

## Research Article

# Bugis and Arabic Morphology: A Contrastive Analysis

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Received 28 February 2022; Accepted 31 March 2022; Published 12 April 2022

Academic Editor: Mehdi Nasri

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This study is aimed at (1) describing the process of word formation using *al-ziyaadah* and affixation in Bugis and Arabic, (2) revealing the meaning of *al-ziyaadah* and affixation in forming a word in Bugis and Arabic, and (3) analyzing the similarities and differences in substances produced by *al-ziyaadah* and affixations in Bugis and Arabic. The research applied the library research using a linguistic approach. The primary data was collected and identified through a textbook; then, the types of *al-ziyaadah* and the affixes in both languages were analyzed. The word forms that adhere to and have an affix were compared, and the final step is to make conclusions based on comparisons and explore some similarities and differences. This study results indicated that the process of word formation in Arabic through *al-ziyaadah*, namely, *al-sawaabiq*, *al-hasyw*, *al-lawaaahiq*, and *al-muzdawijah*. Meanwhile, in the Bugis language, the process of word formation is through affixation. The types of affixes in the Buginese language are prefixes, infixes, suffixes, confixes, and affixes. The word formation process with *al-ziyaadah* and affixation is the same as *al-sawaabiq* and prefixes, *al-hasyw* and infix, *al-lawaaahiq* and suffixes, and *al-muzdawijah* and confixes. Meanwhile, the combination of affixes only exists in the Buginese language. The formation of words through *al-ziyaadah* in Arabic and affixation in Bugis contain similarities and differences. The overall meaning produced by *al-ziyaadah* and affixation is ninety-eight meanings, *al-ziyaadah* generates thirty-six meanings, and affixations generate sixty-two meanings. This research could be a valuable reference for further researchers who want to study languages and prevent regional languages extinction in the modern era.

## 1. Introduction

All languages in this world have characteristics and features that make them different from other languages. Arabic and Bugis are the two languages used in communicating with each other. Because these two languages are different, the people and countries that use them are also different. Arabic is a language that has its characteristics and several advantages over other languages. For example, Arabic has a strong structure, precise exposure, great beauty, and profound meaning.

There are three reasons why Arabic is considered to have a very vital position and role. First, Arabic is an international language, which still maintains an equal status with English

and French. Among the global characteristics of Arabic is that no less than 200 million people speak it in various parts of the world [1, 2], especially the Arab countries in the Middle East and North Africa. Even in recent developments, the number has increased to 280 million native language speakers and 250 million nonnative speakers. It is also the official language of about 25 countries [3–5]. Countries that use Arabic as an official language, namely, Algeria, Bahrain, Comoros, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates, Yemen, Western Sahara, Chad, and Eritria; this includes the official languages of Israel, the African Union, the Arab League, the OIC, and the United Nations. According to Wise

[6], Arabic is also the language of the North Indians, some of the speakers of the Turkish, Iranian, Portuguese, and Spanish communities.

Arabic is the language of the Koran, the holy book of Muslims, numbering more than one billion speakers [7, 8]. However, in Muslim belief, the Koran is a guide for them and a guide for humankind. Arabic has become a language with considerable interest in the West, especially in the last decade. In America, for example, no university does not make Arabic a subject, including Catholic and Christian universities.

In Indonesia, Arabic is the second foreign language taught in educational institutions after English. Even in educational institutions characterized by Islam, such as Islamic boarding schools, it is the first foreign language [9]. Thus, it can be said that the Arabic language has a considerable influence, not only on the hundreds of millions of Arab Muslims and non-Arab Muslims but also on anyone with interest in establishing effective communication with the Arab world in particular and the Muslim world in general. As a result of the essential position, Arabic has become the object of linguistic research and the most important foreign language learning methodology at various levels (phonology, morphology, syntax, semantics, and pragmatics).

Indonesia is a rich country in languages [10]. Indeed, it makes Arabic not the first language [11–13]. Instead, it becomes the second language or even the third language after the mother tongue or local language and the national language [14]. The Buginese language is one of the many regional languages spread throughout the territory of the Republic of Indonesia, which is still used and maintained by the speaking community as stated in the explanation of article 36, Chapter XV, of the 1945 Constitution of the Republic of Indonesia, that regional languages in the territory of the Republic of Indonesia which is still preserved by the speaking community, is also maintained by the state because it is part and the diversity of the national culture that is still sustainable. The efforts to develop these regional languages are inseparable from the development of national culture [15–18].

As a regional language with many speakers in the South and Southeast Sulawesi regions, Buginese is the mother tongue in the Bugis community and the most effective communication method for speaking with its native speakers. Among the many speakers of the Bugis language, many of them have studied Arabic. In learning a language that is not their mother tongue, language learners will undoubtedly face some difficulties, especially in morphology [19–21].

