



**COMPARATIVE STUDY OF ENGLISH AFFIXES AND
ARABIC IN Q.S (AL-QUR'AN SUROH) AL-FATIHAH,
AL-IKHLAS, AL-FALAQ AND AN-NAAS**

A THESIS

Submitted to the State Islamic University of Syekh Ali Hasan Ahmad
Addary Padangsidempuan as a Partial Fullfilment of Requirement for
the Graduate Degree of Education (S.Pd.) in English

Written By:

MUFIDAH SALEH HARAHAHAP
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ENGLISH EDUCATIONAL DEPARTMENT

**TARBIYAH AND TEACHER TRAINING FACULTY
STATE ISLAMIC UNIVERSITY
SYEKH ALI HASAN AHMAD ADDARY
PADANGSIDIMPUAN**

2023



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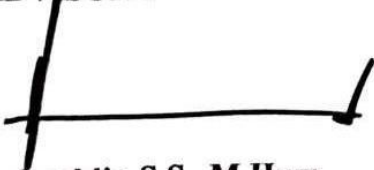
Assalamu 'alaikum warohmatullahi wabarakatuh

After reading, studying and giving advice for necessary revision on the thesis belongs to **Mufidah Saleh Harahap**, entitled “**Comparative Study of English Affixes and Arabic in Q.S (Al-Qur'an Suroh) Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas**”. We assumed that the thesis has been acceptable to complete the assignments and fulfill the requirements for graduate degree of Education (S.Pd) in English Education Department of Tarbiyah and Teacher Training Faculty in State Islamic University of Syekh Ali Hasan Ahmad Addary (UIN SYAHADA) Padangsidempuan.

Therefore, we hope that the thesis will soon be examined by the Thesis examiner team of English Education Department of Tarbiyah and Teacher Training Faculty in State Islamic University of Syekh Ali Hasan Ahmad Addary (UIN SYAHADA) Padangsidempuan. Thank you.

Wassalamu 'alaikum warohmatullahi wabarakatuh

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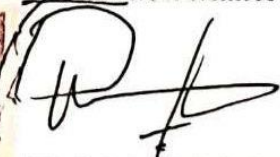
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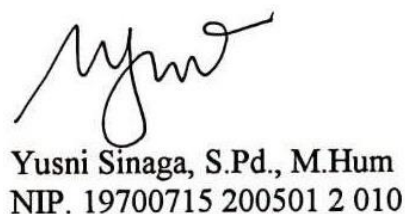
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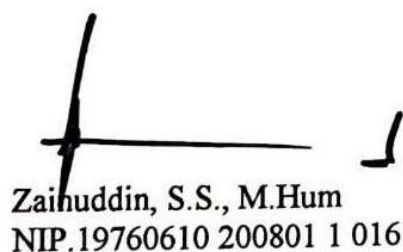

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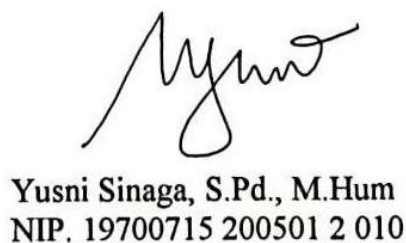

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The thesis has been accepted as a partial fulfillment of the requirement for graduate degree of Education (S.Pd) in English.

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(Al-Qur'an Suroh) Al-Fatihah, Al-Ikhlash, Al-Falaq dan An-Naas

ABSTRAK

Penelitian ini difokuskan untuk menganalisis perbedaan dan persamaan antara bahasa Inggris dan bahasa Arab dalam afiksasi. Penelitian ini bertujuan untuk mengetahui perbedaan dan persamaan antara bahasa Inggris dan bahasa Arab dalam membahas afiksasi dan juga menganalisis afiks dalam empat Suroh (Al-Fatihah, Al-Ikhlash, Al-Falaq dan An-Naas) dalam Al-Qur'an, lalu membandingkan keduanya.

Penelitian ini memiliki tiga rumusan penelitian, yaitu: apa perbedaan dan persamaan antara bahasa Inggris dan bahasa Arab dalam imbuhan? Apa saja imbuhan dalam Al-Qur'an Suroh Al-Fatihah, Al-Ikhlash, Al-Falaq dan An-Naas? Apa perbedaan dan persamaan antara imbuhan bahasa Inggris dan bahasa Arab dalam Q.S (Suroh Al-Qur'an) Al-Fatihah, Al-Ikhlash, Al-Falaq dan An-Naas?. Tujuan dari penelitian ini adalah untuk mengetahui perbedaan dan persamaan antara bahasa Inggris dan bahasa Arab dalam afiksasi, untuk mengetahui afiks dalam empat Suroh dan untuk mengetahui apa perbedaan dan persamaan keduanya.

Metode penelitian ini adalah metode kualitatif. Penelitian dilakukan melalui perpustakaan dan penelitian lapangan. Data diambil dari perpustakaan, buku bacaan berbahasa Inggris dan Arab yang berkaitan dengan afiksasi dan Al-Qur'an. Dalam mengumpulkan data, peneliti mengambil buku yang sesuai dan empat suroh dalam Al-Qur'an dan peneliti sebagai instrumen dalam penelitian ini. Data dianalisis melalui membaca bahan dan mencatat sebagai instrumen penelitian ini, lembar kertas digunakan untuk membuat catatan data.

Hasilnya menunjukkan bahwa terdapat tiga perbedaan dan empat kesamaan antara imbuhan dalam bahasa Inggris dan bahasa Arab. Perbedaannya adalah dalam bahasa Arab ada infiks tetapi tidak ada infiks, golongan kata yang dapat ditambahkan imbuhan, arti huruf imbuhan dan artinya. Persamaannya adalah keduanya menghasilkan arti kata yang baru, jumlah imbuhan yang dapat terdapat pada sebuah kata, keduanya tidak mengubah kelas kata dan keduanya mengubah kata. Terdapat 17 kata yang ditambahkan imbuhan bahasa Inggris dalam terjemahan bahasa Inggris dari empat Suroh dan 39 kata yang ditambahkan imbuhan bahasa Arab.

Kata kunci: Studi Banding, Imbuhan, Bahasa Inggris dan Bahasa Arab

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ABSTRACT

This research focused on analyze the differences and similarities between English and Arabic in affixation. This research aims to know the differences and similarities between English and Arabic in discussing affixation and also analyze the affixes in the four Suroh (Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas) in the Al-Qur'an, then compare the two.

This research has three formulation of the research, they are: what are the differences and similarities between English and Arabic in affixes? What are the affixes in Al-Qur'an Suroh Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas? What are the differences and similarities between English and Arabic affixes in Q.S (Al-Qur'an Suroh) Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas?. The purposes of this research were to know the differences and similarities between English and Arabic in affixation, to find out the affixes in the four Suroh and to know what are the differences and similarities both of them.

The method of this study is qualitative method. Reserach has been done through the library and field reserach. The data has been taken from library, reading book of English and Arabic that related with affixation and Al-Qur'an. In collecting the data, the researcher took the relevance book and four suroh in Al-Qur'an and the researcher is the instrument of this research. Data is analyzed through reading the material and note taking as an instrument in this research, pieces of paper are used to make note of data.

The result shows that there are three differences and four similarities between affix in English and Arabic. The differences are in Arabic there is an infix but there is no in infix, class of word that can be added affix, the meaning of affix letter and the meaning. The similarities are both of them are produced a new meaning of word, the number of affix that can be in a word, both of them not change the word class and both of them change the word. There are 17 word that added English affixes in English translated of the four Suroh and 39 word added Arabic affixes.

Key words: Comparative study, Affixes, English and Arabic

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praised to Allah SWT The most Creator and Merciful who has given me the health, time knowledge and strength to finish the thesis entitled “Comparative study of English Affixes and Arabic in Q.S (Al-Qur’an Suroh) Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas”. Sholawat and salam upon to the Prophet Muhammad SAW that has guided the human from the darkness era into lightness era.

It is a pleasure to acknowledge the help and contribution to all of lecturers, institution, family and friends who have contributed in different ways hence this thesis is processed until it becomes a complete writing. In the process of finishing this thesis, I got a lot of best people that guided and motivated me. Although, in this opportunity I would like to express my deepest gratitude to the following people:

1. Mr. Zainuddin S.S., M.Hum., as my first advisor, and Mrs. Yusni Sinaga M.Hum., as my second advisor who has guided me to make a good thesis, who have been the great advisor for me and gave me many ideas and critics in this writing the thesis. Thank you so much for everything, may Allah always bless both of them, gives health and happiness.
2. Rector of UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan as the administrator that has accepted researcher as the university student in UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan.
3. Dean of Tarbiyah and Teacher Training Faculty who had done the best thing to improve the faculty in creating various activity to increase students’ skill.
4. Mrs. Fitri Rayani Siregar M.Hum., as the Chief of English Education Department who always support me and also all of the students in finishing the thesis and always be patient in facing our problem.

5. All lecturers and all the academic cavities of the State Islamic University of Syekh Ali Hasan Ahmad Addary (SYAHADA) Padangsidimpuan who had given me so much knowledge and helped during I studied in this university.
6. Mrs. Dr. Eka Sustris Harida, M.Pd., Mr. Drs. H. Fitriadi Lubis, M.Pd., Mrs. Rayendriani Fahmei Lubis, M.Ag., Mrs. Sokhira Linda Vinde Rambe, M.Pd., Mrs. Sri Rahmadhani Siregar, M.Pd., Mrs. Sri Minda, M.Hum., hwo have given me much knowledge.
7. My beloved parents (Burhanuddin Harahap, Karlina Hasibuan and Elvina Sari Hasibuan) who always be there for me in any situation, gave me support, motivation and always pray for me, may Allah gives blessing and health until Jannah.
8. My beloved family, brothers (Ahmad, Moga, Maulana, Sultan) and sisters (Fitri, Ruaidah, Fadilah and Aulia), sister in law (Sukmah and Helmi), brother in law (Munawwir) who never be tired to give the advice and always support me.
9. All of my best friends especially Musaidah group (Yusnani, Yusridah, Jannah, Misri, Fitri, Sintia, Rosidamala, Rajani, Suri, Marlina, Gita, Roky) and all of my friends Musyrif/ah, who have supported and helped me in all condition.
10. All of my friends in UIN SYAHADA Padangsidimpuan that I cannot mention, especially for TBI-3, thank you so much for your help and contribute many things.

I realize this thesis cannot be considered perfect without critiques and suggestions. Therefore, it is such a pleasure for me to get critiques and suggestions from the reader to make this thesis better.

