney Huddleston & Geoffrey K. Pullum, *A Student's Introduction to English Grammar* (New York: Cambridge University Press, 2005), 1.

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In addition, almost all countries in the Middle East use Arabic language as the national language. Arabic is the official language in 22 countries spoken by more than 350 million people around the world.[6] So like English, Arabic language can be said as international language too. Especially in Islam, Al Quran was revealed in Arabic language. Arabic is familiar throughout Moslem world. It is proven by the fact that in terms of daily religious activities, Arabic is the prominent language. To master Arabic, learners should learn both skills and component of Arabic language.

تُنْقَسَمُ مَهَارَاتُ اللُّغَةِ العَرَبِيَّةِ اِلى اَرْبَعَةِ اِقْسَامٍ هِيَ : مَهَارَةُ الاِسْتِمَاعِ, مَهَارَةُ المحَادَثَةِ, مَهَارَةُ القِرَاءَةِ, مَهَارَةُ الكِتَابَةِ.[7]

Based on statement above, Arabic also has four skills. They are *Mahārah al-Istimā'* or listening, *Mahārah al-Muhādaṡah* or speaking, *Mahārah al-Qirāah* or reading, and *Mahārah al-Kitābah* or writing.

النظام اللغوي: النظام الصوتي,[8] النظام الصرفي, النظام الدلالي,[9] النظام النحوي, النظام الأسلوبي.[10]

[6] Fatiha Sadat, et. al., "Automatic Identification of Arabic Language Varieties and Dialect in Social Media," *Proceeding of the Second Workshop on Natural Language Processing for Social Media (Social NLP).* (August, 2014): 22.
[7] Ibtisam Mahfooz Abu Mahfooz, *Al Maharah Al Lughowiyah* (Riyadh: Daru At-Tadmoria, 2017), 16.
[8] *Al Maharah Al Lughowiyah*, 12.
[9] *Al Maharah Al Lughowiyah*, 13.
[10] *Al Maharah Al Lughowiyah*, 14.

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Arabic has five components, they are *an-Niẓam as-Ṣawt̄i* or Phonology, *an-Niẓam as-Ṣarf̄i* or Morphology, *an- Niẓam ad-Dil̄āl̄i* or Semantics, *an- Niẓam an Naḥw̄i* or Grammar, and *an- Niẓam al-Usl̄ūb̄i* or Stylistics.

Both English and Arabic languages are important in human life and international life. In the field of trade, education, and culture, English and Arabic language also have an important role. Learners are required to study English and Arabic to face this era.

In language education, especially on institution which is taught more than a language at the same period of time, teacher should to compare between those languages. This relates with the researcher's need in searching information or variables that have the similarities and differences in those languages. By comparing those languages, hopes to ease the teacher and students in teaching and learning process.

Besides that, Indonesia is one of many countries that has many *pesantren* or Islamic boarding schools and Islamic school in which English and Arabic become compulsory subjects. We know that English and Arabic are not our native languages, whereas mastery English and Arabic language is not easy, especially when studying English and Arabic at the same period of time. In grammar, English and Arabic have some similarities and differences. In *salaf*[11] boarding school which emphasizes Arabic language in the daily learning, Arabic is taught more intensely than English. It makes students

[11] *Salaf* is from Arabic language. It means ancient, classical, or traditional. While *Salaf* boarding school is traditional boarding school which is studying "yellow book" or *kitab kuning.*

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ability in understanding English is not as easy as understanding Arabic. As an Arabic wise word "مَنْ شَبَّ عَلَى شَيْءٍ شَابَّ عَلَيْه"[12], the meaning is whoever adjust oneself to something, will adjust oneself to it. Students easier to understand Arabic because Arabic is more familiar in their daily.

From preliminary study, it is known that most of students usually have difficulties in understanding common and proper noun, which word belongs to common or proper noun. In Arabic, there are some criteria which include *isim nakirah* or *isim ma'rifah*. Students tend to interpret common and proper noun same as *isim nakirah* and *isim ma'rifah*, even though there are some differences between the use of both of them. So, in this research study the researcher analyzed the comparison between the two languages (English and Arabic), especially on Common and Proper Noun & *Isim Nakirah* and *Isim ma'rifah*. The researcher took a title "Comparative Study Between English and Arabic: Common Noun Vs *Isim Nakirah* and Proper Noun Vs *Isim ma'rifah*".

B. Research Questions

Based on the background above, the researcher conducted a comparative study between English and Arabic, especially common noun vs *isim nakirah* and proper noun vs *isim ma'rifah*. So, the researcher formulated the following research question:

[12] Iftitah Hidayati, "Membentuk Karakter dengan Merangsang Neuron Anak," Hati Santri, 17 Desember 2010, http://mengabdiintelektual.blogspot.com/2010/12/membentuk-karakter-dengan-merangsang.html.

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1. What are the differences and similarities between common noun and *isim nakirah*?
2. What are the differences and similarities between proper noun and *isim ma'rifah*?
3. What is the implication of the comparison between common noun vs *isim nakirah* and proper noun vs *isim ma'rifah* in the teaching of English and Arabic?

C. Objectives of the Research

Based on the research questions, there are three objectives of this research:

1. To identify the differences and similarities between common noun and *isim nakirah.*
2. To identify the differences and similarities between proper noun and *isim ma'rifah.*
3. To find the implication of the comparison between common noun vs *isim nakirah* and proper noun vs *isim ma'rifah* in the teaching of English and Arabic.

D. Significance of the Research

The result of this research is expected to give contribution theoretically and practically for the researcher, students, teachers, lectures and other researchers.

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1. **Theoretically**

   This research is expected to add knowledge about common noun vs *isim nakirah,* proper noun vs *isim ma'rifah* and teaching method to teach both, common, proper noun and *isim nakirah, ma'rifah.*

2. **Practically**

   This research is expected to give contribution for students and teachers in learning both English and Arabic languages.

E. Definition of Key Terms

1. **Comparative Study**

   Comparative study is a study that compares a thing with another thing. In this case, the research compares the similarities and differences between two languages.

2. **Common and Proper Noun**

   Common nouns are words for people, animals, places, or things. Common nouns are unparticular noun that denote a general meaning. Proper nouns are names for particular people, places or things. Proper nouns are nouns that denote particular people, places or things and have particular meaning.

3. ***Isim Nakirah* and *Isim ma'rifah***

   Isim Nakirah is a noun that denotes a general meaning. While *Isim ma'rifah* is a noun which denotes special meaning.

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F. Research Methodology

1. Research Approach and Type of the Research

This research use library research or non-reactive research. Library research is one of qualitative method research which place of the research are literatures, documents, archives, etc.[13] This research analyze the data from any books, literatures, documents, and other relevant sources. According to Donald Ary "Qualitative research seeks to understand a phenomenon by focusing on the picture rather than breaking it down into variables. The goal is holistic picture and depth of understanding rather than numeric analysis".[14]

One of kind of library research is content analysis. Content analysis is research technique to make valid inference and re-research from the contexts.[15] Holsti said that content analysis is any technique to take conclusion by finding message characteristic objectively and systematically.[16] The collected data from library research is arranged and classified, then analyzed and interpreted proportionally and critically reviewed with textual analysis and contextually can be applied appropriate with research needs.

[13] Andi Prastowo, *Metode Penelitian Kualitatif dalam Rancangan Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2011), 190.
[14] Donald Ary, et, al,. *Introduction to Research in Education Eight Edition* (Belmont: Wadsworth, 2010), 29.
[15] Andi Prastowo, *Metode Penelitian Kualitatif dalam Rancangan Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2011), 191.
[16] Basrowi & Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: PT Rineka Cipta, 2008), 162.

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2. Object of the Research

The object of this research is English and Arabic grammar, especially common noun vs *isim nakirah* and proper noun vs *isim ma'rifah* that compared and completed with its implication in English and Arabic language teaching.

3. Data Collection Method

The data is collected from any literature which not limited only from books, but it can from any documentations, magazine, journal, website, newspaper, etc. This research collected the data from two sources:

1. Primary Data

Primary data are main data source. Primary data is data which is from original source which is gotten by using appropriate data collection.[17] This research used The English Language from Sound to Sense by Gerald P. Delahunty and James J. Garvey for the English source, *Jami' ad-Duruus al-'Arobiyah,* vol. 2 by Syech Mustofa for the Arabic source and used Teaching by Principles an Interactive Approach to Language Pedagogy Second Edition by H. Douglas Brown as the implication in teaching language source.

2. Secondary or Supporting Data

Secondary or supporting data complete the primary data. Secondary data can be further processing result from primary data

[17] Safi'i Asrof, *Metodologi Penelitian Pendidikan* (Surabaya: Elkaf, 2005), 141.

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which is presented in the other form.[18] This research used any source from books, journal, articles, documents, and other supporting sources to complete this research, such as: English Grammar A University Course Second Edition, A Student's Introduction to English Grammar, *Syarah Mukhtashor Jiddan 'Alaa Matan al-Jurumiyah*, *Alfiyah Ibn Malik,* Second Language Teaching and Learning, and other sources that relevant with this topics of the research.

3. Data Analysis

Data analysis is critical to the qualitative research process. It is recognition, study, and understanding of interrelationship and concept in your data that hypotheses and assertions can be developed and evaluated.[19] This research uses descriptive analysis method and comparative analysis method.

Descriptive analysis method is aimed at systematically describing facts and the characteristics of the object of the research being investigated according to what is found. By descriptive analysis method, the researcher tried to describe and interpret the object.

Qualitative comparative analysis is a methodology that enables the analysis of multiple cases in complex situations. Qualitative comparative researchers tend to look at cases as wholes, and they compare whole cases

[18] Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2013), 225.
[19] Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2013), 335.

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with each other.[20] This research was conducted to compare the similarities and differences of two or more facts and properties the object examined based on a certain frame of mind with independent variable and more than a sample at different times. So, comparative study is a study that compares a thing with another thing or compare between two or more groups of a particular variable. Comparative analysis method compare between common noun vs *isim nakirah* and proper noun vs *isim ma'rifah.*

Comparative research is expost-facto which the data collected after the event occurred. Expost facto research is a systematic empirical inquiry in which the scientist does not have direct control of independent variable because of their manifestations have already occurred or because they are inherently cannot be manipulated inferences about relations among variable are made, without direct intervention from concomitant variation of independent and dependent variable.[21]

4. Procedure of the Research

Qualitative comparative is meant to be used as a rigorous process. Therefore there are some steps to do comparative analysis:

1) The first step is commonly to develop a theory of change. The theory of change should be designed to identify two things: the interested change of qualitative comparative study, and the factors that help to bring changes.

[20] Charles C. Ragin, *The Comparative Method* (California: University of California Press, 1989), 3.
[21] A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan Edisi Pertama* (Jakarta: PT Fajar Interpratama Mandiri, 2014), 66-67.

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2) The second step is identifying the cases that will be analyzed as part of qualitative comparative analysis.
3) Next step is developing a set of factors. These are the key factors whose contribute to the outcomes in the presence or absence.
4) After identified the cases and factors, the next step is scoring the factors. This involves each factor in turn across all the cases, and developing some criteria for how it should be scored.
5) The next step is to analyze the dataset. After analyze the dataset, it present several solutions. The solutions are outlining a combination of factors in case where the results are realized.
6) The final step is interpreting the findings

5. Validity of Data

The researcher used triangulation to test the validity of the research. Triangulation is qualitative cross-validation. It assesses the sufficiency of the data according to the convergence of multiple data sources or multiple data collection procedures.[22] Triangulation in the research is defined as checking data from various sources in various ways and at various times. There are three kinds of triangulation: source triangulation, technique triangulation, and time triangulation.

This research used source triangulation because it used the type of library research. Steps to be taken by the researcher in this research is comparing or checking data obtained through various sources. The data to

[22] Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2017), 189.

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be analyzed by the researcher produced a conclusion. Then, that conclusion will be agreed with other data sources.

G. The Structure of the Thesis

Systematic discussion contains the description of the research from introduction to closure.[23] Systematic discussions from this research are:

Chapter one, is introduction, consists of background of the research, research questions, objective of the research, significance of the research, definition of key terms, research methodology, and systematic discussion.

Chapter two, is review of related literature, consists of previous study and theoretical framework.

Chapter three is the classification and analysis of common noun vs *Isim Nakirah,* which consist of explanations, characteristic, similarities and differences between common noun and *isim nakirah.*

Chapter four is the classification and analysis of proper noun vs *Isim ma'rifah* which consist of explanations, characteristic, similarities and differences between proper noun and *isim ma'rifah*.

Chapter five is the implication in teaching of English and Arabic as foreign or second language which consists of method in language teaching of the topics.

Chapter five, is closure, consists of conclusion and suggestion. In the last of this thesis consist of attachments and references.

[23] Tim Penyusun, *Pedoman Penulisan Karya Ilmiah* (Jember: IAIN Jember Press, 2018), 53.

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CHAPTER II

REVIEW OF RELATED LITERATURE

The purpose of literature review is to report published material on existing conceptual frameworks, theories, and previous research related to the topic under investigation.[24]

A. Previous Study

There are several studies that related to this research, they are:

1. *A Comparative Study Between English and Arabic Inflectional Morphemes*.[25] The research was conducted by Abd. Rohib (2016). The research analyzed inflectional morphemes in English and Arabic language. The research used qualitative approach and descriptive method. The collected data is intuition. All of the data analyses are presented in words and explanation forms. While the data source is taken from researchers' understanding of English and Arabic inflectional morphemes. This data is presented to analyze and identify how inflectional morphemes occur. In analyzing the data, the researcher used the theory which is appropriate with the data.
2. A research conducted by Siti Arofah (2003) from STAIN Salatiga entitled *A Comparative Study between English and Arabic Pronoun*.[26] The research analyzed comparison between English and Arabic Pronouns. In

[24] Terry Anderson & Heather Kanuka, *e-Research Methods, Strategies, and Issues* (Boston: Pearson Education, 2003), 39.
[25] Abd. Rohib, "A Comparative Study Between English and Arabic Inflectional Morphemes", (Thesis, UIN Sunan Ampel, Surabaya, 2016).
[26] Siti Arofah, "A Comparative Study Between English and Arabic Pronouns", (Thesis, IAIN Salatiga, Salatiga, 2003).

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collecting data, the researcher used literary research which divided into primary data and supporting data. This research used descriptive and comparative method to analyze the data. This data is presented to analyze and identify how are the forms, the similarities and differences of English and Arabic Pronoun, and also how are the implications of teaching the language for students.

3. A research entitled *Personal Pronoun and Possessive Pronoun Between English and Arabic on Surah Al-Mulku.*[27]. This research was conducted by Imam Arif Fauzi (2016). This research used qualitative method and followed by contrastive theory. The data had been taken from English Qura'nic. This method through into four steps: Collecting data, Identifying, Interpreting and contrasting data, Finding conclusion.
4. A research conducted by Ahmad Al-Ghifari (2018) entitled *Comparative Study between English and Arabic Conditional Clause (Analysis in Quranic Translation by Yusuf Ali).*[28] The research analyzed the forms of the conditional clause in English and Arabic which is found in the context of Quranic Translation by Yusuf Ali. This research analyze the similarities and the differences between English and Arabic Conditionals in the Al-Qur`an. The source of data is taken from Quranic Translation by Yusuf Ali. The research analyzed by using several theories according to the data.

[27] Imam Arif Fauzi, "Personal Pronoun and Possessive Pronoun Between English and Arabic on Surah Al-Mulku", (Thesis, UIN Sunan Gunung Djati, Bandung, 2016).
[28] Ahmad Al-Ghiffari, "Comparative Study Between English and Arabic Conditional Clause (Analysis in Quranic Translation by Yusuf Ali)", (Thesis, UIN Sunan Gunung Djati, Bandung, 2018).

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5. A research entitled *The Correlative Study between English and Arabic on Part of Speech (Adverbs). (A Contrastive Analysis between two Foreign Languages).*[29] This research was conducted by Abdul Hamid (2012). The research used descriptive qualitative method. To elaborate the data, the research used a document or text analysis to analyze the literatures related. The researcher used contrastive analysis in this research.

Table 2

The Similarities and Differences Between

Previous Research and this Research

No	Research Title	Similarities	Differences
1	**2**	**3**	**4**
1.	A Comparative Study Between English and Arabic Inflectional Morphemes	• Both the study compare between English and Arabic. • Both the study use descriptive method.	The previous research analyze between English and Arabic morphemes, while this research analyze common noun vs *isim nakirah* and proper noun vs *isim ma'rifah.*
2.	A Comparative Study between English and Arabic Pronoun	• Both the study compare between English and Arabic. • Both the study use descriptive method.	The previous research analyze between English and Arabic pronouns, while this research analyze common noun vs *isim nakirah* and proper noun vs *isim ma'rifah.*
3.	Personal Pronoun and Possessive Pronoun Between English	• Both the study compare between English and Arabic. • Both the study use descriptive method.	• The previous research analyze between English and Arabic word formation for gender, while this research

[29] Abdul Hamid, "The Correlative Study between English and Arabic on Part of Speech (Adverbs). (A Contrastive Analysis between two Foreign Languages)", (Thesis, UIN Sunan Gunung Djati, Bandung, 2012).

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1	2	3	4
	and Arabic on Surah Al-Mulku		• Analyze common noun vs *isim nakirah* and proper noun vs *isim ma'rifah.* The previous research used contrastive analysis while this research use comparative analysis method.
4.	Comparative Study between English and Arabic Conditional Clause (Analysis in Quranic Translation by Yusuf Ali)	Both the study compare between English and Arabic.	The previous research analyze between English and Arabic conditional clause in Quranic Translation by Yusuf Ali, while this research analyze common noun vs *isim nakirah* and proper noun vs *isim ma'rifah* and the source is not from Quran.
5.	The Correlative Study between English and Arabic on Part of Speech (Adverbs). (A Contrastive Analysis between two Foreign Languages)	Both the study compare between English and Arabic.	• The previous research focused on correlative study, while this research focus on comparative study • The previous research analyze between English and Arabic adverb, while this research analyze common noun vs *isim nakirah* and proper noun vs *isim ma'rifah* • This research use comparative method to analyze the data, while the previous research used contrastive analysis.

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The distinction between this research and the previous researches, includes: this research analyzed comparison between common noun vs *isim nakirah* and proper noun vs *isim ma'rifah.* None of those previous researches, discussed about comparison between English and Arabic noun especially common and proper noun in English terms and *isim nakirah* and *isim ma'rifah* in Arabic terms. This research also tried to discuss the implication of such comparison in the teaching of English and Arabic for learners who studied the languages as foreign or second language.

B. Theoretical Framework

1. Noun

Three components that must be learned in English learning are grammar, vocabulary and pronunciation. Grammar deals with the form of sentences and smaller units: clauses, phrases and words.[30] Many varieties of English spoken around the world differ mainly in pronunciation and vocabulary. However, grammar is different. It is more stable and uniform than pronunciation and vocabulary are.

In English language, there are groups of words that share grammatical characteristics, they are commonly called as "part of speech". A part of speech is a set of words with some grammatical characteristics in common. Each part of speech differs in grammatical characteristics from

[30] Rodney Huddleston & Geoffrey K. Pullum, *A Student's Introduction to English Grammar* (New York: Cambridge University Press, 2005), 1.

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every other part of speech.[31] Between members of part of speech, there are differences in their own characteristics. They are divided into different classes or kinds based on the function in a sentence. Words are classified grammatically, according to the traditional terminology, into noun, verb, adjective, adverb, preposition, pronoun, article and conjunction[32], which constitute the classification of part of speeches.

Traditionally, a noun is defined as a word that names "a person, place, thing, or idea".[33] Noun is a word that indicates the meaning of person, place, thing, and idea. A noun is usually an essential part of any basic sentence.[34] It is important to learn about noun in basic of English learning. There are many kinds of noun based on some classifications and divisions. Nouns are subdivided into some major categories: common nouns contrast with proper nouns, countable nouns contrast with uncountable nouns, concrete nouns contrast with abstract nouns, collective nouns contrast with non-collective nouns.[35]

a. Common Noun

Nouns that do not refer to a particular person, place, thing, or idea are common nouns.[36] Common noun also refers to a class of entities

[31] Gerald P. Delahunty, *The English Language from Sound to Sense* (Colorado: Parlor Press, 2010), 147.
[32] Angela Downing & Philip Locke, *English Grammar A University Course Second Edition*, (New York: Routledge, 2016), 39.
[33] Gerald P. Delahunty, *The English Language from Sound to Sense* (Colorado: Parlor Press, 2010), 148.
[34] *Grammar Handbook* (Minneapolis: Capella University, t.t), 4.
[35] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 73.
[36] Ed Swick, *English Grammar for ESL Learners* (New York: McGraw-Hill, 2005), 1.