Morphology in Arabic is unique compared to other languages. Only through one basic word can give birth to hundreds of other words with different meanings and positions. For example, the word *فعل* (past tense verb) can change to the word *يفعل* (a verb that indicates the present or future tense). And each verb will vary according to the doer of the job or the subject. For example, if the subject is a male in the 3rd person singular, then the word used is different *فعل* if the perpetrator is a woman then the word used is *فعلت*. It is different in the Buginese language. One word in the Bugis language can only be turned into a few words,

and there is no difference in word usage that goes through a morphological process caused by the different gender of the subject. Even if there is a word, it does not go through a morphological process, and the word has various forms, but the meaning and usage are the same (for example; when a woman is called, it usually starts with the word “i,” but if the one who is called is a man, then it begins with “la.”

This research is significant as morphological awareness is a valuable tool for enhancing several areas of literacy such as vocabulary comprehension, reading aloud, spelling, phonological awareness, and reading comprehension. Morphological awareness assists the language learners to clarify the pronunciation of specific sound. In spelling, morphological awareness allows the kids to spell the complicated words and to retain its spelling effortlessly. Morphological awareness impacts the other linguistic awareness, phonological awareness. Morphological awareness assists the kids to grasp the content effortlessly. It occurs owing to the students' vocabulary ability to identify words and understand their meanings as they interact with the reading material [22].

Reviewing the literature so far, no study has been done to do a contrastive analysis on Bugis and Arabic morphology. This is what motivates the authors to know how the morphological process or word construction in Arabic and Bugis has similarities and differences in forming the words of the two languages. Based on the description of the background of the problem written above, the main objectives that the authors tried to investigate in this study are as follows: (a) How is the process of word formation using *al-ziyaadah* and affixation in Arabic and Buginese? (b) What is the meaning produced by *al-ziyaadah* in Arabic and affixation in Bugis? (c) How are the similarities and differences in meanings produced by *al-ziyaadah* and affixations in Arabic and Buginese?

## 2. Literature Review

Morphology is a part of linguistics that discusses or studies the ins and outs of word forms and the effect of changes in word forms on classes of word meanings. Nida [23] argues that morphology is the study of morphemes and their arrangement in the framework of word formation. Tarigan divides morphology into two types of analysis, namely, (1) synchronic morphology and (2) diachronic morphology. Synchronic morphology examines morphemes within a certain range of time, both past and present. Diachronic morphology examines the history or origins of words and questions why examples of present-day use of words differ from those in the past [24–27].

In Arabic, morphology is called the science of *al-sharf*, which is studying the intricacies of Arabic word forms. Al-Galayini [28] explained the definition of the science of *al-sharf* as the study of root words to find out Arabic word forms with all their *ihwal* things outside of *i'rab* and *binaa'*. The study of this morphology is called *tashriif*, which is the change of one-word form into various forms of words to get different meanings, and without this change, a different meaning will not be obtained [29]. The use of *sharf* science is to protect spoken and written language from errors in

vocabulary formation that can damage the value of literary beauty, pronunciation, or *usluub* of speech or writing or things that can reduce fluency [30].

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Basic words in Arabic are in the form of ism or noun morpheme (الاسم), and some are in the form of *fi'l* or verb morpheme (الفعّل). The noun-shaped root word (الاسم) consists of a three-syllable, four-syllable, and five-syllable. Noun morphemes (الاسم) which are *mujarrad* or original three letters have not received the extra letter and their meaning. What has been agreed upon by the Classical Arabic Morphologists are ten *wazaqs* (scales): (فَعَّل), (فَعَّل), (فَعَّل), (فَعَّل), (فَعَّل), (فَعَّل), (فَعَّل), (فَعَّل), (فَعَّل), and (فَعَّل), whereas noun morphemes (الاسم) which are efficacious or original four letters have not received additional letters and their meanings are six *wazaqs*: (فَعَّل), (فَعَّل), (فَعَّل), (فَعَّل), (فَعَّل), and (فَعَّل).

The root word in the form of a verb (الفعّل) consists of three and four syllables. The verb morpheme (الفعّل) *mujarrad tsulaatsi* is a verb composed of three letters, all of which are original and have not been added with additional letters; there are three kinds of forms, namely, [28]: (فَعَّل), (فَعَّل), and (فَعَّل). The verb morphemes (الفعّل) which are efficacious or the original four letters have not received additional letters consisting of only one scale, namely the *فَعَّل* morpheme which indicates a transitive verb, for example, *شَدَدَ - يَشُدُّ شِدًّا* (shake), *زَلَزَلَ - يَزَلِزِلُ زَلْزَلَةً*. From the explanation that has been described above, it can be concluded that the Arabic root word based on the noun morpheme (الاسم) has a three-syllable, a four-syllable, and a five-syllable, and based on the verb morpheme (الفعّل), there is a three-syllable and a syllable. However, Arabic root words are generally three syllables. The word formation in Arabic consists of *al-isytiqaaq*, *al-naht*, *al-ta'riib*, and *al-ziyadah*.