Padangsidimpuan, Desember 2022
Research

Mufidah Saleh Harahap
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CHAPTER I

INTRODUCTION

A. Background of the Problem

Language is something that has been as the best way in having relationship with other people. People as social beings use the language for interaction, socialization, and communication. Meanwhile language is a system for the expression of the meaning reflected in the structure of the language as a way to express meaning. With language, people can understand meaning language easily. In this world there are many languages that can be used to communicate. There are regional language, national language and international language.

An international language is a language that can use in various countries. English and Arabic are international languages. Proof that English and Arabic are international languages because users of both languages are almost found in every country in the world. English and Arabic are used also in books, newspaper, magazine, scientific books, and television all over the world. In the use of language have rules and we must be able to choose the right words or sentences, so that the people can understand what we mean. From this explanation the researcher can conclude that words have internal structure which is rule governed. A word can consist of one morpheme, two

morphemes, and more than two morphemes. The study of the internal structure of words, and the rules by which words are formed is morphology.

Morphology is the study of morphemes and different forms (allomorphs), and the way they combine in word formation.¹ A word is the smallest unit of grammar that can stand alone as a complete utterance, separated by spaces in written language and potentially by pauses in speech. Typically a word will consist of a root or stem and zero or more affixes. A word can be produced from root, morpheme, and can be added by affix. Morphemes are the minimal sign in all languages, and many languages have suffixes, but each language may differ in how they use and name their morphemes.

A morpheme is the smallest linguistic unit that has semantic meaning. These morphemes could be added at the beginning (before) or end (after) of the root of word. The word can change meaning when the words are added by affixation. Many English language learners don't understand about it. This time, the researcher can explain about kind of affixes and process it especially English and Arabic, but more focus in Arabic. Study affixation can help learners to understand the meaning of a particular word. For example in Indonesian language, affix is studied also in the structure of word but Indonesian people usually call affix "imbuhan" and in Arabic it's called ilmu shorof.

¹ Hamka, " Morphology and Analysis", *English Education : English Journal for Teaching and Learning* vol. 02, no. 01 (2014): p. 1, <http://jurnal.iain-padangsidempuan.ac.id/index.php/EEJ/article/view/112> “

Shorof is a science that explain how to change a word from one form to another with the intention of producing different meanings with certain rules. In accordance with its basic understanding, shorof is a science that maps the change of form from a basic word (mufrod) to a plural form (jama'). The form of the word changes, the meaning also changes. Changes in word form have major implications for changing the meaning of a sentence. The change is not a random change. Done without rules and deviate from applicable standards. While in English, there are three kinds of word changes or affixes, namely prefix, infix and suffix.

English prefix is a letter which added at the beginning of word. The examples of English prefix mis-(miscall, misjudge, mistake) re-(replay, rewrite). While example prefix in Arabic (ب-ال البيت, الرجل, بسم-) (ب-ال بربك). English Suffix is a letter which add in the end of word. The examples of English suffix morphemes are -ing (playing, drinking, learning), -er (teacher, learner, driver), and -ly (happily, sadly, cutely). The example of Arabic suffix are -ت (ضربت, جلست, اكلت) –

In this moment, the researcher interested to analyze about Arabic affixes in Al-Quran, even though the researcher is one of the English department student. Because the branch of general linguistics can be divided based on the object of discussion, namely phonology (sounds of language), morphology (word formation), syntax (sentence formation rules), and semantics (word meaning). So in all of the languages may have of general linguistic like

morphology or affixation, and have their own rules, then there will be similarities or differences.

So from the explanation above, the researcher is interested to take the title about **“Comparative study of English Affixes and Arabic In Q.S (Al-Quran Suroh) Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas.**

B. Focus of the Research

Based on background of the research above, is research focus on comparative study of English affixes and Arabic affixes (zawaaid/shorof) especially the affixes of English and Arabic in Q.S (Al-Quran Suroh) Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas and compared both of them .

C. Formulation of the Research

Based on the background of the research above, the research can be formulated as follow:

1. What are the differences and similarities between English and Arabic in affixes?
2. What are the affixes in Al-Qur'an Suroh Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas?
3. What are the differences and similarities between English and Arabic affixes in Q.S (Al-Qur'an Suroh) Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas?

D. Purpose of the Research

The purposes of this research are:

1. To know what are the differences and similarities between English and Arabic in affixes.
2. To find out the affixes in suroh that have mentioned in the focus of the research.
3. To find out the differences and similarities between English and Arabic affixes in Q.S (Al-Qur'an Suroh) Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas.

E. Significances of the Research

The significances of research are:

1. As an information to another researcher, who one to do research the same problems as information about topics, so researcher hopes this research can help other researcher as references and standing point for studying the other subject. This research can give them information if they want to compare of affixes between English and Arabic. They can motivate and give suggestion so they can improve their research.
2. As information to the people about affixes in English and Arabic and what are the differences and similarities both of them.
3. As knowledge for students to know the parts of affixes in English and Arabic, the differences and similarities both of them, and to increase students' knowledge in understanding affixes.

F. Review of Related Findings

The researcher has found and analyze some thesis to support the idea of this thesis that related with this title. The researcher has read some ideas that

give big contribution to the researcher in writing this thesis. Some of them can be seen below.

The first, research that written by Harmein Lubis. This research is designed comparative research with applies the method of library research. The concluding of his research that in his research there are some similarities and differences between English and Arabic in affixation.²

The second, the research that written by Anugrah Nasution. This research applied method of library research. The concluding of her research that in his research is very useful for improvement of the teaching learning process in general and understanding of similarities and differences of the grammatical system in forming tenses in English and Arabic.³

The third, the researchers that written by Zainab Kadim Igaab. This research analytic and comparative because it describes affixation in English and Arabic to arrive at the similarities and differences between the two language. The present study is descriptive. The concluding of his research is that affixation is found in the compared languages.⁴

The fourth, the researcher that written by Shavkat Sharopov. This study aims to analyze the role of suffixes in both languages, to find out similarities, differences and describing the roles of the English and Uzbek suffixes. In this study used descriptive qualitative research and linguistic methodology. The

². Harmein Lubis., "English and Arabic in Affixation. (IAIN Padangsidimpuan, 2019), p. 53.

³.Anugrah Nasution, "A Comparative Study Between Arabic and English Grammatical System forming Tenses, (IAIN Padangsidimpuan : Unpublish Thesis, 2015), p.74.

⁴Zainab Kadim Igaab and Israa Ali Kareem, "Affixation in English and Arabic: A Contrastive Study," *English Language and Literature Studies* 8, no. 1 (2018): 92, <https://doi.org/10.5539/ells.v8n1p92>.

results of his research there are some similarities and differences on the role of suffixes in English language.⁵

From the related findings above, the researcher can conclude that there are the significances differences between Arabic and English in affixation. So that from the description above the researcher wanted to look for other information deeply, and the researcher interest make the research about comparative study affixes between English and Arabic.

G. Defination of Key Terms

There are some words as a key term in this research. So the researcher describes what are the key terms in this research.

1. Affixes in English

Affixation is the morphological process in by which bound morphemes are attached to a roots or stems to mark changes in meaning, part of speech, or grammatical relationship.

a. Prefix

Prefix are letters which we add to the beginning of a word to make a new word with a different meaning.

b. Suffix

Suffix is a letter or group of letters added at the end of a word which makes a new word with a different meaning.

⁵ Shavkat Sharopov, "A Comparative Study of The Role of Suffixes in The English and Uzbek Languages, (University of Muhammadiyah Malang, 2019), p. 27.

2. Affixes in Arabic

Arabic affixes is called shorof or azzawaid, shorof is the study of changes from basic words to new words and produces new meanings.

3. Al-Quran

The meaning of Al-Quran according to language is reading or being read. According to the term, the meaning of the Al-Quran is the word of Allah SWT which was revealed to the Prophet Muhammad SAW. The Quran was revealed through the angel Jibril, who was compiled in the Mushaf which was a miracle of the Prophet Muhammad SAW.⁶ So from the explanation above, Al-Qur'an is the Holy Book of the Muslims. It lays down for them the law and commandments, codes for their moral behaviour and social, and contains a comprehensive religious philosophy.

⁶ Wahyuddin Wahyuddin and Saifulloh Saifulloh, "Ulum Al-Quran, Sejarah dan Perkembangannya," *Jurnal Sosial Humaniora* 6, no. 1 (2013), <https://doi.org/10.12962/j24433527.v6i1.608>.

CHAPTER II

REVIEW OF LITERATURE

A. Affixes in English

1. Definition

Morphology is one of branches in linguistics which concerned with the structure of word. It focused on the proces of building new words namely affixation. The affixation is the morphological process whereby an affix is attached to a root or stem, or an affix is a bound morpheme that is joined before, after, or whitin a root or stem, and affix is joined by derivation or inflection.¹ It means affixes is a bound morpheme which changes the basic meaning of a root word, they are derivational or inflectional, they can take before or after or in the base

Affixes were a morpheme which only occurs when attached to some other morpheme or morpheme such as the root or stem or base.² It means affixes is a part of a word that can be added at the beginning, middle or insertion, and end of rooted words. Than, the purpose of adding this part of the word is to use it to form a new word, which will certainly give a different meaning from the original word. If an affiix is added at the beginning it is called a prefix. If it is in the midle or inserted it is called infix, and if it is at the end it is called a suffix.

¹.Abdul Chaer, *Linguistik Umum*, (Jakarta: Rineka Cipta, 2003). p. 176

².Fitri Rayani Siregar, "The Students' Ability In Morphologocal Mastery (A Case Study Of Sixth Semester IAIN Padangsidimpuan)," *English Education : English Journal for Teaching and Learning* 6, no. 2 (2018): 125, <https://doi.org/10.24952/ee.v6i2.1252>.

a. Derivational affixes

English has over sixty common derivational affixes, and there is no theoretical limit to their number. Derivations have a low functional load in the sense that each single derivation occurs rarely and is limited to a few specific combinations with particular stems. Derivational affixes are of two kinds: class-changing and class-maintaining.³ So derivational affixes is the word formation that creates the new meaning by addition or affixation and change the word class.

The basic construction in morphology is morphemes. A morpheme is a meaningful linguistic unit that contains no smaller meaningful units. This minimum form is called a morpheme; the meaning of the unit is called a sememe. The word *cats* for example, contains two morphemes: the lexical morpheme *cat* and the grammatical morpheme *s*, which mean plural.⁴ A morpheme may be represented by a single sound, such as the morpheme *a* meaning “without” as in *amoral* and *asexual*, or by a single syllable, such as *child* and *ish* in *child + ish*. A morpheme may also consist of more than one syllable: by two syllables, as in *camel*, *lady*, and *water*; by three syllables, as in *hackensack* and *crocodile*; or by four or more syllables, as in *hallucinate*, *apothecary*, and *onomatopoeia*.⁵ It means morpheme is comprised of two separate

³Howard Jackson and Etienne Ze Amvela, “Words, Meaning and Vocabulary. An Introduction to Modern English Lexicology,” *Bloomsbury Publishing*, 2000, 216.

