

Research Article

Arabic and Indonesian Modality: A Contrastive Analysis

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ABSTRACT

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The purpose of this research was to describe and to compare Arabic and Indonesian modality based on structure. In order to get valid results, three steps are needed. *First*, data collecting method were conducted by correct reading and technique note method. *Second*, the contrastive method with the descriptive and comparative technique was applied to analyze the data. The theories used in these researches were eclectics that they were taking ideas from several linguistic theories and combining them into a certain point of view. *Third*, the formal and informal method using the technique of formulation and clarification through ordinary words employed to present the data analysis result. The results of these researches show that the structure of Arabic modality were (1) Modal Auxiliaries (MA): *kāda* and *yakādu*, (2) Finite Verbs of Modality (FVM): *yastaḥīḥu* and *yajūzu*, and (3) Lexical Modals (LM). The structures of modality in Indonesian were *lexical modals* (LM), *phrase modals* (PM) and *clause modals* (CM).

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1. INTRODUCTION

Every nation has its own culture (Ma'ruf, 2011). When the culture is deeply examined, we will find out that a nation's culture is sometimes similar or equal to another's and sometimes not. Arabic is genealogically related to Semitic language, while Bahasa Indonesia is included in the Polynesian language (Arlotto, 1972). Geographically, Arabic is spoken in the West Asia and North Africa, while Bahasa Indonesia is in the South East Asia.

Bahasa Indonesia is the official language of Indonesian people which is predominantly Muslim. Bahasa Indonesia absorbs Arabic vocabularies of not less than 3000 words, among others: Arabic Language (AL) مسجد → /masjid/'mosque' Indonesian Language (IL), AL حاكم → /hakim/'judge' IL, AL مشورة → IL/musyawaharah/'deliberation'. If Indonesian Muslims want to improve Islamic practices they must understand Arabic. Nabhani (2003) explains that it is because of the linguistic capacity that carries the capacity of Islam and consequently intermingles with it, such that perfect carrying of Islam cannot be undertaken except by it (the Arabic Language).

Every language has its structure, meaning, and function. The structure of Arabic language (AL) and Indonesian language (IL) has similarities and characteristics of each. Structural equation AL and IL can be revealed by the comparative method, while the structural characteristics of AL and IL can be investigated by the contrastive method. Unfolding the structural from characteristics of the language, then it will also determine its meaning and function in our daily life.

One of the most important elements of the characteristic structure of language at the level of the sentence is the modality. Modality is an expression of the attitude of the speaker toward what *mudzakar/muannas* wanted to response, based on *mudzakar/muannas* knowledge or experience and his/her neighborhood. Understanding of the modalities is very important because it is used in various aspects of life based on the principles of intellectual, social principles and the principles of faith. Several studies on Arabic modalities have been previously studied (Safi, 2001; Wided, 2012), however, none of studies have analyzed the relation between Arabic modalities with Indonesian Language.

Attempts to comparatively analyses Arabic and Indonesian modalities in economical context have been done aiming to theoretically and practically contribute to Arabic-Indonesian discourses. Some of theoretical contributions are (1) registering modalities in the sentences containing structure of Arabic and Indonesian, (2) description of modality devices within the