

Research Article

## Arabic and Indonesian Modality: A Contrastive Analysis

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### ABSTRACT

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

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### 1. INTRODUCTION

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

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

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

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

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

meaning of the rules of grammar of Arabic and Indonesian. The practical contribution is, among others, functionalization of modalities in Arabic teaching books to non-Arabic speaker, i.e. Indonesia.

The method used in this study was a contrastive method, the theory of James (1998) 'pure contrastive analysis' and Dawod (2001). Adopted contrastive analysis by James (1998) with the following steps: (1) highlighting the level of language (phonology, structure and lexical), (2) Narrowing the object of unit study by classification in some language units: words, phrases and clauses, and (3) Application of the results of the analysis as a model of learning Arabic-Indonesian translation.

Dawod (2001) identically states that contrastive method is practically to remove the difficult perception of system language learners of target language and native language. It can be resolved by first, the clarity of the language characteristics of the two systems, both Arabic and Indonesian. Second, the adjustment of the target language perception by doing a series of structured exercises.

To achieve the objective, we attempted to collect the data of modalities containing sentences in in Arabic and Indonesian disclosure. We have completed the contrastive analysis of the data. The next step is dividing the result into 2 parts, namely the study of theory and application of the theory on the selected corpus.

The study of theory includes three discussions. First, previous studies on the modalities. Second, the study of Arabic language and Indonesian modalities terminology. Third, the method used in the research study. On the application of the theory on a corpus of data is to compare the structure of Arabic and Indonesian on the sentence level.

## 2. PART ONE: THEORY

### 2.1. Previous Research on Modality

Previous research on the modalities in a theory's application can be classified into three categories. *First*, the research object of research modalities Arabic. *Second*, the object of the result is Indonesian modalities. *Third*, the study focuses on not Arabic or Indonesian. The first and second categories are directly related to the research 'Contrastive Modality Study Arabic and Indonesian', while the purpose of the third category is to determine the universality of the concept of modality or attitudes of the speaker.

The reference used for this research are Alkhuli (1982), Holes (1995), Safi (2001), Wided (2010), Harbi (2011), Alwi (1992), Halliday (1985), Huddleston (2002) and Saeed (2004).

### 2.2. Structure of Arabic Modality (AM)

Safi (2001: 9-11) describes Arabic modality in Arabic language (AL) in three types of modalities. First, *Arabic modal auxiliaries* (AMA), which كاد/kāda/'nearly', يكاد/yakādu/'nearly', شرع/šaraḥa/'start', أخذ/axadza/'start'. Second, *finite verbs of modality* (FVM), تستطيع/tastaṭīc/'can', يجوز/yajūzu/'may', يحتمل/yaḥtamil/'maybe'. Third, *non-verbal modality* (NVM), سميت باسم sumiyat Bismi ummihā/'he called the name of his mother' leksikalisasi; with modalisasi أن تطيع عليك أن تطيع/yajibu ḥalaika an taṭīca 'l-qawānini/'You must obey the rules'.

Alkhuli (1982:27) names Auxiliary in Arabic term as *musāḥidun ṣiġġiyyun*. Musāḥidun is the nature of words or verbs. Auxiliary is the nature of the word or verb that acts as an auxiliary verb. Verbs which help the main verb, such as *may, can* and *will*. Sometimes auxiliary verbs show the meaning of obligation, possibility, futurity, ability, past, sustainability, denouement and so on. Alkhuli (1982:95) calls finite verb in the Arabic term with fiḥḥun maḥḍudun. Fiḥḥun maḥḍudun is a perfect or imperfect verbs.