⁴Evelyn Marcussen Hatch and Cheryl Brown, “Vocabulary, Semantics, and Language Education,” *Cambridge Language Teaching Library*, 1995.

⁵Timothy C. Frazer, Victoria Fromkin, and Robert Rodman, “An Introduction to Language,” *Language* 60, no. 2 (1984): 448, <https://doi.org/10.2307/413657>. p. 82.

classes called (a) bases (or roots) and (b) affixes. For example of a free base morphemes is women in the word womanly.

Derivational affixes are divided into two kinds: class-changing and class maintaining. Class changing derivational affixes is change the word class of the word to which they are added. Example, active (adjective) + ist = activist. In English, that usually in in suffixes . Class maintaining derivational affixes do not change the word class of the word to which they are added, they are mainly prefixes. Example, ex + husband (noun) = exhusband.

b. Inflectional affixes

In English inflection is the process of forming words with a change in its grammatical use but it does not create a new lexical form. Inflectional affixes are defined as the types of affixes which are used to indicate the grammatical function of the word to which they are added.⁶ Inflectional morphemes never change the grammatical category (part of speech) of a word. Thus, the verb write becomes the noun writer when we add the derivational morpheme –er. It is simply that write is a verb, but writer is a noun. Based on explanation above, the researcher can concludes that the inflectional affixes do not create new words, but only show grammatical functions of a word.

⁶ Igaab and Kareem, “Affixation in English and Arabic: A Contrastive Study.”

Inflectional never involves a change of class.⁷ It means that inflectional morpheme is bound morpheme that change the meaning without change the word classes in a sentence. For example the word “cook” is a verb, that added an affix –ed to become “cooked”, so the word class stil a verb.

2. Kinds of English Affixes

a. Suffix

Suffix can change the word-class and the meaning of the word.⁸ Suffix is a word affix element that is placed at the end of the root word. The addition of this word element will form a different meaning in the word that is given a suffix. When a word is given a suffix, then the word will experience a change in word class. In addition, adding a suffix can also cause the original word to change spelling or writing.

To understand suffixes, we can see some examples of each suffix in the form of nouns, adjectives and verbs. But in this research the researcher limits it, because so many kinds of suffixes, as seen in below:

1). Noun suffixes

A noun suffix is a set of suffixes that change a root word grammatical come into a noun. Here are some examples of noun suffixes below:

⁷Kusuma Wardani, P. (2015). The Analysis of Morphology in Writing an English Narrative Composition. *Journal Wanastra*, VII (2).

⁸Michael McCarthy, “English Vocabulary in Use,” *Acta Universitatis Agriculturae et Silviculturae Mendelianae Brunensis* 53, no. 9 (2015): 1689–99, <http://publications.lib.chalmers.se/records/fulltext/245180/245180.pdf>.

Table2.1
Noun Suffix

Noun suffixes	Example	Meaning
-er	Teacher, dancer, helper, driver, writer	Guru, penari, penolong, supir, penulis
-ion	Description, action, correction, imagination	Gambarkan, perbuatan, perbaikan, khayalan
-ness	Readiness, laziness, weakness, kindness	Kesiapan, kemalasan, kelemahan, kebaikan
-y	Difficulty, honesty, jealousy, modesty	Kesulitan, kejujuran, kecemburuan, kesederhanaan
-ty	Loyalty, certainty, safety, cruelty	Kesetiaan, kepastian, keamanan, kekejaman

2). Adjective suffixes

Some adjectives can be identified by their endings. Many adjective are formed from a base of a different class with a suffix.

Here are some examples of adjective suffix below:

Table 2.2
Adjective Suffix

Adjective suffixes	Example	Meaning
-ous	Dangerous	Berbahaya
-ful	Beautiful, colorful, wonderful	Cantik, berwarna, hebat
-ness	Happiness, brightness	Kebahagiaan, kecerahan
-y	Dirty, smelly, orderly, messy	Kotor, bau, tertib, kacau

3). Verb suffixes

Suffixes can change the meaning or tenses of a word by adding a different ending to the word. A verb typically ends with –er, -ed, -age, -ant, -al and many others. Here are some examples of verb suffix below:

Table 2.3
Verb Suffix

Verb suffixes	Example	Meaning
-ed	Called, looked, cooked, watched	Telah memanggil, telah melihat, telah memasak, telah menonton
-er	Faster, bigger	Lebih cepat, lebih besar
-ing	Swimming. Singing, driving, teaching	Sedang berenang, menyanyi, menyetir, belajar
-ize	Memorize	Menghapal

From the examples above, the researcher can analyze and find some examples of derivational suffixes and inflectional suffixes. The suffixes –ness in the examples above usually called derivational affixes, because –ness changes an adjective (weak) into a noun weakness. The suffixes –ed (called) stil as a verb in past tense. The researcher makes table so that the reader can be understand quickly, as seen below:

Table2.4
Inflectional Suffixes

No.	Suffix	Meaning	Example
1	-age	Act of, state of	Leakage

No.	Suffix	Meaning	Example
2	-ant	One who acts	Consultant
3	-action	Condition, state	Resignation
4	-ce	State of	Defence
5	-ed	Attached to a verb and change the syntactic structure	Cooked, called, driven
6	-al	Belonging to	Betrayal
7	-er	Attached to an adjective	Faster, harder
8	-er	One who act	Reader, writer, driver
9	-est	Attached to an adjective	Fastest, hardest
10	-ing	Attached to a verb and change the syntactic structure	Dancing, swimming, praying
11	-ion	State, condition	Celebration
12	-ment	State or quality	Argument
13	-ance	State of act	Disturbance
14	-s	Attached to noun and change the syntactic structure	Books, lamps, tables
15	-or	One who act	Corruptor

b). Prefix

Prefix is often used to give adjectives a negative meaning. The opposite of comfortable is uncomfortable.⁹ It means prefix is an affix that is affixed to the beginning of a root word. The word prefix itself is absorbed from Arabic word 'awwal' which means 'beginning'.

⁹Michael McCarthy. p. 18.

There are some examples of prefix;

1. *A-* Example: amoral, atypical, atheist.
2. *Ante* Example: anteroom, antecedent.
3. *Anti-* Example: antibiotic, antioxidant, antithesis.
4. *Dis-* Example: dislike, disable, disobedient.
5. *Ex-* Example: ex-husband, ex-member, ex-president.
6. *Extra-* Example: extracurricular, extraordinary, extraterritorial.
7. *vll- im-, in-, ir-* Example: illegible, impatient, inappropriate, irrelevant.
8. *Intra-* Example: intravenous, intracellular.
9. *Macro-* Example: macrofossil, macroscopic.
10. *Mis-* Example: miscall, misunderstanding, misheard, misspelling.
11. *Mono-* Example: monolog, monogamy, monoatomic.
12. *Mega-* Example: megaton, megaphone.
13. *Non-* Example: non-fiction, non-alcohol, non-formal.
14. *Post-* Example: postwar, postgraduate, postcolonialism.
15. *Pre-* Example: pre-test, prepaid, preposition.
16. *Sub-* Example: subway, submarine, subconscious.
17. *Un-* Example: unfamous, unlike, unhappy.
18. *Over-* Example: oversize, overflow.
19. *Semi-* Example: semi-retired, semiconductor.
20. *Un-* Example: unkind, undo, untie.

From the examples above, it means addition of prefixes in the root of word. Has two types, change the meaning of the word and change the class of word.

Interweaving morphemes semitic languages, such as Arabic and Hebrew, can have interweaving morphemes. For example, Arabic nouns and verbs generally have a root consisting of three consonants, such as KTB. The Arabic word for ‘book’ is *kitaab*. By interweaving K-T-B and various other morphemes, Arabic creates a great many nouns, verbs, and adjective from this single root.¹⁰Derivational morphology in Arabic:

Table 2.5
Derivational Morphology in Arabic

Arabic	English
Kitaaba (كتاب)	Writing
Kaatib (كاتب)	Writer
Maktab (مكتب)	Office
Maktaba (مكتبة)	Library
Maktuub (مكتوب)	Letter
Miktaab (مكتاب)	Typewriter
Kutubii (كتبي)	Bookseller
Kataba (كتب)	He wrote
Kaataba (كاتب)	He corresponded with
Aktaba (اكتب)	He dictated
Iktataba (اكتب)	He was registered

¹⁰Ingo Plag, “ Edward Finegan , Language: Its Structure and Use . 3rd Edition. Orlando: Harcourt Brace College Publishers, 1999. Pp. Xxvi + 613, £16.95. ISBN 0 15 507827 5. ,” *English Language and Linguistics* 4, no. 1 (2000): 125–33, <https://doi.org/10.1017/s1360674300220170..>

Takaataba (تَكَاتَب)	He exchanged letters with
Inkataba (اِنكَتَب)	He subscribed
Iktataba (اِكْتَتَب)	He had a copy made

The nouns and verbs in table all contain the same KTB root, with other morphemes interwoven. Incidentally, the English words Muslim, Islam, and Salam all contain the Arabic root SLM, with its core meaning of peace, submission.

B. Affixes in Arabic

1. Definition

Shorof is a branch of linguistics or linguistics which is often referred to as morphology. Because it is included in the branch of linguistics, shorof is very important study because it involves the structure of language which has a philosophical. According to Ma'ruf that shorof is a science that discusses words before entering the sentence structure, while according to the term is the change of word origin into various forms to form the intended meaning.¹¹ So in more detail, shorof is a science that discusses changes in the structure of words according to their uses such as nouns, verbs, pronouns and so on which come from one word to become a new word. In Arabic affixes also called zawaaid/tambahan.

Affixation in Arabic can be formed from verbs by adding prefixes, insertions/infix and suffixes. The change from the singular to the plural in

¹¹M.Pd Danial Hilmi, Cara Mudah Belajar Ilmu Shorof, ed. M.A Uril Baharuddin (Malang, 2012). p. 1.

English only requires one step, namely the singular or plural form. While the change in Arabic has two steps, the first is a change from the mufrad form to tatsniah, and the second is a change from the word mufrad to the plural form. Example بيت = بيوت.

The elements that can be categorized as affixes in Arabic are: first, prefix ta-, prefix hamzah, prefix –in, prefix –ista, infix alif. The second consonan repetition (a'in fi'il), and the combination of affixes attached to three consonants base words namely the combination of ta- and alif, the combination of alif and –ta, the combination of alif and alif, the combination of alif and the repetition of lam fi'il, the combination of alif and the addition of two waw after a'in fi'il, the combination alif and waw- between two lam fi'il, ta- and waw-, the combination of alif and nun-, the combination of alif and lam gemination. Meanwhile the combination of affixes which are adhered to tsulasi mujarrood, tsulasi mazid, rubai' mujarrood and rubai' mazid.