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and phenomena. A Common Noun is a name given in common to every person or thing of the same class or kind.[37] Common noun refers to a person, place, or thing in a general sense. Common nouns are distinct from proper nouns, which refer to an individual entity (for example, Delhi, Barbara, Microsoft) or to a unique set of entities (for example, [the] Rockies, [the] Bahamas).[38] Common noun is normally written without an initial capital letter. Example of category include common nouns are concrete noun and abstract noun.

b. Proper Noun

A Proper Noun is the name of some particular person or place.[39] Proper noun represents the name of a specific person, place, or thing. The first letter of a proper noun is always capitalized.[40] The examples of proper nouns are: James, Italia, my father, etc.

2. *Isim*

Arabic grammar is commonly called *Nahwu.* To master Arabic language well, it is important to learn about *Nahwu*. *Nahwu* is one of Arabic language components which discusses how to arrange sentences based on Arabic rules, both related to the words' location in sentence or

[37] Wren & Martin, *New Edition High School English Grammar & Composition* (New Delhi: S. Chand & Company LTD, 2000), 5.
[38] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 20.
[39] Wren & Martin, *New Edition High School English Grammar & Composition* (New Delhi: S. Chand & Company LTD, 2000), 5.
[40] *Grammar Handbook* (Minneapolis: Capella University, t.t), 4.

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words' condition (final vowel and form) in a sentence.[41] *Nahwu* also discusses words' position in sentence.

Nahwu's basic learning includes an understanding "what *Kalām* is".

الكلام هو اللّفظ المركب المفيد بالوضع[42]

Kalām is worthy arranged pronunciation which is articulated deliberately. *Al-Lafẓu* is voice included in the *hijaiyah* letters. It is different than sound. Sound does not include *kalām,* because it does not include *hijaiyah* letter, e.g. drum sound. *Al-Murakkabu* is speech composed of two or more words. *Al-Mufīdu* is useful expressions that can be understood. *Bi al-Waḍ'i* made *lafaẓ* showing a meaning and the speaker must use Arabic language deliberately. So *kalām* is *lafaẓ* which is used to convey an orderly meaning.

واقسمه ثلاثة اسم وفعل وحرف جاء لمعنى[43]

Kalām divided into three part: *isim* or noun, *fi'il* or verb, and *ḥarf* or letter which has meaning.

الاسم كلمة دلت على معنى فى نفسها و لم تقترن بزمان وضعا[44]

[41] Abu Razin & Ummu Razin, *Ilmu Nahwu untuk Pemula* (t.tp: Pustaka BISA, 2016), 2.
[42] Ibn Ajjurum, *Syarah Mukhtashor Jiddan 'Alaa Matan al-Jurumiyah* (Surabaya: Maktabah al-Hidayah, t.t), 4.
[43] *Syarah Mukhtashor Jiddan 'Alaa Matan al-Jurumiyah*, 5.
[44] *Syarah Mukhtashor Jiddan 'Alaa Matan al-Jurumiyah*, 5.

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Isim is a word that expresses its own meaning and not accompanied by time signal, in other word *isim* is noun .

فالاسم كل لفظ يسمى به انسان او حيوان او نبات او جماد او اي شيء آخر[45]

In *An-Nahwu Al-Wadih Vol* 1, *isim* is defined as words that include people, animals, plants, inanimate objects, or other types of objects. From the definitions above, it can be concluded that *isim* is a word that can be understood independently without other words and is not accompanied by additional meanings of time. *Isim* includes person, animals, plants, inanimate objects, places, times, adjectives and abstract objects.

To ease finding types of words that include *isim*, here are *isim*'s signs:

فالاسم يعرف بالخفض والتنوين ودخول الالف واللام وحروف الخفض[46]

Isim known by : (1) The last letter end with خفض, (2) End with *tanwīn* or ٌ ٍ ً, (3) Start with ال, (4) Entered by *jar* letters.[47]

Isim is divided into several categories based on the review and perspective. In terms of constituent letter, it is divided into: *isim gair ṣaḥīh*

[45] Ali al-Jarim & Musthofa Amin, *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* Vol. 1 (t.tp: Darul Ma'arif, t.t), 16.

[46] *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* Vol. 1, 5.

[47] وهي من الى وعن وعلى وفى رب والباء والكاف واللام وحروف القسم

Based on *Syarah Mukhtashor Jiddan 'Alaa Matan al-Jurumiyah*, *jar* letters consist of *min* or from, *ilā* or to, *'an* or from, *'alā* or on, *fī* or in, *rubba* or too little or too much, *al bāu* or with or by, *al kaf* or as, *al lām* or for, and *ḥurūf al qosam* or oath letters.

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akhir (isim maqshur, isim manqush and *isim mamdud)* and *isim ṣaḥīh akhir*. In terms of gender, *isim* is divided into *isim mu̇dakkar* and *isim muannaṡ*. In terms of quantity, it is divided into *isim mufrad*, *mu̇sannā*, and *jama'*. In terms of end word transformation, it is divided into *isim mu'rab* and *isim mabnī*. In the terms of clarity, *isim* is divided into *isim nakirah* and *isim ma'rifah*.[48]

a. *Isim Nakirah*

Isim nakirah is a noun that denotes a general meaning.

النكرة الاسم الموضوع لفرد غير معين[49]

Isim nakirah is a noun that refers to unspecified thing. *Isim nakirah* is general type of noun that does not specify a thing or other things. E.g. كتاب, رجل

b. *Isim Ma'rifah*

Isim Ma'rifat is a noun which has a special meaning. Different from *isim nakirah*, *isim ma'rifah* refers to a certain object.

المعرفة ما دل على معين[50]

Isim ma'rifah indicates particular meaning. *Isim ma'rifah* divided into 7 terms:

[48] Abu Razin & Ummu Razin, *Ilmu Nahwu untuk Pemula* (t.tp: Pustaka BISA, 2016), 21.
[49] Ali al-Jarim & Musthofa Amin, *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* Vol. 1 (t.tp: Darul Ma'arif, t.t), 19.
[50] , *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* Vol. 1, 19.

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والمعارف سبعة انواع: الضمير والعلم واسم اللإشارة ولاسم الموصول والاسم مقترن

ب(ال) والمضاف الى معرفة والمنادى المقصود بالنداء[51]

(1) *Ḍamīr* or pronoun, (2) '*Alam* or name, (3) *Isim isyārah* or demonstrative pronoun, (4) *Isim mawṣūl* or conjunction, (5) *Al-Ismu muqtaronu bi al* or noun associated with *al*, (6) *Muḍāf ila al-Ma'rifah* or noun that follow *isim ma'rifah*, (7) Al-*Munādā al-Maqṣūd bi an-Nidāi* or noun that means intended calling.

This research focuses on the discussion of *isim nakirah* and *isim ma'rifah* as well as common nouns and proper nouns. This research contains an explanation of the definitions and characteristics as well as the differences and similarities between common noun vs *isim nakirah* and proper noun vs *isim ma'rifah*.

3. Foreign Language Teaching

In Indonesia, both English and Arabic are foreign language. Foreign language learning and teaching refer to the learning and teaching of non-native language which the languages are not commonly used in the environment. Learning is an activity to gain knowledge or skill.[52] Contemporary dictionaries reveal that learning is acquiring or getting of

[51] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah* Vol. 1 (Beirut: al-Maktabah al-'Ashriyyah, 1883), 150.
[52] Manser Martin H, *Oxford Learner's Pocket Dictionary* (Oxford: Oxford University Press, 1995), 237.

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knowledge of a subject or a skill by study, experience, or instruction.[53] While teaching is different with learning, teaching is guiding and facilitating learning, enabling the learners to learn, setting the conditions for learning.[54] By learning a foreign language we see our own in perspective, we recognize that there are other ways of saying things, other ways of thinking, other patterns of emphasis.[55]

Language teaching and learning closely related to the term of approach, method, and technique. Both English and Arabic language teaching, have some approaches, methods, and techniques. All those terms have a hierarchical relationship that a term higher than other terms.[56] Approach is the highest level, then described in the form of method. After that the method is realized in a strategy and a technique.

a. Approach

Approach is a set of assumptions dealing with the nature of language, learning and teaching.[57] There are many assumptions in language that product several approach and method. Language teaching and learning approach explain the nature of language, how knowledge of a language is acquired, and the conditions that promote language acquisition. Approach is one important aspect in determining

[53] H. Douglas Brown, *Principles of Language Learning and Teaching* (New Jersey: Prentice Hall, 1980), 7.
[54] *Principles of Language Learning and Teaching*, 8.
[55] Geoffrey Boughton, *Teaching English as a Foreign Language Second Edition* (Canada: Taylor & Francis e-Library, 2003), 10.
[56] Iskandarwassid, *Strategi Pembelajaran Bahasa* (Bandung: PT Remaja Rosdakarya, 2009), 40.
[57] H. Douglas Brown, *Teaching by Principles an Interactive Approach to Language Pedagogy* (San Francisco, Longman, 2000), 14.

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learning success. Approach detailed pattern of learning activities in the class. If the chosen approach is in accordance with the students characteristics, teaching and learning activities will run effectively and the learning objectives will be easily achieved.

There are many kinds of approaches in language teaching, such as traditional approach, functional approach, integral approach, sociolinguistic approach, psychology approach, psycholinguistic approach, total physical response, natural approach, classroom management approach, behavioristic approach, and communicative approaches.

b. Methods

Success or failure of a language teaching is often assessed in terms of the methods used, because method determines the content and way of teaching language. Method is described as an overall plan for systematic presentation of language based upon a selected approach.[58] Method is procedural and systemic because it aims to ease in achieving the goals.

Method is considered as an art in transferring knowledge or subject matter to the learners. Method is an overall plan for the orderly presentation of language material, no part which contradicts, and all of

[58] *Teaching by Principles an Interactive Approach to Language Pedagogy*, 14.

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which is based upon, the selected approach.[59] Method is operational steps from strategy.

Teaching foreign language method has four basics: *Qawa'id-Tarjamah* method (Grammar Translation Method), Direct Method, *Sa'iyyah-Syafawiyyah* method (Audio Lingual Method), Eclectic method.[60] There are many kinds of method, such as grammar translation method, direct method, audio lingual method, contextual teaching and learning, silent way, suggestopedia, and task based language. The most common and often used methods are:

1) Grammar Translation Method

This method taught the foreign language by the first language or mother tongue. The method helps students to understand the language better by analyzing the grammar and translation of the target language.[61] Vocabulary list becomes the main menu that must be memorized by students then the teacher elaborates with grammar. The material is commonly taken from difficult texts. Learners focus more on sentence analysis than meaning in the text. The way to practice the participants' understanding in using a foreign language is through sentence translation.

[59] Jack C. Richard, et, al., *Approaches and Methods in Language Teching* (Cambridge: Cambridge University Press, 1992), 15.
[60] Yayan Nurbayan, *Metodologi Pembelajaran Bahasa Arab* (Bandung: Zein Al-Bayan, 2008), 18.
[61] Iskandarwassid, *Strategi Pembelajaran Bahasa* (Bandung: PT Remaja Rosdakarya, 2009), 57.

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The Grammar Translation approach is more appropriate for developing students' receptive skills, such as reading. This method stressed reading ability, the study of grammar as an aid to reading comprehension, and a great deal of both written or oral translation.[62]

2) Direct Method

Direct method assumes that the best foreign language learning is learning directly using the foreign language. The direct method requires students to be invited to use the foreign language, as the child learns his mother tongue.[63]

On this approach, teachers only use the foreign language when teaching. Classes were conducted orally and directly in the foreign language without translation.[64] The first language is not used in class. The teacher usually starts learning by having a conversation and showing pictures. Besides that, grammar is taught in an integrated manner taken from the language expression being discussed. Grammar was not taught explicitly, but expected to be learned through practice.[65] The text is not analyzed grammatically, but semantically. Cultural understanding is introduced as a very important part of foreign language learning. Therefore, direct

[62] H. Douglas Brown, *Principles of Language Learning and Teaching* (New Jersey: Prentice-Hall, 1980), 241.
[63] Iskandarwassid, *Strategi Pembelajaran Bahasa* (Bandung: PT Remaja Rosdakarya, 2009), 60.
[64] *Strategi Pembelajaran Bahasa*, 240.
[65] Henry Guntur Taringan, *Metodologi Pengajaran Bahasa* (Bandung: Penerbit Angkasa, 2009), 101.

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approach seems appropriate enough to emphasize student learning in speaking.

c. Technique

There are several competencies that must be possessed by teacher, including understanding and mastery of the technique of presenting the materials. Techniques are the specific activities manifested in the classroom that were consistent with a method and therefore were in harmony with an approach as well.[66] Technique is a method used to complete and perfect the goals, therefore technique must be aligned with approach.

There are many kinds of technique, such as discussion, demonstration, inquiry, experiment, team teaching, drill, and PPP (Presentation, Practice, Production).

d. Strategy

In Anderson's theory, strategies can be represented the same way as any other complex skill, and described as a set of productions that are compiled and fine-tuned until they become procedural knowledge.[67] David Nunan stated that learning strategies are the mental or communicative procedures learners use in order to learn and use language.[68]

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[66] *Metodologi Pengajaran Bahasa*, 14.
[67] Michael O'Malley, et, al, *Learning Strategies in Second Language Acquisition* (Cambridge: Cambridge University Press, 1990), 42-43.
[68] David Nunan, *Second Language Teaching and Learning* (Massachusetts: Heinle & Heinle Publisher, 1999), 55.

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Learning strategies must contain an explanation of the used of methods and techniques during the learning process. In other words, learning strategies contain broader meanings of methods and techniques. Methods and learning techniques are part of the learning strategy.

There are many kinds of language teaching strategies, such as self-monitoring, note taking, cooperation, PQ4R (Preview, Question, Read, Reflect, Recite, Reviewing), and direct attention. On choosing the suitable strategies for learning, it is important to consider some aspects, such as student characteristics, basic competencies, teaching materials, available time, learning infrastructure, and the ability of teachers to use learning strategies.

This research discuss about common and proper noun and also *isim nakirah* and *ma'rifah* especially in grammar aspect. Unlike traditional approach in teaching grammar, grammatical consciousness-raising fulfills a process rather than product role: it is a facilitator, a means to an end rather than an end itself.[69] Hammod suggest that the teaching of grammar from a systematic functional perspective, in which learners are taught how language actually works at the level of text, has a number of major benefits.[70] In teaching grammar, it is important to know several aspects of

[69] David Nunan, *Language Teaching Methodology A text Book for Teachers* (UK: Prentice Hall, 1991), 150.
[70] *Language Teaching Methodology A text Book for Teachers*, 152.

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language teaching and learning, when grammar must be taught, how to present the teaching process and how the technique in teaching grammar.

In the other hand, foreign language learners have their own mother language. Therefore, teacher should consider learner's language typology before determining the appropriate teaching methodology. Language typology refers to the classification of the world's languages according to similarities and differences in their linguistic structures and genetic relationships.[71] Based on Soeparno language typology divided into; genealogical typology, geographic typology or areal typology, and structural typology.[72]

a. Genealogical Typology

Genealogical typology is often called as genetic typology. This typology is based on lineage. Theoretically, languages are drawn that they originated from main language (protolanguage) which is considered as the origin of language. Then, it derived into several families. Hence, those families derived into several languages and dialects.

b. Geographic Typology Or Areal Typology

This typology used geographic location or area as the criteria. Each geographic location has its style of language used. For the example: between American English and British English are from same

[71] Geoff Thompson, et. al., *The Cambridge Handbook of Systemic Functional Linguistics* (Cambridge: Cambridge University Press, 2019), 767.
[72] Soeparno, *Dasar-Dasar Linguistik* (Yogyakarta: Mitra Gama Widya, 2003), 29.

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language (English), but they have different type of language and their own identity.

c. Structural Typology

This typology used language structure as the criteria which included morphological structure, morphosyntactic structure, phraseological structure, and clausal structure.

1) Morphological Structure

Based on the differences of morphological structures, there are four types of language: agglutinative, flexion, flexo-agglutinative, and isolative.

a) Agglutinative

Agglutinative language type is a type of language which is the grammatical relation and the word structures are expressed by combination of language elements independently.

b) Flexion

Flexion type has word structure which is formed by the changes of word form. There are two kinds of the changes in this type of language: declination and conjugation. Declination is the changes of word form which is caused by a change in type, number, and case. Meanwhile, conjugation is a the changes of word form which is caused by the differences in persona, number, and style.

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c) Flexo-Agglutinative

This type is a combination of agglutinative and flexion type. Part of the morphological features of this type follows flexion type and another part follows agglutinative type.

d) Isolative.

This type also called as tonic language. The grammatical relation of isolative type depends on the word order. While the word form does not change morphologically, but it change because of different tone.

2) Morphosyntactic Structure

This type divided into three type:

- Analytic Language

  This type has a concept and does not consist of combination of concept in each word or it can be said that the structure of this type consist of independent element.

- Synthetic Language

  The characteristic of this type is a language contains of syntactic meaning concept and syntactic relation.

- Polysynthetic Language

  This type is almost similar with synthetic language type, but it more complex. The certain word form of this type is not only clause, but it is sentence.

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3) Phraseological Structure

Based on the phrase, this type divided into two types: explained-explain and explain-explained.

4) Clausal Structure.

This type divided into two types: object-predicate and predicate object.

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CHAPTER III

CLASSIFICATION AND ANALYSIS

OF COMMON NOUN VS *ISIM NAKIRAH*

A. Definition of Common Noun and *Isim Nakirah*

1. Common Noun

The discussion of common nouns is the initial discussion in nouns. Nouns are subdivided into some major categories, one of the categories is common noun contrast with proper noun. In general, common noun is a noun which has a general meaning. However, some English linguists have several opinions about what the common noun is. Ed Swick stated: nouns that do not refer to a particular person, place, thing, or ideas are common nouns.[73] Meanwhile on Wren & Martin's opinion, a common noun is a name given in common to every person or thing of the same class or kind.[74] The purpose of the same class and kind is same in general grouping. Besides, on A Glossary of English Grammar stated that common noun refers to a person, place, or thing in a general sense.[75]

Furthermore, Geoffrey Leech defines that common noun also refers to a class of entities and phenomena.[76] Entities here mean something real exist, such as people, things and so on. While phenomena mean something invisible, such as pessimism, beauty, and so on. It is same as

[73] Ed Swick, *English Grammar for ESL Learners,* (New York: McGraw-Hill, 2005), 1.
[74] Wren & Martin, *New Edition High School English Grammar & Composition,* (New Delhi: S. Chand & Company LTD, 2000), 5.
[75] Geoffrey Leech, *A Glossary of English Grammar,* (Edinburgh: Edinburgh University Press, 2006), 20.
[76] *A Glossary of English Grammar,* 20.

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Delahunty and Garvey's opinion. They defined that common nouns are nouns name classes of entities and substances,[77] such as grease, air, lake.

Therefore, it can be concluded that common nouns refer to noun or something visible and invisible to eye in general sense, such as girl, police, wisdom, and so on. Common noun is to show something, while proper noun is to explain something with name, brand, and others.

2. *Isim Nakirah*

This discussion discusses about definition of *isim nakirah*. Generally on several definitions that are widely explained, *isim nakirah* is a noun that denotes a general meaning. Meanwhile, some Arabic linguists provide different explanation about the definition of *isim nakirah*. The simplest explanation is from Abdul Haris, He explained that *isim nakirah* has impersonal meaning.[78] In addition, Abdul Haris gives boarder meaning which quoted from Nashif ad-Durus book. On Nashif ad-Durus book wrote that *isim nakirah* has impersonal meaning, unclear scope and boundaries.[79]

Furthermore, Ali al Jarim and Musthafa Amin explained that:

النكرة الاسم الموضوع لفرد غير معين[80]

[77] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 149.
[78] Abdul Haris, *Teori Dasar Nahwu & Shorrof* (Jember: Penerbit Al-Bidayah, 2018), 86.
[79] Abdul Haris, *Tanya Jawab Nahwu dan Sharf* (Jember: Penerbit Al Bidayah, 2018), 111.
[80] Ali al-Jarim & Musthofa Amin, *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* Vol. 1 (t.tp: Darul Ma'arif, t.t), 19.

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Isim nakirah is a noun that refers to unspecified thing. Hence, Hifni Bek. D. et. al. defined that:

فا الناكرة ما لا يفهم منه معين[81]

Isim nakirah is noun that has uncertain meaning. *Isim nakirah* is general type of noun that does not specify a thing or other things. Moreover, Alfiyyah Ibn Malik book states the definition and one of the common features of *isim nakirah*:

نكرة قابل ال مؤثرا # او واقع موقع ما قد ذكرا[82]

Isim nakirah is a noun that can accept *al* (ال) which is useful to specialize and can occupy the position of noun that can receive *al* (ال). Therefore, it can be resumed that *isim nakirah* is general type of noun that has impersonal, unspecific and uncertain meaning, also unclear scope and boundaries.

