ANALYSIS OF SEMANTIC ERRORS IN STUDENTS AT THE MAFAZA INDONESIA ISLAMIC BOARDING SCHOOL

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ABSTRACT

This study aims to determine several linguistic phenomena in students at the Mafaza Indonesian Islamic Boarding School, including language errors at the semantic level. This is intended to find out the causes or problems behind the occurrence of these errors, then overcome them by analyzing and mentioning the correct form of each Error. In addition, this study also aims to find some efforts that can be made to minimize errors, such as increasing the students' language level. The approach used in this study is a qualitative descriptive approach. The study's results stated that: (1) There were errors at the semantic level among students at the Mafaza Indonesian Islamic Boarding School when they spoke Arabic. At least 70 language errors have been found at the semantic level, as it has also been found that the (primary) cause of these errors is literal translation; (2) To correct language errors as well as minimize the occurrence of such errors, several things need to be done by the teacher: First, conduct a little research on language errors in the place where he teaches. Second, get used to speaking Arabic properly and correctly so that students can imitate and correct their mistakes. If it is necessary to correct the students' mistakes, as much as possible, the teacher does not say the word "Wrong" so as not to cause fear in the students to speak Arabic in the future. Third, as a preventive measure to avoid such mistakes, a teacher must not teach Arabic vocabulary without teaching how to use it. That is the main reason students use and rely on a literal translation.

Keywords: Semantic Error Analysis, Literal Translation, Mafaza Islamic Boarding School

ABSTRAK

Penelitian ini bertujuan untuk mengetahui beberapa fenomena kebahasaan pada santri di Pesantren Mafaza Indonesia, diantaranya adalah kesalahan berbahasa dalam tataran semantik, hal ini dimaksudkan untuk mengetahui penyebab atau permasalahan yang melatarbelakangi terjadinya kesalahan-kesalahan tersebut, kemudian menanggulanginya dengan menganalisis dan menyebutkan bentuk yang benar dari setiap kesalahan. Selain itu penelitian ini pun bertujuan untuk mencari beberapa upaya yang bisa dilakukan untuk memperkecil terjadinya kesalahan yang semisal demi meningkatkan level berbahasa para santri. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan deskriptif kualitatif. Hasil penelitian menyebutkan bahwa: (1) Adanya kesalahan dalam tataran semantik di kalangan santri di Pesantren Mafaza Indonesia ketika mereka berbahasa Arab. Telah ditemukan sekurang-kurangnya 70 kesalahan berbahasa dalam tataran semantik, sebagaimana telah ditemukan pula bahwa penyebab (utama) dari kesalahan-kesalahan tersebut adalah penerjemahan secara harfiah; (2) Dalam usaha membenarkan kesalahan berbahasa juga memperkecil terjadinya kesalahan yang semisal, ada beberapa hal yang perlu dilakukan oleh guru: *Pertama*, melakukan penelitian kecil seputar kesalahan-kesalahan berbahasa di tempat dia mengajar. *Kedua*, membiasakan diri untuk berbahasa Arab yang baik dan benar, agar para santri dapat meniru dan membetulkan kesalahan

mereka sendiri. Apabila dirasa perlu untuk membetulkan kesalahan santri, sebisa mungkin guru tidak mengatakan kata "SALAH" agar tidak menimbulkan rasa takut pada diri santri untuk berbicara menggunakan bahasa Arab di kemudian hari. *Ketiga*, sebagai tindakan preventif agar tidak terjadi kesalahan yang semisal, maka penting bagi seorang guru agar tidak mengajarkan kosakata bahasa Arab tanpa mengajarkan bagaimana cara penggunaannya, sebab hal itulah yang menjadi sebab utama yang menggiring para santri untuk menggunakan dan bergantung pada penerjemahan secara harfiah.

Kata Kunci: Analisis Kesalahan Semantik, Terjemah Harfiah, Pesantren Mafaza Indonesia

INTRODUCTION

Language has a crucial role in human life; language is an intermediary to expressing needs, desires, feelings, and others. In addition, language also acts as a waslah in the development of human thought and experience so that it can provide a new achievement to participate in realizing a civilized life (Al-Ma'tūq, 1996). Ibn Faris, in his book Al-Shāhibiy comments on the verse above and mentions that this verse is proof that proves that Arabic is the most flexible language capable of expressing any meaning that is in the human mind. Besides Arabic, it is not uncommon to find meanings challenging to express in the language. This indirectly shows the superiority of Arabic over other languages (Ibn Fāris, 1997). This is corroborated by Al-Nāqah when quoting a sentence written in Der Spiegel Magazine in Germany, which states that Arabic is the most beautiful language, the broadest imagination, and has its power in its expressions. Al-Naqah also quotes the words of an Orientalist named Arnold, who states that "the Arabic language has reached the point of perfection with the Qur'an which was revealed to Muhammad" (Al-Nāqah, 1985).

Starting from the virtues of the Arabic language, some of which have been described above, many scholars, both *salaf* and *khalaf*, say that learning Arabic for a Muslim is obligatory. Moreover, Arabic is the language of the Koran, which will be challenging to understand if you only depend on the translation without understanding the language of the Koran itself. One of the *salaf* scholars who mention this explicitly in his book is Ibn Taimiyah; he writes that "Arabic is part of religion, learning Arabic is obligatory, because understanding the Quran is obligatory, and the Quran will not be understood unless in Arabic, and something obligatory if it cannot be completed except by one thing, then the law becomes obligatory" (Ibn Taimiyah, 728; Ya'qūb, 2016).