The basic word in the Bugis language varies according to the number of tribes. There are monosyllabic, two-syllable, three-syllable, four-syllable, and some even have five and six syllables [33]. These basic words are a noun, a verb, an adjective, a number word (numerals), an adverb and a pronoun. Bugis basic words in the form of nouns consist of one-syllable, two-syllable, three-syllable, four-syllable, and five-syllable. Bugis basic words in the form of verbs consist of one-syllable, two-syllable, three-syllable, four-syllable, and five-syllable. Bugis basic words in adjectives consist of one-syllable, two-syllable, three-syllable, four-syllable, and six-syllable. Numbers (numerals) consist of those with two and three syllables. Adverbs comprised of two and three syllables. Pronouns consist only of those whose syllables are two. The word formation in the Bugis language includes affixation, reduplication, and composition (compound words). On

the other side, a corpus-based study reported by Arslan, Mahmood and Rasool [34] in which they studied derivational morphemes across ENL, ESL, and EFL learners. The results of the study reported that the native speakers employed more morphemic patterns than nonnative speakers due to their linguistic competence.

From the explanation above, it can be concluded that the basic words of the Bugis language are diverse, including nouns, verbs, adjectives, pronouns, number words (numerals), and adverbs. The number of basic syllables in the Bugis language starts from a word with a one-syllable, two-syllable, three-syllable, four-syllable, five-syllable, and six-syllable word.

To the researchers' best knowledge, rare studies have been conducted to check the process of word formation and meaning of *al-ziyaadah* and affixation in Bugis and Arabic. Moreover, there are insufficient studies on analyzing the similarities and differences in substances produced by *al-ziyaadah* and affixations in Bugis and Arabic. Thus, this study aimed to fill out these gaps.

### 3. Method

The type of research is descriptive qualitative research. It is a form of research aimed at describing existing phenomena, both natural phenomena and human-made phenomena. The phenomenon can be in forms, activities, characteristics, changes, relationships, similarities, and differences between one phenomenon and another. Descriptive research attempts to describe and interpret something, such as existing conditions or relationships, developing opinions, ongoing processes, consequences or effects that occur, or about ongoing trends.

In terms of the place, the research is carried out, and the object of study, namely, books related to the research title, this research is library research, which is research conducted to analyze problems originating from library data or documents [35]. Researchers use written sources such as books, articles, and written works to be used as study material. This research is also called a contrastive descriptive study or *dir-aasaat alwashfiyyah al-Taqaabuliyah*, which describes what it is about the morphological process of Arabic and the morphological process of the Bugis language and then makes a comparison of the morphological processes of the two languages.

Based on the type of research carried out, namely, library research, to obtain data, researchers collect data from several pieces of literature related to research problems from libraries or literature in the form of digital *maktabah* (digital library). The data were collected by quoting, adapting, and analyzing using content analysis on representative literature and having relevance to the issues discussed, then reviewing, and concluding. The primary source of this research is word forms in Arabic and Buginese, which are supported by books and other scientific works relevant to the discussion of this research.

In addition, researchers also used contrastive analysis. Contrastive analysis is a method for finding and explaining learners' language errors [36]. How to compare two

languages is based on some theoretical beliefs. First, the model used must be general. It means that the comparator must compare languages based on form and function criteria. Second, the comparison must be taxonomic and operational. This means (operational) conversions will be introduced at each level (taxonomy).

Contrastive analysis has steps that must be followed, such as (a) comparing the structure of the first (L1) and second (L2) languages, (b) predicting learning difficulties and learning errors, and (c) arranging teaching materials and preparing ways of delivering teaching materials. Contrastive analysis emerged as a way to overcome the problems that existed in B2 teaching most effectively and efficiently. The effort to contrast the two language systems according to Parera should be made with the following steps: (1) description of the two languages being contrasted, (2) selection of the elements of similarities and differences between the two languages, (3) contrasting the differences in the systems of the two languages, and (4) predicting causes because learning difficulties are based on the results of contrasting [37].

For this discussion to be achieved following the intended goals and objectives, the data or information collected will be processed based on qualitative research methods with several data analysis techniques. In this case, the authors' data from the existing literature will be processed deductively, inductively, and comparatively. Deductive data processing is analyzing general data to arrive at specific conclusions. With a method like this, researchers emphasize reasoning based on analogy. Meanwhile, inductive data processing is analyzing detailed data to obtain general formulas. Researchers also emphasize sense based on descriptions. Furthermore, comparative data processing compares one data to another to get data that is more accurate and has stronger arguments. In addition, researchers also emphasize analytical reasoning.