B. Characteristics of Common Noun and *Isim Nakirah*

1. Common Noun

Commonly, the characteristics of common nouns that have been compiled from various references are:

a. Do not Require Capitalization.

Unlike proper nouns, common nouns are normally written without an initial capital letter.[83] In addition, Grammar Handbook defines:

[81] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 182.
[82] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 65.

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Common nouns are not specific and do not require capitalization.[84] It is very clear that common nouns do not need be written in capital letters, but if it is located at the beginning of the sentence, it must be written with capital letters.

b. Collective Noun

Based on Wren & Martin, common nouns include what are called collective nouns and abstract nouns.[85] This point discusses what collective nouns are. Common nouns may also name classes of collections of things.

Nouns that name classes of collections are called collective nouns.[86] Geoffrey Leech stated: a noun that refers to a group or collection of beings is collective noun.[87] Meanwhile, Anne Seaton & Y. H. Mew argued that collective nouns are words for groups of people, animals or things.[88] In addition, according to Wren & Martin, a collective noun is the name of a number or collection of persons or things taken together and spoken of as one whole.[89] It can be said that collective noun is a word that denotes a group of people, animals, or

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[83] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 20.
[84] Grammar Handbook (Minneapolis: Capella University, t.t), 4.
[85] Wren & Martin, New Edition Hign School English Grammar & Composition (New Delhi: S. Chand & Company Ltd, 2000), 5.
[86] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 156.
[87] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 19.
[88] Anne Seaton & Y. H. Mew, *Basic English Grammar For English Language Learners* (Irvine: Saddle back Educational Publishing, 2007), 34.
[89] Wren & Martin, New Edition Hign School English Grammar & Composition (New Delhi: S. Chand & Company Ltd, 2000), 6.

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something. For example family, family is a group of people which usually consists of father, mother, children, etc. The second example is 'a band of musician' which consists of pianist, guitarist, vocalist, etc. The third example is 'platoon', platoon names the class of a particular type of collection of soldiers.

Collective nouns can be singular or plural, based on Geoffrey Leech's opinion which stated: It is possible for singular collective nouns to be followed either by a singular or a plural verb form.[90]: Furthermore, Wren & Martin explained when a Pronoun stands for a Collective Noun, it must be in the singular number (and neuter gender) if the collective noun is viewed as a whole, but if the collective noun conveys the idea of separate individuals comprising the whole, the pronoun standing for it must be of the plural number.[91] For the example the word of 'Family', if the word 'Family' is regarded as the whole of the family members then it is singular, but if the word 'Family' is regarded in each individual of the members group then it is plural.

However, British and American have differences in determining the collective noun whether plural or singular in the general form. Collective nouns take a singular or plural verb in British English, while

[90] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 19.
[91] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 46.

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they normally have a singular verb in American English.[92] Otherwise, there are some collective nouns even though it is in the singular forms, it is used as the plural forms. As written by Wren & Martin on their book: Certain Collective Nouns, though singular in form, are always used as plurals; as, Poultry, cattle, vermin, people, gentry.[93]

c. Abstract & Concrete Nouns

Common nouns make up a very large category, the categories largely included in that of common nouns are: collective nouns, concrete nouns and abstract nouns.[94] Next categories of common nouns are abstract nouns and concrete nouns that explained bellow.

1) Abstract Nouns

Abstract noun is a noun which refers to an abstraction, and does not refer to anything physical or concrete.[95] Abstract noun is the opposite of concrete noun. Instead of concrete noun which is real, visible and can be apprehended by any one of the five sense, abstract noun does not it all but can be apprehended by the mind. As the argument of Gerald P. Delahunty & James: Abstract noun: noun that denotes entities apprehended by the mind.[96] Not all things are physical, like idea, it exists only in our minds. Words for

[92] *New Edition Hign School English Grammar & Composition*, 472.
[93] *New Edition Hign School English Grammar & Composition*, 12.
[94] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 20.
[95] *A glossary of English Grammar*, 5.
[96] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 185.

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classes of things that exist only in minds are called abstract nouns.[97]

In addition, Wren & Martin argued that an abstract noun is usually the name of a quality, action, or state considered apart from the object to which it belongs.[98] Common types of abstract noun are:

a) Nouns referring to events, actions or states, such as arrival, invitation, hope, childhood, movement.
b) Nouns referring to qualities, such as happiness, size, absurdity, goodness, bravery.
c) Nouns referring to mental or perceptual phenomena or the names of the arts and science are also abstract nouns,[99], such as idea, music, vision, grammar, chemistry.

Abstract Nouns have no plural. They are uncountable.[100] That argument from Wren and Martin is supported by Gerald P. Delahunty & James J. Garvey who stated: Abstract nouns tend to be non-count.[101] Otherwise, Geoffrey Leech stated that abstract nouns can be count, non-count or both.[102] For example the word of 'arrival', arrival is countable (as the plural form arrivals shows),

[97] *The English Language from Sound to Sense*, 155.
[98] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 6.
[99] *New Edition Hign School English Grammar & Composition*, 6.
[100] *New Edition Hign School English Grammar & Composition*, 15.
[101] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 155.
[102] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 5.

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and the word of 'happiness', happiness is uncountable (as the oddity of ~~*happinesses*~~ shows). It can be concluded that abstract nouns can be countable or uncountable based on their aspect of the word.

Abstract Nouns are formed or derived from adjectives, verbs, common noun, and some having the same form with corresponding verb:[103]

a) From Adjectives

   The suffix *(-ity)* attaches to adjectives to create abstract nouns.[104] e.g. Ability from able, kindness from kind, happiness from happy, width from wide.

b) From Verbs

   E.g. Obedience from obey, growth from grow, arrival from arrive, invitation from invite.

c) From Common Nouns

   E.g. Childhood from child, slavery from slave.[105]

d) Having the same form with corresponding verb

   E.g. Hope, love, release, mention.

Such derived nouns are typically recognizable by their suffixes (for example, *-ation, -ion, -ness, -ity, -ance, -ence, -hood, -ing, -al*).[106]

[103] *A glossary of English Grammar*, 5.
[104] Gerald P. Delahunty & James J. Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 139.
[105] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 6.

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2) Concrete Nouns

Concrete nouns are the opposite of abstract nouns. Nouns that name classes of physical things are called concrete nouns.[107] Based on Geoffrey Leech, concrete nouns are noun referring to physical phenomena, whether persons, animals, things or substances.[108] Meanwhile, Gerald P. Delahunty & James J. Gaevey argued that concrete noun is a noun that denotes an entity that can be apprehended by any one of the five senses.[109] Therefore, it can be conclude that concrete noun is name classes of thing which is physical, real, visible and can be apprehended by any one of the five sense. E.g. Student, rabbit, bus, grease, sneeze, floor, paper.

d. Countable noun and Uncountable Noun

Common nouns make up a very large category, including most count nouns and all non-count nouns.[110] Non-Count nouns here are another name of uncountable nouns.

1) Countable Nouns

The definition of countable nouns or count nouns based on Wren & Martin is the names of objects, people, etc. that we can

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[106] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 5.
[107] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 155.
[108] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 25.
[109] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 186.
[110] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 20.

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count[111] While Rodney Huddleston & Geoffrey K. Pullum stated that countable noun generally denotes a class of individual entities of the same kind.[112] Besides, Gerald P. Delahunty & James J. Garvey argued that countable nouns represent entities that can be individuated and counted.[113] In addition, countable noun is a noun which has both a singular and a plural form.[114] Therefore, it can be conclude that countable noun is a noun that represents entities that can be individuated and counted, and hence can be made plural.

Below are the characteristics of countable nouns:

a) Count nouns may be singular and plural. E.g. Cup-cups, child-children, deer-deer.
b) Count nouns may be modified by both articles (a/an & the). Using 'a/an' if the noun is singular (e.g. a calculator), and using 'the' if the noun is either singular or plural (e.g. the calculator/s).[115]
c) Count nouns may be preceded by 'many'. E.g. Many bikes
d) Count nouns may be preceded by 'not many'. E.g. Not many kittens

[111] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 6.
[112] Rodney Huddleston & Geoffrey K Pullum, *A Student's Introduction to English Grammar* (New York: Cambridge University Press, 2007), 87.
[113] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 156.
[114] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 30.
[115] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 210.

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e) Count nouns may not be preceded by 'not much'. E.g. ~~*Not much books*~~.[116]

f) If the subject is a count noun, the number of the verb will depend on the number of the noun. E.g. The bottle is in the fridge (singular), the bottles are in the fridge (plural).[117]

2) Uncountable Nouns

Uncountable nouns are the names of things which we cannot count.[118] They mainly denote substances and abstract things. Geoffrey Leech argued that non-count noun (also called uncountable noun or mass noun) is a noun which has no plural use and which cannot be used with 'counting' words such as one, two, three, a few and many.[119] While based on Gerald P. Delahunty & James J. Garvey, some non-count nouns are thought of as representing things as if they were undifferentiated masses whose parts are not identified as discrete units (rice, sugar, milk, news).[120]

Non-count noun (also called mass): a noun thought of as representing things in the world as undifferentiated masses, whose parts are not identified as discrete individuals.[121] It can be conclude that uncountable nouns are nouns which cannot count and denote

[116] *The English Language from Sound to Sense*, 156.
[117] *The English Language from Sound to Sense*, 156.
[118] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 6.
[119] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 70.
[120] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 156.
[121] *The English Language from Sound to Sense*, 186.

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substances and abstract things, it has no plural use and cannot be used with 'counting' words.

Furthermore for more obvious explanation, Gerald P. Delahunty &James J Garvey stated: Some non-count nouns denote substances made up of small discrete particles.[122] For the examples, if some bread are cut into small pieces, it is still called as 'bread'. If wood is cut into shorter lengths, it is still called as 'wood'. Both bread and wood are uncountable noun, because they are small discrete particles, although they were separated, they remain in the same form. The same noun is applicable to the same stuff in smaller quantities.[123]

In addition, the researcher summarized the characteristics of uncountable nouns obtained from several references. Below are the characteristics of uncountable nouns:

a) Uncountable nouns are typically singular. E.g. Information not ~~*informations*~~.
b) Non-count nouns may not be preceded by the indefinite article (~~*a furniture*~~). Non-count nouns may occur only with 'the' (the information) while indefinite non-count nouns occur with no overt article (information) or with some (some information).[124]

[122] *The English Language from Sound to Sense*, 157.
[123] Rodney Huddleston & Geoffrey K Pullum, *A Student's Introduction to English Grammar* (New York: Cambridge University Press, 2007), 87.
[124] Gerald P. Delahunty & James J Garvey, *The English Language from Sound to Sense* (West Lafayette: Parlor Press, 2010), 210.

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c) Uncountable nouns may not be preceded by 'many' E.g. ~~*Many dust*~~.

d) Non-count nouns may not be preceded by 'not many'. E.g. ~~*Not many wealth*~~.

e) Uncountable nouns may be preceded by 'not much'. E.g.Not much rice/wealth.[125]

f) If the head of the subject of a sentence is a non-count noun, then the verb will be in the singular. E.g. The milk is in the fridge.[126]

e. Plural Noun and Singular Noun

Nouns can be singular or plural as Geoffrey Leech said on his book, most common nouns have both a singular and a plural form.[127]

1) Singular Noun

Singular noun is a noun indicating something singular or one thing. Wren & Martin argued that a noun that denotes one person or thing is said to be in the Singular Number.[128] While based on Anne Seaton & Y. H. Mew, when talking about one person, animal, place, or thing, use a singular noun.[129] It can be

[125] *The English Language from Sound to Sense*, 156.
[126] *The English Language from Sound to Sense*, 156.
[127] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 72.
[128] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 10.
[129] Anne Seaton & Y. H. Mew, *Basic English Grammar for English Language Learners* (Irvine: Saddleback Educational Publishing, 2007), 21.

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conclude that singular noun is used for denoting person, place, animal, and thing in singular form. E.g. pen, child book.

2) Plural Noun

Plural noun is contrast with singular noun. If singular noun denotes single thing, plural noun denotes more than one thing. When talking about two or more people, animals, places, or things, use plural nouns.[130] Wren & Martin wrote on their book that a noun that denotes more than one person or thing is said to be in the Plural Number.[131] Therefore, it can be conclude that plural noun is used for denoting people, places, animals, and things in plural form or more than one. E.g. books, glasses, women, oxen.

Those examples of plural nouns have different pattern from the singular form. Each examples also have different pattern to make singular noun to be plural noun. Belows are the form for changing singular noun to be plural noun.

a) Most nouns are made plural by adding *-s* at the end.[132]

   e.g. book-books, car-cars, tree-trees.

b) Some plural nouns end in *-es*.[133] When the last letters of singular nouns are *ch, sh, s, ss or x*, you usually add *-es* to form the plural.[134]

[130] *Basic English Grammar for English Language Learners*, 23.
[131] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 10.
[132] Anne Seaton & Y. H. Mew, *Basic English Grammar for English Language Learners* (Irvine: Saddleback Educational Publishing, 2007), 23.
[133] *Basic English Grammar for English Language*, 24.

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e.g. Leech-leeches, dish-dishes, boss-bosses, box-boxes.

c) Some plural nouns end in *–s*, when the last letter of the noun is *–o*.

e.g. Photo-photos, piano-pianos, logo-logos..

d) Some plural nouns end in *–es*, when the last letter of the noun is *–o*.

e.g. Potato-potatoes, echo-echoes, hero-heroes.

e) Some plural nouns end in *–ies*,[135] usually the last letter of the noun is *–y*.

e.g. Butterfly-butterflies, baby-babies, lady-ladies.

f) Some plural nouns end in *–s*, when the last letter of the noun is *–f*.

e.g. Roof-roofs, chef-chefs, reef-reefs.

g) Some plural nouns end in *–ves*, when the last letter of the noun is *–f*.

e.g. Half-halves, thief-thieves, leaf-leaves.

h) Some plural nouns end in *–ves*, when the last letter of the noun is *–ife*.

e.g. Knife-knives, wife-wives, life-lives.

i) Some plural nouns end in *–es*, when the last letter of the noun is *–is*.

e.g. Analysis-analyses, crisis-crises, thesis-theses.

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[134] *Basic English Grammar for English Language,* 24.
[135] *Basic English Grammar for English Language Learners*, 25.

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j) Some plural nouns end in *–a*, when the last letter of the noun is *–um*.

e.g. Bacterium-bacteria, datum-data, curriculum-curricula.

k) Some plural nouns end in *–i*, when the last letter of the noun is *–us*.

e.g. Alumnus-alumni, syllabus-syllabi, stimulus-stimuli.

l) Some plural nouns end in *–a*, when the last letter of the noun is *–on*.

e.g. Criterion-criteria, phenomenon-phenomena.

m) Some plural nouns do not follow the *-s* rule. They do not end in *-s, -es, -ies* or *-ves*. Instead, the word changes form.[136]

e.g. Mouse-mice, man-men, child-children, person-people.

n) Some plural nouns are the same as the singular noun.[137]

e.g. Fish-fish, deer-deer, trout-trout.

f. Can be Preceded by Articles

Angela Downing and Philip Locke argued that common nouns in the dictionary refer to classes of things, but when they are used in discourse they need to be particularized.[138] The function is to particularize and help to identify referent of common nouns. To particularize the common noun, it need to use determiner. One of the determiner kinds is articles. English language articles are divided into

[136] *Basic English Grammar for English Language Learners*, 29.
[137] *Basic English Grammar for English Language Learners*, 30.
[138] Angela Downing & Philip Locke, *English Grammar: A University Course Second Edition* (Oxon: Routledge, 2006), 423.

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two groups: definite and indefinite.[139] In addition, Wren & Martin stated: The words 'a' or 'an' and 'the' are called Articles.[140] Articles usually come before common nouns. Common nouns are usually proceeded by "the" as well as "a" or "an" depending on whether or not they are specific or not.[141] Bellows are more explanation about articles.

1) Definite Article

Geoffrey Leech stated that all common nouns can be preceded by 'the' (definite article).[142] 'The' is a determiner and normally introduces a noun phrase.[143] It is called as definite article because it point out some particular person or thing. As what stated by Ed Swick on his book: It is used to identify a particular person or thing.[144]

When speaking about someone or something that already familiar, should use 'the' with the noun. Its function is to indicate that the noun phrase refers to something which is uniquely identifiable in the shared knowledge of the speaker and hearer.[145] For example, by saying 'the book', it means between the speaker and the listeners understand which book is meant. When a word begins with 'the', it refers to something specific or definite.

[139] *Grammar Handbook*, (Minneapolis: Capella University, t.t), 39.
[140] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 37.
[141] *Grammar Handbook*, (Minneapolis: Capella University, t.t), 39.
[142] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 20.
[143] *A glossary of English Grammar*, 31.
[144] Ed Swick, *Grammar for ESL Learners* (New York: McGraw-Hill, 2005), 6.
[145] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 31.

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Therefore, it can be concluded according to Geoffrey Leech, the absence of 'the' is itself a mark of the indefiniteness.[146]

Besides, the definite article is used before singular countable nouns, plural countable nouns and uncountable nouns.[147] Otherwise, the plural articles are used in the same way as the singular articles.[148] E.g. The book, the books, the milk.

2) Indefinite Article

'A' or 'an' is called the indefinite article, because it usually leaves indefinite the person or thing spoken of.[149] It contrasts with definite article, indefinite article is used to uncertain things. Ed Swick stated on his book that indefinite article is used to describe someone or something that is unfamiliar to you or about which you are speaking in general.[150] Furthermore, Geoffrey Leech argued that indefinite article is used to introduce a noun phrase referring to something or somebody who has not been mentioned or whose identity is not (yet) known to the hearer or reader.[151]

Indefinite article only can precede singular uncountable noun, while on plural is cannot be preceded by indefinite article. As Wren & Martin's argument on their book: the indefinite article

[146] *A glossary of English Grammar*, 13.
[147] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 37.
[148] Ed Swick, *Grammar for ESL Learners* (New York: McGraw-Hill, 2005), 6.
[149] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 37.
[150] Ed Swick, Grammar for ESL Learners (New York: McGraw-Hill, 2005), 6.
[151] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 54.

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is used before singular countable nouns.[152] Furthermore, Ed Swick stated that there is no indefinite article for plural nouns.[153] In addition, Geoffrey Leech wrote: plural and non-count nouns do not have an indefinite article[154]

The use of indefinite article (a/an) is depended on the first letter when it pronounce. Wren & Martin argued: the choice between 'a' and 'an' is determined by sound.[155] If it started with vowel sound (a,i,u,e,o), so it is preceded by 'an'. If it started with consonant sound, it is preceded by 'a'. As Wren & martin argument on their book: Before a word beginning with a vowel sound 'an' is used. Before a word beginning with a consonant sound 'a' is used.[156] Remember, it depend on the first letter when it pronounce, is not when on the written.

E.g. **University**. Even though it is started by vowel letter, it must be preceded by 'a'. Because when it is pronounced, the first word mentioned is 'yu'.

Hour. Even though it is started by consonant letter, it must be preceded by 'an'. Because when it is pronounced, the first word mentioned is 'a'.

[152] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 37.
[153] Ed Swick, *Grammar for ESL Learners* (New York: McGraw-Hill, 2005), 6.
[154] Geoffrey Leech, *A glossary of English Grammar* (Edinburgh: Edinburgh University Press Ltd, 2006), 13.
[155] Wren & Martin, *New Edition Hign School English Grammar & Composition* (New Delhi: S. Chand & Company Ltd, 2000), 37.
[156] *New Edition Hign School English Grammar & Composition*, 37.

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2. *Isim Nakirah*

Most of linguists do not classify special characteristics of *isim nakirah*, they only mentioned that *isim* which is not include in *isim nakirah* characteristic is included to *isim nakirah*. However, the researcher concluded some characteristics of *isim nakirah* based on several resources that have been complied.

a. Can be added by *alif* and *lam* (ال)[157]

As in Nadzam al-Imrithie wrote that:

وان ترد تعرف الإسم النكره # فهو الذي يقبل ال مؤثرة[158]

Meaning: "If you want to know the definition of *isim nakirah*, it is *isim* that can accept *alif* and *lam*".

E.g. رجل (man)

It is called as *isim nakirah* because its meaning does not refer to a particular man or refer to general man. Besides that, *lafaẓ* رجل can be added by *alif* and *lam* (ال). So, it becomes الرجل (specific man).

b. *Lafaẓ* that cannot be added *by* alif and *lam* (ال), but it is placed the position of *lafaẓ* which can be added by *alif* and *lam* (ال).[159]

[157] Abdul Haris, *Teori Dasar Nahwu & Shorrof* (Jember: Penerbit Al-Bidayah, 2018), 86.
[158] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 119.

