



The Grammatical Deviations in The Arabic Debate Competition in Indonesia

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Abstract

This study aimed to describe the form of Arabic grammatical errors that occur in the Arabic debate competition in Indonesia both off-line and on-line, the factors, the impact, and solutions for grammatical errors. The material object of this research was the video of the Arabic debate competition in Indonesia. This study used a qualitative descriptive approach to grammatical errors in the video of the Arabic debate competition in Indonesia. The results showed that 29 grammatical errors were found in syntax errors and 18 morphological errors. From the 47 errors found, the factors were inter-language errors or interference and intra-language errors. These factors have an impact on changing the meaning of a sentence and also have an impact on misunderstanding communication between speakers. The solutions offered to improve and reduce the error are the need for good preparation in syntactic and morphological aspects for debaters before competing, conducting intensive training, and increasing seriousness in exploring and understanding Arabic debate.

Keywords: *Arabic Grammatical, deviations in the Arabic, Arabic Debate*

Introduction

Like Indonesian, Arabic has both formal and informal varieties. The formal variety of Arabic consists of classical Arabic and *fushhâ* Arabic (Modern Standard Arabic/MSA). The informal variety is the form of Arabic dialects (Colloquial Arabic) (Albirini, 2016). Formal Arabic is usually used for news, speeches at mosques, and other official events, while informal Arabic (Setiawan et al, 2020; Reynolds & Kao, 2021). Informal variety is usually used for everyday conversation, not using grammar. An example is chat language and expressions on social media.

In the Arabic debate competition, even though it was in oral form, the Arabic language used by the participants was *fushhâ* Arabic. The participants are required to use Arabic grammar correctly, especially applying language rules when defending arguments verbally. Even though the debate participants were selected to take part in the

competition, errors in the use of grammar were still found in the participants' speeches, for example, أَنْ دَفَعَ رُسُومَ الدِّرَاسَةِ. This sentence is an example of an Arabic grammatical error in terms of syntax. From the example sentence, it can be seen that there is an error in the Arabic rules regarding *Inna wa Akhwâtuhâ*.

There was also a shape error in morphology (Khatter, 2022; Khalid et al, 2021), namely in applying derivation rules (*sharfîyah*) in Arabic verbs. Grammatical errors that occur in Arabic debate participants can cause shifts in the grammatical structure of sentences and meaning in Arabic (Lghzeel & Radzuan, 2020; Al Rdaat & Gardner, 2017). The researcher will discuss this problem to reduce the mistakes of the debate participants in applying the syntactic and morphological rules.

So far, the study of language deviations in Arabic is only reviewed from 3 aspects. First, language errors at the syntactic level in Arabic texts (for example, in Suharto and Fauzi's (2017) paper "Analisis Kesalahan Sintaksis Dalam Buku Teks Bahasa Arab Untuk Perguruan Tinggi Keagamaan Islam", and Fadly's paper "Kesalahan Gramatika Bahasa Arab (Studi Kasus Tulisan Al-Ikhtisar Mahasiswa Sastra Arab UGM)(Fadly, 2018), and also Fahmi's paper "Analisis Kesalahan Gramatikal Teks Terjemah (Indonesia-Arab) Dalam Pendidikan Bahasa Arab". Second, language deviations at the phonological level in speaking ability (for example in Wulandari's (2020) paper entitled "Analisis Kesalahan Fonologis dalam Keterampilan Berbicara Bahasa Arab", and Masrukhi's (2018) paper with title "Kesalahan Gramatika Bahasa Arab Pada Tulisan Mahasiswa Prodi Sastra Arab UGM"). Third, language deviations in the translation of Arabic texts. Research compiled by Faturrahman et al. (2020), entitled "Technique and Quality Translation of *Idhâjî* in The Matan Hadits of Arba'in al-Nawawi". This research shows that the accuracy of translation from the source language (SL) to the targeted language (TL) is not easy work. The translator should act as the connector between the writer of the work and the reader of the translation.