Finite is a perfect verb or imperfect verb that is not used for the whole persona pronouns and nouns or verbs that serve to connect *mubtada* and *khobar* on sentence/He is a doctor/'He is a doctor'. In Arabic, it may connect a subject and verb in a verbal sentence (VSO). Harbi (2011) classifies Arabic modalities into 7 (?an-namṭiyyatu 'l-fiḥḥiyyatu): *First*, (yuridu/Arāda) 'want, wanted, would like'; *second*, (yastaṭīc/istaṭīc) and (yaqdir/qadir) 'can, could, be able to'; *third*, (yumkin/mumkin/yahtamal/muhtamal/qad) 'may/might/could/be probable'; *fourth*, (jāyiz/yajūz/yustahil/impossible) 'can/could be/possible/impossible'; *fifth*, (Sawfa) and (sa-) 'will/shall/be going to'; *sixth*, (yanbaġi and yajib) and (labud) 'should/must/ought to/be obliged to/have; *nada seventh*, (yalzam, unusual) 'be obliged to/should/have to'.

Harbi (2011:3) explains the difference in the character of modal element of Arabic verbs and English verbs. *First*, The English modal verb is always a finite verb that accompanies the main while the modal of Arabic verb forms can be either finite or auxiliary. *Second*, modal English verbs do not inflect verbs with the subject while the modal Arabic verbs such as verbs AL can be an argument (subject) for the verb. *Third*, modal English verbs can be directly inserted with negative particles as well as modal Arabic verbs except [labud]. *Fourth*, modal English infinitive verbs always serve as a complement while the Arabic modal verb serves as a non-finite complement. *Fifth*, modal verbs in English can be a form of inversion of interrogative sentences while the modal of Arabic verbs can form sentences with the structure of VSO or SVO.

Wided (2010:25) differentiated contrastive of Arabic and English modalities as shown in Table 1.

**Table 1.** Contrastive of Arabic and English Modalities

Arabic Modalities	Meaning	English Modalities
يمكنك ان تراها الآن	Ability	I can run 10 miles
يمكنك ان تدخل	Permission	May I call you?
ينبغي ان استقبل	Obligation	I should renew may driver's license
ولسوف يرضى	Expectation	You should receive my letter in two days
يجب أن تكون أكثر حذر	Necessity	I must call my parent tonight
من المتأكد أن المدير في البيت	Prohibition	You must not cross the street on red light

Wided (2010:25) also explains the meaning of English Modalities as following: (1) Epistemic Modality/can/has a sense of 'ability, possibility, permission, and impossibility, (2) Intentional Modality/may/has a sense of 'possibility, and permission', (3) Deontic Modality/must/has a sense of 'necessity, probability, and prohibition', and (4) Dynamic modality/will/has the meaning 'future time and general truth'.

The theories from Alkhuli (1982), Safi (2001), Wided (2010) and Harbi (2011) above have not been yet described Arabic sentence structure in Arabic language. It is noted that the functional Arabic sentence structure (F) consists of subject, predicate, complement and adverb (SPOCA).

### 2.3. The Method and Data Analysis Techniques

Given the language is part of subculture (Ma'rif, 2011), therefore, there are possibilities for the similarities and differences for some elements among some languages. However, the discussion on this study is only highlighting the contrastive analysis between the two genetically different languages, which means both of the languages are not mainly originated from the same family of language namely Bahasa Indonesia and Arabic. Kridalaksana (2009:15) terms it as *contrastive analysis, differential analysis or differential linguistics*, which means a *synchronic method* analyses language to show the similarities and differences among languages.

The first step of contrastive analysis method is to compare structure of the first language to second language in order to find similarities. Second, identify the differences between the two languages. James (1998:27) suggests combining descriptive method and comparative methods.

According to Dawod (2001:167), in modern Arabic grammar the term 'nahwu' (term of Arabic syntax) is more common and widespread than the traditional grammar 'nahwu'. 'Nahwu' is traditionally discussed in terms of I'rab, whereas in modern grammar, 'nahwu' is a study relates to the relationship between words in a sentence unit with an explanation of the function of structure in Arabic language. Figure 1 explains about words united in an Arabic sentence.