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E.g.:

1) *Lafaẓ* ذي means صاحب (owner)

2) *Lafaẓ* من as *istifham* (question word)/*syarat* (شرط) means انسان (human)

3) *Lafaẓ* ما as *istifham* (question word)/*syarat* (شرط) means شيئ (thing)

4) *Lafaẓ* صه is means سكوتا (silence) that replaced اسكت

c. النكرة اذا تكررت دلت على التعدد بخلاف المعرفة[160]

When *isim nakirah* is mentioned twice, the first of *isim nakirah* is not same as the second of *isim nakirah*. This rule is different from *isim ma'rifah* which is when it is mentioned twice, both of the first and the second of *isim ma'rifah* are indicate the same meaning. E.g.

المعربات قسمان : قسم يعرب بالحركات, وقسم يعرب بالحروف.

Those examples included *isim nakirah* and mentioned twice. When the rule is applied, the first word of قسم is not same with the second word

[159] *Terjemah Nadzam Al-Imrithie dan Penjelasannya*, 119.
[160] Abdul Haris, *Tanya Jawab Nahwu dan Sharf* (Jember: Penerbit Al Bidayah, 2018), 112.

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of قسم, so it is translated as “the other part”. This rule is also contained in surah al-Insyirah verse 5-6.

d. Operationally, included to *isim nakirah* because does not include the category of *isim ma’rifah*.(chapter IV)[161].

E.g. من استاذك؟ (Who is your teacher?)

Lafaẓ من includes to the category of *isim istifham* (question word), so the word من includes *isim nakirah* because it is not included to six part of *isim ma’rifah*. The meaning of من here, does not mean to certain person.

C. Similarities and Differences between Common Noun and *Isim Nakirah*

1. Similarities

a. Both common noun and *isim nakirah* have same meaning, they indicate to general meaning which is not specific and uncertain to definite noun.

b. Both common noun and *isim nakirah* can be made definite. On English grammar, common noun can be defined by adding definite article. While on Nahwu or Arabic grammar, *isim nakirah* can be defined by adding *alif* and *lam* (ال).

[161] Abdul Haris, *Teori Dasar Nahwu & Shorrof* (Jember: Penerbit Al-Bidayah, 2018), 86.

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Table 3

Table of Similarities between Common Noun and *Isim Nakirah*.

No	Similarities	English	Arabic
1.	Having the same meaning	Class	فَصْلٌ
2.	Can be made definite	The class	الْفَصْلُ

2. Differences

a. Characteristic between common noun and proper noun are not similar. Common nouns tend to refer to almost kinds of nouns. While *isim nakirah* refers to noun that does not included in seven characteristics of *isim ma'rifah*. Whether the nouns are countable, uncountable, abstract, concrete, plural, singular, or collective.

b. When common nouns are mentioned twice on a discourse, the second common nouns must be added by definite noun to explain the word reference of the noun. While on *isim nakirah*, if it is mentioned twice, between the first and the second *isim nakirah* do not refer to same purpose.

Table 4

Table of Differences between Common Noun and *Isim Nakirah*.

No	Differences	English	Arabic
1	**2**	**3**	**4**
1.	Having different characteristic	**Who** (Pronoun)	**مَنْ** (*Isim Nakirah*)
2.	Having different rule when they are	I have a new **bag**. It has small size. The **bag** is red. (The second word of	فَإِنَّ مَعَ الْعُسْرِ **يُسْراً**. إِنَّ مَعَ ٱلْعُسْرِ **يُسْراً** (Between those

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1	2	3	4
	mentioned twice on a discourse	"bag" denotes the same meaning with the first word of "bag". Between those common nouns indicate the same meaning).	underlined words, indicate different meaning. The first underlined word denotes a ease and the second denotes other ease).

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CHAPTER IV

CLASSIFICATION AND ANALYSIS

OF PROPER NOUN VS *ISIM MA'RIFAH*

A. Definition of Proper Noun and *Isim ma'rifah*

1. Proper Noun

Geoffrey Leech argued: A noun which is spelt with an initial capital letter and which refers to an individual is proper nouns.[162] Based on his argument, all nouns which indicate to an individual and wrote with capital letter are proper nouns. The argument is clarified on Grammar Handbook: Proper noun represents the name of a specific person, place, or thing.[163] This argument is supported by Wren & Martin. They said: a proper noun is the name of some particular person or place.[164] It can be concluded that proper noun names a particular person, place or thing, and the first letter of a proper noun is always capitalized.

Proper nouns contrast with common nouns, which refer to classes of entity. Proper nouns refer to an individual entity or to a unique set of entities.[165] E.g. Delhi, Barbara, Microsoft, Texas, the Rockies. Proper noun serves as informative explanatory in a sentence, so the sentence does not have double or unclear meaning.

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[162] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 96.
[163] *Grammar Handbook (Minneapolis: Capella University, t.t),* 4.
[164] Wren & Martin, *New Edition High School English Grammar & Composition* (New Delhi: S. Chand & Company LTD, 2000), 5.
[165] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 20.

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Rodney Huddleston & Geoffrey K Pullum stated: Proper noun is a large subclass of noun characteristically functioning as head of proper names.[166] It names individually assigned to particular people, places, etc. Proper nouns are closely related to proper name. As already known, proper means one's own. Hence a proper name is a person or thing's own name. Traditionally a distinction is made between proper nouns and proper names. Proper names potentially have a more complex structure.[167] For the examples are Madrid and Real Madrid. Madrid is one of city Spanish, it includes proper noun. While Real Madrid is names of football club from Madrid City, it includes to proper name. Proper name may consist of a proper noun such or include a proper noun.[168]

2. *Isim Ma'rifah*

Many resources discuss about *isim ma'rifah*, and every resource has different way to describe and explain it. The simpler explanation about the definition is what wrote in *Nadzam al-Imrithie*:

و غيره معارف و تحصر # في ستة فالاول اسم مضمر[169]

[166] Rodney Huddleston & Geoffrey K Pullum, *A Student's Introduction to English Grammar* (New York: Cambridge University Press, 2007), 305.
[167] Angela Downing & Philip Locke, *English Grammar: A University Course Second Edition* (Oxon: Routledge, 2006), 410.
[168] *English Grammar: A University Course Second Edition*, 410.
[169] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 120.

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Isim ma'rifah is the excepted from *isim nakirah*, it is divided into six terms. While on *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah* book, wrote that:

المعرفة ما دل على معين[170]

Isim ma'rifah indicates particular meaning. Hifni Bek D. et. al. defined more about *isim ma'rifah* which is giving more explanation about 'particular meaning':

والمعرفة ما يفهم منه معين[171]

Isim ma'rifah is *isim* which is understood the purpose or meaning. Therefore, particular meaning is an understandable meaning.

While Abdul Haris argued that *isim ma'rifah* is an *isim* or noun which the meaning has clearly known the boundaries.[172] Whereas in another reference, states that *isim ma'rifah* is *isim* or noun which has specific meaning and already known the limits and scope.[173] *Isim Ma'rifat* is a noun which has a special meaning. Different from *isim nakirah*, *isim ma'rifah* refers to a certain object. It can be concluded that *isim ma'rifah* is *isim* or noun which has particular understandable meaning and already known the limits and scopes.

[170] Ali al-Jarim & Musthofa Amin, *An-Nahwu al- Wadliyah fii Qowaid al-Lughoh al-'Arabiyah lil Marhalah al-Ibtidaiyah*, Vol. 1, 19.
[171] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 182.
[172] Abdul Haris, *Teori Dasar Nahwu & Shorrof* (Jember: Penerbit Al-Bidayah, 2018), 87.
[173] Abdul Haris, *Tanya Jawab Nahwu dan Sharf* (Jember: Penerbit Al Bidayah, 2018), 113.

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Isim ma'rifah divided into 7 terms as wrote on *Jami' ad-Duruus al-'Arobiyah,* vol. 1:

والمعارف سبعة انواع: الضمير والعلم واسم اللإشارة ولاسم الموصول والاسم مقترن ب(ال)

والمضاف الى معرفة والمنادى المقصود بالنداء[174]

(1) *Ḍamīr* or pronoun, (2) '*Alam* or name, (3) *Isim isyārah* or demonstrative pronoun, (4) *Isim mawṣūl* or conjunction, (5) *Al-Ismu muqtaronu bi al* or noun associated with *al*, (6) *Muḍāf ila al-Ma'rifah* or noun that follow *isim ma'rifah*, (7) Al-*Munādā al-Maqsūd bi an-Nidāi* or noun that means intended calling. Whereas some examples of *isim ma'rifah* wrote on Alfiyyah distich:

و غيره معرفة كهم و ذي # و هند وابني و الغلام و الذي[175]

In addition to *isim* nakirah, called *isim ma'rifah*. E.g. *lafaẓ* هم (*isim ḍamīr*), ذي (*isim isyārah*), هند (*isim* '*alam*), ابني (*muḍāf ilal ma'rifah*), الغلام (*isim+al*), الذي (*isim mawṣūl*). More explanations and examples of every term on *isim ma'rifah* are explained on next discussion.

[174] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 150.
[175] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 65.

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B. Characteristics of Proper Noun and *Isim Ma'rifah*

1. Proper Noun

Commonly, the characteristics of proper nouns that have been compiled from various references are:

a. Always Written in Capital Letter

Proper Nouns are always written with a capital letter at the beginning.[176] In all circumstance, whether at the beginning, middle, or end of a sentence, proper noun is always written in capital letter.

b. Do not Have Articles

Normally, proper nouns or proper names do not have a preceding article. As what is stated by Geoffrey Leech: Proper nouns do not normally have articles or other determiners.[177] Most of the time, proper nouns don't require the article 'the' beforehand, however, some proper nouns do, and it is an exception that discusses in the next discussion.

c. Having Common Noun Equivalent

Every proper noun has common noun equivalent, but it does not apply otherwise. Not every common noun has proper noun equivalent. For the examples are dust and waterfall. 'Dust' is a common noun which does not have specific form, it does not have proper noun equivalent. While 'waterfall' is a common noun which has specific form, it can be names of waterfall's kind, such as Niagara Waterfall,

[176] Wren & Martin, *New Edition High School English Grammar & Composition* (New Delhi: S. Chand & Company LTD, 2000), 5.
[177] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 96.

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Tumpak Sewu Waterfall, and Kali Pahit Waterfall. So, 'waterfall' has proper noun equivalent.

d. Can be Converted or Considered into a Common Noun

Proper Nouns are sometimes used as Common Nouns.[178] For the example, 'He was the Lukman of his age'. The word 'Lukman' is an Arabic name which is sometimes used as epithet, it means the wisest man. The word 'Lukman' referred to common noun, because it was not a proper name, but it was an epithet. Most proper nouns are singular and a few are plural.[179] In sample cases, names like Budi add their number and articles (for example, the three Budis), but in this case the usual view is the proper noun (Budi) has been converted or considered into a common noun, referring to a group of people with the same name (Budi).

2. *Isim Ma'rifah*

Operationally, called as *isim ma'rifah* if it includes these following categories:

a. *Isim Ḍamīr*

Based on Jami' ad-Duruus al-'Arobiyah, *Isim ḍamīr* defined as:

الضمير : ما يكنى به عن متكلم او مخاطب او غائب[180]

[178] Wren & Martin, *New Edition High School English Grammar & Composition* (New Delhi: S. Chand & Company LTD, 2000), 5.
[179] Geoffrey Leech, *A Glossary of English Grammar* (Edinburgh: Edinburgh University Press, 2006), 96.
[180] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 116.

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Isim ḍamīr is something distinguished from *mutakallim* or *mukhāṭab* or *gāib*. While Abdul Haris argued that *isim ḍamīr* is instead the position of the speaker or the first person (*mutakallim*[181]), the second person (*mukhāṭab*), and someone or something which talked or the third person (*gāib*[182]).[183] Similar opinion explained by Hifni Bek D. et. al. on Kaidah Tata Bahasa Arab book:

هو ما وضع لمتكلم او مخاطب او غائب[184]

Isim ḍamīr is a word instead of *mutakallim*, *mukhāṭab*, and *gāib*. In other words, *isim ḍamīr* can be called as pronoun.

Another opinion about meaning of *isim ḍamīr* is from Alfiyyah Ibn Malik book:

فما لذي غيبة او حضور # كانت و هو سم بالضمير[185]

Isim which indicates someone or something attend or not attend (*gāib*), called as *isim ḍamīr*. While in Nadzam al-Imritie is written as:

يكنى به عن ظاهر فينتمي # للغيب و الحضور و التكلم[186]

---

[181] Based on Yasin Al-Fakihi in Ibnu Abu Zain's book:

المتكلم هو شخص يحكي عن نفسه

Mutakallim is someone who tells his own condition, e.g. *lafaẓ* انا (I) and نحن (we).

[182] Based on Yasin Al-Fakihi in Ibnu Abu Zain's book:

و الغائب هو شحص غير متكلم و لا مخاطب

Gāib is someone who is not *mutakallim* or *mukhāṭab*. *Gāib* is the third person who is not attending.

[183] Abdul Haris, *Solusi Tepat Menguasai Konsep fi'il dan Isim* (Lumajang: LP3DI Press, 2012), 123.

[184] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183.

[185] Saifuddin Masykuri, *Kajian dan Analisis Alfiy*yah (Kediri: Santri Salaf Press, 2016), 67.

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Isim ḍamīr is *isim* which used by *kinayah* (figure of speech) and as pronoun of *isim ẓāhir*[187], therefore *isim ḍamīr* indicates *gāib*, present people, or *mutakallim*. Furthermore, *isim ḍamīr* is words that distinguished and instead the position of *mutakallim*, *mukhāṭab*, and *gāib*. It is used by *kinayah* and as pronoun of *isim ẓāhir*.

Isim ḍamīr has some characteristics that related with *i'rāb*[188], Syech Mustofa mention one of the characteristic on Jami' ad-Duruus al-'Arobiyah:

الضمير قائم مقام الاسم الظاهر, فهو مثله يكون مرفوعا او منصوبا او مجرورا, كما يقتضيه مركزه فى الجملة, لان له حكمه فى الاعراب[189]

Isim ḍamīr is standing on *isim ẓāhir* place, it means that can be *marfū'*,[190] *manṣūb*,[191] dan *majrūr*[192], as placed on *jumlah* place. On Nadzam Alfiyyah stated that:

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[186] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 120.

[187] *Isim ẓāhir* or اسم ظاهر is *isim* or noun which is knowable and has clear signs.

[188] Based on Matan al-Jurumiyyah:

الاعراب هو تغيير اواخر الكلم لاختلاف العوامل الداخلة عليها لفظا او تغييرا

I'rāb is the changing of *ḥarakat*/*syakal* (ٌ ٍ ً ُ ِ َ) of each final word which is adjusted to the function of entering '*amil*, whether the change is clear or presupposition.

[189] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 125.

[190] فالضمير المرفوع : ماكان قائما مقام اسم مرفوع

Isim ḍamīr marfū' stands in the position of *isim* that read by *rafa'*, e.g. قمت, تاء in the previous *lafaẓ* is *isim ḍamīr* which occupies in *fā'il* position, while *fā'il* is *rafa'*.

[191] الضمير المنصوب : ماكان قائما مقام اسم منصوب

Isim ḍamīr manṣūb stands in the position of *isim* that read by *naṣab*, e.g. اكرمك, كاف in the previous *lafaẓ* is *isim ḍamīr* which occupies in *maf'ūl bih*, while *maf'ūl bih* is *naṣab*.

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و كل مضمر له البنا يجب # و لفظ ما جر كلفظ ما نصب[193]

Every *isim ḍamīr* must be *mabnī* (permanent at the end of the sentence). *Lafaẓ* of *isim ḍamīr* that in *jar* situation is same as *naṣab'* situation. For the example of *lafaẓ* اكرمتكَ و مررت بكَ (I honor you and I passed you). *Lafaẓ* اكرمتكَ is on *naṣab'* position and *lafaẓ* مررت بكَ is on *jar* position.

Isim ḍamīr has many types, to ease the types it distributes as:

و ينقسم الى قسمين : بارز و مستتر[194]

Isim ḍamīr is divided into 2 terms: *ḍamīr bāriz* and *ḍamīr mustatir*.

1) ***Ḍamīr Bāriz***

Syech Mustofa on Jami' ad-Durus al-'Arobiyah defined that *isim ḍamīr bāriz* as:

الضمير البارز : ما كان له صورة في اللفظ[195]

Ḍamīr bāriz is *isim* which has form in *lafaẓ*. It means that *isim ḍamīr bāriz* appears in written. While Hifni Bek D. et. al. give similar understanding that completed by an example:

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[192] الضمير المجرور : ما كان قائما مقام اسم مجرور

Isim ḍamīr majrūr stands in the position of *isim* that read by *jar*/*khafaḍ*, e.g. كاف ,احسن الله اليك in the previous *lafaẓ* is *isim ḍamīr* which is stated after *jar* letter.

[193] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 69.

[194] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183.

[195] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 122.

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فالبارز ما له صورة فى اللفظ كتاء فهمت[196]

Ḍamīr bāriz is *ḍamīr* which has form *(lafaẓ)*, for the example ت in *lafaẓ* فهمت. In addition, Ibnu Aby Zain gives more explanation:

هو ما له صورة فى اللفظ[197]

Ḍamīr bāriz is *isim* which has form in *lafaẓ* that can be pronounced. Therefore, *isim ḍamīr bāriz* is *isim ḍamīr* that appear in written or *lafaẓ* and it can be pronounced.

Furthermore, *ḍamīr bāriz* is divided based on how it wrote on sentence.

وينقسم البارز الى منفصل ومتصل[198]

Ḍamīr bāriz is divided into two terms: *ḍamīr bāriz munfaṣil* and *ḍamīr bāriz muttaṣil.*

a) ***Ḍamīr Bāriz Munfaṣil***

Syech Mustofa stated on Jami' ad-Duruus al-'Arobiyah:

[196] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183.
[197] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 123.
[198] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183.

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الضمير المنفصل : ما يصح الابتداء به, كما يصح وقوعه بعد الا على كل حال[199]

Ḍamīr bāriz munfaṣil is *ḍamīr* which is allowed at the beginning of sentence and allowed after *lafaẓ* اِلَّا in every situation. For the example *lafaẓ* و ما اجتهد الا انا (no one attempt except me). *Lafaẓ* انا is after الا. It is different with *ḍamīr muttaṣil* which is not allowed after اِلَّا, except in *syi'ir* or song. Another simpler explanation from Hifni Bek D. et. al. stated that:

فالمنفصل ما كان ظاهرا لاستقلال فى النطق كأنا و نحن[200]

Ḍamīr bāriz munfaṣil is *ḍamīr* which appears and independent on the pronunciation, e.g. انا (I) and نحن (we). Therefore it can be conclude that *ḍamīr bāriz munfaṣil* is *ḍamīr* which appears and independent, it is allowed at the beginning of sentence and allowed after *lafaẓ* اِلَّا in every situation.

[199] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 120.
[200] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183.

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و ينقسم المنفصل بحسب موقعه من الاعراب الى قسمين

Based on *i'rāb* law, *isim ḍamīr v* is divided into two parts:

- ***Rafa'/ Marfū'***

ما يختص بالرفع, و هو انا و انت و هو و فروعهن[201]

It is *ḍamīr* which is specific on *marfū'*, e.g. هو انا و انت.

Nadzam Alfiyyah mentioned other explanation:

و ذو ارتفاع و النفصال انا هو # و انت و الفروع لا تشتبه[202]

Ḍamīr munfaṣil which includes *maḥal*[203] *Rafa'* are انا, انت, هو, etc. Full examples of *ḍamīr munfaṣil marfū'* are found in al-Amtsilah at-Taṣrifiyyah:

Table 5

***Ḍamīr Munfaṣil Marfū'*[204]**

Ḍamīr	Example	Meaning
1	2	3
هو	هو طبيب	He is a doctor
هما	هما طبيبان	They are two doctors (male)

[201] *Kaidah Tata Bahasa Arab*, 184.
[202] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 73.
[203] *Maḥal* or محل is *lafaẓ* which is entitled to receive *i'rāb* (if its form is *isim mu'rab* or *isim* that can be *i'rāb*.
[204] Syech Muhammad Ma'shum Ibn 'Aly, *Al-Amtsilah at-Tafshiriyyah* (Surabaya: Maktabah Salim Nabhan, 1965), 50.