In the context of pouring out thoughts and ideas, and conclusions reached as a result of the study by the author, this paper uses descriptive and analytical methods. The description method is intended to present data or material information on the problem according to what it is, not designed to discuss to make generally accepted decisions. This step is taken at an early stage. In the next stage, the researcher uses the analytical method to break down a problem on its various parts and then examine it in depth. From the methods that have been mentioned, the steps taken by the author are as follows:

- (a) Collect and identify word forms that get *al-ziyaadah* and affixes, both in Arabic and in Bugis
- (b) Analyze the types of *al-ziyaadah* and affixes contained in word forms in both languages
- (c) Comparing word forms that get *al-ziyaadah* and affixes, both based on the formation process and the meanings produced by them
- (d) Draw conclusions based on existing information without adding or reducing the data

## 4. Results and Discussion

4.1. *Al-Ziyaadah Process in Bugis and Arabic*. *Al-Ziyaadah* is meant to add some letters to the morpheme (root word) with a specific purpose by transferring the meaning of the root word which has been added with the *zaid* (additional) letter to another meaning where the previous meaning cannot be found except after adding the additional letters [30]. The number of these letters is ten according to the opinion of Arabic morphologists and *nahwu* experts:

المعزة، الالف، التاء، السين، اللام، الميم، النون، الهاء، الواو، الياء.

These letters are put together into one word which is abbreviated with the pronunciation (سألتمونيها) or shortened by (تسنسأه اليوم) or (هويت السمان). It is called the letter of *zawaa'id* because there are no letters other than the letter which are included in *ism* (noun) and *fi'il* (verb).

This additional *hamzah* letter becomes *qiyaasiy* (meets standards) in the places entered as follows: If it is located at the beginning of a word and after *hamzah* there are three original letters, both in verbs (*fi'il*) and noun (*ism*). For example, (أحمد) is additional. The letter *hamzah* is also added to the word for the purpose of *lil-washl* (*hamzah al-washl*). If in one word before the end of the letter of the word *alif zaaidah* and proceeded by three or more basic letters. For example (حجراء) and (صفراء), the letter *hamzah* (ء) is an addition.

The letter *ta'* (التاء) is included in the morpheme for affixing standard words in places like the following: a) *Ta'* is included as a prefix or prefix to verbs, nouns, and adjectives. For example: تَقَدَّمَ, the letter *ta'* at the beginning of this word is *mashdar*; b) *Ta'* in addition to the beginning of the word is also included in the present and future verbs (الفعْل المضارع). Example: وَيَتَعَلَّمُ and أَنْتَ تَعَلَّمُ; c) *Ta'* goes into a verb to denote the meaning of *musyarakah*. Example: تَصْحَبُ أَخَ بْنَ زَيْدٍ وَأَحْمَدَ; d) *Ta'* goes into a verb to convey the meaning (مطالعة) or the continuity of meaning تَعَلَّمَ عِلْمًا. For instance: تَقَدَّمَ; e) *Ta'* goes to the command verb (الأمر). Example: تَقَدَّمْ; f) *Ta'* is also included in the *tsulaasi maziid* verb to add to it, so it becomes *ruba'iy*, for example: تَدْعُ رَجُلًا.

Based on time, *fi'il* (verb) is divided into three, namely *al-fi'l al-maadhi*, *al-fi'l al-mudhaari'* and *fi'l al-amr*. Every *fi'il* there is an *al-ziyaadah* process in it according to the pattern (*wazan*) and the *al-zaaidah* letters that enter it. *Al-Ziyaadah* in Arabic, namely *al-sawaabiq*, *al-hasyw*, *al-law-aahiq* and *al-muzdawijah*. These types can be included both in verbs (*al-fi'l al-maadhi*, *al-fi'l al-mudhaari'* and *fi'l al-amr*) and in nouns. The pattern of verb formation (*fi'il*) based on the letter *al-zaa'idah* is divided into two, namely, *al-fi'l al-mujarrad* and *al-fi'l al-maziid*. *Al-Fi'l al-mujarrad* is divided into two, namely, *al-fi'l al-stsulaasi al-mujarrad* and *al-fi'l al-rubaa'i al-mujarrad*, while *al-fi'l al-maziid* is also divided into two, namely *al-fi'l altsulatsi al-maziid* and *al-fi'il al-rubaa'i al-maziid* as can be seen in the following.