Along with the spread of Islam throughout the world, Arabic also developed and spread throughout the world. In Indonesia, Arabic has been present along with the arrival of Islam itself in the archipelago (Bahruddin dkk., 2021). From the beginning of the entry of Islam, Arabic has been studied by the people of the archipelago, even though it has undergone several stages.

At first, Arabic teaching activities were only limited to the interest of being able to read the Al-Quran, which was written using Arabic letters(Yanwari dkk., 2021). However, along with the need to understand the contents of the holy book Al-Quran and Hadith and other Islamic literacy in Arabic, learning Arabic is done not only to read Arabic texts but, more than that, to be able to understand the meaning of the Arabic language (Wahyudin dkk., 2021). Contained in the text read, the method used is usually the method of rules and translation. Subsequent developments began to grow awareness of teaching Arabic as a tool to understand Arabic texts and for communication purposes. At this time, the direct method (*al-ṭarīqah al-mubāsyirah*) began to be applied in teaching Arabic in the country (Munip, 2020).

Among the pesantren that have been pioneers in teaching Arabic as a language of communication is the Darussalam Islamic Boarding School in Gontor Ponorogo, Central Java. This pesantren was founded in 1926 by three brothers: Shaykh Ahmad Sahl, Shaykh Zainuddin Fannani, and Shaykh Imam Zarkasyi. Pesantren Gontor strives for Arabic to be taught not only for the need to understand the Koran or Islamic literature in Arabic, but more than that, Pesantren Gontor makes

Arabic the language of instruction in classroom learning as well as the language for daily communication (Bahruddin dkk., 2021).

Since then, other Islamic boarding schools that have the same orientation have started to appear, one of which -and the one that was recently established- is the Mafaza Indonesia Islamic Boarding School in Cibiuk - Garut. This Islamic boarding school was founded in 2019 by the Mafaza Indonesia Foundation based in Jatinangor. Even though this pesantren is still relatively young, it tries to make its students able to learn Arabic not only to understand the Koran or other linguistic literature but also to try as much as possible so that Arabic becomes the language of instruction in class and becomes a means of communication for students in their daily life.

Arabic learning at the Mafaza Indonesia Islamic Boarding School may not be comparable to the intensity of Arabic learning in Gontor. Therefore, it is still common to find language errors in students when communicating using Arabic, especially errors caused by the student's lack of understanding of the meaning (semantics) of the Arabic vocabulary they memorized. For example, the expression min amâm that researchers often listen to and pay attention to from some students at Mafaza Indonesia Islamic Boarding School. This word means 'from the front or in Sundanese, this word means '*ti payun.*' Sundanese people often use this expression to permit resignations to leave a place or a specific forum. This kind of phenomenon was common in early Arabic learning until Pranowo did not categorize it as a language error; he named this kind of phenomenon Intermediate Language (Pranowo, 2022).

This kind of Error occurs because many language learners think that a meaning that he often uses in their first language with a specific word can also be used in the target language by simply changing the word from the first language to the target language. This Error occurs because the language learner is too dependent on literal translation (Al-'Ushailiy, 2002).

However, researchers are optimistic that learning at Mafaza Indonesia Islamic Boarding School can improve. However, this optimism does not make the researcher indifferent to the abovementioned problems. The problems above must be rectified immediately and given the right solution. Because if problems like the above are left unchecked, he will continue to accompany language learners even though he is no longer classified as a beginner. Especially if the curriculum makers or teachers in a particular institution pay less attention to this problem by not correcting errors that arise as early as possible, they should at least be able to convince the students that the style of language is different from one language to another as well as the difference in vocabulary. Students should also be given an understanding that an expression with a specific meaning in their first language may have a different meaning in the target language. Even if the exact meaning of the expression is also found in the target language, perhaps the meaning will be expressed in a different sentence pattern.

This prompted the researcher - who also works as an Arabic teacher at a specific educational institution - to pay more attention to the problems raised by trying to collect the students' mistakes in their daily conversations using Arabic due to semantic problems. Not only that, but researchers will also show where the mistakes they made in translating are, then provide the right solution for these mistakes.

Studies on errors or mistakes commonly found in students' daily practice in a boarding school with Arabic instruction are still relatively few, especially the translation of the mother tongue into Arabic. The study of these types of errors, then the types of semantic problems that lie behind them, is necessary as an evaluation tool to determine the Arabic language learning program suitable for their conditions to minimize similar errors. On this basis, the researchers plan to carry out a thesis research entitled "Analysis of Semantic Errors in students at the Mafaza Indonesia Islamic Boarding School" to identify and describe the forms of errors and semantic problems experienced by the students when they want to express a meaning they often use. Use or understand in their mother tongue by using Arabic.