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1	2	3
هم	هم اطبّاء	They are more than two doctors (male)
هي	هي طبيبة	She is a doctor
هما	هما طبيبتان	They are two doctors (female)
هنّ	هنّ طبيبات	They are more than two doctors (female)
انتَ	انتَ طبيب	You are a doctor (male)
انتما	انتما طبيبان	You are two doctors (male)
انتم	انتم اطبّاء	You are more than two doctors (male)
انتِ	انتِ طبيبة	You are a doctor (female)
انتما	انتما طبيبتان	You are two doctors (female)
انتنّ	انتنّ طبيبات	You are more than two doctors (female
انا	انا طبيب	I am a doctor
نحن	نحن اطبّاء/طبيبات	We are doctors

- ***Naṣab/ Manṣūb***

و ما يختص بالنصب, و هو اياي, اياك و اياه و فروعهن[205]

It is *ḍamīr* which is specific on *manṣūb*, e.g. اياي, اياك و اياه.

Nadzam Alfiyyah mentioned other explanation:

و ذو انتصاب في انفصال جعلا # اياي و التفريع ليس مشكلا[206]

[205] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 184.
[206] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 73.

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Ḍamīr munfaṣil which includes *maḥal naṣab* are اياي. Full examples of *ḍamīr munfaṣil manṣūb* are found in *al-Amtsilah at-Taṣrifiyyah*:

Table 6

***Ḍamīr Munfaṣil Manṣūb*[207]**

Ḍamīr	**Meaning**
ايّاه	He is a man
ايّاهما	They are two men
ايّاهم	They are more than two men
ايّاها	She is a woman
ايّاهما	They are two women
ايّاهنّ	They are more than two women
ايّاكَ	You are a man
ايّاكم	You are two men
ايّاكم	You are more than two men
ايّاكِ	You are a woman
ايّاكما	You are two women
ايّاكنّ	You are more than two women
ايّاي	I
ايّانا	We

[207] Syech Muhammad Ma'shum Ibn 'Aly, *Al-Amtsilah at-Tafshiriyyah* (Surabaya: Maktabah Salim Nabhan, 1965), 50.

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b) *Ḍamīr Bāriz Muttaṣil*

Syech Mustofa stated that *isim ḍamīr muttaṣil* is:

ما لا يبتدأ به و لا يقع بعد الا, الا في ضرورة الشعر[208]

Ḍamīr bāriz muttaṣil is *isim ḍamīr* that not allowed at the beginning of sentence (*mubtadā*) and not allowed after اِلَّا, except in *syi'ir* or song. While Hifni Bek D. et.al. argued that:

والمتصل ما كان كأنه جزء من الكلمة السابقة كفهمت و فهما[209]

Ḍamīr bāriz muttaṣil is *ḍamīr* which seems like being part of syllable of the previous words, e.g. *lafaẓ ta'* (ت) in *lafaẓ* فهمت and *alif* (ا) in *lafaẓ* فهما. In addition, an explanation on Nadzam Alfiyyah:

و ذو اتصال منه ما لا يبتدا # و لا يلي الا اختيار ابدا

كالياء و الكاف من ابني اكرمك # و الياء و الها من سليه ما ملك[210]

Ḍamīr bāriz muttaṣil is *ḍamīr* that is not allowed at the beginning of sentence (*mubtadā*) and is not allowed after اِلَّا in

[208] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 116.
[209] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 183-184.
[210] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 67.

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normal situation permanently, e.g. *ḍamīr ya'* (ي) and *kaf* (ك) from *lafaẓ* ابني اكرمك, also *lafaẓ ya'* (ي) and *ha'* (ه) from *lafaẓ* سليه ما ملك.

Hence, *isim ḍamīr bāriz muttaṣil* is *isim ḍamīr* that not allowed at the beginning of sentence (*mubtadā*) and not allowed after اِلَّا in normal situation permanently, except in *syi'ir* or song. The written of *ḍamīr bāriz muttaṣil* seems like being part of syllable of the previous words, e.g. *lafaẓ ta* (ت) in *lafaẓ* فهمت and *alif* (ا) in *lafaẓ* فهما. The simply explanation of *ḍamīr bāriz munfaṣil* is "*ḍamīr bāriz muttaṣil* is *ḍamīr* that appear and cannot stand by itself, it is must be connected with other sentence".

Same as *ḍamīr bāriz munfaṣil*, *isim ḍamīr muttaṣil* ia also divided into some parts:

و ينقسم المتصل بحسب اعرابه المحلى ايضا الى ثلاثة اقسام[211]

Based on position in sentence or *i'rāb*, *isim ḍamīr muttaṣil* is divided into three parts:

[211] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 185.

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- ***Rafa'***

ما يختص بالرفع و هو خمس : التاء كقمت, و الالف كقاما, و الواو

كقاموا, و النون كقمن, و الياء كقومى[212]

There are five *ḍamīr muttaṣil* which is specific on *marfū'*: *ta'* ت in قمت, *alif* (ا) in *lafaẓ* قاما, *wawu* (و) in *lafaẓ* قاموا, *nun* (ن) in *lafaẓ* قمن, *ya'* (ى) in *lafaẓ* قومى.

Table 7

Ḍamīr Muttaṣil Marfū'

Ḍamīr	**Example**	**Meaning**
1	**2**	**3**
–	شرب	He drank
ا	شربا	They (two men) drank
و	شربوا	They (more than two men) drank
–	شربتْ	She drank
ا	شربتا	They (two women) drank
ت	شربتَ	You (a man) drank
ا	شربتما	You (two men) drank

[212] *Kaidah Tata Bahasa Arab*, 185.

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1	2	3
ت	شربتم	You (more than two men) drank
ت	شربتِ	You (a woman) drank
ا	شربتما	You two women) drank
ن	شربتنّ	You (more than two women) drank
ت	شربتُ	I drank
نا	شربنا	We drank

The positions of *ḍamīr* on those examples are *fā'il* or genitive, which *fā'il* are always *marfū'*.

- ***Naṣab* and *Jar***

وما هو مشترك بين النصب والجر. وهو ثلاثة : ياء المتكلم نحو ربي

اكرمني, وكاف المخاطب نحو ما ودعك ربك, وهاء الغائب نحو قال له

صاحبه وهو يحاوره [213]

Something apply between naṣab and jar are divided into three part: Ya' mutakallim, e.g. ربي اكرمني, Kaf (ك), e.g. ما ودعك ربك, Ha' (ه/به), e.g. lafaẓ قال له صاحبه وهو lafaẓ يحاوره.

There are three *ḍamīr* which apply to *naṣab* and *jar*:

[213] *Kaidah Tata Bahasa Arab*, 186.

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- *Ya' mutakallim*, e.g. ربي اكرمني (*ya' majrūr* in *lafaẓ* ربي and *ya' manṣūb* in *lafaẓ* اكرمني)
- *Kaf* (ك), e.g. *lafaẓ* ربك ما ودعك (*kaf manṣūb* in *lafaẓ* ودعك and *kaf majrūr* in *lafaẓ* ربك)
- *Ha'* (ه/به), e.g. *lafaẓ* قال له صاحبه وهو يحاوره (*ha' majrūr* in *lafaẓ* له and *ha' manṣūb* in *lafaẓ* يحاوره.)

Table 8

Ḍamīr Muttaṣil Manṣūb

Ḍamīr	Example	Meaning
1	2	3
ه	ضربهُ	He hits him
ه	ضربهما	He hits them (two men)
ه	ضربهم	He hits them (more than two men)
ه	ضربها	He hits her
ه	ضربهما	He hits them (two women)
ه	ضربهنّ	He hits them (more than two women)
ك	ضربكَ	He hits you (a man)
ك	ضربكما	He hits you (two men)
ك	ضربكم	He hits you (more than two men)

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1	2	3
ك	ضربكِ	He hits you (a woman)
ك	ضربكما	He hits you (two women)
ك	ضربكنّ	He hits you (more than two women)
ي	ضربى	He hits me
نا	ضربنا	He hits us

The positions of *ḍamīr* on those examples are *maf'ūl bih* or object, which *maf'ūl bih* are always *manṣūb*.

Table 9

Ḍamīr Muttaṣil Majrūr

Ḍamīr	Example	Meaning
1	2	3
هـ	ربّه	His god
هـ	ربّهما	Their (two men) god
هـ	ربّهم	Their (more than two men) god
هـ	ربّها	Her god
هـ	ربّهما	Their (two women) god
هـ	ربّهنّ	Their (more than two women) god
ك	ربّكَ	Your (a man) god
ك	ربّكما	Your (two men) god
ك	ربّكم	Your (more than two men) god
ك	ربّكِ	Your (a woman) god
ك	ربّكما	Your (two women) god
ك	ربّكنّ	Your (more than two men) god
ي	ربّي	My god

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1	2	3
نا	ربّنا	Our god

The positions of *ḍamīr* on those examples are *muḍāf ilaih* or subject, which *muḍāf ilaih* are always *majrūr*.

- **Having Same Position on *Marfū'*, *Manṣūb*, or *Majrūr***

للرفع و النصب و جر نا صلح # كاعرف بنا فاننا نلنا المنح [214]

Ḍamīr نا can be used in *rafa'*, *naṣab*, and *jar* situation. On Kaidah Tata Bahasa Arab book, also stated same argument:

وما هو مشترك بين الرفع والنصب والجر و هو نا, نحو ربنا اننا سمعنا

مناديا ينادى للايمان ان امنوا بربكم فامنا[215]

Ḍamīr which has same position when *marfū'*, *manṣūb*, or *majrūr* is *lafaẓ* نا.

e.g. ربنا اننا سمعنا مناديا ينادى للايمان ان امنوا بربكم فامنا

- نا *majrūr* in *lafaẓ* ربنا (*muḍāf ilaih*).
- نا *manṣūb* in *lafaẓ* اننا, (*isim* from *lafaẓ* انّ)
- نا *marfū'* in *lafaẓ* سمعنا and امنا (*fā'il* or subject).

[214] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 69.
[215] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 188.

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2) *Ḍamīr* M*ustatir*

Hifni Bek D. et. al. stated that the understanding of *ḍamīr* mustatir, are:

و المستتر ما ليست له صورة فى للفظ كالضمير الملحوظ فى نحو فهم[216]

Ḍamīr mustatir is *ḍamīr* which does not have form as *lafaẓ*, but it is understandable. e.g. *ḍamīr*هو in *lafaẓ* فهم. While Syech Mustofa stated a more understandable explanation:

الضمير المستتر : ما لم يكن له صورة في الكلام, بل كان مقدرا فى الذهن و منويا[217]

Ḍamīr mustatir does not have form in *kalām*, but it can be approximated on thought and aim. e.g. *lafaẓ* اكتب which is approximated to اكتب انت. Hifni Bek D. et. al also added more information about *ḍamīr mustatir*:

ما يلحظ فى فعل الغائب والغائبة, والصفات, و اسم الفعل الماضى كعلي فهم و هند فهمت و بكر فاهم[218]

[216] *Kaidah Tata Bahasa Arab*, 183.
[217] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 123.

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Ḍamīr mustatir is found on: *fi'il* or verb which is *gāib* or *gāibah* in *ḍamīr mustatir*, adjectives (بكر فاهم), *isim fi'il māḍi* or noun on past simple (*lafaẓ* فهم which هو is as *ḍamīr mustatir* in that *lafaẓ*, and *lafaẓ* فهمت which هي is as *ḍamīr mustatir* in that *lafaẓ*. It can be concluded that *ḍamīr mustatir* is *ḍamīr* which does not have form (as *lafaẓ*) in *kalām*, but it can be approximated on thought and aim, so it is understandable. *Ḍamīr mustatir* can be found on *fi'il* or verb which *gāib* or *gāibah* in *ḍamīr mustatir*, adjectives, and *isim fi'il māḍi* or noun on past simple.

Regarding on *i'rāb* law on *ḍamīr mustatir* is *rafa'*. As what is written by Hifni Bek D. et.al:

و لا يكون الضمير المستتر الا فى محل الرفع[219]

Ḍamīr mustatir is constantly *rafa'*. Also written on *Nadzam Alfiyyah*:

و من ضمير الرفع ما يستتير # كافعل اوافق نغتبط اذ تشكر[220]

Ḍamīr mustatir includes to *ḍamīr maḥal rafa'*.

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[218] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 189.
[219] *Kaidah Tata Bahasa Arab*, 190.
[220] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 70.

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E.g. *lafaẓ* افعل اوافق نغتبط اذ تشكر.

Note:

- *Lafaẓ* افعل (do it!) is *fi'il amr* or imperative verb. The stored *ḍamīr* is انتَ which is not revealed, because it can be replaced by *isim ẓāhir*. However *lafaẓ* انتَ can be considered as *tawkīd* (reinforcement word for objects) from the stored *ḍamīr*, so *i'rāb* from *lafaẓ* انتَ is *rafa'* because it follows *i'rāb* from the stored *ḍamīr*.
- *Lafaẓ* اوافق is *fi'il muḍāri'* or infinitive verb which started by *hamzah muḍāra'ah* (أ). The stored *ḍamīr* is انَا (I), if read as أُوَافِقُ اَنَا (I am agree), so *lafaẓ* انَا is *tawkīd* (reinforcement word for objects) not as *fā'il* (subject). *I'rāb* from *lafaẓ* انَا is *rafa'* because it follows *i'rāb* from the stored *ḍamīr*.
- *Lafaẓ* نغتبط is *fi'il muḍāri'* or infinitive verb which is started by *nun muḍāra'ah* (ن). The stored *ḍamīr* is نَحْنُ (we), if read as

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نَغْتَبِطُ نَحْنُ (we are happy), so *lafaẓ* نَحْنُ is *tawkīd* (reinforcement word for objects) not as *fā'il* (subject). *I'rāb* from *lafaẓ* نَحْنُ is *Rafa'* because it follows *i'rāb* from the stored *ḍamīr*.

- *Lafaẓ* تشكر is *fi'il muḍāri'* or infinitive verb which is started by *ta muḍāra'ah* (ت). The stored *ḍamīr* is اَنْتَ (you), if read as تَشْكُرٌ اَنْتَ (you are thankful), so *lafaẓ* اَنْتَ is *tawkīd* (reinforcement word for objects) not as *fā'il* (subject). *I'rāb* from *lafaẓ* انتَ is *rafa'* because it follows *i'rāb* from the stored *ḍamīr*.

Based on its position which can be replaced or not, *ḍamīr mustatir* is divided into:

و ينقسم المستتر الى مستتر جوازا و مستتر وجوبا[221]

Ḍamīr mustatir is divided into two terms: *mustatir jawāzan* and *mustatir wujūb*.

a) ***Jawāzan***

[221] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 188.

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Ḍamīr mustatir jawāzan means *ḍamīr* which is not appeared but allowed to appear it.[222] Other reference is stated by Ibnu Aby Zain said that:

ما يخلفه الظاهر و الضمير المنفصل[223]

Isim ḍamīr mustatir jawāzan is *ḍamīr* which can be replaced by *isim ẓāhir* or *ḍamīr munfaṣil*. E.g. فعَل (a man worked). *Isim ḍamīr* in that *lafaẓ* is هو which is stored, but هو can be replaced by *isim ẓāhir*, e.g. فعَل زيدٌ (Zaid worked). Therefore, *isim ḍamīr mustatir jawāzan* means *ḍamīr* or pronoun which is optional to appear or not in the written. If it is appeared, it can be replaced by *isim ẓāhir* or *ḍamīr munfaṣil*.

b) ***Wujūban***

Hifni Bek D. et.al. stated that :

ما يلحظ فيما عدا ذلك كافهم وتفهم يا احمد و افهم و نفهم[224]

Ḍamīr mustatir wujūban is *ḍamīr* which is understood from *fi'il* except in *ḍamīr mustatir jawāz*, e.g. افهم (انا as *ḍamīr* from

[222] *Kaidah Tata Bahasa Arab*, 189.
[223] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 124.
[224] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 190.

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its *lafaẓ*), نفهم (نحن as *ḍamīr* from its *lafaẓ*), dan تفهم (انت as *ḍamīr* from its *lafaẓ*). While Ibnu Aby Zain stated that:

مالا يخلفه الظاهر و لا الضمير المنفصل[225]

Ḍamīr mustatir wujūban cannot be changed by *isim ẓāhir* or *isim ḍamīr munfaṣil*. Therefore, *isim ḍamīr mustatir wujūban* is the excepted from *ḍamīr mustatir jawāzan* and cannot be changed by *isim ẓahir* or *isim ḍamīr munfaṣil*.

b. ***Isim Isyārah***

Isim isyārah definition based on Ibnu Aby Zain is:

هو ما وضع لمشار اليه حسيا بالاصبع و نحوه[226]

Isim isyārah is written *lafaẓ* to do appointed things which is appeared sensually by finger. While Syech Musthofa argued that:

اسم الإشارة : ما يدل على معين بواسطة اشارة حسية باليد و نحوها, إن كان مشار اليه حاضرا, او إشارة معنوية اذا كان مشار اليه معنى, او ذاتا غير حاضرة.[227]

Isim isyārah is *isim* which indicates certain meaning with pointing by hand if the appointed thing is present, or pointing by meaning (معنوية) if

[225] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 124.
[226] *Terjemah Nadzam Al-Imrithie dan Penjelasannya*, 130.
[227] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 128.

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appointed thing is not present. Meaning (معنوية) here can be interpreted by kind of *isim isyārah* that will be explained. While in English grammar *isim isyārah* same as like demonstrative pronoun.

According to Jamiuddurus book, here the various types of *isim isyārah*:

وأسماء الإشارة هي : (ذا) للمفرد المذكر, و (ذان و تين) للمثنى المذكر, و (ذه و ته) للمفرد مؤنثة, و (تان و تين) للمثنى المؤنث, و (أولاء و أولى) بالمدّ و القصر, و المدّ افصح للجمع المذكر و المؤنث.[228]

Kinds of *isim isyārah* based on Syech Musthafa are: ذا (for *mufrad mudakkar*), ذان and تين (for *tasniyyah mudakkar*), ذه and ته (for *mufrad muannas*), تان and تين (for *tasniyyah muannas*), أولاء and أولى (for *jama' mudakkar* and *muannas*). In addition, on Alfiyyah Ibn Malik book wrote:

بذا لمفرد مذكر أشر # بذي و ذه تي تا على الأنثى اقتصر

و ذان تان للمثنى المرتفع # و في سواه ذين تين اذكرتطع

[228] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 128.

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و بأولى أشر لجمع مطلقا # و المدّ أولى ولدى البعدانتقا

بالكاف حرفا دون لام او معه # واللام ان قدمت ها ممتنعه[229]

Point by using ذا on the mufrad mudakkar, and for mufrad muannas is using ذِي, ذِه, تي, and تا .

ذان and تان are for tasniyyah that read by rafa', while ذَينِ and تَينِ are for tasniyyah other than rafa'.

Point by using أولى on jama' absolutely and it is better to read by long harakat. If it is interpreted by pointing at something far, then add kaf (ك) as ḥarf and may add lam (ل), but if it is preceded by ها (ḥarf tanbih)it should not be preceded by lam (ل).

Otherwise, Syech Muhammad Ma'shum Ibn 'Aly summarized *isim isyārah* on al-Amtsilah at-Tashriifiyyah book:

Table 10

Isim Isyārah

Isim Isyārah	**Function**
ذا	For *mufrad mudakkar*
ذان	For *tasniyyah mudakkar*
اولاء	For *jama'*
تا	For *mufrad muannas*
تان	For *tasniyyah muannas*
اولاء	For *jama'*

[229] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 111.

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From these *isim*, if it is added by *kaf* (ك), it shows far meaning (*lil ba'id*), and it may be preceded by *lam* (ل) or not. But if it is preceded by ها, *kaf* (ك) is should not followed by *lam* (ل).

So, from those explanations, it can be concluded that *Isim isyārah* is divided into 2 parts:

1) ***Li al Qarīb***

It means *isim isyārah* is used to point to something near. The table below is the summary of *isim isyārah li al qarīb.*

Table 11

Isim Isyārah Li al Qarīb

Lafaẓ	**Meaning**	**Note**
هَذَا	This	For *mufrad mudakkar*
هَذَانِ	These (2 object)	For *tasniyyah mudakkar*
هَؤُلَاءِ	These (more than two object)	For *jama' mudakkar*
هَذِهِ	This	For *mufrad muannas*
هَاتَانِ	These (2 object)	For *tasniyyah muannas*
هَؤُلَاءِ	These (more than two object)	For *jama' muannas*

2) *Li al Ba'id*

It means *isim isyārah* is used to point to something far. The table below is the summary of *isim isyārah li al ba'id.*

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Table 12

Isim Isyārah Li al Ba'id

Lafaẓ	**Meaning**	**Note**
ذَالِكَ	That	For *mufrad mudakkar*
ذَانِكَ	Those (2 object)	For *tasniyyah mudakkar*
أُوْلَئِكَ	Those (more than two object)	For *jama' mudakkar*
تِلْكَ	That	For *mufrad muannas*
تَانِكَ	Those (2 object)	For *tasniyyah muannas*
أُوْلَئِكَ	Those (more than two object)	For *jama' muannas*

c. ***Isim Mawṣūl***

As the understanding of other terms, many arguments define *isim mawṣūl*. One of the arguments is from Syech Musthofa:

الاسم الموصول : ما يدل على معين بواسطة جملة تذكر بعده. و تسمى هذه الجملة (صلة الموصول)[230]

Isim mawṣūl indicates certain thing by next jumlah as the mediator. Its *jumlah* is called as *ṣilatul-mawṣūl*. While Hifni Bek D.et. al. wrote on their book:

هو ما وضع لمعين بواسطة جملة تذكر بعده تسمى صلة[231]

[230] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 130.
[231] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 196.