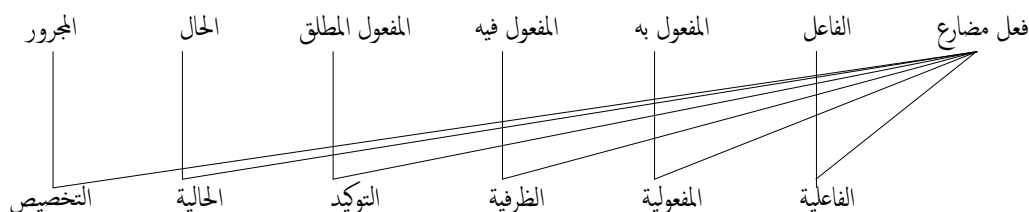


Figure 1. Words united in an Arabic sentence

In the sentence classification of Arabic, it must be distinguished between the sentence with modality marker and the one without modality marker. Look at the following data (1) in Arabic:

Data (1a)

(1a)	تَعْرِفُ الفِئَة الإِنجِلِيزِيَّةَ	Not modality
	Naçrifu 'l-fiqa 'l-injiliziyya	
	We know the laws of England	
	'We know the laws of England'	

Data (1b)

(1b)	نُرِيدُ أَنْ نَعْرِفَ الفِئَة الإِنجِلِيزِيَّةَ	Modalised
	Nuridu ?an naçrifa 'l-fiqa 'l-injiliziyya	
	We want to know the laws of England'	
	'We want to know the laws of England'	

Alwi (1992:3) states that the expression of the attitude of Indonesian speakers is also expressed lexically. The use of auxiliary verbs such as will and shall (3), as it should be and perhaps adverbs (4), or the clause as I think (5a) and I want to (5b) is explained below.

(3) Besok Ali { akan } datang.  
 { Harus }

Tomorrow Ali [ will ] come.  
 [must]

(4) Besok { seharusnya } Ali datang.  
 { Barangkali }

Tomorrow, it [should] be the time for Ali to come.  
 [may]

(5) Saya { kira } besok Ali datang.  
 { ingin (agar) }

I [think] tomorrow Ali come.  
 [want]

### 3. PART TWO: CONTRASTIVE ANALYSIS

#### 3.1. Structure of the Arabic Modality

Linguistic expression of Arabic modalities (AM) contains two sentences structure, in which one of the structure is the VSO structure of verbal sentences (*jumlatur fiçliyyatun*) and SVO structure of deverbal sentence (*jumlatur ismiyyatun*). The former consists of three modalities signs: (1) Modal Auxiliaries (MA), (2) Finite Verbs of Modality (FVM) and (3) Lexical Modals (LM).

##### 3.1.1. VSO Sentences Structure with Modal Auxiliaries (MA)

The signs of MA in SVO sentence structure in Al-Qur'an are *kāda* and *yakādu*.

Principle of MA (1.1): (*Kāda*-VP):

1	كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ
<b>Kāda</b> yazīgu qulūbu farīqin minhum (Q.S. 9:117) nearly turned hearts party of their 'Parts of their hearts are nearly turned '	

*Kāda* is past tense (*fiçlu 'l-madi*) form of 'nearly'. This is the formal structure of the sentence (P [VP] S [NP]) or (fiçil-fäçil). Note the constituents in the sentence structure analysis (1).

1	Kāda yazīgu qulūbu farīqin minhum			
Ca	MA	V (im)	N (Pl)	Par-Pro
F	P		S	

*Kāda* position on the sentence structure is (1) a description of the verb/yazīgu/→/kāda yazīgu/'nearly turned'. When sign of MA/*kāda*/ is disappeared, then this sentence is not a sentence that reflects the attitude of the speaker. Sign of /*kāda*/has a function as quantitative basis adverb for /yazīgu/. The subject of this sentence is a noun phrase /qulūbu farīqin minhum/'party of their hearts'.