So far, there have been at least three studies that discuss semantic errors; the first research conducted (Faridawati, 2020), entitled "*Taḥlīl Al-Akhṭā Al-Dalāliyyah Fī Al-Rasāil Al-Jāmi'iyyah Limarḥalati Al-Bekālūriyūs Bi Jāmi 'at Ponorogo Al-Islāmiyyah Al-Hukūmiyyah.*" Second, research conducted by (Sidiq, 2021) entitled "*Taḥlīl Al-Akhṭā Al-Dalāliyyah Al-Mu'jamiyyah Fi Kitābati Risālati Al-Majistir Fi Dhaui Aḥmad Mukhtar Umar Ladā Talabati Qismi Al-Lughah Al-'Arabiyyah Fi Kulliyyati Al -Dirāsati Al-'Ulyā Bi Jāmi'ati Maulana Malik Ibrahim Al-Islāmiyyah Al-Hūkūmiyyah Malang.*" Third, research conducted by (Wahyudin & Kosim, 2020) entitled "*Istikhdâm Al-Ta'âbîr Al-Ishthilâhiyyah Wa Al-Siyâqiyyah Li Al-Muta'alliq Bi Hurûf Al-Jarr Fî Rasâil Thalabah Al-Bakâlûriûs Bi Kuliyyah Al-Tarbiyah Bi Jâmi'ah Sunan Gunung Djati Bandung.*" The similarity between the three studies above and this study lies in analyzing language errors at the semantic level. In terms of the difference lies in the object of study under study. The object of study in the three studies above is student writing when writing a thesis. Moreover, the object of this research study is the form of oral speech by students when practicing Arabic in their daily lives.

Brief Information About Mafaza Indonesia Islamic Boarding School

Mafaza Indonesia Islamic Boarding School is located in Garut Regency, in Cibiuk Kaler Village, Cibuik District, Garut. This Islamic boarding school was founded by the Mafaza Indonesia Foundation, which was founded in 1989 by Ust. Muhammad Syakir Sula as chairman of the first Foundation, including Ust. Gulam Najmuddin (better known as Ust. Abu Fahmi) and Ust. Hidayatullah. They are the founders of the Mafaza Indonesia Foundation.

Before the founding of the Mafaza Indonesia Foundation, the first thing the pioneers of the Foundation did was to open a Student Islamic Boarding School in Indonesia; it is called *Pondok Pesantren Mahasiswa* (PPM). This PPM can be said to be a scientific *halaqah* like a student studying the Tafsir of a prominent cleric in Egypt, namely Sayyid Qutb's Tafsir *Fī Zhilāl Al-Qurān*. This *Halaqah* began in 1988, and among the *Halaqah* participants at that time were: Muhammad Syakir Sula, Zaki Suud, Muhammad Wahyono, Qutb, Heri Rahnedi, Agus Haryadi, Muhammad Yazid, Alan Sumarna, Rifki Rosyadi, etc. Moreover, they had the idea to create or establish a Foundation with the name *Fī Zhilāl Al-Qurān* Foundation, according to the name of the Tafsir book they were studying.

This means that the Foundation was initially named *Fī Zhilāl Al-Qurān*. However, for one reason or another, finally, the Foundation changed its name to the name we know today, namely the Mafaza Indonesia Foundation, or in Indonesian, it is called *Yayasan Mafaza Indonesia* (YMI) in 2005. YMI currently has two institutions engaged in education. The first is Imam Bukhari Islamic Boarding School which includes SD-IT Imam Bukhari for elementary school, SMP-IT Imam Bukhari, and Ma'had Imam Bukhari for middle school. This Imam Bukhari Islamic Boarding School has been around since 2007, or 2 years after the name change mentioned earlier, and is located in Jatinangor, Sumedang. After successfully providing Educational services in Jatinangor, YMI is determined to provide the same benefits elsewhere. Finally, the Mafaza Indonesia Islamic Boarding School was opened in 2019 in Cibiuk, Garut (mafaza.sch.id).

Therefore, the Mafaza Indonesian Islamic Boarding School is still relatively new. However, even so, the Mafaza Indonesian Islamic Boarding School immediately opened two levels of education: SMP Mafaza Indonesia for middle school and SMA Mafaza Indonesia for high school. Mafaza Indonesia's Islamic boarding schools are also different for male students. They can be said to be in semi-remote areas, which helps to create a conducive environment for learning Arabic and Islamic sciences.

Among the advantages of the Mafaza Indonesian Islamic Boarding School compared to most pesantren in Garut is its effort to make Arabic not only for understanding the Al-Quran and As-Sunnah or other Islamic literacy. However, it is also used as a language of communication for students in their daily activities. Moreover, to achieve this noble goal, the Mafaza Indonesian Islamic Boarding School is

trying to bring in competent teachers in Arabic, such as graduates of LIPIA Jakarta, STDI Jember, STIBA Ar-Raayah, Ma'had Al-Furqon Garut, Ma'had Al-Irsyad Tengaran, etc.

METHOD

This type of research is descriptive qualitative research, namely by collecting data related to the research problem, then describing to clarify the object under study (Meleong, 1989). Alternatively, it is also mentioned that this type of research does not require data such as numbers, figures, or statistical data (Fitrah & Luthfiyah, 2017).

This study's data sources are divided into primary and secondary data. The primary data source in this research is the language errors of Mafaza Indonesian students recorded by the researcher both in writing and orally during teaching and learning activities in class and other language activities outside the classroom such as *ilqā kalimah*, *muhādharah*, *mufrodāt usbū'iyyah*, and others. The secondary data sources are books and journal articles relevant to this research.

Three techniques were used in collecting the data: Observation, Interview, and Documentation. After collecting the data, the researcher analyzed the language errors qualitatively. Because this research is related to error analysis, language error analysis procedures will be used, namely, (a) sample collection, (b) error identification, (c) error explanation, (d) error clarification, and (e) evaluation (Suryadarma, 2015; Tarigan & Tarigan, 1995).