2. Kinds of Arabic affixes

a. *Fi'il tsulasi mazid*

Fi'il tsulasi mazid is a verb that has three letter words and added with additional letters. It means, tsulasi mazid ia a group of fi'il or verbs that are composed of 3 original letters and the rest is an addition, therefore it is called mazid, meaning additional, enhanced, which is more or wxcess. In tsulasi mazzid there are three parts, the first addition of one letter then it turns into four letters, second add two letters and

change five letters, the last add three letters and change to six letters. In the science of shorof or tashrif wazan tsulasi mazid there are 3 kinds in total there are 12 wazans, and each of these wazans is accompanied by different specifications and benefits.

1). *Ziyadah bi harfin* (additional of one letter)

Tsulasi mazid biharfin as a sentence that has one letter added to it. It means ziyadah bi harfin is every sentence or word composed of 3 original letters with one additional letter.¹² Tsulasi mazid biharfin has 3 wazan, they are:

a). افعال-يفعل

اكرم-يكرم-اكراما which is weighed افعال-يفعل and for the sign that is fi'il madhi on 4 letters by adding hamzah at the beginning and the construction is *mutaa'ddi* and sometimes lazim. *Mutaa'ddi* is a sentence that require a verb subject to the target/object. While *lazim* is a sentence that do not require a verb subject to the target/object, even those that occur by themselves.

Example: كرم it means glorious (*mulia*), add affix hamzah to become اكرم it means glorify (*memuliakan*).

¹²Fadhil fadhil and Mukhlisah mukhlisah, "Tatwir Kitab 'Matan Al-Bina Wa Al-Asas' Bi Waraqah Al-'Amal (Student Work Sheet) 'ala Bab Al-Tsulatsi Al-Mujarrad Wa Al-Tsulatsi Al-Mazid Fi Al-Fashl Al-Tsani Bi Ma'had Al-Taqlidi Raudah Al-Hikmah Al-Waliyyah Pango Raya Banda Aceh," *EL-MAQALAH: Journal of Arabic Language Teaching and Linguistics* 1, no. 1

b). فعل-يفعل

ففرح- يفرح-تفرح which is weighed فعل-يفعل-تفعيلا and for the sign that is fi'il madhi on 4 letters by adding one letter between fa and a'in fi'il from the type a'in fi'il, and the construction *littaktsiir* (states many or repeatedly).

Example: فرح it means happy, added affix which is repeating the a'in fi'il then it becomes فرح فرح it means have fun.

c). فاعل-يفاعل

قاتل-يفاتل-مقاتلة-وفعالا which is weighed فاعل-يفاعل-مفاعلة-وفعالا and for the sign that is fi'il madhi on 4 letters by adding alif between fa and a'in fi'il an build musyarokah bainal itsnain (alliance between the two).

Example: قاتل it means kill, added affix alif between fa and a'in fi'il to become قاتل it means (person who kill).

2). Ziyadah biharfain (additional two letters)

Tsulasi mazid biharfain as a sentence that has two letters added to it. It means ziyadah bi harfain is every sentence or word composed of 3 original letters with two additional letters. Tsulasi mazid biharfain has 5 wazan, they are:

a). انفعال-ينفعال

انكسر-ينكسر-انكسارا which is weighed انفعال-ينفعال-انفعالا and for the sign that is fi'il madhi on 5 letters by adding hamzah and nun at

first, and build up *lilmuthowa'ah*, it means the occurrence of the effect of a thing on the attachment of the transitive verb.

Example: كسر it means broke down (*hancur/rusak*), added affix hamzah and nun at the beginning to become انكسر it means break (*merusak*).

b). افتعل-يفتعل

افتعل-يفتعل-افتعلا which is weighed اجتماعا-اجتمع and for the sign that is fi'il madhi on 5 letters by adding hamzah at the beginning and ta between fa and a'in fi'il, build up *lilmuthowa'ah* also.

Example: جمع it means gather (*mengumpulkan*), added affix hamzah and nun at the beginning to become اجتمع it means gather/meet (*berkumpul/bertemu*).

c). افعل-يفعل

افعل-يفعل-افعلالا which is weighed احمر-يحممر-احمرارا , and for the sign that is fi'il madhi on 5 letters by adding hamzah at the beginning and one letter from the lam fi'il, build up *mubalagoh lazim* it means excessive/exaggeration, it was said of colors and defect.

Example: احمر it means red (*merah*), added by affix hamzah and one letter from the lam fi'il to become احمرارا it means redness (*kemerahan*).

d). تفاعل - يتفاعل.

تفاعل - يتفاعل - تفعلا which is weighed تكلم - يتكلم - تكلما, and for the sign that is fi'il madhi on 5 letters by adding affix ta at the beginning and one letter from the a'in fi'il between fa and a'in fi'il, build up *littakalluf*, it means obtaining what is required, one thing at a time.

Example: تكلم it means to talk (*berbicara*), added affix ta at the beginning and one letter from the a'in fi'il between fa and a'in fi'il to become تكلم it means speak.

e). تفاعل - يتفاعل.

تفاعل - يتفاعل - تفاعلا which is weighed تباعد - يتباعد - تباعدا, and for the sign that is fi'il madhi on 5 letters by adding affix ta at the beginning and alif between fa and a'in fi'il, build up *musyarokah baina* itsnain.

Example: بعد it means distance (*jarak*), added affix ta at the beginning and alif between fa and a'in fi'il to become تباعد it means space/diverge (*berjarak*).

3). Ziyadah bitsalasatu ahrufin (added three letters)

Tsulasi mazid bitsalasatu ahrufin as a sentence that has three letters added to it. It means ziyadah bitsalasatu ahrufin is every sentence or word composed of 3 original letters with three additional letters. Tsulasi mazid bitsalasatu ahrufin has 4 wazan, they are:

a). استفعل-يستفعل

استخرج-يستخرج- which is weighed استفعل-يستفعل-استفعالا
استخراجا, and for the sign that is fi'il madhi on 6 letters by
adding affix hamzah, sin and ta at the beginning, build up
litta'diyah/muta'addi and sometimes *lazim*.

Example: خرج it means go out (*keluar*), added affix
hamzah, sin and taat the beginning to become استخرج it means
secrete/issue (*mengeluarkan*).

b). افعو على-يفعوا على

اعشوشب-يعشوشب- which is weighed افعو على-يفعوا على-افعيلا
اعشيشابا, and for the sign that is fi'il madhi on 6 letters by
adding affix hamzah at the beginning and one letter from the
a'in fi'il and waw between a'in and lam fi'il, build up
mubalagoh lazim.

Example: عشب it means herbs (*herba*), added affix
hamzah at the sbeginning and one letter from the a'in fi'il and
waw between ain and lam fi'il gto become اعشوشب it means
weed (*gulma*).

b. Fi'il Ruba'i Mazid

Fi'il ruba'i mazid is a verb that has four letter words and added
with additional letters. It means, ruba'i mazid is a group of fi'il or
verbs that are composed of 4 original letters and the rest is an
addition, therefore it is called mazid, meaning additional, enhanced,

which is more or excess. In ruba'i mazid there are two kinds, first is addition in one letter, the second with addition two letters.

1). *Ziyadah biharfin* (additional one letter)

a). **تفعلل-يتفعلل**

تدحرج-يتدحرج-تدحرجا which is weighed فعلل-يتفعلل-تفعللا, and for the sign that is fii'l madhi on 5 letters by adding affix ta at the beginning, build up *lilmuthowaa'h*.

Example: دحرج it means roll (*mengguling*), added an affix ta at the beginning to become تدحرج it means rolled (*gulungan*).

2). *Ziyadah biharfain* (additional two letters)

a). **افعلنل-يفعلنل**

اخرنجاما اخرنجم-يخرنجم-اخرنجالا which is weighed افعلنل-يفعلنل-افعلنلا and for the sign that is fii'l madhi on 6 letters by adding affix hamzah at the beginning and nun among the first lam, build up *lilmuthowaa'h*.

b). **فعلنل-يفعلنل**

اقشعر-يقشعر-اقشعرارا which is weighed فعلنل-يفعلنل-افعلنلا, and for the sign that is fii'l madhi on 6 letters by adding hamzah at the beginning and one letter from lam fii'l in the end, build up *mubalagoh lazim*.

Example: اقشعر it means shiver (*menggigil*), added affix hamzah at the beginning and one letter from the lam fii'l in the end to become اقشعر.

Affix or ahurf ziyadah apart from the verb, can also be added from the adjective or the noun stem itself. The grammatical meaning of the affixation process of the verb stem fii'l; has five points:

1. اسم الفاعل (**subject/kata pelaku**)

Is a compound word from a basic word that becomes an adjective and shows an actor who does something. For example كانس it means sweep (*menyapu*) and changed to isim fail became كانس (*orang yang menyapu*) which means who sweeps. Like in English drive became driver that added by -er.¹³

2. اسم المفعول (**target/object/sasaran**)

Isim maf'ul is an invented word from a basic word that becomes an adjective as a target or a person effected by a job or deed. For example قتل (*membunuh*), than changed to isim maf'ul became مقتول (*orang yang di bunuh*).

When compared with the isim fail became:

Fi'il madhi	Isim fail	Isim maf'ul
قتل	قاتل	مقتول
<i>Membunuh</i>	<i>Pembunuh</i>	<i>Terbunuh</i>

¹³Danial Hilmi, S. Hum., *Cara Mudah Belajar Ilmu Shorof*. p.5.

3. اسم الزمان (adverb of time/keterangan waktu)

Isim zaman is a word that describes the time something happens and is related to an ongoing event.

For example طلع it means rise (*terbit*) is formed as an adverb of time it will become مطلع which means sunrise.

طلع is the root of the word مطلع that changed because added by affix م at the beginning namely م.

4. اسم المكان (adverb of place)

Isim makan is a word that describes the place where something happens. For example سجد it means prostration (*sujud*) change to the form of place became مسجد place of prostration (*tempat sujud*).

سجد is the root of the word مسجد that changed because added by affix at the beginning namely م.

5. اسم الآلة (tool pointer/kata petunjuk alat)

Isim alat is a noun that shows the tool used in doing something. For example فتح it means open (*membuka*) change to the isim alat became مفتاح it means tool to open or key (*kunci*). فتح is the root the word of مفتاح that added by affix at the beginning namely م.