Arabic translation studies are reviewed semantically as compiled by Astari et al. (2020), entitled "Padanan Kosakata Arab dalam al-Qur'an Terjemah Versi Indonesia dan Malaysia". This study states that the factors that influence of distinguishing in meaning concepts are social, cultural, political, and government policies. The translation of the Quran in the Malay language version tends to use the *majâzî* expression and is more textual. The Indonesian translation of the Qur'an is more contextual due to the influence of Islamic thought in Indonesia, which is more moderate, tolerant, and accommodates local wisdom.

Another review related to the study of Arabic translation in terms of semantics is the research compiled by Bustam et al., entitled "Meaning Differences Between Two Quran Translation in Activism Era in Indonesia (Ideology in Translation Analysis)". This research result states that in the concept of translation, many verses are translated differently, especially verses about the miracles of the prophets and the privileges of Prophet Isa as. The difference is visible; This has a lot to do with the ideological background of the two translators. De Heilige Qoer-an carries the ideology of Ahmadiyya, while Tafsir Quran Karim adheres to the opinions of prominent scholars, including Indonesian scholars (Bustam & Astari, 2018). However, in this study, the author will discuss it from a grammatical perspective, focusing on analyzing words,

phrases, and sentence structure according to the rules of syntax and morphology of the Arabic language. Previous literature studies have not examined grammatical errors in syntax and morphology in Arabic debate competition participants in Indonesia. Specifically, this study shows that Arabic grammatical errors in debate participants can affect the shift in the forms of *naḥwu* and *sharf* rules in debate Arabic sentences.

Method

This type of research was a case study, where the author conducts an in-depth study of the issues that occurred to one or more people. The data was obtained from the activities of the Arabic debate competition in Indonesia, which had been broadcast through social media. The data was recorded by researchers to be processed into study material.

This research was qualitative. The research in question was research on the occurrence of the research subject, which was carried out by describing it in sentences in a specific language using existing research methods (Gunawan, 2013).

This study aimed to solve a current problem through online and offline oral data from video reruns of Arabic debate competitions in Indonesia (Daulay, 2017). Data on grammatical deviations of the debate participants came from videos of debate competitions, including: the Arabic Fair UNS 2018, SAFAR event at Jakarta State University in 2018, debate competition at FIKAR UIN Salatiga event 2019, UMPTKIS Muhammadiyah University Yogyakarta in 2019, Arabic debate final in the event FASTABIN 2019, online Arabic debate held by ITHLA' in 2020, final Arabic debate of UIN Alauddin Makassar versus IAIN Gorontalo in 2021, and event (Arabian Peninsula Festival) UIN Maulana Malik Ibrahim Malang.

Then the researcher provides an overview of the phenomena and circumstances of individuals or more related to the problems above. In this study, the author will use descriptive qualitative techniques to explain the impact of Arabic grammatical errors on Arabic debate in Indonesia. Grammatical deviations in debate competitions are classified based on syntactical and morphological deviations. The deviations that often occur in the syntax are in the forms of *tarkīb isnâdî*, *tarkīb idhâfî*, and *tarkīb bayânî*. Morphological deviations often occur in the use of *dhamîr* in verbs.

Debater oral data was collected from the video reruns of the Arabic debate competition on the YouTube channel to find out the factors that caused the low use of *naḥwu* and *arf* rules in the language of the debate. The method used in this data collection used a combination of the listening method, the recording method, and the note-taking method (Rahardjo, 2011). The method used in this data collection used a combination of the listening method, the recording method, and the note-taking method. Apart from these three methods, the researcher obtained additional data through interviews with several Indonesian students from various campuses who had appeared in Arabic debate competitions at the national level directly to find out what factors could cause an Arabic grammatical error to occur at the national level.

This study aimed to uncover the forms of Arabic grammatical errors in the Arabic debate competition in Indonesia, explore the factors and impacts of these errors, and provide solutions or efforts to correct these language errors. The data discussed by the researchers included the 2018 Arab World Festival UAD debate competition, the

SAFAR Arabic debate at the State University of Jakarta, the STIBA Arrayah Arabic debate, the ITHLA' 2022 online Arabic debate, the Final Arabic debate at UIN Alauddin Makassar versus IAIN Gorontalo, 2021.