RESULTS AND DISCUSSION

This study found that there were language errors at the semantic level for Santri at the Mafaza Indonesia Islamic Boarding School when they practiced Arabic in their conversations, either in class or outside the classroom. At least 70 language errors have been found at the semantic level, as it has also been found that the primary (leading) cause of these errors is a literal translation. From the literal translation, there were several *far'iyyah* problems; Ahmad Mukhtar Umar stated that the *far'iyah* problems were seven, namely: (1). *Ikhtilāfu Al-Majāl Al-Dalāliy Lilafzhain Yabduwāni Mutarādifain;* (2). *Ikhtilāfu Al-Tauzī' Al-Siyāqiy Likalimataini Tabduwāni Mutarādifatain*; (3). *Al-Istikhdāmāt Al-Majāziyyah*; (4). *Ikhtilāfu Al-Tashnifāt Al-Juziyyah*; (5). *Al-Talathuf Fī Al-Ta'bīr Wa Al-Lamisās*; (6). *Al-Īhā' Wa Al-Jaras Al-Shautiy*; (7). *Ikhtilāfu Al-Ma'lūfāt Al-Tsaqāfiyyah Wa Al-Ijtimā'iyyah.*

This semantic Error is a derivative of a language error called Al-Khatha 'Al-Lughawiy when a word or expression comes out of what is agreed upon by the native speakers of the language (Bahruddin & Halomoan, 2019) (Khumairotuzzahra & Mulyadi, 2022). As stated by (Ainin, 2017), language errors can be classified into four categories: linguistic errors. Secondly, errors in performance strategy, thirdly comparative errors, and fourthly errors due to communication effects. Semantic errors are a derivation of language errors in the linguistic category, Prihantoro (2019) Semantic errors are a derivation of language errors in the linguistic category, Prihantoro (2019) mentions four kinds of language errors in this category, namely phonological errors, morphological errors, syntactic errors, and semantic errors. Included in this category are orthographic errors and discourse errors. Here is a little explanation of each language error in the linguistic category:

1. Phonological errors are word pronunciation errors that deviate from standard speech or even cause differences in meaning (Amrulloh & Hasanah, 2019). For example, in the word (شَكَرَ) for example, when reading (سَكَرَ), by reading the letter (ش) at the beginning as if the letter (س), phonological errors like this cause a very significant difference in meaning. The word (شَكَرَ) means grateful, while (سَكَرَ) means drunk.

2. Orthographic errors are errors in writing, whether in the form of spelling problems or punctuation marks (Thoyyibah, 2019). There are many kinds of orthographic errors, including the addition of

letters to words where there are letters that are read, but the writing rules are not written in the word symbol; the term in Arabic is *tunthaq wa lā tuktab*, for example, the word (ذلك) is often found among scholars. Lessons that write the word as follows (ذالك). Orthographic punctuation errors are often found by using an exclamation mark (!) after a command sentence, even though the sign in Arabic is used for *ta'ajjub*, which shows amazement or a strange feeling about something (Ni'am et al., 2021).

3. Morphological errors: errors in writing *mudzakkar* and *muannats*, errors in writing the letter *hamzah* and errors in writing *fi'il*, both *fi'il mâdhi* or *fi'il mudhâre* (Rahmawati & Rahmi, 2021) (Syafe'i et al., 2022). Examples of errors in writing *mudzakkar* and *muannats*, for example, are the expression (هذا) which should be written (هذه).

4. Syntax errors: among the most common syntax errors are errors in the writing of harakat, as in the expression (الجو معتدل هذهِ الأيامِ) the letter *mim* in the word *Al-Ayyâm* is given *harakat kasrah* when it should be with *harakat fathah* (Suharto & Fauzi, 2017), This could be because students think that the word that comes after *isim isyârah* is *mudhâf ilaih* whose law must be *majrûr*.

5. Discourse Error: a misplacement of an expression in a specific situation. The most famous example of this Error is the story of Abul Aswad Al-Dual with his daughter. One night, Abul Aswad was with his daughter, then his daughter said (ما أجملُ السماء) by making the letter *lâm* with *dhommah*. Then Abul Aswad replied: "The star." His daughter said: "I do not mean to ask; I want to express my amazement at the beauty of the night sky. Then Abul Aswad replied: "Then say (ما أجملَ السماء) by making the letter *lâm* with *fathah*.

6. Semantic Error is an error that occurs due to someone's ignorance of the meaning of a word. An example is a word (مُدْقِعٌ) which means 'very.' This word is not used except with words that mean poor, for example (فَقْرٌ مُدْقِعٌ) which means very poor. If this word is used with other words, for example (بَخْلٌ), which means very naughty, then here is an error.

Even semantic errors, as described by (Umar, 2006), can be broken down into five kinds, namely as follows:

1. *Al-Dalalah Al-Shautiyyah* is a meaning taken from the difference between one letter only; for example, as mentioned by Ibn Jinny, the difference between the words (قَضِمَ) and (خَضِمَ), the first to eat something hard, and the second to eat something wet (Ibnu Jinniy, tt).