*Al-Fi'l al-tsulaasi al-mujarrad* is a verb consisting of three original letters that have not undergone changes and additions to the letters. There are three *wazan* (patterns) of this verb, namely فَعَلَ ، فَعَّلَ and فَعَّلَ plus one passive

form (*fi'l majhuul*) فَعْلٌ. For example: فَعْلٌ and عَظْمٌ. Meanwhile, *al-fi'l al-rubaa'i al-mujarrad* is a verb consisting of four original letters that have not received the addition of the letter *al-zaaidah*. This *fi'l* only has one pattern, namely فَعْلٌ. For example: بَسْمَلٌ. *Al-fi'l al-Tsulaasi al-Maziid* is a *fi'l* which gets additional letters in the original letters, one, two, or three letters. Meanwhile, *al-fi'l al-rubaa'i al-maziid* is *fi'l* which consists of four original letters, and then it gets the addition of the letter *al-zaa'idah*. *Al-fi'l al-rubaa'i al-maziid* only got one, and two additional letters, and there were no additional three letters.

In the Bugis language there are three kinds of affixes, 23 namely, (1) prefix or prefix, namely affixes that are placed in the initial position of the root word; (2) suffixes or suffixes, namely affixes that are placed in the final position of the root words; and (3) infix or insertions that is, an affix that is placed or inserted in the middle position of the root word. Apart from these types of affixes, there are still two kinds of affixes, namely, double prefix, confix, and a combination of affixes.

If the prefix *ma-* is attached to the basic form or the root word that sounds or the initial vowel phoneme/a, i, u, é, o, e/, then the prefix *ma-* is an allomorph as follows: basic words with the initial phoneme/a, i, u, é, o, e/. The capital letter *N* in *maN-* and the capital letter *G* in *maG-* are the votive symbols and gemination (thickening) phoneme symbols. The gemination that appears corresponds to the initial phoneme of the root word. An example can be seen in Table 1.

The prefix *ma-* is encoded when attached to the root word with the initial vowel/a, i, u, é, o, e/. The prefix *ma-* is allomorph *mar-* when the root word has a vowel initial/a, i, u, é, o, e/. *Ma-* is allomorph *maG-* when attached to the root word with the initial consonant/b, c, d, g, j, k, l, m, n, p, s, t/. The prefix *ma-* is allomorph *maG-*, if the root word is a consonant initial phoneme (semi-vowel)/w/. The phoneme/w/changes to the phoneme/b/. The meaning contained in the prefix *ma-* with the root word attached to it is as follows: (1) state the work as mentioned in the root word, for example, *massessa'* (washing), *massappa* (seeking), *ma'jama* (working), *mattettéq* (hitting), and *maruki* (writing); (2) doing work using tools as mentioned in the basic words, for example, *ma'baju* (wearing clothes), *massulara* (wearing pants), and *massandala'* (wearing sandals); (3) state the actions of two parties, for example, *mallotténg* (fighting), *mappanca* (fighting strength with hands), and *ma'bitté* (competing); (4) stating the state of intensity, for example, *manynyilik* (observing); (5) wearing something like the root word, for example, *mappotto* (wearing a bracelet) and *massapatu* (wearing shoes); and (6) state in a state as mentioned in the root word, for example, *masussa* (in a difficult state), *makkocaq* (in a liquid state), and Mario (*marennu*).

The prefix *a-* changes form according to the initial phoneme of the word it is attached to. If the prefix *a-* is attached to the root word with the initial vowel/a, i, u, é, o, e/, then the prefix is allomorphs as follows: Prefix *a-* is allomorphic *aN-*, if it is attached to the root word with the initial phoneme/a, i, u, é, o, e/. The prefix *a-* and the allomorph *aN* also has the allomorph *aG-* or *ar-*. The prefix *a-* allomorphs *aG-*, when

TABLE 1: Word formation with prefix *ma-* in Bugis language.

Word origin	Prefix	Word formation	Meaning
<i>Indo'</i> (mother)	<i>maN-</i>	<i>Mangindo'</i>	Mother
<i>Ulélé</i> (effort)	<i>maN-</i>	<i>Mangulélé</i>	Effort
<i>Esa</i> (shift)	<i>maN-</i>	<i>Mangesa</i>	Shift
<i>Elli</i> (buy)	<i>maN-</i>	<i>Mangelli</i>	Buy
<i>Élo</i> (want)	<i>maG-</i>	<i>Makkelo</i>	Want
<i>Utana</i> (ask)	<i>maG-</i>	<i>Makkutana</i>	Ask

TABLE 2: Word formation with prefix *a-* in Bugis Language.