Principle of MA (1.2): (*Yakādu*-VP):

2	يَكَادُ زَيْتُهَا يُضِيءُ
<b>Yakādu</b> zaituhā yuḏīʔu (Q.S. 24:35) Nearly oil illuminating Oil is (just) barely illuminating	

The predicate in verbal sentence structure is intransitive verbs. This is the formal structure of the sentence (S [NP] P), because the strong relationship between S and P (fiçil-fäçil). Note the structural analysis of constituents in sentence (2).

2	Yakādu zaituhā yuḏīʔu		
Ca	MA	NP	V (imp)
F	Atr	S	P

*Yakādu* position on sentence structure (2) becomes a modifier for the verb /yuḏīʔu/→/yakādu yuḏīʔu/'barely illuminating'. If the sign of MA/*yakādu*/ is disappeared, then this sentence would not reflect the attitude of the speaker. The sign of/*yakādu*/is a basis qualitative single adverb for verbs/yuḏīʔu/. Subject of this sentence phrase that is composed by Noun + Pronoun /zaituhā/'oil'.

##### 3.1.2 Structure of VSO with Finite Verbs of Modality (FVM)

The signs such as FVM or *fiçlun maḥḍudun* in VSO structure in a book titled?as -siyāsatu 'l-iqtisādiyyatu' l-muḥlā by Al-malikiy Abdu 'r-Rahm are *yastaḥḥi* and *yajūzu*.

Principle of FVM 2.1: (*Tastaḥḥi*-VP[subj.]):

3	تَسْتَطِيعُ الدَّوْلُ بِمَوْجِبِهِ أَنْ تَتَصَّعَّ مِنَ النَّقْدِ
<b>Tastaḥḥi</b> 'd-duwalu bimaubijibi ḥantadaça mina 'n-nuqudi is able the country to handle it by giving of the-money (Ba-3ADK: 171) The country is able to handle it by giving money. (Ba-3SKN: 274)	

The formal structure of the verbal sentence is (Atr-SCPO). Note the analysis of constituents in the sentence structure (3).

Tastaḥḥi 'd-duwalubi-maubiji-hiʔan taḍaça mina 'n-nuqudi					
Ca	FVM	Atr-N	PP+pro	subj.	PP
F	Atr	S	C	P	O

On sentence structure (3) *tastaḥḥi* is finite or *fiçlun maḥḍudun/taḍaça/*→/*tastaḥḥi ʔan taḍaça*/'capable of delivering'. If, sign of FVM/*tastaḥḥi*/is disappeared, then this sentence would not reflect the attitude of the speaker. So the function of the sign

/tastaṭīʿu/ as finite for verb /taḍaʿa/ that fulfills predicate position. This subject is a noun phrase composed by Art-N/'d-duwalu/'state', whereas the object is /'n-nuqudi/'money' and complement /bimaujibihi/'to handle it'.

Principle of FVM 2.2: (yajüzu-VP [subj.]):

4	يَجُوزُ الْإِنْسَانُ أَنْ يَأْخُذَ مِنَ النَّهْرِ	(Ba-2SIM: 85)
	yajüzu 'l-insänu ʔan yaʔxuðu mina 'n-nahri allowed one to take (water) from the river? Why is someone allowed to take(water) from the river? (PEI, 2001: 89)	

The formal structure of the verbal sentence is (Atr-SPC). Note the structural analysis of constituents in the sentence (4).

Yajüzu 'l-insänu ʔan taḍaʿa miha 'n-nahri				
Ca	FVM	N	subj.	PP
F	Atr	S	P	C

On the structure of the sentence (4) yajüzu is finite or *fiçlun maḥdudun*/taḍaʿa/ → /yajüzu ʔan yaʔxuðu/'allowed to take'. If sign of FVM/yajüzu/ is disappeared, then this sentence would not reflect the attitude of the speaker. So the function of the sign /yajüzu/ is finite verb /yaʔxuðu/ that fulfills predicate position. The subject of the sentence is a noun phrase composed by Art-N/'l-insänu/'man', while the adverb is /miha 'n-nahri/'from the river'.