2. *Al-Dalalah Al-Sharfiyyah*, is a meaning taken from the form or shighat of a word, for example, the word (قَطَعَ), which means to cut if the middle letter is given tasydid (قَطَّعَ) when it means to cut (Ibnu Jinniy, tt).

3. *Al-Dalalah Al-Nahwiyyah* is the meaning taken from the relationship between words in a sentence or the syntactic function (*wazhifah nahwiyyah*) of each word in a sentence (Umar, 2006). For example, in the word of Allah -ta'ala- {وكلم الله موسى تكليمًا} [An-Nisa: 164], when the lafaz *jalalah* is read *marfu'* then this verse can be a proof that proves that Allah -ta'ala- has the nature of speech. As for when the *lafaz jalalah* was read by *mansub*, this verse cannot prove that Allah -ta'ala- has the nature of speaking because, at that time, it was Moses -'alaihissalam- who spoke to Allah -ta'ala- not the other way around.

4. *Al-Dalalah Al-Mu'jamiyyah* is a word's original meaning, often called lexical meaning. When a word lexically has more than one meaning, what will determine the meaning of the word is its correspondence in a sentence (Faridawati, 2020).

5. *Al-Ta'bir Al-Ishthilahiy* is an idiom whose meaning is impossible to understand by simply translating every word of the idiom. For example, the expression 'white book' and 'black book' in political terms (Umar, 2006).

The semantic errors that will be the focus of the study in this study are semantic errors such as those in the fourth and fifth points.

Language Errors at the Semantic Level for Santri at Mafaza Indonesian Islamic Boarding School

The following are language errors at the semantic level found in the Mafaza Indonesian Islamic Boarding School, along with an explanation of the original translation, the cause, and the correct way of expressing it in Arabic for each Error:

Table 1. Semantic errors in Students at Mafaza Indonesia Islamic Boarding School

No.	Indonesian Translation	Semantic Errors	The Reason	Standard Language (*Al-Lughah Al-Fashīhah*)
1	Saya dari depan Ustadz	أَنَا مِنْ أَمَامٍ يَا أُسْتَاذ	1	أَسْتَأْذِنُكَ يَا أُسْتَاذ
2	Bagaimana burungmu	كَيْفَ طَيْرُكَ/ عُصْفُوْرُكَ؟	5	كَيْفَ هَنْكَ؟
3	Dari kapan?	مِنْ مَتَى؟	2	مُنْذُ مَتَى؟
4	Kamu lama sekali di WC	أَنْتَ قَدِيْمٌ جِدًّا فِي الحمَّامِ	2	أَنْتَ بَطِيْءٌ جِدًّا فِي الحمَّامِ
5	Anggur merah (minuman keras)	عِنَبٌ أَحْمَرُ	3	خَمْرٌ
6	Saya makan hati (sedih)	آكُلُ الْقَلْبَ	2	حَزِنْتُ/ أَنَا حَزِيْنٌ
7	Fulan masih nempel di kasur	يَلْتَصِقَ فُلَانٌ بِفِرَاشِهِ	3	لَايَزَالُ فُلَانٌ نَائِمًا
8	Gak ada obat (tidak ada duanya)	مَا فِيْهِ دَوَاءٌ	5	لَا يُشَقُّ لَهُ غُبَارٌ
9	Hujannya besar	الْمَطَرُ كَبِيْرٌ	2	الْمَطَرُ غَزِيْرٌ
10	Kelasnya dikunci	الْفَصْلُ فِي مِفْتَاح	2	الْفَصْلُ مُقْفَلٌ
11	Terminal listrik	مَحَطَّةُ الْكَهْرَبَاءِ	2	مَقَابِسُ الْكَهْرَبَاء
12	Berikan padaku! (pinjamkan padaku!)	أَعْطِنِيْ	1	أَعِرْنِيْ/ نَاوِلْنِيْ
13	Ibu dapur	أُمُّ الْمَطْبَخِ	5	الطَّبَّاخَةُ أَو الطَّاهِيَةُ