Results and Discussion

Forms of Syntactic Deviations in Arabic Debates

Syntax is generally the study of the relationships between words in a structure. Syntax is grammar that examines the structure of phrases and sentences (Gani, 2019). The construction of words that make up a phrase or sentence is part of studying syntax (Arifatun, 2012).

Thus, syntax is included in the subsystem of language or linguistics, which examines the relationship between words and words in a broad arrangement, such as phrases and sentences (Suparno, 2015). The composition of the sentence "Ahmad yadzhabu ilâ al-masjid" syntactically the sentence can be studied as the relationship of words with other words, namely between the word "yadzhabu" related to the previous word in the form of *fâ'il mudzakkar*, as well as the phrase *ilâ al-masjid*.

Based on the theory of the discussion of phrases, clauses, and sentences above, an analysis of grammatical errors was carried out on the speaking skill data of Arabic debate participants. Researchers with several models of arrangement in Arabic will analyze errors at the syntactic level. Regarding the sentence structure in Arabic, there are several kinds of arrangement (*tarkîb*) (Setiadi, 2015), namely *tarkîb isnâdî*, *tarkîb idhâfî*, *tarkîb bayânî*, *tarkîb 'athfî*, *tarkîb mazjî*, and *tarkîb 'adadî*.

In this discussion, researchers will first examine the form of syntactic errors in Indonesia's Arabic debate competition. The forms of syntactic errors found in the Arabic debate competition in Indonesia are 13 sentences consisting of syntactic errors in the form of *tarkîb isnâdî* as many as six sentences, *tarkîb idhâfî* as many as six sentences, and *tarkîb bayânî* as many as one sentence. These types of errors include:

a. The Forms of Syntactic Deviations in *Tarkîb Isnâdî*

The form of error based on the function above occurs in the sentence أَنَّ تَلْفَازَ نُؤْتِرُ سَلْبِيَا. When viewed from a syntactic perspective, the sentence is not by the rules of syntactic language. The sentence أَنَّ تَلْفَازَ should not be read as *Rafa'* (*Ḍammah*) because the sentence, which is the *ism* of *Inna wa Akhwâtuhâ*, must be read as *naṣab* based on the theory of *تنصب الإسم و ترفع الخبر* (Mainting *Ism/mubtada'* and condoling to *Khabar Inna wa Akhwâtuhâ*) and also on the word there is an error at the syntactic level regarding *amir* from *fâ'il* because the *fâ'il* before the word is *mudzakkar*, then it should be adjusted according to these rules to become أَنَّ التَلْفَازَ يُؤْتِرُ.

The next form of error occurs in the sentence أَنَّ قَوَاعِدُ العَسْكَرِيَّةِ الأَمْرِيكِيَّةِ (<https://youtu.be/stnsLiV6PZU>). The sentence is not by the rules of syntactic language when viewed from a syntactic point of view. The sentence أَنَّ قَوَاعِدُ should not be read as *Marfû'* (*Dhammah*) because the sentence, which is the *isim*

of *Inna wa Akhbâtuhâ*, must be read as *nashab* based on the theory of *تنصب الإسم* و *ترفع الخبر* (Mainting *Isim/mubtada'* and condoling to *Khabar Inna wa Akhbâtuhâ*) so it should be adjusted accordingly. with the rule to be *أَنَّ قَوَاعِدَ الْعَسْكَرِيَّةِ الْأَمْرِيكِيَّةِ*.

The form of error based on the function above occurs in the sentence *كَانَتْ الْمُعَارَضَةُ تَقُولُ*. The sentence is not by the rules of syntactic language when viewed from a syntactic point of view. The sentence *كَانَتْ الْمُعَارَضَةُ تَقُولُ* should not be read *Majrûr (Kasrah)* because the sentence, which is the *isim* of *Kâna wa Akhbâtuhâ* must be read as *marfû'* based on the theory of *ترفع الاسم وتنصب الخبر* (Making *Isim/mubtada' marfû'* and Making *Khabar Kâna wa Akhbâtuhâ Manshûb*) then it should be if adjust to the rules to become *كَانَتْ الْمُعَارَضَةُ تَقُولُ*.