Word origin	Prefix	Word formation	Meaning
<i>Iso</i>	<i>aN-</i>	<i>Angiso</i>	Suck
<i>Ulang</i>	<i>aN-</i>	<i>Angulang</i>	Repeat
<i>Apala'</i>	<i>aG-</i>	<i>Akkapala'</i>	Memorize
<i>Ita</i>	<i>aG-</i>	<i>Akkita</i>	See
<i>Ala</i>	<i>Ar-</i>	<i>Arala</i>	Take
<i>Ola</i>	<i>Ar-</i>	<i>Arola</i>	Follow
<i>Rusa'</i>	<i>aG-</i>	<i>A'dusa'</i>	Broken
<i>Roca'</i>	<i>aG-</i>	<i>A'doca'</i>	Screw up

attached to the root word with the initial consonant/b, c, d, g, j, k, l, m, n, ng, ny, p, s, t/. If the root word with the initial consonant phoneme/r/gets the prefix *a-*, then the consonant/r/changes to/d/, while the prefix *a-* has an allomorph of *aG-*. Likewise, if the root word with the initial phoneme of consonant/w/changes to consonant/b/, while the prefix *a-* is allomorph *aG-* too. Those examples can be seen in Table 2.

The meaning contained in the prefix *a-* with the words it attaches to is as follows: to state orders, prohibitions, hopes, and also questions and denials as mentioned in the root word. Example: *Asempajakki!*. The meaning is also displaying the form of an adjective, for example, *aressebabua* (mercy). Not all affixes that surround the root of the word or root are called confixes. The word *mappakéang* comes from the root *paké* (use) with the affix *ma-* and *-ang*. This *ma-* and *-ang* affix is not a confix because the process of combining it is not simultaneous. The first to add to it is the suffix *-ang* in the root word *paké* so that it takes the form of the word *pakéang* (clothing). After that, the prefix is added to the word *pakéang* so that the word *mappakéang* (dressed) occurs. It is different from the word *maqdeppungeng*, which arises from the root word *reppung* and the affix *ma-* and *-eng*. The affixes *ma-* and *-eng* are simultaneously appended to the root word *reppung* (meeting). So, affixes *-ma* and *-eng* are one unit. There is no *deppungeng* form and also no *maqdeppung* form. What is known in the use of the Bugis language is the word *maqdeppungeng* (assemble).

The affix *ma-* and *-eng* in the word *maqdeppungeng* is called a confix or simulfix. Meanwhile, the affix *ma-* and *-ang* in the word *mappakéang* is not a confix but only a combination of affixes. Another example of a combination of affixes is *ri-* and *-(r)eng* in the word *risappareng* (sought),

because what is initially attached is the prefix *ri-* in the root word *sappa* (search) becomes *risappa* (sought), then the suffix (*r*)eng is placed on *risappa* so that it becomes *risappareng*. It also included are the combination of affixes is *ri-* and *-i*, *si-*, and *-engi*, respectively, in the word *risittaki* (accelerated) and *sitetongeng* (standing side by side) because there is the word *sittaaq* (fast) to become *sittaki* (accelerate); *tettong* (standing) becomes *tettongeng* (standing place).

The discussion shows the process of word formation in Arabic and the Bugis language above, where the process of forming words in Arabic through *al-ziyaadah* and the process of forming words in Bugis through affixation, there are similarities between the types of *al-ziyaadah* in Arabic and the types of affixation in the Bugis language, namely, *al-sawaabiq* and prefixes, *al-hasyw* and infixes, *al-lawaaahiq* and suffixes as well as *almuzdawijah* and confixes. Meanwhile, the combination of affixes only exists in the Bugis language.

### 5. Meaning of Al-Ziyaadah in Arabic and Affixations in Buginese

Each letter of *al-zaa'idah* that forms a verb has a meaning. These meanings are sometimes the same even though the types of *ziyadah* are different and vice versa. Sometimes they have different meanings even though the *ziyadah* is the same. After the authors analyzed the meanings produced by several of the letters *al-zaa'idah* above, the author finds no less than twenty-eight meanings produced by these few letters. In addition, the authors found that there are three forms of meaning contained in the *alzaa'idah* letter: first, the original meaning produced by the letters themselves; second, meaning taken from preexisting patterns; and third, meaning in the form of repetition or answer to preexisting patterns can be seen in the following figure (Figure 1).

Based on the patterns and meanings produced by *al-ziyaadah* above, both what happens in *fi'l* (verb) and *ism* (noun) will make it easier for someone to understand Arabic texts in general and, in particular, the text of the Koran written in Arabic *fushah*, and makes it easier for them to translate it into the languages they want according to their respective needs and fields, the meanings of *al-ziyaadah* as a whole are no less than thirty-six meanings, two fifty-eight that occurs in *fi'l*, and eight that occurs in *ism*.

Affixes in Bugis as well as *al-ziyaadah* in Arabic also have various meanings. These meanings have been mentioned in the previous discussion. In this section, the writer will classify the affixes that have different shapes but have the same meaning. The meaning of affix which adds to the basic form in Bugis is more than the meaning of *al-ziyaadah*, which adds to the basic form in Arabic. The meanings of affixes in the Bugis language are divided into three groups, namely, as follows.