No	Indonesia			Arab
14	Tinggal berapa bulan kami disini?	بَقِيَ كَمْ قَمَرًا نَحْنُ هُنَا ؟	1	كَمْ شَهْرًا بَقِيَ أَمَامَنَا؟
15	Berapa mingku kita libur di rumah?	كَمْ أَحَدًا نَحْنُ عُطْلَةٌ فِي الْبَيْتِ ؟	1	كَمْ أُسْبُوعًا سَنَبْقَى فِي الْبَيْتِ عُطْلَةَ هَذَا الْعَامِ؟
16	Hati-hati di jalan	قَلْبٌ – قَلْبٌ فِي الطَّرِيْقِ	2	رَافَقَتْكُمُ السَّلَامَةُ
17	Saya tidak melakukan-nya sama sekali	لَا أَفْعَلُ سَوَاء مَرَّة	2	لَا أَفْعَلُهُ الْبَتَّةَ
18	Jam kosong	سَاعَةٌ صِفْرٌ	2	حِصَّةٌ فَارِغَةٌ
19	Mundur	تَوَارَ	6	تَأَخَّرْ/ وَرَاءَكَ
20	Tidak apa-apa	لَا مَاذَا مَاذَا	1	لا بَأْسَ/ لَا شَيْءَ
21	Bocah kampung	(وَقَرْ): من ولد و قرية	3	قُرَوِيٌّ
22	Apa lagi?	مَاذَا مَرَّة ؟	2	مَاذَا بَعْدُ؟/ ثُمَّ مَاذَا؟/ ثُمَّ أَيٌّ؟
23	Jalan-jalan	طَرِيْقٌ – طَرِيْقٌ	2	يَتَجَوَّلُ/ يَتَنَزَّهُ/ يَطُوفُ
24	Tangan saya tidak sampai	يَدِيْ لَا حَتَّى	2	يَدِيْ لَاتَصِلُ إِلَيْهِ
25	Saya baru tahu	أَنَا جَدِيْدٌ أَعْرِفُ	2	عَرَفْتُ حَدِيْثًا
26	Kamu dari mana saja?	أَنْتَ مِنْ أَيْنَ فَقَطْ ؟	2	أَيْنَ كُنْتَ؟
27	Tidak mesti	لَا لَا بُدَّ	2	لَا يَلْزَمُ/ لَا يَجِبُ
28	Kamu sama denganku	أَنْتَ سَوَاءٌ مَعِي	2	نَحْنُ فِي هَذَا سَوَاءٌ
29	Siapa lagi?	مَنْ مَرَّة ؟	2	ثُمَّ مَنْ؟
30	Air dimana-mana	الْمَاءُ فِي أَيْنَ – أَيْنَ	2	الماء في كل مكان
31	Bagaimana nanti saja	كَيْفَ بَعْدِ فَقَطْ	2	سَنَرَى
32	Kemarin-kemarin	أَمْسِ – أَمْسِ	2	بِالْأَمْسِ
33	Temanku ulang tahun	صَدِيْقَتِي تُكَرِّرُ السَّنَةَ	2	الْيَوْمَ عِيدُ مِيْلَادِهَا
34	Suhu (mahir)	دَرَجَةُ الْحَرَارَةِ	1	أُسْتَاذ/ مَاهِر/ بَارِع

35	Sudah di-ambil	خَلَاص فِي خُذْ	2	أُخِذَ
36	Sakit atau tidak? (untuk luka gores atau lecet)	مَرِيضٌ أَمْ لَا ؟	1	هَلْ تَأَلَّمْتَ؟
37	Suka-suka saya	أُحِبُّ – أُحِبُّ أَنَا	2	مَا شِئْتُ
38	Saya mabuk kalau naik bus	أَنَا سَكْرَانُ لَوْ أَرْكَبُ الْحَافِلَةَ	1	لَوْ رَكِبْتُ الْحَافِلَةَ لَأَشْعُرُ بِدُوَارِ السَّفَرِ
39	Kamu keras kepala	أَنْتَ شَدِيدُ الرَّأْسِ	2	أَنْتَ يَابِسُ الرَّأْسِ/ رَأْسُكَ يَابِسٌ
40	Nasi goreng	رُزٌّ قَبِيْحٌ	1	رُزٌّ مَقْلِيٌّ
41	Jambu monyet	جَوَّافَةُ الْقِرْدِ	2	تُفَّاحُ الْكَاجُوْ
42	Kamu godin akhi? (Sunda: meneh nga-godin?)	أَنْتَ غَدِ أَخِي ؟	7	هَلْ أَفْطَرْتَ يَا أَخِيْ؟
43	Saya mencium bau kentut	أَنَا أُقَبِّلُ رَائِحَةَ الضُّرَاطِ	1	أَشُمُّ رَائِحَةَ الضُّرَاطِ
44	Salah lagi – salah lagi	خَطَأَ مَرَّة – خَطَأَ مَرَّة	2	وَقَعْتُ بِاسْتِمْرَارٍ فِي الْأَخْطَاءِ نَفْسِهَا
45	Aziz sikat gigi dengan siwak	عَزِيْز فُرْشَةٌ بِسِوَاك	1	عَزِيْزٌ يَسْتَنُّ أَوْ يَشُوْصُ فَاهُ أَوْ يَسْتَاكُ بِسِوَاكٍ
46	Kapan-kapan	مَتَى – مَتَى	2	يَوْمًا مَا
47	Mati listrik	اِنْطَفَأَ الْكَهْرُبَاء	2	اِنْقَطَعَ تَيَّارُ الْكَهْرُبَاءِ
48	Bukan dari siapa-siapa	لَيْسَ مِنْ مَنْ – مَنْ	2	لَيْسَ أَحَدٌ يُخْبِرُنِي بِذَلِكَ/ لَا أَجِدُهُ مِنْ أَحَدٍ
49	Pulpennya macet	الْقَلَمُ مُزْدَحِمٌ	1	الْقَلَمُ لَا يَكْتُبُ
50	Apa lauk sekarang?	مَا السَّمَكُ الآنَ ؟	1	ما الإدام الآنَ؟