The form of syntactic error that occurs based on the function above has occurred in the sentence (<https://youtu.be/stnsLiV6PZU>) *ثُمَّ تُعْطِينِي الْجِلَّ لِهَيْدِهِ الْمَسْأَلَةَ*. If viewed from a syntactical perspective, the sentence should be read as *manshûb* because it functions as *maf'ûl bib* where the *ism* after the verb (*fi'il*) becomes *manshûb (fathah)*. Then the sentence above should read *ثُمَّ تُعْطِينِي الْجِلَّ لِهَيْدِهِ الْمَسْأَلَةَ*.

The form of syntactic error that occurs based on the above function has occurred in the sentence *لَدَيْنَا الْحُجَّجُ الَّتِي يَدُلُّ عَلَى*. From a syntactic perspective, the sentence *الْحُجَّجُ* should be read as *marfû'* because it functions as *mubtada' muakhar* where the syntactic theory in Arabic *mubtada'* must be *marfû' (dhammah)* and in the sentence *يَدُلُّ* it should be *muannats* because the previous *ism al-maushûl* is *muannats*. Then the sentence above should read *لَدَيْنَا الْحُجَّجُ الَّتِي تَدُلُّ عَلَى*.

The form of language errors according to the above function has occurred in the sentence *لَايَزَالُ هُنَاكَ مِنَ الْإِخْوَانِنَا*. According to the rules of syntactic Arabic, the error is included in the *ma'rifah* and *nakirah* functions. *Ism ma'rifah* has a characteristic in the form of the letters *alif* and *lâm* in front of the word. In contrast, the *ism nakirah* has the opposite characteristic of *ism ma'rifah*, namely the absence of the letters *alif* and *lam* at the beginning of the word. In essence, the sentence underlined above is inappropriate or not by the rules of the Arabic language. So, the correct sentence should be *لَايَزَالُ هُنَاكَ مِنَ الْإِخْوَانِنَا*.

b. The Forms of Syntactic Deviations in Tarkib Idhâfi

The form of language error by the above function has occurred in the sentence *بَعْضُ الْعَنَاصِرِ الَّتِي ذَكَرْتُمَا*. According to the rules of syntactic Arabic, if the sentence spoken by the debate participants is not correct, the sentence should be read *majrûr (kasrah)* because the sentence *الْعَنَاصِرِ* is included in the category of *mudhâf 'ilaih*. *Mudhâf 'ilaih* in the rules of *nahwu* or syntax, it is obligatory to become *majrûr (kasrah)*. Then the correct sentence should be *بَعْضُ الْعَنَاصِرِ الَّتِي ذَكَرْتُمَا*.

The form of language errors according to the above function has occurred in the sentence أَنَّ قَوَاعِدَ الْعَسْكَرِيَّةِ الْأَمْرِيكِيَّةِ لَا تُعْطَى الْإِجَابِيَّةَ. In essence, the sentence underlined above is inappropriate or not by the rules of the Arabic language. According to the rules of syntactic Arabic, these errors are included in the idhofi and *ma'rifah nakirah* errors. *Mudhâf ilaih* has a special characteristic, that is *majrur* (*kasrah*). The *ism ma'rifah* is characteristic of the letters *alif* and *lâm* in front of the word. In contrast, the *ism nakirah* has the opposite characteristic of *isim ma'rifah*, namely the absence of the letters *alif* and *lâm* at the beginning of the word. So, the correct sentence should be أَنَّ قَوَاعِدَ الْعَسْكَرِيَّةِ الْأَمْرِيكِيَّةِ لَا تُعْطَى إِجَابِيَّةً.