C. AL-QUR'AN

1. Defenition of Al-Qur'an

The Qur'an is designated as the name for the book that was revealed to the prophet Muhammad SAW. So that the Qur'an became the distinctive name of this book, as a self-name. And in combination the word is used the name of the Qur'an as a whole as the naming of the verses. The origin of the word Al-Qur'an is Qara'a, and qiroah means to collect letters and word with each other in one neatly arranged utterance. Al-Qur'an in its time was like Qiroah, namely mashdar from the word *Qara'a Qirooatan Qur'aanan*.¹⁴ Its mean, if we look at it in terms of language the Qur'an is recitation or book of Muslims.

Al-Qur'an is the word of God that has miracles, revealed to the cover of the prophets and Rasul through the intermediary of the angel Jibril, written in various manuscripts, narrated to us by way of tawatur (mutawatir), which is considered worship by reading it, starting surah Al-Fatihah and it was spotted with suroh An-Naas.

The Qur'an is a revelation from Allah, which was revealed from Allah to his massager Muhammad ibn Abdullah, the seal of the prophets, which was quoted from him by beating mutawatir nazham/pronunciation and meaning, and is the most recent devine book in its decline.

¹⁴Abd. Rozak and Aminuddin, "*Studi Ilmu Al-Qur'an*", (Jakarta, 2010). P. 3.

2. Function of Al-Qur'an

As the word of Allah in the Al-Qur'an in suroh Al-Baqoroh which states about the function of the Qur'an is:

The month of Ramadhan is the month that is in it the Qur'an was sent down as a guidance for mankind and explanations of that guidance and the distinction between true and the false. Therefore, whoever among you is in that mont, so human as long as they fast with faith and sincerity, elsewhere, it id explained that the Qur'an was revealed on the night of Lailatul Qadr which means a great night or noble night. (QS 97:1)".

In this verse, three kinds of statements about the function of the Qur'an are described:

1. The Qur'an is a guide for humans, therefore the Qur'an contains teachings that are harmonious and sufficient for all human needs in all place and all ages.
2. The Qur'an contains an explanations as the most complete guide, thus the Qur'anhas proven the trusth of its claim.
3. The Qur'an contains proofs that can be tested that can distinguish between truth and falsehood by making sincere people feel that fruit of their faith and allowing the disobedient to feel the consequences of their disobedience.

In other suroh of the Qur'an it also functions as a mercy (QS 7:203, 45:20), previous book justification (QS 35:31), lessons and explanation (QS 36:96), straight guide (18:1-2), medication (QS 10:57), good news

(QS 16:89), warning (QS 68:52) and so forth.¹⁵ So Al-Qur'an is a guide for Muslims.

3. *Asbaabun Nuzuul*

Nuzul Qur'an is a big event, apart from the revelation of the Al-Qur'an as a guide for Muslims, the Qur'an explains the ways that humans must take in relation to Allah SWT, human and nature to achieve prosperity and happiness in their lives.¹⁶ So nuzul Qur'an it means to go down gradually little by little.

a). **Suroh Al-Fatihah**

There are several reasons why surah Al-Fatihah was revealed, including:

1. The result of reserch by experts show that the content of surah Al-Fatihah actually contains the main contents of the Qur'an. So, before someone studies other suroh, first must study the Al-Fatihah surah. In addition, there is also information provided by experts who state that the arrangement of the letters in the Qur'an is based on the decree of the Prophet Muhammad SAW (tauqifi).
2. Because surah Al-Fatihah is an obligatory reading in prayer.
3. Because surah Al-Fatihah contains the main points of the teachings contained in the next surah in the Al-Qur'an have been briefly mentioned in Surah Al-Fatihah.

¹⁵Asrori, "*TAFSIR AL-ASRAAR*", (Yogyakarta, 2017). P. 110.

¹⁶M. Ali Hasan, *Studi Islam Al-Qur'an dan Sunnah*. P. 70.

4. Because surah Al-Fatihah is often used as a prayer, that is said for someone who has died or is in a state of disaster.¹⁷

Surah Al-Fatihah consist of 7 verses, namely:

مِّنَ الْعَالَمِينَ رَبِّ لِلَّهِ الْحَمْدُ ۝ الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ
 وَإِيَّاكَ نَعْبُدُ وَإِيَّاكَ ۝ الدِّينِ يَوْمَ مَلِكِ ۝ الرَّحِيمِ الرَّحْمَنِ
 أَنْعَمْتَ الَّذِينَ صَرَّطَ ۝ الْمُسْتَقِيمِ الصِّرَاطِ أَهْدِنَا ۝ نَسْتَعِينِ
 الضَّالِّينَ وَلَا عَلَيْهِمُ الْمَغْضُوبِ غَيْرَ عَلَيْهِمْ

The meaning:

1. In the name of Allah, the Beneficent, the Merciful
2. All praise is due to Allah, the Lord of the Worlds
3. The Beneficent, the Merciful
4. Master of the Day of Judgment
5. Thee do we serve and Thee do we beseech for help
6. Keep us on the right path¹⁷
7. The path of those upon whom thou hast bestowed favors. Not (the path) of those upon whom thy wrath is brought down, nor of those who go astray

¹⁷Abuddin Nata, "TAFSIR AYAT-AYAT PENDIDIKAN" (Tafsir Al-Ayat Al-Tarbawiy), (Jakarta, 2009). P. 13.

b. Suroh Al-Ikhlās

In suroh Al-Ikhlās it describes the attributes of Allah. In a narration it is stated that the polytheists/musyrikin asked the Messenger of Allah for an explanation of the attributes of Allah by saying “explain to us the attributes of your God”. This verse (Q.S. 112 Al-Ikhlās: 1-4) was revealed regarding this incident as a guide to answer the request of musyrikin. In another narration it is stated that the Ahzab said “describe the nature of your God to us”, then Jibril came to deliver this suroh (Q.S. 112 Al-Ikhlās: 1-4) which describes attributes of Allah.

Suroh Al-Ikhlās is included in suroh Makkiyah which consist of 4 verses:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا يَأْتِيهِ السُّبْحُ ۚ وَهُوَ فِي السَّمَاوَاتِ وَالْأَرْضِ عَلِيمٌ ذَكِيمٌ ۚ إِنَّ هُوَ الْغَنِيُّ الْكَبِيرُ ۚ

The meaning:

1. Say: He, Allah is one
2. Allah is He on whom all depend
3. He begets not, nor is he begotten
4. And none is like Him

c. Suroh Al-Falaq

Al-Falaq is the penultimate suroh of the Qur’an. In one narration it is stated that the messenger of Allah had serious illness, so two angels came to him, one sitting next to his head and the other at his feet. The

angel sitting at his feet said to angel who sitting at his head: “what do you see?” he said: “he was exposed to witchcraft”. He asked again: “what kind of magic it was?” he replied: “sthat it was magic”. He asked again: “who made the magic?” he answered: “Labid bin Al-A’sham Al-Yahudi. Whose magic is in the form of scrolls that are stored in the Anu’s family well under a large rock. Come to the well and lead the water and lift the scroll and burn it.

In the morning the Messenger of Allah sent Amamar bin Yasir and his friends. When they arrived at the well, the water was red like henna water. He drew the water and lifted the stone and took out the scroll and burned it. It turns out that in the roll there is a rope consisting of 11 knots. These two suroh (Q.S. 113 Al-Falaq and Q.S 114 An-Naas) were revealed in connection with this event. Every time the Rasulullah recited a verse, the knot was opened.

Suroh Al-Falaq is a Madaniyah suroh. Suroh Al-Falaq and An-Naas which was revealed simultaneously in the events above and is called Maudzatain. Suroh Al-Falaq consist of 5 verses:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ
 إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ
 حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

The meaning:

1. Say: I seek refuge in the Lord of the dawn
2. From the evil of what He has created
3. And from the evil of the utterly dark night when it comes
4. And from the evil of those who blow on knots
5. And from the evil of the envious when he envies

d. Suroh An-Naas

Suroh An-Naas is the last suroh in the Qur'an. Revealed at the same time as suroh Al-Falaq when the Rasulullah had a serious illness that was effected by magic of Labid bin Al-A'sham Al-Yahudi.

In another narration it is explained that the Yahudi made food for Rasulullah, after eating the food suddenly Rasulullah became seriously ill, so that the disease was caused by the actions of the Yahudi. So Jibril came down with these two suroh (Q.S. 113 Al-Falaq and Q.S. 114 An-Naas) and recited ta'awudz. At once the Rasulullah came out meet his friends in good health.

Suroh An-Naas is a Madaniyah suroh which consist of 6 verses:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ
 النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

The meaning:

1. Say: I seek refuge in the Lord of men
2. The King of men
3. The God of men
4. From the evil of the whisperings of the slinking (syaiton)
5. Who whispers into the hearts of men
6. From among the jinn and the men

CHAPTER III

METHODOLOGY OF RESEARCH

A. Location

The place of the research is in the library of UIN SYAHADA of North Sumatera, it is located at T. Rizal Nurdin street Km. 4,5 Sihitang, Padangsidempuan. The reason of choosing this place because it has many books related to this study that could be used as the reference.

B. Types of Research

This study discusse about comparative study of affixes between English and Arabic , so descriptive qualitative method was applied in this research. To find out the differences and similarities both in English and Arabic by using contrastive analysis theory. Contrastive analysis theory is to investigate the order to test hypotheses or to answere question about the opinions of people about some topic ir issue.¹ This study uses a qualitative approach with the aim of investigating the differernces and similarities affixes between English and Arabic . Thus, the unit of analysis for this research is Al-Quran.

Based on the analysis, this research uses a descriptive approach, namely research conducted by observing the surrounding phenomena by analyzing with scientific logic.² From the explanation, it means that the descriptive research describes that things or situation systematically. In this time, the

¹Burhan Bungin, and Sanafiah Faisah, Analisis Data Kualitatif, (Jakarta: Rajawali Press, 2003), p. 7.

²Azwar Saifuddin, "Metode Penelitia," *Metode Penelitian*, 2010, 5.

researcher collected the data that related with the title. Then, library research was used in analyzing the data required.

C. Source of Data

In collecting the data, the researcher took the relevance books and Al-Quran as the source of data. There were some books (Words Meaning and Vocabulary, Vocabulary, Semantics, and Language Education, An Introduction to Language, English Vocabulary in Use, Linguistik Umum, Cara Mudah Belajar Ilmu Shorof, and Tatwir Kitab Matan Al-Bina Wa Al-Asas) and 4 Suroh taken as the data (Al-Fatihah, Al-Ikhlash, Al-Falaq, An-Naas) and affixes were as the main focus in this study.

