



Arabic in the Eid Greetings in Indonesian Muslim Linguistic Error Analysis

Nur Faizin^(✉) and Abdul Basid

Universitas Negeri Malang, Malang, Indonesia
nur.faizin.fs@um.ac.id

Abstract. In celebrating Eid al-Fitr, Indonesians use greetings in very diverse forms. Several studies have shown that Indonesian Muslims often use Arabic to convey holiday greetings, both in words, phrases, clauses, and even sentences. This research is helpful in providing a linguistic picture regarding the use of Arabic in Eid al-Fitr greetings, especially by the Indonesian Muslim community as foreign speakers. This qualitative research data is sourced from social media and internet data. Sample data is selected using the purposive sampling method, namely by using the search feature on social media and Google. The researchers analysed errors and explained them descriptively based on linguistic classifications. This study found that Indonesian sentences always accompany the sentences saying Eid al-Fitr in Arabic in Indonesia. The study also found several linguistic errors, including grammatical, lexical, and orthographic errors. Of the three errors, orthography errors are the most numerous errors. Mother tongue, mastery of the Arabic system, and pragmatics are factors contributed in the occurrence of these errors.

Keywords: Eid al-Fitr · congratulations · Arabic · error

1 Introduction

One of the traditions of the Muslim community in celebrating Eid al-Fitr is to give Eid al-Fitr greetings, both through social media, banners, pamphlets, flyers and so on. The Islamic holiday, Eid al-Fitr, is a unique situation for Indonesian Muslims, which is celebrated once a year by praying together and forgiving each other. This *silaturahmi* (friendship) is not only done by visiting each other but also by sending congratulations wishes. Previous studies have reported this tradition and only analyzed these congratulations wishes in Indonesian sentences. The research was reported by Adhani [1], Rahayuningsih [2], Jayanti [3], and others.

Humans use language in communicating every day, both spoken and written language. In addition to functioning as a connecting tool between members of society, language also functions culturally as one of the cultural elements; culture becomes a superior system or main system, and language which becomes a subordinate system or subsystem [4]. Although Arabic is not the mother tongue of the Indonesian Muslim community, the majority of Indonesians who are Muslims are very familiar with Arabic.

Adhani's research showed that in giving Eid al-Fitr greetings, Indonesian Muslims used Arabic and Indonesian simultaneously. The use of Arabic sentences mixed with Indonesian phrases or sentences in Eid al-Fitr greetings raises many questions, especially in ensuring the meaning and grammar of these Arabic sentences. It is expected that no grammatical errors or errors happened in understanding the meaning of these sentences.

As non-native speakers of Arabic, Indonesian people are very likely to make errors and mistakes. Errors do not happen due to the speakers' ignorance of the language's applicable rules. Errors can be made by both native and non-native speakers. Meanwhile, mistakes are things that are systematic, consistent, and describe a person's mastery of a particular language [5]. In other words, mistakes arise because of the language user's ignorance of the language system used, both at the morphological, grammatical, and semantic levels. Many factors can influence the occurrence of errors in language. According to Jack Richard, there are at least two dimensions that influence errors in worship, namely the social dimension and the linguistic dimension itself [6].

This research departs from the paradigm of language errors made by users of Arabic as a foreign or second language. This research is a linguistic analysis that emphasizes the semantic-grammatical aspects of Arabic sentences that the Indonesian people often use in giving Eid al-Fitr greetings. These greetings can be found in various media, including social media.

2 Method

In order to achieve the intended goal, we used a qualitative descriptive approach. This approach provides an opportunity for us to interpret the object of our research, especially regarding their linguistic aspects. This research is an assessment or interpretation procedure that produces descriptive data in the form of written words from the person or object under study [7]. Research on errors in the language focuses on descriptions in the form of analysis of errors in the language [5].

The research data was collected in the form of Eid al-Fitr greetings from social media of Indonesian people, especially Muslims when they celebrated Eid al-Fitr in 2022. In addition, we also collected data from the internet media by using the Google search engine with the keyword "*Ucapan Selamat Idul Fitri Arab*". From the data collected, we did some reductions based on the data that appears more often and is used by the people of Indonesia.

The data analysis method in this study is content analysis. We used this analysis method to analyze Eid al-Fitr greetings, which use Arabic. The linguistic analysis technique used to detect errors in Arabic used in the Eid greetings follows the classification of Hubbard et al., including grammatical, syntactic, lexical, and content errors [8]. In the discussion, these errors will be shown in a table showing each error's percentage.