The form of language errors according to the above function has occurred in the sentence يَبْنَ طَلَبَةُ الْجَامِعَةِ. The sentence used is not appropriate because in the sentence it is not based on language rules. The word طَلَبَةُ should be *majrûr* (*kasrah*) because it is preceded by *dẓarf*, and the word functions as *mudhof*. In Arabic rules, the sentence after *dẓarf* must mean *kasrah* or become *majrûr*. Then the correct sentence in the above error should be يَبْنَ طَلَبَةِ الْجَامِعَةِ.

The next form of language error by the above function has occurred in the sentence أَمَّا مُتَحَدِّثَةُ الثَّلَاثِ سَتَقُومُ بِجَمِيعِ الْحُجَجِ. According to the rules of syntactic Arabic, if the sentence spoken by the debate participants is not correct, the sentence should be read *majrûr* (*kasrah*) because the sentence الْقَائِلُ is included in the category of *mudof 'ilaih*. *Mudof 'ilaih* in the rules of *nahwu* or syntax, it is obligatory to become *majrûr* (*kasrah*). Then the correct sentence should be أَمَّا مُتَحَدِّثَةُ الثَّلَاثِ سَتَقُومُ بِجَمِيعِ الْحُجَجِ.

The next form of language error by the above function occurred in the sentence وَطَرِيقَةُ الدَّعْمِ. According to the rules of syntactic Arabic, if the sentence spoken by the debate participants is not correct, the sentence should be read *majrûr* (*kasrah*) because the sentence الدَّعْمُ is included in the category of *mudhâf 'ilaih*. *Mudhâf 'ilaih* in the rules of *nahwu* or syntax, it is obligatory to become *majrûr* (*kasrah*). Then the correct sentence should be وَطَرِيقَةُ الدَّعْمِ.

The next form of language error in accordance with the above function has occurred in the sentence وَكَذَلِكَ هُنَاكَ التَّرْبِيَّةُ فِي فَيْهِمِ التَّدْقِيقِ الْإِدْبُلُوجِيَّةِ الْوَطَنِيَّةِ. According to the rules of syntactic Arabic, if the sentence spoken by the debate participants is incorrect, the sentence should be read *majrûr* (*kasrah*) because the sentence is included in the category of *mudhâf 'ilaih*. *Mudhâf 'ilaih* in the rules of *nahwu* or syntax, it is obligatory to become *majrûr* (*kasrah*). Then the correct sentence should be وَكَذَلِكَ هُنَاكَ التَّرْبِيَّةُ فِي فَيْهِمِ تَدْقِيقِ الْإِدْبُلُوجِيَّةِ الْوَطَنِيَّةِ.

c. The Forms of Syntactic Deviations in Tarkib Bayâni

The next language error by the above function has occurred in the sentence وَهَذِهِ التَّنْشِئَةُ فَعَالًا. According to the rules of syntactic Arabic, the sentence is not quite right. Because theoretically, the function of *hâl* in the *nahwu* rule must

be *manshûb* when the *hâl* explains the state of the previous isim. So theoretically, what has been mentioned above, the correct sentence should be وَهذِهِ التَّنَشِئَةُ فَعَالِيَّةٌ.

Forms of Deviant Morphology in Arabic Debates

Morphology is a linguistic subsystem that discusses word for word, not the relationship between one word and the next (Gani, 2019). Errors at the morphological level are error analyses based on morphological studies. Thus, the object of the study of morphological errors is the word itself, which stands alone, and then its constituent elements are analyzed (Daniel, 2007). For example, "muslimuna" combines "Muslim" and was-*nûn*. Likewise, the word "inqata'a" combines "qata'a" and *alif-nûn*.

After the researchers studied the syntactic errors in the Arabic debate competition, the researchers will give examples of the forms of Arabic errors at the morphological level. The forms of errors at the morphological level found in the Arabic debate competition in Indonesia are ten sentences. These types of errors include:

جِئْتُ فِي هَذِهِ الْغُرْفَةِ مَسَاءً

The sentence above is a form of Arabic error at the morphological level. This error is included in the *ẓharf ẓamân* error. In terms of morphology, the *ẓharf ẓamân*, which is located at the end of the sentence, must be a *manshûb* because it is not only a *ẓharf ẓamân* but also a *maf'ûl fih*. So, the correct sentence should be جِئْتُ إِلَى هَذِهِ الْغُرْفَةِ مَسَاءً.