No				
51	Jemuran di bawah asrama	<u>مُجَفَّفٌ</u> فِي تَحْتَ سَكَن	1	مَنْشَرُ الثِّيَابِ تَحْتَ السَّكَنِ
52	Waktu itu	وَقْتُ ذَلِكَ	2	حِيْنَئِذٍ/ آنَذَاكَ
53	Fulan ganteng	فُلَانٌ <u>قَصْعَةٌ</u>	1	فُلَانٌ جَمِيْلٌ وَوَسِيْمٌ
54	Bibirmu lebar	شَفَتُكَ مُتَّسِعٌ	2	شَفَتَاكَ عَرِيْضَتَانِ
55	Saya tidak enak badan	جِسْمِي غَيْرُ لَذِيْذ	1	أَنَا مُتَوَعِّكٌ
56	Membuang sampah	<u>يَحْذِفُ</u> زُبَالَةً	2	يَرْمِيْ زُبَالَةً
57	Ke belakang (ke toilet)	إِلَى الْوَرَاءِ	5	إلى الخلاء أو دورة المياه
58	Ngaca akhi! (Saudara harus bercermin)	مِرْآةٌ أَخِي	2	أُنْظُرْ إِلَى نَفْسِكَ يَا أَخِيْ
59	Ayo, Gas!	هَيَّا غَاز	7	هَيَّا، بِسْمِ اللهِ وَعَلَى بَرَكَةِ اللهِ
60	Saya berdiri di depan kalian	وَقَفْتُ أَمَامَكُمْ	1	أَقِفُ قُبَالَتَكُمْ
61	Berisik akhi!	ضَوْضَاءُ يَا أَخِي	2	أُسْكُتْ يَا أَخِيْ/ اِلْزَمِ الْهُدُوءَ يَا أَخِيْ
62	Tidak hilang-hilang	لَا ضَاعَ-ضَاعَ	2	لَا يَزُوْلُ
63	Makan! (rasakan!)	كُلْ	2	ذُقْ
64	Coba lihat!	جَرِّبْ أُنْظُرْ	2	أَرِنِيْ
65	Kamu bau	أَنْتَ رَائِحَةٌ	1	تَفُوْحُ مِنْ جِسْمِكَ رَائِحَةٌ كَرِيْهَةٌ
66	Wajahnya masam	وَجْهُهُ حَامِضٌ	3	هُوَ عَابِسٌ
67	Kamu kenapa?	أَنْتَ لِمَاذَا؟	2	مَاذَا بِكَ؟
68	Celana longgar	السِرْوَالُ يَسْتَرْخِي	2	السِرْوَالُ الفَضْفَاضُ
69	Gampang-gampang susah	سَهْلٌ-سَهْلٌ صَعْبٌ	2	سَهْلٌ مُمْتَنَعٌ

| 70 | Punyanya Fulan | لَهُ فُلَانٌ | 2 | لِفُلَانٍ |

Example of Semantic Error Analysis on Santri at Mafaza Indonesian Islamic Boarding School

1. **Phrases** (مَحَطَّةُ الْكَهْرُبَاءِ)

The above expression means to show the meaning (electrical terminal). If the two words were translated one by one literally, the word (terminal) in Arabic is indeed (مَحَطَّةُ), and the word (electricity) in Arabic is (الْكَهْرُبَاءِ). However, when the two words are combined into an expression (electrical terminal), the equivalent of the expression in Arabic is not (مَحَطَّةُ الْكَهْرُبَاءِ) because Arabs interpret the expression for something else, namely a power plant. As for the meaning (electrical terminal), Arabs usually express it with a phrase (مَقَابِسُ الْكَهْرُبَاءِ). If you pay attention, the problem that occurs in the Error above lies in the difference in the use of words in two words in two languages that are considered the same. Because the word (terminal) in Indonesian is matched with the word (مَحَطَّةُ) in Arabic, but for the expression (electrical terminal), the word (مَحَطَّةُ) is not used, but the word (مَقَابِسُ).

2. **Phrases** (أُسْتَاذُ، بَقِيَ كَمْ قَمَرًا نَحْنُ هُنَا ؟)

The phrase above means "*Ustadz, tinggal berapa <u>bulan</u> lagi kita di sini?*" in English, "*Ustadz, how many <u>moons</u> are we left here?*". However, the word (قَمَرًا) in the above expression is not meant to mean the moon in the sense of a satellite of the earth that usually appears or shines at night. However, it is intended to interpret months that are part of a year with a period of 28 to 31 days, such as January, February, and so on. The cause of the incorrect use of the word (قَمَرًا) in the above expression is the difference in meaning between two words in two languages that are considered the same, namely the word (قَمَرًا) and (*bulan*). The word (*bulan*) in Indonesian can be used to mean time which is part of the year or between 28-31 days; it can also mean the earth's satellite that shines at night. Unlike the word (قَمَرًا), which can only be used for the second meaning, namely the earth's satellite which usually appears and shines at night. As for the other meanings (months), actually, in Arabic, other words represent these meanings, namely the word (شَهْرًا), in the singular form or the word (أَشْهُرٌ) and (شُهُوْرٌ) in the Plural form, as in the word of Allah -ta'ala. - in Q.S Al-Baqarah 198: {الْحَجُّ أَشْهُرٌ مَعْلُوْمَاتٌ} means: "Hajj is a few months that are known or already known", and the word of Allah -ta'ala- in Q.S Al-Taubah 36: { إِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللهِ اثْنَا عَشَرَ شَهْرًا } means: "Indeed the number of months with Allah is 12 months". This indicates that the word (*bulan*) in Indonesian has a broader meaning than the word (قَمَرًا) in Arabic. This means that the correct expression that can be used by students when they want to ask how many months they will stay in the pesantren is: (يَا أُسْتَاذُ، كَمْ شَهْرًا بَقِيَ أَمَامَنَا قَبْلَ الْعُطْلَةِ؟).