### 3.1.3 VSO Structure with Sign of Lexical Modals (LM)

The sign of *lexical modals* (LM) in VSO structure is aräda. Principle of LMV 3.1: (ʔaräda + VP[subj.]):

5	أَرَادَ أَنْ يَدْخُلَهَا
	ʔaräda ʔanyadxulahä. (NSI:288) (He) wants to import (Ahlu dzimmah) wants to import (SEI:410)

SPO structure of declarative sentence intentional modality (InM) with lexical modal verb/ʔaräda/'want' → (S[M]P[subj.]O) is for data (5). This data is a verbal sentence (*jumlatur fiçliyyatur*). Note the analysis of constituent of declarative sentence structure InM:

ʔaräda		ʔan yadxula	Hä
Ca	N (S[in]+LMV)	subj.	N(Pro)
F	S	P	O

Based on data analysis (5) we can understand that the subject of the sentence is a pronoun or inclusive subject in /ʔaräda/'(he) wants' that acts as a principal. The predicate is a subjunctive construction mode (ʔal-muḍäriçu 'l-manšüb)/ʔan yadxula/'to incorporate'. The MS construction is a transitive verb. The object is in the form of object pronouns (Pro) or ʔal-Damir/ha/'her (p3-tg-f)'.

### 3.1.4. Lexical Modal Noun (LMN)

Modal in Lexical intentional modalities (InM) is a modal in the form of noun (*ismun*) /'l-muradi/'who-want'. The formal structure of SPOK sentence structure is → (SP[V]O[N]+C [M]).

Principle of LMN 1: (ʔal-Muradi-NP):

6	تَشْبَعُ حَاجَتَهُ فِي الشَّيْءِ الْمُرَادِ حَتَّىٰ تَبْتَدِئَ
	Tašbaçu hājatan fi 'š-šai?i 'l-murādi ḥiyāzatihi (SIM: 51) Meet the needs for the things desire of hers Meet the needs for the things she wants. (PEI, 2001: 49)

Data (6) is a verbal sentence (*jumlatur fiçliyyatur*). Note the constituent analysis of the Intentional Modality declarative sentence structure.

	tašbaçu	hājatan	fi 'š-šai?i	'l-murādi	ḥiyāzatihi
Ca	V	N(acc)	PP(gen)	InM(gen)	NP(gen)
F	S-P	O	C		

Based on data analysis (6) we can understand that the subject of the sentence is a subject pronoun or inclusive in /tašbaçu u/'meet'. The predicate is verb/tašbaçu/'meet'. The object is in the form of noun/hājatan/'needs'. And the adverb is a prepositional phrase (genitive) or iḍāfati/fi 'š-šai?i' l-muradi ḥiyāzatihi/'for the things she wants'.

## 3.2. Indonesian Modality Structure (IM)

The Indonesian modality structure are: *firstly* is lexical modals (LM), *secondly* is phrase modals (PM), and *thirdly* is clause modals (CM).

### 3.2.1. Indonesian modality Structure with Lexical Modals (LM)

Indonesian modality structure uses lexical modals (LM) auxiliary verbs (AV) as /*mampu*/'able' (7) and /*hendak*/'want' (8). As for the use of lexical modals (LM) adverb is such as /*hampir*/'nearly' (9).

Data (7) is the formal structure of Indonesian Modality in SPOC sentence, while the principle of LM is (*mampu*-V).

(7) the country is /*mampu*/'able' to cope with the channeling of money (Ba-3SKN: 274). Notice the sentence structure analysis of epistemic modality's constituents:

	Negara	<b>mampu</b>	mengatasi	Nya	dengan menyalurkan uang
Ca	N	AV	V	N	VP
F	S		P	O	C

Data (7) /*mampu*/'able' is an auxiliary verb /tackle/dynamic modality (DyM).