يَعْمَلُ فِي شَرِكَةِ الْأَلِكْتَرُونِيَّةِ

In the sentence above, there are Arabic errors at the morphological level. The error in this sentence is a *mudhâf* error. The word in the example above has violated the rules of language rules at the morphological level because the correct meaning of the word is. So, the correct sentence in the example above should be يَعْمَلُ فِي شَرِكَةِ الْأَلِكْتَرُونِيَّةِ.

فَتَزْدَادُ الْوَعْيُ عِنْدَ الْمُجْتَمَعِ

The sentence above contains Arabic errors at the morphological level. The above errors are categorized as *dhamîr fi'il mudhâri'* errors. The sentence is said to be wrong because the *fa'il* (subject) after it is a *mudẓakkak* sentence. Then the correct one should be فَتَزْدَادُ الْوَعْيُ عِنْدَ الْمُجْتَمَعِ.

هَذَا النِّظَامُ يُسَبِّبُ عَن قَوْنِ الْإِخْرَابِ مِنْ أَمْرِيكََا

The sentence above contains Arabic errors at the morphological level. The above errors are categorized as *dhamîr fi'il mudhâri'* errors. The sentence is said to be wrong because the previous *fa'il* (Subject) was a *mudẓakkak* sentence. Then the correct one should be هَذَا النِّظَامُ يُسَبِّبُ عَن قَوْنِ الْإِخْرَابِ مِنْ أَمْرِيكََا.

وَالْمُتَكَلِّمُ الثَّلَاثُ سَتُقَفِّدُ جَمِيعَ الْحُجَجِ وَالْمَحَاوِرِ

The sentence above contains Arabic errors at the morphological level. The above errors are categorized as *dhamîr fi'il mudhâri'* errors. The sentence is said to be wrong because the previous *fa'il* (Subject) was a *mudẓakkak* sentence. Then the correct one should be وَالْمُتَكَلِّمُ الثَّلَاثُ سَيُقَفِّدُ جَمِيعَ الْحُجَجِ وَالْمَحَاوِرِ.

تَقُولُ هَذَا الْمُتَكَلِّمَ الثَّانِي فِي حُجَّتِهِ

The sentence above contains Arabic errors at the morphological level. The above errors are categorized as *dhamîr fi'il mudbâri'* errors. The sentence is said to be wrong because the *fa'il* (subject) after it is a *mudzakkar* sentence. Then the correct one should be تَقُولُ هَذَا الْمُتَكَلِّمَ الثَّانِي فِي حُجَّتِهِ.

إِنَّ عُقُوبَةَ الإِعْدَامِ تُفَرِّزُ لِلْمَجْرُومِ

The sentence contains an error at the morphological level, namely the word. The word is not by the morphological rules because the *fa'il* before the *fi'il mudbâri'* is *mudzakkar*. The error is included in the category of *dhamîr fi'il mudbâri'* error. Then the correct sentence should be إِنَّ عُقُوبَةَ الإِعْدَامِ تُفَرِّزُ لِلْمَجْرُومِ.

الكَوَارِثُ الطَّبِيعِيَّةُ تَقَعُ فِي فَالُو

The sentence contains an error at the morphological level, namely the word. The word is not by the morphological rules because the *fa'il* before the *fi'il mudbâri'* is *muannats*. The error is included in the category of *dhamîr fi'il mudbâri'* error, and the word should use the word. Then the correct sentence should be الكَوَارِثُ الطَّبِيعِيَّةُ تَقَعُ فِي فَالُو.