Some models for taking advantage of semantic errors in teaching Arabic to non-native speakers

A student's knowledge of language vocabulary by rote has not been able to give him the ability in the four language competencies because he still needs to know how to use these words in a sentence (Abd Al-Bāriy, 2011). Therefore, it is essential for a teacher not to teach Arabic vocabulary without teaching how to use it; the teacher should, as much as possible, provide simple examples for each word being taught. Regarding teaching language errors, when the teacher wants to correct an error that he or she finds, then one of the ways that can be done is to insert it in a short and easy-to-understand dialogue text (Al-Fauzān, 2011). Moreover, to repeat the words or

expressions in the dialogue text more than once so that the students feel that learning Arabic is easy (Abd Al-Bāriy, 2011). The following is an example of using semantic errors by inserting them in a dialogue text:

اَلْفَصْلُ فِي مِفْتَاح : اَلْفَصْلُ مُقْفَلٌ

الأستاذ : لِمَاذَا لَمْ تَذْهَبْ إِلَى الْفَصْلِ يَا بُنَيَّ؟

الطالب : اَلْفَصْلُ فِي مِفْتَاح يَا أُسْتَاذُ.

الأستاذ : آآااهْ، اَلْفَصْلُ مُقْفَلٌ؟

(الأستاذ يكرر نطق كلمة "مقفل" ويشير إلى كون الفصل لا يستطيع أن

تفتح بابه)

الطالب : نَعَمْ، الْفَصْلُ مُقْفَلٌ يَا أُسْتَاذُ.

الأستاذ : لِمَاذَا الْفَصْلُ مُقْفَلٌ ؟ الآنَ السَّاعَةُ السَّابِعَةُ.

الطالب : اَلْمِفْتَاحُ غَيْرُ مَوْجُوْدٍ.

الأستاذ : طَيِّبٌ، اَلْآنَ اِذْهَبْ إِلَى الْفَصْلِ. وَأَنَا سَأَبْحَثُ عَنِ الْمِفْتَاحِ.

الطالب : حَسَنًا يَا أُسْتَاذُ.

From the dialogue text above, a teacher can justify a language error at the semantic level that the students have when expressing the meaning (locked) from what was initially expressed with (فِي مِفْتَاح) and then changed to the word (مُقْفَلٌ) without the need to say the word "Salah" though. Moreover, this will grow them to continue to use and practice Arabic in their daily lives because when a teacher says a lot of the words "WRONG" in front of his students who are practicing Arabic, it creates fear in the students themselves to speak in Arabic. Arabic at a later time. When the teacher does that, he is not trying to correct his students' mistakes but instead becomes an obstacle for them in practicing Arabic.

In studying English for Indonesians, Jos Daniel Parera once argued that if a teacher asks a student (why are you late?), then the student answers (I missed the bus) and finds that in the student's answer, there is a language error, then do not let it happen. The teacher said, "I missed the bus,") to justify the mistake because it could destroy the spontaneity of communication he might have had if the teacher had not done this. Then Jos Daniel Parera suggested that if a teacher like the above is facing and wants to correct the mistake, then it is enough for him to answer after the student's answer by saying, " Oh, you missed the bus.) enough (Parera, 1997).

Even in the dialogue text above, if you pay attention to the repetition of the word (مُقْفَلٌ) three times, this is intended to help students memorize the correct words from the language mistakes they make.

CONCLUSION

From the discussion above, we can draw the following conclusions: There are language errors at the semantic level among students at the Mafaza Indonesia Islamic Boarding School when they practice Arabic in their daily activities, both in and outside of class. At least 70 language errors have been found at the semantic level, as it has also been found that the primary (leading) cause of these errors is a literal translation. From the literal translation, there were several *far'iyyah* problems; Ahmad Mukhtar Umar mentioned that the *far'iyah* problems were seven in number. As for the research conducted at the Mafaza Indonesia Islamic Boarding School, from the errors that had been collected, only six of the seven problems were found mentioned by Ahmad Mukhtar Umar, namely as follows: (1). *Ikhtilāfu Al-Majāl Al-Dalāliy Lilafzhain Yabduwāni Mutarādifain* (18 errors); (2). *Ikhtilāfu Al-Tauzī' Al-Siyāqiy Likalimataini Tabduwāni Mutarādifatain* (41 errors); (3). *Al-Istikhdāmāt Al-Majāziyyah* (4 errors); (4). *Al-Talathuf Fī Al-Ta'bīr Wa Al-Lamisās* (4 errors); (5). *Al-Īhā' Wa Al-Jaras Al-Shautiy* (1 error); (6). *Ikhtilāfu Al-Ma'lūfāt Al-Tsaqāfiyyah Wa Al-Ijtimā'iyyah* (2 errors). Moreover, to justify language errors in students and also minimize the occurrence of language errors such as in the future, several things need to be done by the teacher: First, do a little research about the mistakes made by students in the pesantren or at the university where he teaches, because just as a doctor may not be able to treat before carrying out a previous examination, so a teacher cannot justify language errors, especially at the semantic level unless they have done previous research. Second, always get used to speaking, using, and listening to sound and correct Arabic to their students so that they can correct the mistakes they make by themselves. If they feel it is necessary to correct the students' mistakes, the teacher should not say "Wrong." in front of them so as not to scare them into speaking Arabic in the future. Third, to prevent such mistakes, it is vital for a teacher not to teach Arabic vocabulary without teaching how to use it because that is the main reason that leads students to use and rely on a literal translation.

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