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Isim mawṣūl indicates certain thing or certain person by mentioning a sentence after it, which is called as *ṣilatul- mawṣūl*. Also Ibnu Aby Zain argued that *isim mawṣūl* is:

ما يدل على معين بواسطة جملة تذكر بعده و تسمى هذه الجملة صلة الموصول و يحتج الى صلة و عائد[232]

Isim indicates certain thing by *jumlah* afterwards as the mediator. The *jumlah* is called as *ṣilah mawṣūl*. *Isim mawṣūl* need to *ṣilah* and '*āid* (*ḍamīr* which return to *isim mawṣūl*). Therefore, *isim mawṣūl* indicates certain thing or certain person by mentioning a sentence after it *(jumlah)* which is called as *ṣilatul-mawṣūl*.

Isim mawṣūl is divided into two terms: *mawṣūl ismī* (formed as *isim*) and *mawṣūl ḥarfī* (formed as ḥarf).

1) ***Mawṣūl Ḥarfī***

Ibnu Aby Zain stated that *mawṣūl ḥarfī* is:

ما يحتاج الى صلة و لا يحتاج الى عائد و اول مع صلته بمصدر[233]

Ḥarf that needs to *ṣilah* but does not need to '*āid* and its *ṣilah* fused or *ta'wil* by *maṣdar*.' *Mawṣūl ḥarfī* only need *ṣilah* and does not need '*āid*. *Mawṣūl ḥarfī* are consisted by *maṣdariyyah ḥarf*, they are collected in a *nadzam*:

[232] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 131.
[233] *Terjemah Nadzam Al-Imrithie dan Penjelasannya*, 141.

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و هاك حروفا بالمصدر اولت # و ذكرى خمسا اصح كما رووا

وها هي ان بالفتح انّ مشدد # و زيد عليها كي فخذها وما و لو[234]

Take the fused or ta'wil ḥarf by maṣdar # I mentioned five ḥurūf based on the most correct argument.

Those five ḥurūf are ان that read by fatḥah (َ), انّ that read by tasydīd (ّ) # add كي on it, so take it! And ما also لو.

Here, more explanation about its *ḥarf*:

a) اَنْ *maṣdariyyah*, can enter to *fi'il mutaṣarrif* (*fi'il* which can be change), as like *fi'il māḍi, fi'il muḍāri'* or *fi'il amr*.

e.g. و ان تصوموا خير لكم (Your fasting is better for you)

Lafaẓ ان تصوم is fused by صيامكم.

b) اَنَّ which made *naṣab* on the *isim* and *rafa'* on the *khabar*.

e.g. اولم يكفيكم انّا انزلناه (Is it not enough for the disbelievers that I have sent down al Qur'an?)

Lafaẓ انّا انزلناه is fused by إنزالنا اياه.

c) كي , only found in *fi'il muḍāri'*.

[234] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 120.

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e.g. جئت لكي تكرم زيدا (I came in order you will honor Zaid)

Lafaẓ لكي تكرم is fused by لإكرامك.

d) ما, both ما *maṣdariyyah* or ما *maṣdariyyah ẓarfiyyah* can enter to *fi'il māḍi*, *fi'il muḍāri'* and *jumlah ismiyyah* (*mubtadā-khabar*).

e.g. لا اصحبك ما دمت منطلقا (I will not accompany you during you go)

Lafaẓ ما دمت is fused by مدّة دوامك.

e) لو can enter to *fi'il māḍi* and *fi'il muḍāri'*.

e.g. وددت لو قام زيد (I am happy if Zaid stood)

2) ***Mawṣūl Ismi***

Mawṣūl ismi is *mawṣūl* that needs to *ṣilah* and '*āid*. Hence, kinds of *mawṣūl ismi*:

a) الذى الذى for someone or something *mufrad mudakkar* (single male).

e.g. اليوم الذي سافرت فيه كان يوما ممطرا (A day that I went is rainy day)

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b) التى for someone or something *mufrad muannaṡ* (single female).

e.g. جائت امرأة التى تجتهد فى دروسها (A diligent women in her studies came)

c) اللذَيْنِ/اللذان for someone or something *taṡniyyah muḋakkar* (double male).

e.g. جاء اللذان قاما (Two standing men came)

d) اللتين/اللتان for someone or something *taṡniyyah muannaṡ* (double female).

e.g. جائت اللتان قامتا (Two standing women came)

e) الاولى/الذِيْنَ for someone or something *jama' muḋakkar* (plural male).

e.g. جاء الذين قاموا (Few standing men came)

f) اللائى/اللاتى for someone or something *jama' muannaṡ* (plural female).

e.g. جائنى اللاتى فعلت (Few working women came to me)

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g) من for someone intelligent. It can be *mufrad, muannaṡ*, and *jama'*.

e.g. جائنى من قام (a standing man has come to me)

h) ما for something do not intelligent. It can be *mufrad, muannaṡ*, and *jama'*.

e.g. يسبح لله ما في السموات و ما في الارض (Something in the sky and the earth praise to Allah)

i) ال for something or someone intelligent or not intelligent. It can be *mufrad, muannaṡ*, and *jama'*.

e.g. جائنى القائم و المركوب (A standing man and a ridden animal have come to me)

j) ذُوْ for something or someone intelligent or not intelligent. It can be *mufrad, muannaṡ*, and *jama'*.

e.g. جائنى ذو قام (A standing man came to me)

k) ذَا can be for *mufrad, taṡniyyah* and *jama'*. It must be located after مَا or مَنْ *istifham* (question). The meaning is same as مَا.

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e.g. من ذا عندك؟ (Who is beside you?)

l) ذَاتُ can be for *mufrad*, *taṡniyyah* and *jama'*. The meaning same as التى.

e.g. جائت ذات قامت (A standing women came)

Based on previous explanation, *isim mawṣūl* needs to *ṣilah* and '*āid*. Furthermore is more explanation about '*āid*. Hifni bek D. et. al. described that:

و يشترط فى جملة الصلة ان تكون خبرية معهودة مشتملة على ضمير يطابق الموصول, و يسمى عائد[235]

'*Āid* is *ḍamīr* which return to *isim mawṣūl*. On *ṣilatul-mawṣūl* is required in the form of *jumlah khabariyah* (news sentence) which is known the relation with *isim mawṣūl*, also contain the suitable *ḍamīr* for *isim mawṣūl*.

e.g. اكرم الذى علّمكَ (Respect a man who teach you)

اكرم التى علّمتكَ (Respect a woman who teach you)

[235] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 197.

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اكرم الذَيْنِ علّماكَ (Respect two men who teach you)

اكرم اللتين علّمتاكَ (Respect two women who teach you)

اكرم الذِيْنَ علّموكَ (Respect few men who teach you)

اكرم اللاتى علّمنكَ (Respect few women who teach you)

اكرم من علّمكَ/ علّمتكَ (Respect someone who teach you)

و قد تقع الصلة ظرفا او جارا و مجرور[236]

Sometimes *ṣilatul-mawṣūl* can be *ẓaraf* (adverb) or *jar majrūr*.

e.g. الذى عندك (A man beside you)

الذى فى الدار (A man inside the house).

d. *Al-Ismu Muqtaronu Bi Al* (*Isim*+ال)

On Nadzam Imrithie, it was written that:

خامسها معرف بحرف أل # كما تقول في محل المحل[237]

[236] *Kaidah Tata Bahasa Arab*, 197.

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The next of *isim ma'rifah* is *isim* which is entered by *al* (ال). E.g. *lafaẓ* محل becomes المحل. Syech Mustofa defined the definition about this term, *isim* which gather with *al* (ال):

المقترن بأل : اسم سبقته (أل) فأفادته التعريف, فصار معرفة بعد ان كان نكرة.

كالرجل و الكتاب و الفرس[238]

Al-ismu muqtaronu bi al is *isim* which is preceded by *al* (ال). When *isim nakirah* is added by *al* (ال), it made *isim nakirah* becomes *isim ma'rifah*. While Hifni Bek D. et. al. stated that:

هو اسم دخلت عليه ال, فأفادتهالتعريف[239]

Al-ismu muqtaronu bi al is *isim* which is entered by ال and gives certain understanding for its *isim*. By adding *al* (ال), *isim* gives certain meaning.

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[237] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 142.
[238] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 150.
[239] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 200.

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Nadzam Alfiyyah revealed between *alif* and lam (ال) which include to *isim ma'rifah* or not:

ال حرف تعريف او اللام فقط # فنمط عرّفت قل فيه النّمط[240]

Alif and *lam* (ال) or only *lam* (ل) are *ḥurūf* that make *ma'rifah*. E.g. *lafaẓ* نَمَطٌ becomes *lafaẓ* النَّمَطُ. Furthermore, Syech Mustofa added arguments both of *ḥarf* which include *ḥarf ma'rifah*:

و (ال) : كلّها حرف تعريف, لا اللام, وحدها على الأصحّ. و همزتها همزة قطع, وصلت لكثرة الاستعمال على الارجح[241]

Based on *aṣah* (the most valid) argument, all of words which formed ال (ا and ل) is *ḥarfu ta'rif* (*ma'rifah* word), not only *lam* (ل). While on *arjah* (the main) argument is: only *lam* (ل) consist on *ma'rifah* word, and *hamzah* (ا) is *hamzah qaṭa'*.

There are two kinds of *al-ismu muqtaronu bi al*, as Syech Mustofa said:

[240] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 149.
[241] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 150.

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و هي, إما ان تكون لتعريف الجنس, و تسمى الجنسيّة. و إما لتعريف حصّة معهودة منه, و يقال لها العهديّة.[242]

Occasionally, *al* (ال) is to specialize type (جنس), it is called as *al-jinsiyyah* (ال الجنسيّة). Sometimes also *al* (ال) is to specialize known thing, it is called as *al-'ahdiyyah* (ال العهدية).

1) *Al-'Ahdiyyah* (ال العهدية)

As mentioned above, *al-Ahdiyyah* occurs when *al* (ال) is to specialize known thing. *Al-Ahdiyyah* is divided into 3 parts:

a) *Al Lil Ahdi Ẓihnī* (ال للعهد الذهني)

Definition of *al lil ahdi ẓihnī* in Jamiuddurus is:

و هي ما يكون مصحوبها معهودا ذهنا, فينصرف الفكر اليه بمجرد النطق به[243]

[242] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 150.
[243] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 150.

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Al lil ahdi żihnī specializes something known by the mind, so the mind turns to the known thing by merely saying the specific *isim*.

E.g. حضر الامير (The leader attended), in *lafaẓ* الامير is known with same understanding which leader is meant by *mutakallim* and *mukhāṭab*.

حضر الرجل (The man attended), both *mutakallim* and *mukhāṭab* have same thought and understanding to *lafaẓ* الرجل.

b) *Al Lil Ahdi Huḍūr* (ال للعهد الحضورى)

Syech Musthofa defined that *al lil ahdi huḍūr* is:

و هي ما يكون مصحوبها حاضرا[244]

Al lil ahdi huḍūr specializes to something attend or something exist (حاضر).

e.g. جئت اليوم (today has come to me), it means that I am on this day, the day *lafaẓ* جئت اليوم is an expression.

[244] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 150.

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c) *Al Lil Ahdi Żikrī* (ال للعهد الذكري)

Meanwhile *al lil ahdi żikrī* based on Syech Musthofa is:

و هي ما سبق لمصحوبها ذكر في الكلم[245]

Al lil ahdi żikrī specializes to mentioned *lafaẓ* in previous sentence.

e.g. جاءنى ضيف, فاكرمت الضيف (A guest came to me, so I respect the guest). *Lafaẓ* الضيف means to *lafaẓ* ضيف, so it means *lafaẓ* الضيف (the guest) is same as *lafaẓ* ضيف (guest) that mentioned before.

2) *Al-Jinsiyyah* (ال الجنسيّة)

Al-Jinsiyyah is to specialize type (جنس). According to Syech Musthofa, *Al-Jinsiyyah* is divided into 2 parts:

إمّا ان تكون للإستغراق, او لبيان الحقيقة [246]

[245] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 150.
[246] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 151.

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a) *Lil Istigrāqi* (للإستغراق)

The word استغراق is a *maṣdar* (the third form on *taṣrif*) from *lafaẓ* استغرق-يستغرق that mean take or spend. On this context, *al-Istigrāqiyyah* (الإستغراقيّة) is divided into 2 kinds:

- إمّا ان تكون لإستغراق جميع افراد الجنس[247]

  The first part sometimes takes all types of species (جنس).

  و هي ما تشمل جميع افراده[248]

  It means that ال includes all types of units.

  E.g. خُلق الانسان ضعيفا (Humans were created in weak state). It means that word الانسان means 'every human'.

- إمّا لإستغراق جميع خصائصه[249]

[247] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 151.
[248] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 151.
[249] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 151.

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The second part sometimes takes all special character from type (جنس).

E.g. انت الرجل (You are the man), *lafaẓ* الرجل means that man's characters on you.

b) *Li Bayān al-Ḥaqīqoh* (لبيان الحقيقة)

The second part of al-jinsiyyah is *al li bayānil ḥaqīqoh*. Based on Jamiuddurus, its definition is:

هي التى تبين حقيقة الجنس و ماهيته و طبيعته, بقطع النظر عمّا يصدق عليه من افراده, ولذلك لا يصح حلول (كل) محلّها. و تسمى : لام الحقيقة والماهية و االطبيعية.[250]

Al (ال) that explain the nature, essence and character of type (جنس) by ensuring thought which includes the vision of thing from unit of type (جنس). Therefore, entirely is invalid if it occurs in *al* (ال)'s place. All previous definition is called as *Lām al-Haqīqoh wa al-Māhiyyah wa at-Thobbī'iyyah.*

[250] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 151.

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e.g. الانسان حيوان ناطق (Humans are thinking creatures), it means that human are essentially intelligent and can reach it, but not all humans are such as that.

الرجال اصبر من المرأة (Man is more patient than woman), but not all men are patient. Sometimes women are more patient than men.

Here, *al* (ال) informs about nature and essence not type (جنس) of unit.

e. *Isim* '*Alam*

The fifth term on this discussion is *isim* '*alam*. Commonly, *isim* '*alam* is a name. However, Syech Mustofa defined that *isim* '*alam* is:

العلم : اسم يدل على معيّن, محسب وضعه, بلا قرينة[251]

Isim indicates certain thing, by reviewing the creation without any sign. While Ibnu Aby Zain stated that:

اسم يعين المسمى المطلقا[252]

Isim which determine to named case in *mutlaq* (without any sign). If it said spontaneously, it indicates something meant from the *lafaẓ*.

[251] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 109.
[252] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 125.

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هو ما وضع لمسمى معين بدون احتياج الى قرينة[253]

Isim '*alam* denotes a certain name without any *qarīnah* (sign).

ثانى المعارف الشهير بالعلم # كجعفر و مكة و كالحرم

و ام عمر و ابى سعيد # و نحو كهف الظلم و الرشيد[254]

The second of *isim ma'rifah* is *isim* '*alam*. E.g. *lafaẓ* جعفر or Ja'far (nama name of person), مكة or Makkah (name of glorious city), الحرم or Al Haram (name of restricted area around Makkah). Those examples are the axamples of '*alam asma*. While *lafaẓ* ام عمر or Ummu Amr (Amr's mom) and ابى سعيد or Abi Sa'id (Sa'id's dad) are the examples of '*alam kunyah*. *Lafaẓ* الظلم كهف *Kahfuẓ ẓalam* (darkness cave) and الرشيد (orang yang mendapat person who gets evidence) are the examples of '*alam laqab*.

e.g. Ahmad (احمد), Hārun (هارون), Bagdād (بغداد)

و منه أسماء البلاد و الأشخاص و القبائل و الأنهار والبحار والجبال[255]

[253] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 191.
[254] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 125.

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Which are included to *Isim* '*Alam* based on *Syech Musthofa* are name of countries, name of people, name of tribes, name of rivers, name of seas, and name of mountains.

There are several divisions and types of *isim* '*alam*. According to Syech Mustofa, the first divisions are:

وينقسم العلم الى علم مفرد كأحمد و سليم, و مركّب إضافي كعبد الله و عبد الرحمن, و مركّب مزجيّ كبعلبكّ و سبويه, و مركّب إسنادي كجاد الحقّ وتأبط شرّا(علمين لرجلين) و شاب قزناها (علما لامرأة)[256]

Isim '*alam* is divided into: (1) '*Alam Mufrad*, e.g. *lafaẓ* أحمد (Ahmad) and سليم (Salīm), (2) *Murakkab Iḍāfī*, e.g. *lafaẓ* عبد الله ('Abdullah) and عبد الرحمن ('Abdur Raḥman), (3) *Murakkab Mazjī*, e.g. *lafaẓ* بعلبكّ (Ba'labak) and سبويه (Sibaweh), (4) *Murakkab Isnādī*, e.g. جاد الحق (Jadalhaq) and تأبط شرّا (Taabbaṭa Syarron) which both those examples are name of men, and شاب قرنها (Syaba Qornaha) which is name of woman.

[255] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 109.
[256] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 110.

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1) ***'Alam Mufrad***

'Alam Mufrad is single meaningful *isim.*

E.g. Ibrahim (ابراهيم), Mahmud (محمود)

2) ***Murakkab Iḍofī***

The law of *isim* '*alam murakkab* is *i'rāb* of first word must be based on previous '*amil*, while the next word is made as *muḍāf ilaih.*

E.g. Abdullah (عبد الله), Zainul 'Abidin (زين العابدين)

3) ***Murakkab Mazjī***

و حكم المزجى ان يمنع من الصرف الا اذا ختم بويه فيبنى على الكسر[257]

The law of *murakkab mazjī* is forbidden to be *tanwīn* except after ويه word, so it must constant or *mabnī* with *kasrah* (ِ).

E.g. Sibawaih Bukhtanuṣṣoro (سيبويه بختنصر)

4) ***Murakkab Isnādī***

و حكم الاسنادى ان يبقى على حاله قبل العلمية و يحكى[258]

[257] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 192.
[258] *Kaidah Tata Bahasa Arab*, 192.

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The law of *murakkab isnādī* is constant based on its original condition (before becoming *isim* '*alam* and imitated).

E.g. جاء الحق (The truth was came).

The second division of *isim* '*alam* based on Syech Musthofa are:

و ينقسم ايضا الى اسم و كنية و لقب, و الى مرتجل و منقول, و الى علم شخص و علم جنس.[259]

Isim 'alam is also divided into *'alam asma, kunyah,* and *laqab*. In addition it is also divided into *murtajal, manqūl, 'alam syakhṣi* and *'alam jinsi*.

1) '*Alam Asma*

According to Syech Musthofa on Jamiuddurus book:

العلم الاسم : ما وضع لتعيين المسمى اولا[260]

'Alam Asma is *isim 'alam* that used for created name or '*alam*. *'Alam asma* located at the beginning of other kinds of *isim* '*alam*.

E.g. هارون الرشيد, *lafaẓ* هارون is '*alam asma*.

[259] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 110.
[260] *Jami' ad-Duruus al-'Arobiyah,* vol. 1, 110.

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2) ‘*Alam Kunyah*

Kunyah based on language is covering.[261] Called as ‘*alam kunyah*, because ‘*alam kunyah* appellation covered someone’s real name. Here, some definitions based on Arabic experts. Based on Syech Musthafa:

و العلم الكنية : ما وضع ثانيا (اي بعد الاسم) و صدّر بأب او امّ[262]

‘*Alam Kunyah* is *isim* that lies second after ‘*alam asma* and started with *lafaẓ* أب and امّ. While based on Hifni Bek et. al.:

فالكنية كل مركب اضافى صدره اب و ام[263]

Every name or nickname which composing from two words by way of *iẓafah*, where the firs word is اب or ام.