D. Instrument of Data

In qualitative research is human instrument, and his function appoint research focuses, choose information as the data source, collect the data, predict the data, analyze the data, and make conclusion upon his finding. In this research, the researcher uses books through reading the material and note taking as an instrument in this research. In this case, pieces of paper are used to make note of the data, and the researcher is to be the instrument of the research.

E. The Techniques for Collecting Data

The data of this research was collected by using some techniques, they are:

1. Reading some relevance books as the reference
2. Studying some references related to the study

3. Collecting some information

4. Making description

F. The Technique for Analyzing Data

Qualitative data analysis was an ongoing, repeated and continuous effort. On Imam Gunawan book, Miles and Huberman suggests three stages that must be done in analyzing qualitative research data, namely: data reduction, data display and drawing conclusion.³ So data analysis in this study was carried out through three activities that occurred simultaneously namely data reduction, data display, and drawing conclusion or verification of differences and similarities between English and Arabic affixes in Al-Quran Suroh Al-Fatihah, Al-Ikhlâs, Al-Falaq and An-Naas.

1. Data reduction

Reducing data is an activity to summarize, summarize the main things that related with the title, choose the main things, focus on the things that are important and look for themes and patterns. The reduced data will provide a clearer picture and make it easier to collect data.

2. Data display

Data display is a result of the research, arranged in detail to provide a complete research picture. Data were collected in detail and thoroughly, then viewed the pattern of the relationship to draw conclusion that fit the presentation. Then compiled in the form of a description or report in accordance with the research results obtained.

³Imam Gunawan, "Metode Penelitian Kualitatif: Teori Dan Praktik," *Jakarta: Bumi Aksara*, 2014, p.211.

3. Conclusion/variations

Conclusion is the final stage in the research process to give meaning to the data that has been analyzed.

G. Technique to maintain the data trustworthiness

To lessen the researcher's biases and preconceptions, the reliability of the research must be verified. A study's validity is examined and improved by qualitative research using a number of steps. In this study, triangulation is used to assess the reliability of the data. In order to obtain reliable data, the researcher used the triangulation approach. Triangulation is a strategy that makes use of another method of validating data.

Data triangulation is used in this study by the researcher to prove validity. The findings will be validated using the various techniques, such as books and taking notes from them, and the findings are then evaluated. Because more theories will be used to select the data from words and phrases.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

The researcher would like to show the result or the findings of this research. For the first, the researcher present the research findings and the second is discussion.

A. Research Findings

The researcher tried to describe the affixes through analysis in two languages, English and Arabic. Base on focus of the research, the analysis will cover with three points as the purposes of this research. Those purposes are to find the differences and similarities between English and Arabic in affixation, to analaysis the affixes in Suroh that has been mentioned in the focus of the research, and to find the differences and similarities between English and Arabic affixes in Q.S Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas.

They were arrange below:

1. The Differences and Similarities between English and Arabic in

Affixes

A. The Differences are:

1). In Arabic there is an infix, but in English there is no infix

There are many kinds in affixes, those are suffix, prefix and infix.

But not all languages have kinds of affixes like in English and Arabic and there must be a difference both of them. In Arabic there are suffix,

prefix and infix, while in English there is no infix only suffix and prefix.

a). Arabic affixes

There are three kinds of Arabic affixes, those are: suffix, prefix and infix. Three kinds of affixes are used in Arabic. Let see the example below:

Table 4.1
Kinds of Affix in Arabic

No.	Basic word	Affixes			Mixing
		Prefix	Infix	suffix	
1	قطع	ان			انقطع
2	حقل			و	حوقل
3	كرم	أ			أكرم
4	قتل		ا		قاتل
5	بطر		ي		بيطر

b). English affix

In English there are suffix and prefix but no infix, example:

Table 4.2
Kinds of Affix in English

No.	Basic word	Affixes		Mixing
		Prefix	Suffix	
1	Home		-less	Homeless
2	Read	-re		Reread
3	Like	-dis		Dislike
4	Person		-al	Personal

5	Understand	-mis		Misunderstand
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2). Class of words that can be added affixes

The word class in English and Arabic are same, those are verb, noun, adverb and adjective. When we talk about affixation, of course the use of affix in English and Arabic are different. In English language that can be added affix are in all of the word class, while in Arabic the word class that can be added affix only verb, so another word class can not be added affix. Let see the examples:

a). English affix

In English all of word class can be added affix, namely verb, noun, adverb and adjective. There are some examples below:

Table 4.3
Word Class Added Affix in English

No.	Basic word	Affix	Mixing	Word class
1	Cook	-ed	Cooked	Verb
2	Talk	-ing	Talking	Verb
3	Legal	-ize	Legalize	Verb
4	Plate	-s	Plates	Noun
5	Child	-hood	Childhood	Noun
6	Direct	-or	Director	Noun
7	Quick	-ly	Quickly	Adverb
8	Rain	-y	Rainy	Adjective
9	Hope	-less	Hopeless	Adjective

10	Forget	-ful	Forgetful	Adjective
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b). Arabic affix

In Arabic there are three word class, those are isim (noun), fiil (verb) and huruf (letters). But in Arabic the word class that can be added affix just verb (fiil) and noun (isim).

. The researcher will show it below:

Table4.4
Word Class Added Affix in Arabic

No.	Basic word	Affix	Mixxing	Word class
1	قطع	ان	انقطع	Verb
2	خرج	است	استخرج	Verb
3	حقل	و	حوقل	Verb
4	غفر	است	استغفر	Verb
5	صحن	و	صحون	Noun
6	كتاب	ال	الكتاب	Noun

3). The meaning of the affix letters

There are many affix letters, and some of them have meaning. When the affix stands alone without being combined with a word class it still has meaning, but not all of the affixes have meaning. In English some of the affixes have meaning, while in Arabic affixes have no meaning.

a). English affix

In English there are many affix letters, but not all of them have meaning, just some of them, the researcher will show some of them below:

Table 4.5
Meaning Affix

No.	Affix	Meaning
1	Able	<i>Bisa</i>
2	Action	<i>Tindakan</i>
3	Like	<i>Seperti</i>
4	Less	<i>Kurang</i>
5	Mis	<i>Salah</i>
6	Un	<i>Tidak</i>
7	Wise	<i>Bijaksana</i>

b). Arabic affix

In Arabic affix, the affix letters there is no meaning. The letters of affix that just consist a letter without meaning.

B. The Similarities namely:

1). Both of them produced a new meaning of word

The similarities between English and Arabic in affixes the first is both of them produced a new meaning of word. When an affix is mixed with a word, the meaning of the word changes or produces a new meaning.

a). English affix

In English affix, when a word is mixed with an affix it will change the meaning of the basic word. And each word will have a different meaning according to the affixes mixed with the word.

Let's see at the examples below:

Table 4.6
Word Meaning English Affix

No .	Basic word	Meaning	Affix	Added affix	Meaning
1	Agree	<i>Setuju</i>	-dis	Disagree	<i>Tidak setuju</i>
2	Call	<i>Menelpon</i>	-mis	Miscall	<i>Salah telpon</i>
3	Read	<i>Membaca</i>	-re	Reread	<i>Baca ulang</i>
4	Wedding	<i>Menikah</i>	-pre	Prewedding	<i>Sebelum menikah</i>
5	Like	<i>Suka</i>	-un	Unlike	<i>Tidak suka</i>
6	Cycle	<i>Sepeda</i>	-bi	Bicycle	<i>Dua sepeda</i>
7	Close	<i>Menutup</i>	-fore	Foreclose	<i>Sebelum tutup</i>
8	Depart	<i>Berangkat</i>	-ure	Departure	<i>Keberangkatan</i>
9	Assist	<i>Membantu</i>	-ant	Assistant	<i>Pembantu</i>
10	Marry	<i>Menikah</i>	-age	Merriage	<i>Pernikahan</i>
11	Arrive	<i>Datang</i>	-al	Arrival	<i>Kedatangan</i>
12	Manage	<i>Memimpin</i>	-er	Manager	<i>Pemimpin</i>
13	Brother	<i>Saudara</i>	-hood	Brotherhood	<i>Persaudaraan</i>
14	Happy	<i>Bahagia</i>	-ness	Happiness	<i>Kebahagiaan</i>
15	Library	<i>Perpustakaan</i>	-an	Librarian	<i>Pustakawan</i>

15	Library	<i>Perpustakaan</i>	-an	Librarian	<i>Pustakawan</i>
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b). Arabic affix

In Arabic affix, when a word is mixed with an affix it will change the meaning of the basic word. In Arabic is called *ahruf azziyadah*, and each word will have a different meaning according to the affixes mixed with the word. Let's see at the examples below:

Table 4.7
Word Meaning Arabic Affix

No.	Basic word	Meaning	Affix	Added affix	Meaning
1	غفر	<i>Mengampuni</i>	است	استغفر	<i>Minta ampun</i>
2	نصر	<i>Menolong</i>	است	استنصر	<i>Minta tolong</i>
3	سمع	<i>Mendengar</i>	ات	استمع	<i>Memperhatikan</i>
4	قام	<i>Berdiri</i>	ا	اقام	<i>Mendirikan</i>
5	عرف	<i>Mengenal</i>	تا	تعارف	<i>Saling mengenal</i>
6	فرق	<i>Terpisah</i>	تر	تفرق	<i>Memisahkan</i>
7	دخرج	<i>Terguling</i>	ت	تدخرج	<i>Tergulingkan</i>
8	قشعر	<i>Mengerut</i>	ار	اقشعر	<i>Sangat mengerut</i>
9	جمع	<i>Mengumpul</i>	ات	اجتمع	<i>Berekumpul</i>
10	قلب	<i>Merubah</i>	ان	انقلب	<i>Berubah</i>

2). The number of affixes that can be in a word

a). English affix

In English affix, the number of affixes that can be in a word is can be one or two affixes. The additional one affix to a word will different from additional two affixes in meaning. Let's see some examples below:

un + cook + ed = uncooked

un+accept+able = unacceptable

beauty + ful + ly = beautifully

structur + al + ly + structurally

b). Arabic affix

In Arabic affix, the number of affix that can use in a word also can be one affix or two affixes. Ler's see some examples below:

اقشعر = ر + قشعر + ا

ت + و + جرب = تجورب

ت + ا + عرف = تعارف

3). Both of them not change the word class

a). English affix

The third similarities between English and Arabic in affixation is both of them are not change the word class (inflectional affix). Inflectional affix is a word that has the same basic meaning or does not chnange the meaning of the base

word. In English some of affixes not change the word class , even though affixes have been added. Let's see the examples below:

a). Affix -s, -ing, -ed, -en

Formula : Verb + -s, -ing, -ed, -en =
verb

Examples

Basic form : write, drink, eat

Stem + the third person : writes, drinks, eats

Stem + present participle : writing, drinking, eating

Stem + past tense : writed, dranked, ate

Stem + past participle : writen, drunk, eaten

b). Affix -s, -'s

Formula : Noun + -s = Noun

Example

Basic form : sister, student

Stem + plural : sisters, students

Stem + possessive : sisters', students'

Stem + plural + possessive : sister's, student's

c). Affix -er, -est

Formula : Adjective + -er, -est =
Adjective

Example

Basic form	: happy, high, thin
Stem + superlative	: happiest, highest, thinnest
Stem + comparative	: happier, higher, thinner

d). Affix -er

Formula : Adverb + -er = Adverb

Example

Basic form	: soon, fast
Stem + comparative	: sooner, faster

b). Arabic affix

In Arabic also some of the affix not change the word class.