أَنْتَا سَوْفَ تَدْعُمُ كُلَّ يَوْمٍ

The sentence contains an error at the morphological level, namely the word. The word is not by the morphological rules because the *fa'il* before the *fi'il mudbâri'* is in the form of *dhamîr nabnu (jama')*. The error is included in the category of *dhamîr fi'il mudbâri'* error. Then the correct sentence should be أَنْتَا سَوْفَ تَدْعُمُ كُلَّ يَوْمٍ.

عَلَيْكُمْ أَنْ تَعْرِفَ يَا أَصْدِقَاءَ الْكِرَامِ

The sentence contains an error at the morphological level, namely the word تَعْرِفَ. The word is not by the morphological rules because the *fa'il* before the *fi'il mudbâri'* is in the form of *dhamîr munfashil (antum)*, and there is a *harf* in the form of أَنْ. In Arabic rules, when *fi'il mudbâri'* is preceded by the *harf nashbi*, he must become *manshûb*. As for the form of *jama'* preceded by the *harf*, the word must have the other omission of the *harf nûn* at the end of *fi'il*. The error is included in the category of *dhamîr fi'il mudbâri'* error. However, if you adjust the idiom or *uslub* in Arabic, then use *uslub* بِ عَلَيْكُمْ. Then the correct sentence should be عَلَيْكُمْ بِالتَّعْرِيفِ يَا أَصْدِقَاءَ الْكِرَامِ.

Factors in the Occurrence of Grammatical Deviations in Arabic Debates

Based on the explanation of the forms of language errors above, the researcher found different factors from the discussions in other studies. These factors were internal and external. The following is an explanation of these two factors:

1. The Internal factors

a. The Psychological Factors

This psychological factor refers to the internal students themselves. Most of the participants in the Arabic debate experience nervousness or insecurity when they are in

front of a large audience, so this can lead to grammatical errors, both in terms of syntax and morphology.

In the case of the Arabic debate match at the event (Festival of the Arabian Peninsula), UIN Maulana Malik Ibrahim Malang, the speaker from the pro team, explained at length the meaning of the title of the motion that the jury had determined. However, because the speaker from the pro team felt nervous and trembled when conveying his argument, the participant conveyed it in vague and irregular language, making it difficult for the opposing team to understand the content of what he was conveying. Until it was time for the counter team to get their turn to express their arguments, the counter team said that what the pro team said did not give an understanding of this motion (Jannah, 2017).

The emergence of nervousness can cause the speaker to be disoriented in expressing his argument in Arabic, especially when the nervousness is mixed with the opponent's rebuttal that the speaker himself does not quite understand what the opponent is asking. So, the speaker has difficulty pronouncing Arabic correctly, which is when grammatical errors occur.

b. The Limitation of Arabic Vocabulary

The limited vocabulary in students is caused by the lack of motivation of students themselves to memorize vocabulary (*mufradât*), so the sentences spoken during the debate were minimal and can cause language errors that were too frequent.

This limitation can also be caused by student environmental factors (*bî'ab lughaniyah*), which were less supportive of internalizing Arabic into verbal so that students were not accustomed to speaking Arabic, or it can be said that they were more often accustomed to speaking their mother tongue.

For example, students at the Arabic Language Education Study Program, State University of Jakarta. Based on existing research, UNJ's Arabic Education Study Program once conducted a placement test for its students, many of whom took part in Arabic debate competitions. The following are the data obtained from the research (Setiadi, 2015):

Table of Students' Vocabulary Mastery Skills Test Scores Through Action (Pretest):

| No. | Score | Amount of Students | Relative Frequency (%) |
|---------------|--------|--------------------|------------------------|
| 1 | 80-100 | 7 | 29,17 |
| 2 | 70-79 | 8 | 33,33 |
| 3 | 60-69 | 7 | 29,16 |
| 4 | 55-59 | 1 | 4,17 |
| 5 | < - 55 | 1 | 4,17 |
| Amount | | 24 | 100 |

The table data above shows that many students of the Arabic Language Education Study Program at UNJ need more mastery of Arabic vocabulary. It can be

concluded that the participants of the Arabic debate are still limited in mastering Arabic vocabulary.