Furthermore, on Imrithy book wrote that:

فما اتى منه بام او بأب # فكنية وغيره اسم او لقب[264]

‘*Alam Kunyah* is started by *lafaẓ* ام and أب**,** while *isim* ‘*alam* that not started by its *lafaẓ* called as ‘*alam laqab*. Besides started by *lafaẓ* ام and أب, ‘alam kunyah also can be started by خال (uncle

[261] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 105.
[262] Syekh Mustofa, *Jami’ ad-Duruus al-‘Arobiyah,* vol. 1, (Beirut: al-Maktabah al-‘Ashriyyah, 1883), 111.
[263] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 192.
[264] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 125.

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from mother), خالة (aunt from mother), عم (uncle from father), عمة (aunt from mother), اخ (brother), اخت (sister), ابن (son), بنة (daughter), etc. E.g. Ummu ‘Amr (ام عمرو), Abu Bakr (ابو بكر)

In conclusion, *‘alam kunyah* lies second and begins with *lafaẓ* ام and ابو.

3) *‘Alam Laqab*

Syech Musthofa stated on his book that:

و العلم اللقب : ما وضع ثالثا (أي بعد الكنيه) و أشعر بمدح[265]

‘Alam Laqab is *isim* ‘*alam* lies third after *‘alam kunyah* and mentioned for praise. Besides, Hifni Bek D., et.al. argued that:

واللقب كل ما اشعر برفعة او ضعة[266]

Laqab is every summons that indicates height or dignity. In addition, on Nadzam al-Imrithie wrote that:

فما بمدح او بذم مشعر # فلقب و الاسم ما لا يشعر[267]

[265] Syekh Mustofa, *Jami’ ad-Duruus al-‘Arobiyah,* vol. 1, (Beirut: al-Maktabah al-‘Ashriyyah, 1883), 111.
[266] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 192.
[267] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 125.

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Isim ‘*alam* that indicated praise or denounce meaning is called as ‘*alam laqob*, while *isim* ‘*alam asma* is not started by *lafaẓ* ام and أب and does not show praise and denounce meaning. Between ‘*alam asma’*s relation and *laqab*, ‘*alam asma* must be called first. e.g. Harun Ar Rasyid (هارون الرشيد) or Harun the guide, Amr Al Jahidh (عمرو الجاحظ) Amr the big eye.

It can be concluded that ‘*alam laqob* lies third and used on every summons for praise and denounce.

4) *‘Alam Murtajal*

العلم المرتجل : ما لم يسبق له استعمال قبل العلميّة في غيرها بل استعمل من اول الأمر علما[268]

‘Alam Murtajal is a name that was never used before, but in advance it was intended as a name or it was commonly called as new creation. *‘Alam murtajal* is ‘*alam* that never used for other

[268] Syekh Mustofa, *Jami’ ad-Duruus al-‘Arobiyah,* vol. 1, (Beirut: al-Maktabah al-‘Ashriyyah, 1883), 112.

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meaning and it is special for ‘*alam* or name. E.g. سعاد (Su’ād) dan ادد (Udad).[269]

5) ‘*Alam Manqūl*

العلم المنقول (و هو الغالب في الأعلام) : ما نقل عن شيء سبق استعماله فيه قبل العلميّة.[270]

‘Alam Manqūl is something quoted from something used before it was discovered. Furthermore Saifuddin Masykuri gives more explanation about it, ‘*Alam manqūl* is ‘*alam* which is used for other meaning before used in ‘*alam manqūl*. E.g. *lafaẓ* خالِد , before becoming ‘*alam* it was derived from *isim fā’il* from *lafaẓ* خَلَدَ.[271]

6) *‘Alam Syakhṣī*

العلم الشخصى : ما خصص في اصل الوضع بفرد واحد, فلا يتناول غيره من افراد جنسه.[272]

‘Alam syakhṣī is *isim* ‘*alam* which is specific on its origin and does not related to others even though on same type.

[269] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 101.
[270] Syekh Mustofa, *Jami’ ad-Duruus al-‘Arobiyah,* vol. 1, (Beirut: al-Maktabah al-‘Ashriyyah, 1883), 112.
[271] Saifuddin Masykuri, *Kajian dan Analisis Alfiyyah* (Kediri: Santri Salaf Press, 2016), 101.
[272] Syekh Mustofa, *Jami’ ad-Duruus al-‘Arobiyah,* vol. 1, (Beirut: al-Maktabah al-‘Ashriyyah, 1883), 113.

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و هو ما وضع لمعين في الخارج[273]

'Alam syakhṣī is *isim 'alam* which indicates something determined in reality.

7) ***'Alam Jinsī***

Syech Musthofa stated the definition of '*alam jinsī* below:

و العلم الجنسي ما تناول الجنس كلّه غير مختصّ بواحد بعينة[274]

'*Alam jinsī* is a name that relate directly to the total type and is not focus on a type. Meanwhile, Ibnu Aby Zain argued that:

و هو ما وضع لمعين في الذهن[275]

'*Alam jinsī* indicates specific thing in the heart.

علم الجنس موضوع للماهية المعينة باعتبار حضورها اي تشخّصها في الذّهن بمعنى انّه جزء من الموضوع.[276]

'*Alam jinsī* is printed *lafaẓ* to indicate essence of a matter (either substance or certain meaning) by consider it in the heart (it must be the part of written *lafaẓ*). E.g. اسامة (Usāmah) panther.

[273] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 126.
[274] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 113.
[275] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 126.
[276] *Terjemah Nadzam Al-Imrithie dan Penjelasannya*, 127.

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و قد يعامل اللفظ الدال على الجنس معاملة العلم فلا تدخله ال ولا يضاف و يأتى منه الحال ويمنع من الصرف مع سبب اخر. و هو مقصور على السماع[277]

'*Alam jinsī* is *lafaẓ* which denotes a treated like a name type. *Alif* and *lam* or ال cannot enter to '*alam jinsī,* and it cannot be converted (اضافة). It is formed as حال (situation) and cannot be *tanwīn* for any reasons. '*Alam jinsī* limited to *simaʻi* (auditory) form.

E.g. Usamah (اسامة) the name for lion, Kaisạn (كيسان) the name for treason, Ummu Qosy'am (ام قشعم) and Sya'ụb (شعوب) the name for death.

It can be concluded that 'alam jinsi is a name which describes the whole of type and denotes the essence of a matter in the heart. It was from the origin.

f. *Muḍāf Ilal Ma'rifah*

Based on Hifni Bek., et al. the definition of *muḍāf ilal ma'rifah* is:

هو اسم اضيف الى لواحد من المعارف السابقة فاكتسب التعريف[278]

[277] Hifni Bek D., et. Al., *Kaidah Tata Bahasa Arab* (Jakarta: Darul Ulum Press, 2002), 193.
[278] *Kaidah Tata Bahasa Arab*, 202.

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Muḍāf ilal ma'rifah is isim that added (اضافة) to one of *isim ma'rifah* kinds which consist in the previous word, so it becomes special word by that cause. In addition, Syech Musthofa explain the definition about *muḍāf ilal ma'rifah*, he mentioned with the term of *ma'rifah bil iḍāfah*:

المعرّف بالاضافة : هو اسم نكرة أُضيف الى واحد من المعارف السابق ذكره,

فاكتسب التعريف بإضافه[279]

Ma'rifah bil iḍāfah is *isim nakirah* that added (اضافة) to one of *isim ma'rifah* types which is explained in previous explanation.

Furthermore, on Nadzam al-Imrithie mentioned the example of *muḍāf ilal ma'rifah*:

سادسها ما كان من مضاف # لواحد من هذه الاصناف

كقولك ابنى و ابن زيد و ابن ذي # و ابن الذى ضربته و ابن البذي[280]

The sixth of *isim ma'rifah* added *isim* (اضافة) to one of *isim ma'rifah* that mentioned before (*isim ḍamīr*, *isim isyārah*, *isim mawṣūl*, *isim* '*alam*, *isim* which added by ال). E.g:.ابنى (my son), ابن زيد (Zaid son),

[279] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 157.
[280] Ibnu Aby Zain, *Terjemah Nadzam Al-Imrithie dan Penjelasannya* (Kediri: Lirboyo Press, 2015), 144.

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ابن ذي (my son), ضربته ابن الذى (the son of person I hit), ابن البذي (dirty one).

The conclusion those entire statements are: *muḍāf ilal ma'rifah* is a noun which is converted to one of *isim ma'rifah*.

g. ***Al-Munādā al-Maqṣūd bi an-Nidāi***

Al-munādā al-maqṣūd bi an-nidāi also called as intended calling. According to Syech Musthofa *al-munādā al-maqṣūd bi an-nidāi* is:

هو اسم نكرة قصد تعيينه بالنداء[281]

It was *isim nakirah* which is used to calling someone using *ḥarf nida'* (summons word).

E.g. يَا رَجُلُ (O man), يَا زَيْد (O Zaid).

C. Similarities and Differences between Proper Noun and *Isim ma'rifah*

1. Similarities

a. Both proper noun and *isim ma'rifah* indicate nouns which have special or specific meaning and do not have double interpretation or unclear meaning.

b. Both proper noun and *isim ma'rifah* include names.

c. Both proper noun and *isim ma'rifah* are immediately understandable what is meant.

[281] Syekh Mustofa, *Jami' ad-Duruus al-'Arobiyah,* vol. 1, (Beirut: al-Maktabah al-'Ashriyyah, 1883), 158.

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d. Both proper noun and *isim ma'rifah* are having equivalent word in common noun and *isim nakirah*.

Table 13

Table of Similarities between Proper Noun and *Isim Ma'rifah*.

No	Similarities	English	Arabic
1.	Indicate nouns which have special or specific meaning and do not have double interpretation or unclear meaning	Indonesia (It includes proper noun because it is name of the country which indicates special meaning).	اِنْدُونِيْسِي (It includes *isim ma'rifah* because it is name of the country which includes to *isim* '*alam* or one of the characteristic of *isim ma'rifah*).
2.	Include names	Muhammad	محمّد
3.	Immediately understandable what is meant	Indonesia (The name of country)	اِنْدُونِيْسِي (*Isim 'alam* or the name of country)
4.	Having equivalent word in common noun and *isim nakirah*	**Waterfall – Niagara waterfall** (Niagara waterfall is proper noun which is the name one of waterfall. The word "waterfall" is common noun which is the equivalent word of "Niagara waterfall").	**فَصْلٌ – الْفَصْلُ** (الْفَصْلُ is isim ma'rifah because of الْ, and فَصْلٌ is the equivalent of it).

1. Differences

a. Proper noun tends to refer to the name, brand or label of a certain person, place or thing. While *isim ma'rifah* refers to something not only name, but it also refers to *isim ḍamīr* or pronouns, *isim mawṣūl* or

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conjunction, *isim isyārah* or demonstrative pronoun, *al-ismu muqtaronu bi al* or equivalent to definite article, al-*munādā al-maqṣūd bi an-nidāi* or intended calling, and *muḍāf ila al-ma'rifah* or noun that follows to previous *isim ma'rifah*.

b. Proper noun must be written on capital letter in every circumstance, while on Arabic written there is no rule for *isim ma'rifah* writing.

c. Epithet on English grammar does not include to proper noun. Meanwhile, epithet on Nahwu or Arabic grammar, it includes to *isim ma'rifah (isim 'alam laqab).*

d. *Al-ismu muqtaronu bi al* serves to define *isim nakirah* or common noun. It is same as definite article in English grammar which serves to define nouns. *Al-ismu muqtaronu bi al* includes to *isim ma'rifah*, while proper nouns do not have articles.

e. Both proper noun and *isim ma'rifah* are having equivalent word in common noun and *isim nakirah*. But, on common noun the equivalent words formed as specific name or lable or brand. E.g. waterfall (common noun)-Niagara Waterfall (proper noun). Meanwhile, on *isim nakirah* equivalent words formed by adding one of *isim ma'rifah* characteristics. E.g. when it is added with *alif* and *lam* (ال), رجل or man (*isim nakirah*)-الرجل or the man (*isim ma'rifah*).

f. On Nahwu or Arabic grammar, *isim ḍamīr* or pronoun, *isim isyārah* or demonstrative pronoun, and *isim mawṣūl* or conjunction are include to

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isim ma'rifah. While on English grammar, between pronoun, demonstrative pronoun, and conjunction are not include to proper noun. Because they are different class of words.

Table 14

Table of Differences between Proper Noun and *Isim Ma'rifah*.

No	Differences	English	Arabic
1	**2**	**3**	**4**
1.	Different characteristics	Only refer to name, label, or label of certain person, place or thing. E.g. Jane, Barcelona, Indonesia, Gucci	Not only refer to name, but also to *isim ḍamīr* or pronouns, *isim mawṣūl* or conjunction, *isim isyārah* or demonstrative pronoun, *al-ismu muqtaronu bi al* or equivalent to definite article, al-*munādā al-maqṣūd bi an-nidāi* or intended calling, and *muḍāf ila al-ma'rifah* or noun that follows to previous *isim ma'rifah*.
2.	Different rule in the written	Must be written on capital letter	There is no capital letter on Arabic writing
3.	Different rule on epithet position	He was the Lukman of his age. (Lukman is proper noun, but in this sentence "Lukman" is not interpreted as the name of person, but it is interpreted as	عَمْرٌ الجَاحِظ Or Amr the big eye (It is *isim 'alam laqab* which is include to *isim ma'rifah.*)

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1	2	3	4
		epithet of the wisest man. Furthermore, it is started with "the" or definite article. Proper noun does not have articles).	
4.	Different rule in definite noun	Proper noun does not have articles	*Al-ismu muqtaronu bi al* is same as definite article which serves to define nouns. It includes to *isim ma'rifah*,
5.	Different rule in equivalent word	Formed as specific name, label or brand. e.g. Waterfall (common noun) – Niagara Waterfall (proper noun)	Formed by adding one of *isim ma'rifah*'s characteristic. e.g. رَجُلٌ or man (*isim nakirah*) – الرَّجُلُ or the man (*isim ma'rifah*).
6.	Different in class of word	Pronoun, demonstrative pronoun, and conjunction are not include to proper noun. Because they are different class of words.	*Isim ḍamīr* or pronoun, *isim isyarah* or demonstrative pronoun, and *isim mawṣūl* or conjunction are include to *isim ma'rifah*.

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CHAPTER V

THE IMPLICATION OF THIS RESEARCH IN LANGUAGE TEACHING

Language teacher's aims are not the same as linguist's. Language teacher's duty is not only about description and language analysis systematically and completely, but also regarding how to help others to acquire target language easily. Meanwhile, linguist describes and analyzes languages for providence and practicality, not to be taught to others. However, it is hoped and believed that scientific linguistic techniques and methods at any language analysis level will help to improve language teacher's job.

Many language teachers did not follow pedagogical elements, especially in learning management and learning strategies development. They must arrange learning based on student's language main typology, especially in grammar learning. The typology commonly determined main difficulties that are faced by students and caused their easiest fault in pronunciation and grammar. Before teaching grammar, a teacher should consider few aspects to determine the roles of grammar in language teaching. Marianne Celce Murcia offered six easily identifiable variables: age, proficiency level, educational background, language skills, style or register, needs and goals.[282]

The consequence of the differences of common and proper noun in English grammar and Arabic grammar or Nahwu is the emergence of various difficulties that are faced by students in learning process. The differences here

[282] H. Douglas Brown, *Teaching by Principles: An Interactive Approach to Language Pedagogy* (San Francisco: Longman, 2000), 363-364.

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affect teacher in developing material, and selecting teaching method and strategy in order to achieve the aim of foreign language learning. In teaching and learning of foreign language, a teacher needs to take more attention to the main idea of the material that will be taught. The purpose of grammar teaching is to help learners internalize the structures taught in such a way that they can be used in everyday communication.[283]

Therefore, the researcher tries to offer alternative solutions that are expected to eliminate the difficulties and mistakes undergone by students in foreign language learning process. After comparing between common noun and *isim nakirah* as well as proper noun and *isim ma'rifah*, the researcher offers suitable choice of methods and strategy in teaching process. This is where the contribution of this research analysis in foreign language teaching lies, especially in school or other institutions where English and Arabic language are taught.

A. Methods

Based on those comparative study on common noun and proper noun learning process, students faced little difficulty and fault. Therefore, the teacher should manage the arrangement of learning materials from the easiest to the most complicated. In learning process, the teacher should occasionally explain the equivalent or comparison between English grammar and Arabic grammar, so the students are helped in understanding the material. Because the students who learn foreign language have their own language paradigm, namely mother language. Using their mother language paradigm, they

[283] Jack C. Richards & Willy A. Renandya, *Methodology in Language Teaching: An Anthology of Current Practice* (New York: Cambridge University Press, 2002), 168.

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understand foreign language materials. Hence, teacher's job is helping to direct the students to understand the materials.

Everyone who is involved in the world of foreign language learning understands the importance of method for learning process. Prof. Mahmud Yunus stated: الطريقة اهم من المادة "Method is more important than substance".[284] The statement should be taken seriously by foreign language teachers. There has been a misleading assumption that mastering material is a guarantee that someone is able to teach others. However, the fact indicates that mastering the material is not enough to teach effectively. The teacher should prepare the method that will be applied in learning process.

In his book *Language Teaching Analysis*, William Francis Mackey wrote 15 kinds of teaching language method that are commonly used: 1) Direct Method, 2) Natural Method, 3) Psychological Method, 4) Phonetic Method, 5) Reading Method, 6) Grammar Method, 7) Translation Method, 8) Grammar-Translation Method, 9) Eclectic Method, 10) Unit Method, 11) Language-Control Method, 12) Mim-Mem Method, 13) Practice-Theory Method, 14) Cognate Method, 15) Dual-Language Method.[285]

From those kinds, the researcher chooses 2 methods that were deemed appropriate for teaching common noun and proper noun in grammar and *Nahwu*: Dual-Language Method, and Grammar-Translation Method.

[284] Azhar Arsyad, *Bahasa Arab dan Metode Mengajarkannya* (Yogyakarta: Pustaka Pelajar, 2003),66.
[285] Muljanto Sumardi, *Pengajaran Bahasa Asing: Sebuah Tinjauan dari Segi Metodologi* (Jakarta: t.p, 1997), 32.

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1. **Dual-Language Method**

Dual-Language Method is a similar method with comparative analysis which is based on similarities and differences between two languages. The comparison does not only include the words, but also the phonetic and grammar system. Each difference is made the focus of the lesson and drill.

2. **Grammar-Translation Method**

After going through comparative study process, the next step is drill or intensive training. In drill process, the researcher tends to choose grammar-translation method as the method. This method is a combination of grammar and translation method. On grammar method, students are required to memorize certain grammatical rules and words. Then the words are arranged based on grammar rules. Thus the activity is a practice of applying grammar rules. Meanwhile, the translation method emphasizes the activities of translating texts. However, grammar-translation method has a combination of characteristic from grammar method and translation method:

a. Teaching formal grammar
b. The learning activities consist of memorizing grammar rules, translating words and translating short passage
c. Giving little speaking practice

Based on the previous explanation, the researcher is sure that the learning process should be delivered in drill method that should be given as often as

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possible. It makes the students trained and familiar with the foreign language paradigm.

B. Strategy

In addition, researcher suggests the teacher to use concept mapping in learning process. It is expected to avoid misconception in material. According to Martin in Trianto Ibnu Badar al-Tabany (2014), concept mapping is a concept graphic illustration that indicates how single concept is linked to other concepts in the same category.[286] In drafting a concept map, it should be arranged hierarchically. It means that the more inclusive concept is placed at the top and followed by less inclusive concept. Arends in Trianto Ibnu Badar al-Tabany (2014) provides steps to make a concept map:

1. Identify main ideas or principles that include concepts.
2. Identify ideas or secondary concepts that support main idea.
3. Place the main idea at the center or the top of the map.
4. Group secondary ideas around the main idea which indicate the relationship between the ideas and the main idea visually.

The following concepts mapping are examples of common noun, proper noun, *isim nakirah* and *isim ma'rifah* discussions.

[286] Trianto Ibnu Badar al-Tabany, Mendesain Model Pembelajaran Inovatif, Progresif, dan Kontekstual (Jakarta: Prenadamedia Group, 2014), 186.