Let's see the examples below:

a). Formula : است (verb) + فعل

Example

Basic form	: غفر, نصر
Additional affix	: استغفر, استنصر

b). Formula : ان (verb) + فعل

Example

Basic form	: قلب, كتب
Additional affix	: انقلب, انكتب

c). Formula : ا (verb) + فعل

Example

Basic form	: قام, نزل
------------	------------

Additional affix : اقام, انزل:

4). Both of them change the word class

a). English affix

In English some of affix change the word class (derivational affix). Derivational affix is the word formation that creates the new meaning by addition or affixation a word which noun is derived from verb, adjective derived from adverb, and adjective derived into noun. There are some examples below:

Table 4.8
English Derivational

No.	Roots	Part of speech	Affixes	Word	Part of speech
1	Attend	Verb	-ance	Attendance	Noun
2	Invite	Verb	-ion	Invitation	Noun
3	Pay	Verb	-ment	Payment	Noun
4	Color	Noun	-ful	Colorful	Adjective
5	Child	Noun	-ish	Childish	Adjective
6	Strange	Adjective	-ness	Strangeness	Noun
7	True	Adjective	-ly	Truly	Adverb
8	Urgent	Adjective	-ly	Urgently	Adverb
9	Write	Verb	-er	Writer	Noun
10	Own	Adjective	-er	Owner	Noun

b). Arabic affix

In Arabic affix, change the word class is rare used. Because in Arabic affix that can change the word class just from verb to be a noun. There are the examples:

Table 4.9
Arabic Derivational

No.	Roots	Part of speech	Affixes	Word	Part of speech
1	فتح	فعل (verb)	م	مفتح	اسم لالة (noun)
2	سجد	فعل (verb)	م	مسجد	اسم مكان (noun)
3	طلع	فعل (verb)	م	مطلع	اسم زمان (noun)

2. The Affixes Analysis in Suroh

In this time, the researcher will analyze the affixes in the four Suroh:

a). English Affixes Analyze

1). Suroh Al-Fatihah analysis

Below is a list analysis of English affixes in the English translation in suroh Al-Fatihah, the words added English affixes are:

Table 4.10
Suroh Al-Fatihah English Affixes Analysis

No	Verse	Word	Affixes	
			Prefix	Suffix
1	1	Beneficent		-ent
2		Merciful		-ful
3	2	Worlds		-s

4	3	Beneficent		-ent
5	4	Judgment		-ment
6	7	Bestowed		-ed

2). Suroh Al-Ikhlās analysis

Below is a list analysis of English affixes in the English translation in suroh Al-Ikhlās, the words added English affixes are:

Table 4.11
Suroh Al-Ikhlās English Affixes Analysis

No.	Verse	Word	Affixes	
			Prefix	Suffix
1	3	Begets		-s
2		Begotten		-en

3). Suroh Al-Falaq analysis

Below is a list analysis of English affixes in the English translation in suroh Al-Falaq, the words added English affixes are:

Table 4.12
Suroh Al-Falaq English Affixes Analysis

No.	Verse	English	Affixes	
			Prefix	Suffix
1	2	Created		-ed
2	3	Utterly		-ly
3		Comes		-s
4	4	Knots		-s
5	5	Envious		-ous
6		Envies		-es

4). Suroh An-Naas analysis

Below is a list analysis of English affixes in the English translation in suroh An-An-Naas, the words added English affixes are:

Table 4.13
Suroh An-Naas English Affixes Analysis

No.	Verse	English	Affixes	
			Prefix	Suffix
1	4	Whispering		-ing
2	5	Whispers		-s
3		Hearts		-s

b). Arabic Affixes Analyze

In this time, the researcher will analyze the affixes in the four Suroh (Al-Fatihah, Al-Ikhlās, Al-Falaq and An-Naas)

1). Surah Al-Fatihah Analysis

Below is a list analysis of Arabic affixes in suroh Al-Fatihah, the words added Arabic affixes are:

Table 4.14
Suroh Al-Fatihah Arabic Affixes Analysis

No	Verse	Word	Affixes			Info
			Prefix	Infix	Suffix	
1	1	بِسْمِ	ب + اسم	-	-	اسم is the root of the word بِسْمِ that added prefix at the beginning of the root namely ب to become بِسْمِ
2		الرَّحْمَنِ	ال + رحمن			رحمن is the root of the word الرَّحْمَنِ that added prefix at the beginning of the

No	Verse	Word	Affixes			Info
			Prefix	Infix	Suffix	
						root namely ال to become الرحمن
		الرحيم	ال + رحيم			رحيم is the root of the word الرحيم that added prefix at the beginning of the root namely ال to become الرحيم
4	2	الحمد	ال + حمد			حمد is the root of the word الحمد that added prefix at the beginning of the root namely ال to become الحمد
5		الله	ل + الله			الله is the root of the word الله that added prefix at the beginning of the root namely ل to become الله
6		العلمين	ال + عالم		عالم + ين	عالم is the root of the word العلمين that added prefix at the beginning of the root namely ال and suffix ين to become العلمين
7	3	الرحمن	ال + رحمن			رحمن is the root of the word الرحمن that added prefix at the beginning of the root namely ال to become الرحمن
8		الرحيم	ال + رحيم			رحيم is the root of the word الرحيم that added prefix at the beginning of the root namely ال to become الرحيم
9		الدين	ال + دين			دين is the root of the

No	Verse	Word	Affixes			Info
			Prefix	Infix	Suffix	
						word الدين that added prefix at the beginning of the root namely ال to become الدين
10	5	نعبد	ن + عبد			عبد is the root of the word نعبد that added prefix at the beginning of the root namely ن to become نعبد
11		نستعين	ن + استعن		استعن + ين	استعن is the root of the word نستعين that added prefix at the beginning of the root namely ن and suffix ين to become نستعين
12	6	اهدنا	ا + هدى		هدى + نا	هدى is the root of the word اهدنا that added prefix at the beginning of the root namely ا and suffix نا to become اهدنا
13		الصراط	ال + صراط			صراط is the root of the word الصراط that added prefix at the beginning of the root namely ال to become الصراط
14		المستقيم م	ال + مستقيم			مستقيم is the root of the word المستقيم that added prefix at the beginning of the root namely ال to become المستقيم

No	Verse	Word	Affixes			Info
			Prefix	Infix	Suffix	
15	7	الذين			الذ + ين	الذي is the root of the word الذين that added prefix at the beginning namely ال and suffix ين to become الذين
16		انعمت			انعم + ت	انعم is the root of the word انعمت that added suffix in the end of the root namely ت to become انعمت
17		عليهم			على + هم	على is the root of the word عليهم that added suffix in the end of the root namely هم to become عليهم
18		المغضوب ب	ال			المغضوب is the root of the word المغضوب that added prefix at the beginning of the root namely ال to become المغضوب
19		عليهم			على + هم	على is the root of the word عليهم that added suffix in the end of the root namely على to become عليهم
20		الضالين	ال + ضل		ضل + ين	ضل is the root of the word الضالين that added prefix at the beginning namely ال, infix inside the root namely ا and suffix ين to become الضالين

No	Verse	Word	Affixes			Info
			Prefix	Infix	Suffix	
						So in this word added prefix and suffix

2). Surah Al-Ikhlās

Below is a list analysis of Arabic affixes in suruh Al-Ikhlās,
the words added Arabic affixes are:

Table 4.15
Suroh Al-Ikhlās Arabic Affixes Analysis

No	Verse	Word	Affixes			Info
			Prefix	Infix	Suffix	
1	٢	الصمد	ال + صمد			صمد is the root of the word الصمد that added prefix at the beginning of the root namely ال to become الصمد
2		يولد	ي + ولد			ولد is the root of the word يولد that added prefix at the beginning of the root namely ي to become يولد
3		يكن	ي + كان			كان is the root of the word يكن that added prefix at the beginning of the root namely ي to become يكن

3). Surah Al-Falaq

Below is a list analysis of Arabic affixes in suroh Al-Falaq,
the words added Arabic affixes are:

Table 4.16
Suroh Al-Falaq Analysis

No	Verse	Word	Affixes			Info
			Prefix	Infix	Suffix	
1	١	اعوذ	ا + عاذ			عاذ is the root of the word اعوذ that added prefix at the beginning of the root namely ا to become اعوذ
2		برب	ب + رب			رب is the root of the word برب that added prefix at the beginning of the root namely ب to become برب
		الفلق	ال + فلق			فلق is the root of the word الفلق that added prefix at the beginning of the root namely ال to become الفلق
3	٤	النفثات	ال			Word النفثات that added prefix at the beginning of the root namely ال to become النفثات

4). Surah An-Naas

Below is a list analysis of Arabic affixes in suroh An-Naas, the words added Arabic affixes are:

Table 4.17
Suroh An-Naas Analysis

No	Verse	Word	Affixes			Info
			Prefix	Infix	Suffix	
1		اعوذ	ا + عاذ			عاذ is the root of the word اعوذ that added prefix at the beginning of the root namely ا to become اعوذ
2		برب	ب + رب			رب is the root of the word برب that added prefix at the beginning of the root namely ب to become برب
3		الناس	ال + ناس			ناس is the root of the word الناس that added prefix at the beginning of the root namely ال to become الناس
4		الناس	ال + ناس			ناس is the root of the word الناس that added prefix at the beginning of the root namely ال to become الناس
5		اله			الى + ه	الى is the root of the word اله that added suffix in the end of the root namely ه to become اله
6		الناس	ال + ناس			ناس is the root of the word الناس that added prefix at the beginning of the

No	Verse	Word	Affixes			Info
			Prefix	Infix	Suffix	
						root namely ال to become الناس
7		الوسوا س	ال + وسوس			وسوس is the root of the word الوسواس that added prefix at the beginning of the root namely ال to become الوسواس
8		الخناس	ال + خناس			خناس is the root of the word الخناس that added prefix at the beginning of the root namely ال to become الخناس
9		يوسو س	ي + وسوس			وسوس is the root of the word يوسوس that added prefix at the beginning of the root namely ي to become يوسوس
10		صدر		صدر + و		صدر is the root of the word صدور that added infix inside of the root namely و to become صدور
11		الناس	ال + ناس			ناس is the root of the word الناس that added prefix at the beginning of the root namely ال to become الناس
12		الجنة	ال + جنة			جنة is the root of the word الجنة that added prefix at the beginning of the root namely ال to become الجنة
13		الناس	ال + ناس			ناس is the root of the word الناس that added prefix at the beginning of the

No	Verse	Word	Affixes			Info
			Prefix	Infix	Suffix	
						root namely ال to become الناس

From the tables above, we can see for each table what are the affixes in the four Suroh. In English translated of the Suroh, the researcher found 17 word that added English affixes which added –ent, -ful, -s, -ment, -ed, -en, -ly, -ous, -es, -ing, in the root of the word, and 39 word that added Arabic affixes which added و, ه, ي, ا, هم, ن, ت, نا, ين, ب, ال, ين, ت, نا, ن, هم, ي, ا, ه, و. So, the researcher found more affixes in Arabic compared to English in the four Suroh (Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas).