Based on the research above shows that the factor of limited Arabic vocabulary significantly affects the presence of language errors in speakers. It is a special concern for teachers teaching Arabic to their students to be even more intensive in mastering Arabic vocabulary.

2. The External Factors

The Speaker's Bilingual Factor

This factor was the main factor that causes errors in Arabic. There are still a lot of speakers or debate participants who were influenced by their mother tongue when speaking Arabic. This factor arose because speakers still often produced their mother tongue and were less able to produce foreign languages such as Arabic. Hence, their mother tongue was still often carried away when debating Arabic (Subyakto, 1992).

Debate participants still often need to pay more attention to this factor, which can affect the student's language or dialect. If speakers were still often carried away by their mother tongue from various regions, then the Arabic they speak has a mixed dialect of each speaker's regional language.

The Impact of Grammatical Errors in Arabic Debate

The errors that have been mentioned and described above were numerous. From the forms of errors above, they must have implications or impacts that affect changes in the meaning and form of a word/sentence in Arabic. The problem in this study was how significant the impact of these errors on meaning was and how significant the influence of these errors was on one's communication process.

However, his book divided the impact of errors into local and global errors (Burt, 1975). A local error is an error that does not interfere with communication where the message is expressed in words. The above can also be said to be an error caused by using a common language in some areas and then used to communicate with people in others.

While the global error (global error) is an error in the meaning of the whole sentence (Setiawan et al, 2020), this error can cause listeners or readers to misinterpret the message or think a sentence is incomprehensible. Global errors are also communication errors that cause fluent foreign language speakers to misinterpret spoken or written messages (Fuadi, 2018). The terms were used to give rise to different interpretations. We expect one meaning and another perception because of the meaning effect of the whole sentence.

The Efforts to Overcome Arabic Grammatical Errors in Arabic Debate Competition

In language, someone must make mistakes in its application, whether wrong in using or understanding language rules. The mistakes of Arabic speakers were as feedback for teachers, researchers, and speakers themselves. For a teacher, errors that appear in students will show their mastery of the subject and their progress. Teachers

will also know the effectiveness of their techniques and teaching methods. In addition, the existence of these errors also becomes information for program planning and a teacher's tutoring plan. As for students, the mistakes themselves have reflected their abilities so far. Learners will know which parts were stuck or problematic in their Arabic level. Furthermore, for researchers, these deficiencies indicated how a language should be learned, what strategies and processes should be used, and what should be developed in the context of mastering a foreign language.

After the researcher knows the Arabic errors' forms, the factors or causes of these errors, and how the language errors impact is given, so the next step the researcher will conclude what efforts will be made to prevent errors in Arabic. These efforts include error correction strategies, providing exercises, and preparing suitable material (Syarif, 2021).

Conclusion

Based on the data analysis on grammatical errors in the Arabic debate competition in Indonesia, it can be concluded that the grammatical errors that occurred in the Arabic debate competition were classified into two: syntactic and morphological errors. After the author conducted the research, the author found 23 data on the form of grammatical errors in the Arabic debate competition in Indonesia. From the 23 data, the researcher divides them into syntactic and morphological forms, namely 13 examples of sentences that deviate from the rules of Arabic syntax and 10 examples of sentences that deviate from the rules of Arabic morphology.

Some factors or causes of grammatical errors in Arabic debate participants include internal and external factors from the debate participants themselves. Grammatical errors significantly affect the process of speaking Arabic. There were many impacts on the occurrence of these grammatical errors. In addition, it also has an impact on changing the form or meaning of a sentence, mistakes in Arabic rules, and also has an impact on misunderstanding communication between speakers. There needs to be good preparation in syntactic and morphological aspects for debaters before competing, conducting intensive training, and increasing seriousness in exploring and understanding Arabic debate both in theory and practice.

After conducting in-depth research on grammatical errors in the Arabic debate, the researchers gave several suggestions, including having intensive training for Arabic speakers, especially the debate participants, to minimize speaking errors. In addition, there needs to be a change in the proper Arabic speaking system from teachers and related institutions.

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