First, it has one meaning from one particular type of affix. Because there are some affixes of the same type and shape but have different meanings, these meanings are more numerous than the other meanings. Second, it has the same meaning of two different types of affixes with various forms, although the forms of affixes are different but still have the

التعاني	البناء	الإضافة	الإنشاء
Who does the job is called the root word	فاعِلٌ	المُؤدِّجَةُ	كاتبٌ
	مُفَعِّلٌ	المُؤدِّجَةُ	مُفَرِّغٌ
	مُفَاعِلٌ	المُؤدِّجَةُ	مُفَاعِلٌ
Who does the job is called the root word based on the number of culprits	مُفَاعِلُونَ	المُؤدِّجَةُ	كاتبُونَ
	مُفَعِّلُونَ	المُؤدِّجَةُ	مُفَرِّغُونَ
	مُفَاعِلُونَ	المُؤدِّجَةُ	مُفَاعِلُونَ
	مُفَاعِلَانِ	المُؤدِّجَةُ	كاتبَانِ
	مُفَعِّلَانِ	المُؤدِّجَةُ	مُفَرِّغَانِ
	مُفَاعِلَانِ	المُؤدِّجَةُ	مُفَاعِلَانِ
Something that is subject to work	مُفَعَّلٌ	المُؤدِّجَةُ	مُتَكَلِّمٌ
	مُفَعِّلٌ	المُؤدِّجَةُ	مُفَرِّغٌ
	مُفَاعِلٌ	المُؤدِّجَةُ	مُفَاعِلٌ
Something that contains or have properties	مُفَاعِلٌ	المُؤدِّجَةُ	مُفَاعِلٌ
	مُفَعِّلٌ	المُؤدِّجَةُ	مُفَرِّغٌ
Something that shows meaning more than the nature of the offender	مُفَاعِلٌ	المُؤدِّجَةُ	مُفَاعِلٌ
	مُفَعِّلٌ	المُؤدِّجَةُ	مُفَرِّغٌ

FIGURE 1: Word formation with Az-zaaidah in Arabic.

same meaning. The meaning of this type amounts to eight meanings. Third, it has the same meaning even though it comes from three different types of affixes accompanied by other affixes. Like the two previous meanings, although the affixes are different, they still have the same meaning. These meanings are fewer than the last two types of meanings. The meanings of this type are only four in number.

After analyzing the meanings, the writers got several meanings that are the same. However, when examined in depth, the similarities are not exactly the same, but the essence of both remains the same. The meaning denoting 'doing work is called the root word. In Arabic, this meaning is formed *al-ziyaadah*, types of *al-sawaabiq* and *almuzdawijah*, *al-lawaaahiq*, and *al-hasyw*. In other words, this meaning is adjusted to the type of verb added by the *al-ziyaadah*, whereas in the Bugis language, this meaning is only formed from the prefix type affix (*ma-*). The meaning denotes 'the doer of the work which is mentioned a root. In Arabic this meaning is formed *al-ziyaadah*, type *al-hasyw* or *almuzdawijah*, whereas in the Bugis language, this meaning is only formed from the prefix type affix (*pa-*). The meaning that shows who likes often does work is called a root word. In Arabic, this meaning is formed *al-ziyaadah*, *al-hasyw* or *almuzdawijah*, while in Bugis, this meaning is only formed from the affix of the prefix type (*pa-*) or the kind of confix (*pa-... -eng*).

The meaning denotes a "tool to do something." In Arabic, this meaning is formed *al-ziyaadah*, types of *al-sawaabiq* and *al-muzdawijah*. In the Bugis language, this meaning is formed from three types of affixes: prefix (*pa-*) double prefix (*pappa-/pappé-/pappaka-*), the suffix *-eng*, and the confix *a -...- eng*, a meaning that denotes a "place and time". In Arabic, this meaning is formed *al-ziyaadah*, types of *al-sawaabiq* and *al-muzdawijah*, while in Bugis, this meaning is formed from three types of affixes, namely, the prefix *ri-*, *ma-*, suffix *-eng*, and a combination of the affix *a*

-...-eng, the meaning that shows “something that is subject to work”. In Arabic, this meaning is formed *al-ziyaadah*, type *al-muzdawijah*, while in Bugis, this meaning is formed by three types of affixes, namely, the prefix *ri-*, double prefix *ipa-*, *dipa-*, *ripa-*, and a combination of the affix *ri* -...- eng, the meaning that shows “mutual.” In Arabic, this meaning is formed by two types of *al-ziyaadah*, namely, the type of *al-hasyw* and *al-muzdawijah*, whereas in the Bugis language, this meaning is formed by two types of affixes, namely, the type of prefix *si-* and the affix combination *si* -...- eng. The meaning that shows “to make or make something so.” In Arabic, this meaning is formed by two types of *al-ziyaadah*, namely, *al-sawaabiq* and *al-muzdawijah*, while in Bugis, this meaning is formed by three types of affixes, namely, the prefix *pa-*, *po-*, double prefix *mappa-*, *paka-*, and infix *-ar-*.