Data (8) is the formal structure of Indonesian modality in SPK sentence, whereas the principle of LM is (*hendak*-VP).

(8) He meets the needs/*hendak* dimilikinya/'with something he wants to have' (PEI, 2001: 49). Note the constituent analysis of intentional modality sentence structure below.

	Dia	memenuhi	kebutuhan	dengan sesuatu yang <b>hendak</b> dimilikinya
Ca	N	V	N	VP
F	S		P	C

Data (8) /*hendak*/ is auxiliary verb /dimiliki/ in intentional modality.

Data (9) is the formal structure of Indonesian modality sentence that has SP, whereas the principle of LM is (*hampir*-V).

(9) Their hearts nearly turned '(Q.S. 9:117).

Note the constituent analysis of Indonesian modality in sentence structure.

	Hati mereka	<b>Hampir</b>	Berpaling
Ca	NP	Adv	V
F	S		P

Data (9) /*hendak*/'want' is an adverb for /berpaling/'turn' in epistemic modality structure.

### Indonesian Modality Structure of Phrase Modals (PM)

Indonesian modality structure uses phrases modals (PM), for example /*hampir-hampir*/'almost' (10).

Data (10) is formal structure of Indonesian modality sentence that consists of SP, while principle of PM is (*hampir-hampir*-V).

(10) The oil (only) is almost exactly illuminating (Sura 24:35).

Note the constituent analysis of Indonesian modality sentence structure.

	Minyaknya	<b>hampir-hampir</b>	Menerangi
Ca	NP	Fadv	V
F	S		P

Data (10) /*hampir-hampir*/'almost' is an adverb phrase for /illuminating/ in epistemic modality structures.

### 3.2.3. Structure of Indonesian modality with Clause Modals (CM)

Indonesian modality structure uses Clause Modals (CM) as /Someone allowed/ (11) and /*(Ahlu dhimma) want*/ (12).

Data (11) is the formal structure of deontic modality sentence that consists of SP-SPK, while principle of CM 1 is (*Seseorang diperkenankan*-Clause).

(11) Someone allowed him to take (water) from the river (PEI, 2001: 89). Note the constituent analysis of intentional modality (InM) sentence structure:

	Seseorang	<b>diperkenankan</b>	agar dia mengambil	dari sungai
Ca	N	Adv	NP	V
F	S	P	S	P

Data (11) /*Seseorang diperkenankan*/ is a clause modal (CM) of /untuk mengambil/ in MdDbl structure.

Look at data (12), the formal structures of MdbI is SP-SPO, whereas the principle of CM 2 is (*Ahlu dzimmah ingin*-Clause).

(12) Ahlu dzimmah **ingin** agar dia mengimpornya (SEI: 410)' Ahlu dzimmah want him to import them'. Note the constituent analysis of intentional modality sentence structure:

	Ahlu dzimmah	<b>Ingin</b>	agar dia mengimpornya
Ca	NP		Clause
F	S	P	S P O

Data (12) /*Ahlu dzimmah ingin*/'want' is clause modal (CM) for his/her import/ in epistemic modality structures.

### 3.3. Comparison of Modality Structure in Arabic-Indonesian Language

Comparison of Arabic Modality (AM) structure can be describes as *First*, the structure of SVO sentence with sign of modal Auxiliary (MA) or *musāʿidun ṣiġġiyyun*. *Second*, VSO sentence with sign of finite verbs of modality (FVM) or *fiʿlun maḥdudun*.

Third, the structure of SVO sentences with sign of lexical modals (LM). While the structure of Indonesian modalities, first is lexical modals (LM), second is phrase modals (PM), and third is clause modals (CM). Arabic modality structure (AM) and Indonesian modality structure (IM) are shown in Table 2 and Table 3, respectively.