3 Findings and Discussion

As explained above, the errors investigated in this study are errors that arise due to differences in the languages of their users, particularly Arabic spoken and written by the people of Indonesia. In other words, the features in the native Indonesian language

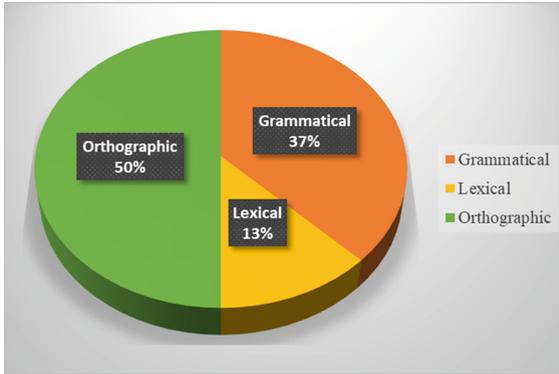


Fig. 1. Percentage of Each Error Category

are carried into Arabic, thus causing errors. Tarigan mentions various classifications of language errors: [9] language errors based on linguistic order; language errors based on language skills (reading, hearing, writing, speaking); language errors based on language type (spoken language or written language); errors based on causal factors; and errors based on frequent or rare errors.

From 27 kinds of greeting wishes spread on social media and the internet, we found six forms of Eid al-Fitri greetings that used Arabic and had some linguistic errors. They are greetings: “*minal aidin wal faizin*”, “*taqabbalahu minna*”, “*siyamana wa qiyamana*”, “*ied al-mubarak*”, “*ja’alanallahu minal aidin*”, “*iedul fitr mubarak*”.

We classified the six forms of the greetings by category: grammatical errors (as many as three errors), semantic errors (as many as one errors), and orthographic errors (as many as four errors). We did not find content and syntactic errors, but we found errors in orthography. Here’s a figure that shows the percentage of errors mentioned (Fig. 1).

3.1 Grammatical Errors

Grammatical referred to in this research is the relationship of one linguistic element with another linguistic element. Including errors in this category is using transitive verbs without mentioning the object. In Arabic, verbs are divided into transitive verbs and intransitive verbs. Transitive verbs are verbs that demand the existence of thematic objects, while intransitive verbs do not demand the existence of such objects [10]. This misappropriation of the transitive verb without mention of its object occurs in greeting: تقبل الله منا ومنكم (taqabbalallahu minna wa minkum) “may Allah accept from us and you”. In Eid al-Fitr greetings generally use the greeting: تقبل الله منا ومنكم صالح الأعمال (taqabbalallahu minna wa minkum shalih al a’mal) “may Allah accept the charity of the good deeds from us and you”.

Including in the category of grammatical errors is the incompatibility in the adjectival phrase or *na’at man’ut* where it is required that there must be conformity between the two constituent words. Conformity is in terms of definitive (*ma’rifah*) or indefinite (*nakirah*) [11]. In one of the Eid congratulations, this error occurs in the phrase عيد المبارك (*Ied al-Mubarak*) “Endowed Feast Day”. This phrase should be composed in the form

العید المبارک (*al-Ied al-Mubarak*) or عيد مبارك (*Ied Mubarak*). It is just that Arabs more accept this last greeting.

Including in this grammatical error is the preparation of additive phrases that do not use prefixed conjunction or *huruf athaf* و (*wa*) “and”. In Arabic, the preparation of additive phrases in a row is a necessity of the Standard Arabic system, even though there are many spliced words. This contrasts with Indonesian or English, which generally only mentions conjunction prefixes in part before the last word only [12]. This error occurs in speech: وأعمالکم تقبل الله منا ومنکم صیامنا وصیامکم وقیامنا وقیامکم أعمالنا *(taqabbalallahu minna wa minkum shiyamana wa shiyamakum wa qiyamakum wa qiyamakum a'malana wa a'malakum)* “may Allah Swt accept from us and you our fasting, your fasting, your fasting, our evening prayers, your evening prayers, our charities, and your charities”. There should be a conjunction prefix before the word أعمالنا (*a'malana*), which connects it with other words before.