## 6. Conclusion

Based on the results and discussion, the researchers concluded as follows:

- (1) The process of forming words in Arabic is through *al-ziyaadah*. There are four types of *al-ziyaadah* in Arabic, namely, *al-sawaabiq*, *al-hasyw*, *allawaahiq*, and *al-muzdawijah*. Meanwhile, in the Bugis language, the process of forming words is through affixation. The types of affixes in the Bugis language are prefixes, infixes, suffixes, confixes, and affixes. The process of word formation with *al-ziyaadah* and affixation is the same as *al-sawaabiq* and prefixes, *al-hasyw* and infixes, *al-lawaaahiq* and suffixes, and *al-muzdawijah* and confixes. Meanwhile, the combination of affixes only exists in the Bugis language
- (2) The meanings generated by the process of forming words in Arabic through *al-ziyaadah* in total are no less than thirty-six meanings, twenty-eight that occur in *fi'l*, and eight that occur in *ism*. There are three forms of meaning contained in the letter *al-zaa'idah*: first, the original meaning produced by the letters themselves; second, meaning taken from preexisting patterns; and third, meaning in the form of repetition or answer to preexisting patterns. The meanings produced by forming words in the Bugis language through affixations are not less than sixty-two meanings produced by these affixes. The meanings of affixes in the Bugis language are divided into three groups: First, it has one meaning from one particular type of affix. Because there are some affixes of the same type and shape but have different meanings, these meanings are more numerous than the other meanings. Second, it has the same meaning of two different types of affixes with various forms, although the forms of affixes are different but still have the same meaning. The meaning of this type amounts to eight meanings. Third, it has the same meaning even though it comes from three different types of affixes accompanied by other affixes. Like the two previous meanings, although the affixes are

different, they still have the same meaning. These meanings are fewer than the previous two types of meanings. The meanings of this type are only four in number

- (3) Word formation through *al-ziyadah* in Arabic and affixation in Bugis contain similarities and differences. As a whole, the meanings produced by *al-ziyaadah* and affixation are ninety-eight meanings, *al-ziyaadah* generates thirty-six meanings, and affixations create sixty-two meanings. Of the thirty-six meanings of *al-ziyadah*, fourteen of them have the same meaning as affixation in the Bugis language, and of the sixty-two meanings of affixation, twenty of them have the same meaning as *al-ziyaadah*. Apart from that is the difference between the meaning of *al-ziyaadah* and affixation

This research and analysis will, ideally, contribute to the advancement of linguistics research, particularly in the area of contrastive linguistics. In the hopes of providing significant results such as enriching readers to learn the second language and to give insight into the similarities and contrasts between the first and second languages to be studied, as well as to encourage readers to study the second language. The second goal is to provide readers who are interested in studying other languages with some motivation.

Students and teachers may benefit from the researchers' experience with English and Arabic verb tenses, which they share in the hopes of making students more comfortable with these concepts. Also, it is to make English tenses simpler for Arabic students to grasp. When teaching foreign languages, it is important to recognize the mistakes that would be committed by a student from a different country. The foreign language student will make fewer mistakes if he or she employs a contrastive approach.

Every individual requires an understanding of both verbal and morphological concepts. Morphological awareness is a conscious knowledge that a person has that allows him or her to grasp word structure as well as to reflect and change it. Individuals with morphological awareness are able to distinguish the affixes that have been affixed to the words. It is crucial to increase the morphological awareness of language learners since it has significant functions and implications in the teaching and learning of languages, as well as in language teaching and learning. It has been shown to improve learners' vocabulary knowledge as well as their ability to predict the meaning of words. Those are quite beneficial in improving the reading and writing abilities of the students. Students of Arabic who are preparing to become instructors in the future must have a better knowledge of the morphology of the language in question. Some Arabic students, on the other hand, are not aware of the value of learning Arabic morphology, and as a result, they may choose to neglect it altogether. It occurs as a result of the tedious lesson, the many ideas of Arabic morphology to memorize, and the numerous instructional materials to read. As a result, an Arabic morphology lecturer must come up with creative ways to make Arabic morphology interesting to students, such as using a video about Arabic morphology from

YouTube instead of a text book, using games to teach Arabic morphology, and providing real-world examples of Arabic morphology in the environment, among other things.

## Data Availability

The data that support the findings of this study are available from the corresponding author upon reasonable request.

## Conflicts of Interest

The authors declare that they have no conflicts of interest.

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