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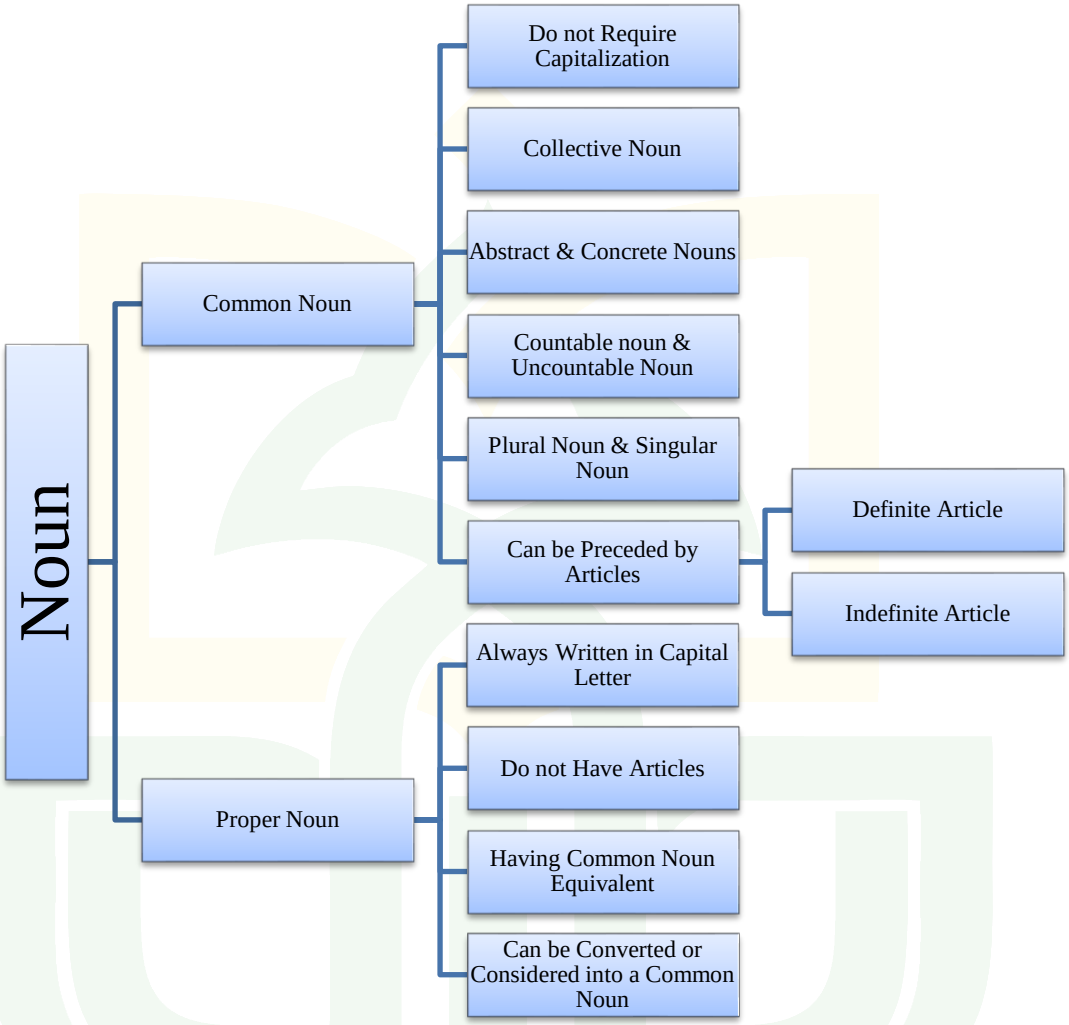

Figure 1 : Concept Mapping of Noun

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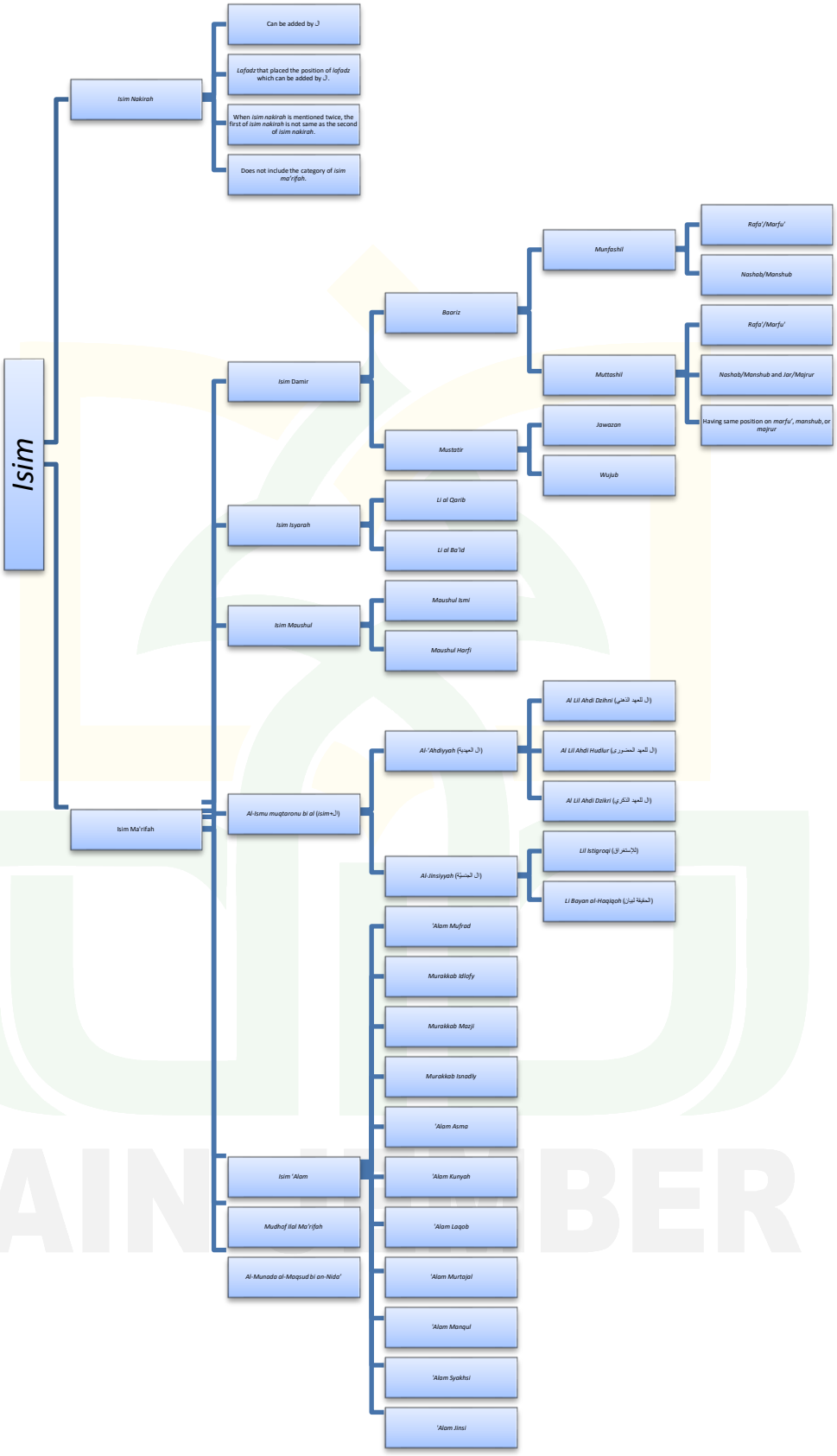

Figure 2 : Concept Mapping of *Isim*

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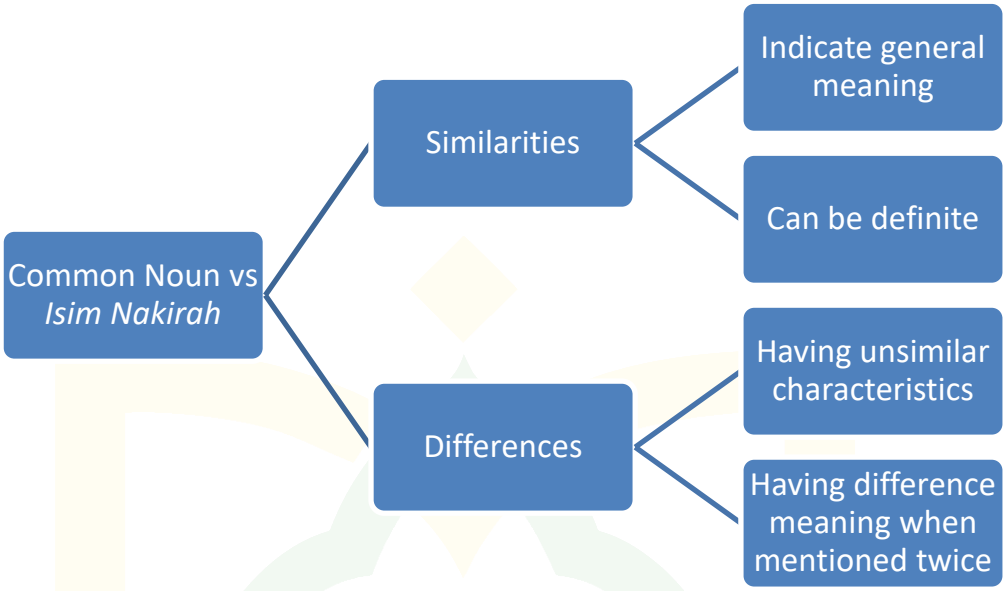

Figure 4 : Concept Mapping of Common Noun vs *Isim Nakirah*

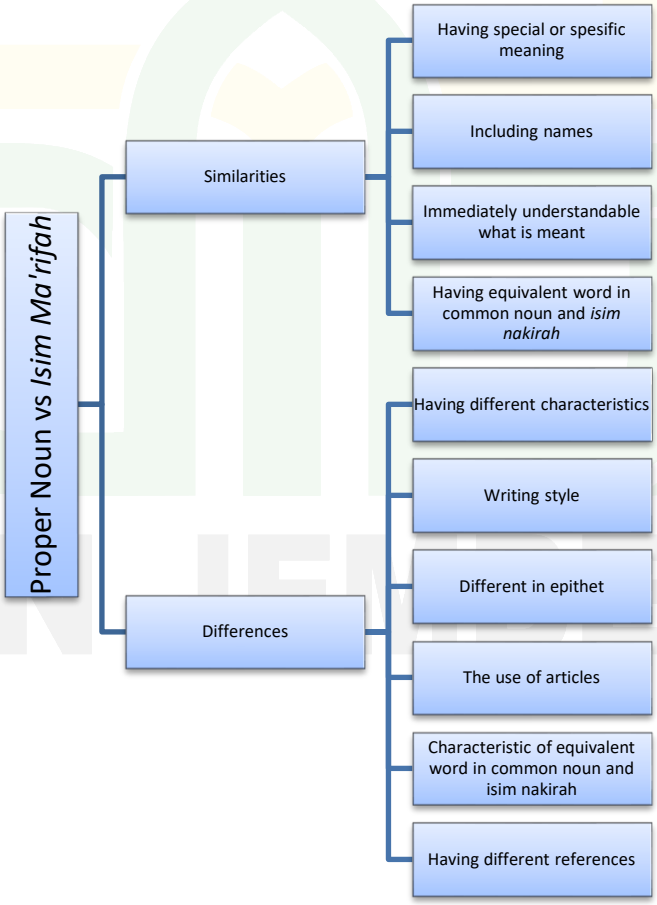

Figure 3 : Concept Mapping of Proper Noun vs *Isim Ma'rifah*

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CHAPTER VI

CONCLUSION & SUGGESTION

A. Conclusions

Based on the data analysis in chapter III, IV and V, there were three conclusions that could be drawn as follow:

1. Both common noun and *isim nakirah* have same meaning, they indicate to general meaning which is not specific and uncertain to definite noun. But, they also have some differences. One of the differences is on the characteristics of them. Common nouns tend to refer to almost kinds of nouns. While *isim nakirah* refers to noun that do not included in seven characteristics of *isim ma'rifah* (except of *isim ḍamīr, isim isyārah, isim 'alam, isim mawṣūl,* isim+ال, *muḍāf ila al-ma'rifah,* al-*munādā al-maqṣūd bi an-nidāi*).
2. Both proper noun and *isim ma'rifah* indicate nouns which have special or specific meaning and do not have double interpretation or unclear meaning. But, they also have some differences. One of the differences is on the characteristics of them. Proper noun tends to refer to the name, brand or label of a certain person, place or thing. While *isim ma'rifah* refers to something not only name, but it also refers to *isim ḍamīr* or pronouns, *isim mawṣūl* or conjunction, *isim isyārah* or demonstrative pronoun, *al-ismu muqtaronu bi al* or equivalent to definite article, *al-* Al-

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munādā al-maqṣūd bi an-nidāi or intended calling, and *muḍāf ila al-ma'rifah* or noun that follows to previous *isim ma'rifah*.

3. The teacher should occasionally explain the equivalent or comparison between English grammar and Arabic grammar, so the students are helped in understanding the material. Because the students who learn foreign language have their own language paradigm, namely mother language. Using their mother language paradigm, they understand foreign language materials. Hence, the researcher try to offer alternative solutions that appropriate for teaching common and proper noun in grammar and *isim nakirah* and *ma'rifah* in Nahwu. The solutions are using Dual-Language Method, Grammar Translation Method and Concept Map.

B. Suggestions

After carrying out the research, the researcher realizes that the discussion is only small part of whole discussion about common and proper noun in grammar and Nahwu. Even though it is a small part, it has risen many problem along discussion. The researcher also realizes there are many lacks of this thesis.

The researcher hopes this thesis is beneficial for the researcher herself and others. For students, the researcher hopes that it could ease to understand the concept of common noun and proper noun in grammar and Nahwu. For teacher, the researcher hopes that this thesis could be reference in choosing learning methods and strategy. For other researchers, the researcher hopes, it could be reference to do related research. The researcher also suggests them to

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analyze further and develop it, especially in the terms of implication in foreign language teaching and offer the newest methods and strategies on accordance with the development of educational world.

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Appendix I

AUTHENTICITY STATEMENT OF WRITING

The undersigned below:

Name	: Nailah 'Ainayis Sa'adah
SRN	: T20166010
Study Program/Major	: English Education Department/Language Education
Faculty	: Faculty of Tarbiyah and Teacher Training
Place and Date of Birth	: Bondowoso, January 27th 1998
Address	: Sukosari, Bondowoso

Hereby declares that the content of the thesis entitled **"Comparative Study Between English and Arabic: Common Noun vs *Isim Nakirah* and Proper Noun vs *Isim Ma'rifah*"** is the result of my own research/work, except in the part referred by the sources.

Jember, November 4th 2020

Stated by

Nailah 'Ainayis Sa'adah

SRN. T20266010

Appendix II

AUTOBIOGRAPHY

Nailah ‘Ainayis Sa’adah was born in Bondowoso on January 27th 1998. She is the first child of the couple Ahmad Hadlari and Murdianingsih. The researcher completed her elementary school at MI At-Taqwa Bondowoso in 2010. Then the researcher moved to the next city to continue her study at PP. Salafiyah Syafi’iyah Sukorejo Situbondo. She completed her Junior High School at SMP Ibrahimy 3 Sukorejo Situbondo in 2013 and her Senior High School in 2016. After completed her High School, the researcher moved to Jember in the same year to continue her study at English Education Department, Faculty of Tarbiyah and Teacher Training, State Institute of Islamic Studies of Jember.

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Appendix III

RESEARCH JOURNAL

COLLECTED THE DATA FROM NOTE-TAKING STRATEGY

No	Things to Do	Date	Notes
1	Presenting the Data (Common Noun and Proper Noun)	January, 28th 2020	• The data classify based on the definition and characteristics
2	Presenting the Data (*Isim Nakirah* and *Isim Ma'rifah*)	February, 15th 2020	• The data classify based on the definition and characteristics
3	Comparing the Data	March, 21st 2020	• The data focused on the similarities and differences between common noun and *isim nakirah* compared • The data focused on the similarities and differences between common noun and *isim ma'rifah*
4	Describing	June, 18th 2020	• Describing the data to know where are the similarities and differences
5	Concluding	August, 18th 2020	• Concluding the data based on the result of analyzing the data

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Appendix IV

MATRIX OF THE RESEARCH

TITLE	VARIABLE	SUB VARIABLE	INDICATOR	DATA SOURCES	RESEARCH METHODOLOGY	RESEARCH FOCUS
Comparative Study between English and Arabic: Common Noun vs *Isim Nakirah* and Proper Noun vs *Isim Ma'rifah*	1. Comparative Study	1. Similarities and Differences of Common Noun and *Isim Nakirah*	1. The Definition of Common Noun 2. The Characteristics of Common Noun 1. The Definition of *Isim Nakirah* 2. The Characteristics of *Isim Nakirah*	**Primary Data:** 1. The English Language from Sound to Sense by Gerald P. Delahunty and James J. Garvey 2. *Jami' ad-Duruus al-'Arobiyah,* vol. 2 by Syech Mustofa 3. Teaching by Principles an Interactive Approach to Language Pedagogy Second Edition by H. Douglas Brown **Secondary Data:** Any source from books, journal, articles, documents, and other supporting sources	**Research Approach:** Qualitative Research **Type of the Research:** Library Research **Data Analysis:** Descriptive Analysis and Qualitative Comparative Analysis.	1. What are the differences and similarities between common noun and *isim nakirah*? 2. What are the differences and similarities between proper noun and *isim ma'rifah*? 3. What is the implication of the comparison between common and proper noun in English and *isim nakirah* and *isim ma'rifah* in Arabic into the teaching of English and Arabic?
	2. English and Arabic Noun	2. Similarities and Differences of Proper Noun and *Isim Ma'rifah*	1. The Definition of Proper Noun 2. The Characteristics of Proper Noun 1. The Definition of *Isim Ma'rifah* 2. The Characteristics of *Isim Ma'rifah*			

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Appendix V

COMPARED DATA SHEET

Information	**Common Noun**	***Isim Nakirah***
Definition	Common nouns refer to noun or something visible and invisible to eye in general sense, such as girl, police, wisdom, and so on.	*Isim nakirah* is general type of noun that has impersonal, unspecific and uncertain meaning, also unclear scope and boundaries.
Characteristics	1. Do not Require Capitalization 2. Collective Noun 3. Abstract & Concrete Nouns 4. Countable noun and Uncountable Noun 5. Plural Noun and Singular Noun 6. Can be Preceded by Articles a. Definite Article b. Indefinite Article	1. Can be added by *alif* and *lam* (ال) 2. *Lafaẓ* that cannot be added *by* alif and *lam* (ال), but it is placed the position of *lafaẓ* which can be added by *alif* and *lam* (ال). 3. النكرة اذا تكررت دلت على التعدد بخلاف المعرفة 4. Operationally, included to *isim nakirah* because does not include the category of *isim ma'rifah*.

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Information	**Proper Noun**	***Isim Ma'rifah***
1	**2**	**3**
Definition	Proper noun names a particular person, place or thing, and the first letter of a proper noun is always capitalized.	*Isim ma'rifah* is *isim* or noun which has particular understandable meaning and already known the limits and scopes.
Characteristics	1. Always Written in Capital Letter 2. Do not Have Articles 3. Having Common Noun Equivalent 4. Can be Converted or Considered into a Common Noun	1. *Isim Ḍamīr* a. *Ḍamīr Bāriz* 1) *Munfaṣil* a) *Rafa'/ Marfū'* b) *Naṣab/ Manṣūb* 2) *Muttaṣil* a) *Rafa'* b) *Naṣab* and *Jar* c) Having Same Position on *Marfū'*, *Manṣūb*, or *Majrūr* b. *Ḍamīr Mustatir* 1) *Jawāzan* 2) *Wujūban*

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1	2	3
		2. *Isim Isyārah* a. *Li al Qarīb* b. *Li al Ba'id* 3. *Isim Mawṣūl* a. *Mawṣūl Ḥarfī* b. *Mawṣūl* Ismi 4. *Al-Ismu Muqtaronu Bi Al* (*Isim*+ال) a. *Al-'Ahdiyyah* (ال العهدية) 1) *Al Lil Ahdi Żihnī* (ال للعهد الذهني) 2) *Al Lil Ahdi Huḍūr* (ال للعهد الحضورى) 3) *Al Lil Ahdi Żikrī* (ال للعهد الذكري) b. *Al-Jinsiyyah* (ال الجنسيّة)

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1	2	3
		1) *Lil Istigrāqi* (للإستغراق) a) إمّا ان تكون لإستغراق جميع افراد الجنس b) إمّا لإستغراق جميع خصائصه 2) *Li Bayān al-Ḥaqīqoh* (الحقيقة لبيان) 5. *Isim ‘Alam* a. The first part 1) *‘Alam Mufrad* 2) *Murakkab Iḍofī* 3) *Murakkab Mazjī* 4) *Murakkab Isnādī* b. The second part 1) *‘Alam Asma* 2) *‘Alam Kunyah* 3) *‘Alam Laqab* 4) *‘Alam Murtajal*

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1	2	3
		5) *'Alam Manqūl* 6) *'Alam Syakhṣī* 7) *'Alam Jinsī* 6. *Muḍāf Ilal Ma'rifah* 7. *Al-Munādā al-Maqṣūd bi an-Nidāi*

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