According to Brendensen [13], there are three categories of errors, namely 1). Accidental is a mistake made by a second language user that occurs due to the learner's mistake and can be denied. 2). Stupid is accidental mistakes that the learner ignores. 3). Errors that have entered the level of scientific crimes. As mentioned above, grammatical errors are due to ignorance of the Arabic system and fall into the second category.

3.2 Lexical Errors

Lexical is the study of meanings related to the lowest level of linguistics. Lexically examines the meaning of lexemes [14]. Lexical is, often referred to as lexical meaning, is part of semantic studies [15]. Lexical errors in Eid greetings can be seen in the translation written below. Although translations do not accompany most Eid greetings that use Arabic, some are accompanied by translations. Most of these congratulations are a combination of Eid greetings in Indonesian and congratulations in Arabic, for example, the following examples of congratulations:



In the leaflet, the first line uses Arabic, the second line is translation (how to spell it), the third line is congratulations in Indonesian (apology), and the last two lines are translation of the Arabic text.

The researchers find one obvious lexical error in the definition of the word تنزل (*tanzila*) “down” which in translation is given the equivalent of the word “devolved” (to be given).

Table 1. Orthographic errors

No.	Wrong	True	Transliteration	Translate
1	العائدين	العائدين	<i>al-'Aidin</i>	Returnees
2	من	منّا	<i>Minna</i>	From Us
3	صيامنا	صيامنا	<i>shiyamana</i>	Our fasting
4	قيامنا	قيامنا	<i>qiyamana</i>	Our night prayers

In addition to the use of word equivalents in Indonesian that is not appropriate, sharpening is also carried out by changing the active sentence from the original text to the passive sentence in the target text. Take a look at the congratulations below:



From the perspective of the translator, the use of the prefix “*di*” in the word “*dilimpahkan*” makes the sentence a passive sentence, while in Arabic sentences, it is composed in the form of an active sentence. This error and the incorrect use of the equivalent of the word are due to the desire of the translator to show a deep meaning (hyperbole) in the congratulations.

3.3 Orthographic Errors

This category of errors can be grouped into categories based on the language proficiency mentioned by Tarigan [9] that is, language errors based on language proficiency which includes reading, listening, writing, and speaking skills. Thoyyibah [16] included this error in writing skills: an error in writing words in Arabic script. However, errors in orthography or graphology can also be seen in terms of linguistics, namely as phonological errors or markers of phonology [17].

There is an orthographic error in some Arabic words used in giving Eid greetings. The error is an error of subtraction of the letter alif or subtlety in giving phonological marks. This error is caused by a long vocal sound written with a single vowel sound. The following are the words that are miswritten in the utterance (Table 1).

The first error, the word العندين (*al-'aidin*) is an active noun participle (*isim fa'il*) which is plural (plural). The active noun participle is a noun meaning a person who does the work [18]. In other words, this word is a noun that denotes the meaning of the perpetrator and the deed. From a morphological perspective, this word has the same root as عيد ('*Ied*) "*Hari Raya*".

The second error is the phrase مِّنْ (*minna*) "from us". This phrase consists of the preposition من (*min*) "of" and the first plural personal pronoun نا (*na*) "we". This word is an inflection form that indicates the meaning of the first person of many [18]. The writing of this pronoun uses the letter *alif* at the end. The first-person personal pronoun is phonologically plural and has a double vowel (long vowel) so that the writing sign also uses the letter *alif* at the end.

The third and fourth errors are the word صيم (*shiyam*) and the word قيم (*qiyam*). These two words are verbal nouns (*mashdar*). Verbal noun is a word that indicates the meaning of an event or occurrence but has not indicated a time or time, either past, present, or future [19]. Both of these words have a three-letter (*fiil madhi*) past tense verb form (tsulatsi), namely صام (*shama*) "fasting" and قام (*qama*) "standing (night prayer)". The verbal writing of the nouns of both verbs is supposed to use the letter *alif* before the last letter, i.e. صيام (*shiyam*) and قيام (*qiyam*).

From a phonological perspective, the factor in this error is that Indonesians do not recognize long vowels in it. Indonesian, which is the mother tongue of Indonesian people, only recognizes short vowels, namely (a, u, i, e, o), while in Arabic, the vowel sounds are (a, i, u, aa, ii, uu) [18]. The letter *alif* accompanies the long vowel a in its writing, the long vowel u is accompanied by the letter *waw*, and the long vowel i is accompanied by the letter *ya'*.