Table 2. Arabic modality structure

		Arabic Modality (AM)		
		Principle of MA	Principle of FVM	Principle of LMN
Formal		(kāda+VP)	(tastaṭīṣu -VP[subj.])	(ʔarāda+ VP[subj.])
		(yakādu-VP)	(yajūzu-VP[subj.])	(ʔal-murādi-NP)

Table 3. Indonesian modality structure

		Indonesian modalities (IM)		
		Principle of LM	Principle of PM	Principle of CM
Formal		(mampu-V).	(hampir-hampir-V)	(Seseorang <b>diperkenankan</b> - Clause )
		(hendak-VP)		(Ahlu dzimmah <b>ingin</b> -Clause).
		(hampir-V)		

#### 4. CONCLUSION

The results of contrastive research study of MdbA-MdbI structures in book "ʔas-siyāsatu 'l-iqtiṣādiyyatu' l-muṡlā" and its translation "Economy Politics of Islam", by Al-malikiy Abdu 'r-Rahm state that *firstly*, the structure of VSO sentence with Arabic Modal Auxiliaries (AMA) marker or musāṣidun Ṣiġġiyyun. The sign of AMA Kāda and yakādu. And the principle of MA are (1) (Kāda-VP) and (2) (yakādu-VP).

$$\text{Principle of MA} = \left\{ \begin{array}{l} \text{kāda} \\ \text{yakādu} \end{array} \right\} + \text{VP}$$

Second, VSO sentence with sign of Finite Verbs of Arabic Modality (FVAM) or fiṣṡun maḥḥudun. FVMA signs include yastaṭīṣu and yajūzu. The principle of FVM1 is (tastaṭīṣu-NP- VP[subj.]-PP) and the principle of FVM ( 2) is (yajūzu-N- VP[subj.]-PP).

$$\text{Principle of FVM} = \left\{ \begin{array}{l} \text{tastaṭīṣu} \\ \text{yajūzu} \end{array} \right\} + \text{VP[subj.]}$$

Third, the structure of SVO sentence with sign of Arabic Lexical Modals (ALM), such as Arāda and 'l-Muradi. The principle of LMV is (1) (ʔarāda- VP[subj.]) and the principle of LMN (1) is (ʔal-Muradi-NP)

$$\text{Principle of ALM} = \left\{ \begin{array}{l} \text{LMV(ʔarāda- VP[subj.])} \\ \text{LMN(ʔal-murādi-NP)} \end{array} \right\}$$

The structure of the Indonesian modalities consists of: *first*, Lexical Modals (LM) as /**hampir**/'nearly', /**mampu**/'able', and /**hendak**/'want', *second*, Phrase Modals (PM), for example /**hampir-hampir**/'almost', and *third*, clause modals (CM) such as /seseorang **diperkenankan**/'someone is allowed' and /Ahlu dzimmah **ingin**/'(Ahlu dzimmah) want'.

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## Abbreviations

Acc	: accusative	LM	: Lexical Modals (LM)
Ad	: Adverb(Ad)	MA	: Modal Auxiliaries (MA)
AM	: Arabic modality (AM)	N	: Noun (N)
AL	: Arabic language (AL)	Nom	: Nominative
AV	: auxiliary verbs (AV)	NP	: Noun Phrase (NP)
C	: Complement (C)	O	: Object (O)
Ca	: Categorical	P	: Predicate (P)
CM	: clause modals (CM).	Par	: Particle
DeM	: Deontic Modality (DeM)	PM	: phrase modals (PM)
DyM	: Dynamic modality (DyM)	PP	: Prepositional Phrase (PP)
EpM	: Epistemic Modality (EpM)	Pro	: Pronoun
F	: functional (F) structure	S	: Subject (S)
FVM	: Finite Verbs of Modality (FVM)	S(in)	: Subject inclusive
Gen	: Genetive	subj.	: Subjunctive mood
IL	: Indonesian language (IL)	V	: Verb (V)
IM	: Indonesian modality (IM)	VP	: Verbal Phrase (VP)
InM	: Intentional Modality (InM)		