Including in this category of orthographic errors is the addition of the letter *ya'* in the writing of the phrase عيد الفطري (*Id al-Fitri*). The addition of the letter *ya'* is not necessary because in the structure of the phrase, the second word (al-fithri) has *harakat kasrah* (diacritic of the lower line) as *mudhaf ilaih* (genitive). The addition of the word 'yes' at the end causes the word to mean a ratio or attribute (attribution).

4 Conclusion

The use of Arabic in the Eid al-Fitr greetings through social media and online media is prevalent in the Indonesian context. The Arabic language is always accompanied by other sentences in Indonesian, which may be considered translations, but many also include translations of those Arabic sentences. This shows that the Indonesian Muslim community has a reasonably good awareness of Arabic, not only in ritual worship but also in culture, especially religious culture, such as celebrating this Eid al-Fitr.

The Arabic-speaking awareness of the Indonesian people is not one hundred percent different from the awareness of the Arabic language as a system with a distinctive structure. *Bahasa Indonesia* as their mother tongue is seen to influence their use of Arabic. In addition, pragmatic factors are sometimes unbalanced by their mastery of the Arabic system itself. Thus, Indonesians tend to create some issues, including the incompatible meaning from a lexical perspective.

Data on the number of errors showed that Arabic orthography, which differs from Indonesian, is the category of errors that appear most often. That is because the Arabic alphabets and writing are very different from Indonesian. This finding is very likely to be different if the subjects of the study is English or another language whose alphabet and writing have similarities with Indonesian. Most errors presumably occur in other categories of linguistic errors.

References

1. A. Adhani, "Analisis Penggunaan Bahasa SMS Ucapan Selamat Idul Fitri 2011," *Widya War.*, vol. 04, no. 1, pp. 45–64, 2011.
2. S. Rahayuningsih, "Jenis Kalimat dan Variasi Diksi dalam Kartu Ucapan Lebaran Tahun 2010," Universitas Muhammadiyah Surakarta, 2012.
3. M. D. Jayanti, "Analisis makna kata pada ucapan selamat idul fitri," vol. 1, 2016.
4. A. Chaer and A. Leoni, *Sosiolinguistik: Perkenalan Awal*. Jakarta: PT Rineka Cipta, 2004.
5. M. Ainin, *Analisa Bahasa Pembelajar Bahasa Arab sebagai Bahasa Asing*. Malang: Misykat, 2011.
6. J. Richards, *Analysis Perspectives on Second Language Acquisition*. London: Longman Pub Group, 1978.
7. L. J. Moeleong, *Metodologi Penelitian Kualitatif*. Bandung: Remaja RosdaKarya, 2001.
8. P. Hubbard and et. al., *A Training Course for TEFL*. Oxford: Oxford University Press, 1996.
9. H. G. Tarigan, *Pengajaran analisis kesalahan berbahasa*. Bandung: Angkasa, 2011.
10. A. F. Fehri, *Issues in the Structure of Arabic Clauses and Words*. Morocco: Springer, 1993.
11. A. Hassan, *Al-Nahw al-Wafi*, xv. Cairo, Egypt: Dar Ma'arif, 2005.
12. N. Faizin, "Pengulangan dalam Surat al-Baqarah: Kajian Sistemik dan Stilistik," Universitas Gadjah Mada (UGM), 2016.
13. H. J. Brendensen, *A Students Guide to Data and Error Analysis*. Cambridge: Cambridge University Press, 2011.
14. A. Chaer, *Pengantar Semantik Bahasa Indonesia*. Jakarta: Rineka Cipta, 2009.
15. M. Kholison, *Semantik Bahasa Arab Tinjauan Historis Teoritik dan Aplikatif*, 1st ed. Sidoarjo: Lisan Arabi, 2016.
16. A. Thoyyibah, "Analisis Kesalahan Ortografi Bahasa Arab Mahasiswa Pendidikan Bahasa Arab Universitas Muhammadiyah Malang," vol. 3, no. 2, pp. 315–334, 2019, <https://doi.org/10.29240/jba.v3i2.1017>.
17. R. Frost and L. Katz, *Orthography, Phonology, Morphology, and Meaning*. Amsterdam: Elsevier, 1992.
18. K. C. Ryding, *Modern Standard Arabic*. London: Cambridge University Press, 2005.
19. A. B. Al-Jurjani, *al-Miftah Fi al-Sharf*. Cairo, Egypt: Dar al-Kitab al-Arabi, 2001.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