3. The Differences and Similarities Between English and Arabic Affixes in Suroh Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas

a). The differences both of them are:

- 1). When in English added affix but in Arabic there is no affix. We can see in the Suroh Al-Falaq at verse 2, the word created in English and خلق in Arabic, in the word created there is an affix ed in the end, and in the word خلق there is no affix.
- 2). when in Arabic added an affix but in English there is no affix, example in Suroh An-Naas at verse 1, the word برب in Arabic and in the lord in English. The word برب added an affix ب.
- 3). When in English is a suffix, but in Arabic a prefix or infix.
Examples: in Suroh Al-Fatihah = الحمد = حمد + ال, added a suffix but in English beneficent added a prefix –ent.

- 4). When in English derivational but in Arabic inflectional, example:
 in Suroh Al-Fatihah at verse 1 in the word beneficent and الرحمن ,
 the word beneficent = benefit (noun) + -ent to become beneficent
 (adjective). الرحمن = (noun)رحمن + ال (noun) to become الرحمن
 (noun).

b). The similarities both of them are:

- 1). Both of them a suffix, example in Suroh Al-Fatihah at verse 7 in the word bestowed and انعمت
- 2). Both of them formed a new meaning.

B. Discussion

Base on the related findings, the researcher will discussed the result of this research. First, the result of the research in comparing affixes in English and Arabic the researcher found three differences. Both of them are: 1). In Arabic there is an infix but in English there is no infix, 2). Class of word that can be added affix, 3). The meaning of affix letters. The similarities between English and Arabix in affixation the researcher found four similarities. Both of them are: 1). Both of them produced a new meaning of word, 2). The number of affix that can be in a word, 3). Both of them not change the word class, 4). Both of them change the word class. The second, the analysis affixes of the four suroh, in English translated of the Suroh, the researcher found 17 word that added English affixes which added –ent, -ful, -s, -ment, -ed, -en, -ly, -ous, -es, -ing, in the root of the word, and 39 word that added Arabic affixes which added و, ه, ا, ي, هم, ن, ت, نا, ين, ب, ال, ين, ت, نا, ن, هم, ي, ا, ه, و. The third, the differences and similarities

between English and Arabic affixes in the Suroh (Al-Fatihah, Al-Ikhlās, Al-Falaq and An-Naas) are: the researcher found four differences and two similarities.

Based on the research result above, the researcher concluded that there are differences and similarities between English and Arabic in affixation. The researcher also has compared this research with another research that related to this research. There are differences or similarities also in a result. In other research also analyzed about the role of suffixes in both languages, to find out the similarities and differences and describing the roles of the English and Uzbek suffixes. So maybe from this research the people can mix the result with another research.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

From the result of this research, the researcher can be concluded that:

1. The differences and similarities between English and Arabic in affixation are:

a). The differences are:

- 1). In Arabic there is an infix but in English there is no infix.
- 2). Class of word that can be added affix in English are four word classes, while in Arabic just two word class.
- 3). In English, some of the affix letters have meaning, but in Arabic the affix letters there is no meaning.

b). The similarities are:

- 1). Both of them produced a new meaning of word,
 - 2). The number of affix that can be in a word.
 - 3). Both of them not change the word class
 - 4). Both of them change the word class.
2. The affixes analysis in the four Suroh (Al-Fatihah, Al-Ikhlās, Al-Falaq and An-Naas) are: In English translated of the Suroh, the researcher found 17 word that added English affixes which added –ent, -ful, -s, -ment, -ed, -en, -ly, -ous, -es, -ing, in the root of the word, and 39 word that added Arabic affixes which added و, هـ, ا, ي, هم, ن, نا, ت, ين, ال, ب.

So, the researcher found more affixes in Arabic compared to English in the four Suroh (Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas).

3. The Differences and Similarities between English and Arabic affixes in the Suroh are:

a). The differences are: when in English added affix but in Arabic there is no affix, when in Arabic added an affix but in English there is no affix, when in English is a suffix, but in Arabic a prefix or infix, when in English derivational but in Arabic inflectional.

b). The similarities are: Both of them a suffix and both of them formed a new meaning

B. Suggestions

From the conclusion above, the researcher would like to give some suggestions for the reader and other researcher. For the learner or students the researcher suggests that the students should study hard about English and Arabic language, because so important to understand about it, and also should study well about affixation that can make us more understand about English and Arabic.

For the teacher or leader of State Islamic University of Syekh Ali Hasan Ahmad Addary Padangsidimpuan to support the students or researcher who want to improve both of language.

For other researcher the researcher hopes who want to research the affixation should develop this research in different and better.

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Notes

Differences

1) In Arabic there is an Infix, those in English no infix

example: قَتَلَ → قَاتَلَ
 ↓
 an infix alif

2) Class of word that can be added affixes

a) In English → noun verb adjective adverb
 ↓ ↓ ↓ ↓
 childhood cooked Rainy quickly

b) Arabic → Verb (fi'l) and noun (ism)
 ↓ ↓
 انقطع صحون

3) The meaning of the affix letter

1) English

Affix	Meaning
Able	bersa
dis	tidak
less	kurang

2) In Arabic the affix letter doesn't have meaning.

Similarities

1) Both of them produced a new meaning

a) In English

agree → setuju
 ↓

disagree → tidak setuju

b) In Arabic

كَمَلَ → mensampuni
 ↓

استكمل → meminta ampun

2) The number of affixes that can be in a word

a). in English

un + cook + ed
↓
uncooked

b). Arabic

ت + و + جرب

↓
تَجَوَّرَ

3) Both of them not change the word class (inflectional)

a). English

Verb + s, ing, ed

writes
↓
inflectional
suffix

singing →

↓
a Verb

sing + ing

↓
inflectional
suffix

b). Arabic

انقلب → انقلب
↓
a Verb

انقلب + قلب
↓
inflectional
suffix

1) Both of them change the word class (derivational)

a). English

1) attend (Verb) + -ance = attendance (Noun)

2) color (Noun) + -ful = colorful (adjective)

3) pay (Verb) + -ment = payment (noun)

b). Arabic

فتح (Verb) + م = مُفْتَحٌ (Noun)

سجد (Verb) + ع = مَسْجِدٌ (Noun)

Surah Al-fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④ إِتَارَ نَعْبُدُ وَإِيَّارَ
نَسْتَعِينُ ⑤ الْهُدَى الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

in Surah Al-fatihah there are 20 words that added Arabic Affixes

Meaning:

1. In the name of Allah, the Beneficent, the Merciful
2. All praise is due to Allah, the Lord of the Worlds
3. The Beneficent, the Merciful
4. Master of the Day of Judgment
5. These do we serve and these do we beseech for help
6. Keep us on the right path
7. The path of those upon whom thou hast bestowed favors. Not (the path) of those upon whom the wrath is brought down, nor for those who go astray

→ there are 6 words that added an affix

Surah Al - Ikhlas

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الْقَهْمَرُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

* There are three words that added arabic affixes

- 1). Say He Allah is one
- 2). Allah is He on whom all depend
- 3). He begets not, nor is he begotten
- 4). And none is like him

* two words that added English affixes

Surah Al - Falaq

قُلْ أَعُوذُ بِرَبِّي ① الْفَلَقِ ② مِنْ شَرِّ مَا خَلَقَ ③ وَمِنْ شَرِّ خَاسِقٍ ④
إِذَا وَقَبَ ⑤ وَمِنْ شَرِّ النَّفَّاثَاتِ ⑥ فِي الْعُقَدِ ⑦ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

* there are 5 words that added arabic affixes

Say: I seek refuge in the Lord of the dawn

From the evil of what He has created

And from the evil of the utterly dark night when it comes

And from the evil of those who blow on knots

And from the evil of the envious when they envious

* There are 6 words that added English affixes

Surah An-Naas

قُلْ اَعُوذُ بِرَبِّ النَّاسِ ① صَلِّهِ النَّاسِ ② اِلَهِ النَّاسِ ③
 مِنْ شَرِّ الْوَسْوَاسِ الْخَفِيِّ ④ الَّذِي يُوْشْوِسُ فِي صُدُوْرِ النَّاسِ ⑤
 مِنَ الْجِنَّةِ وَالنَّاسِ

* There 13 words that added Arabic affixes

- 1). Say: I seek refuge in the Lord of men
- 2). The king of men
- 3). The God of men
- 4). From the evil of the whisperings of the slinking (traitor)
- 5). Who whispers into the hearts of men
- 6). From among the Jin and the men

* There are 3 words that added English affixes

- Differences

- 1). When in English added an affix but in Arabic there is no affix
 → Created — خَلَقَ (no affix) Surah Al-Falaq Verse 2
- 2). When in Arabic added an affix but in English there is no affix
 → رَبِّ — In the Lord (no affix) Surah An-Naas Verse 1
- 3). When in English a suffix but in Arabic a prefix or an infix
 → Beneficent
 اَلْبَخْرُ
 prefix ال suffix -ent
- 4). In English derivational but in Arabic inflectional

- Similarities

↳ Both of them formed a new meaning



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21 Desember 2022

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(Pembimbing I)

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Assalamu'alaikum Wr. Wb.

Dengan hormat, melalui surat ini kami sampaikan kepada Bapak/Ibu Dosen bahwa berdasarkan usulan dosen Penasehat Akademik, telah ditetapkan Judul Skripsi mahasiswa dibawah ini sebagai berikut:

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Judul Skripsi : Comparative Study of English Affixes and Arabic in Q.S
(Al-Qur'an Suroh) Al-Fatihah, Al-Ikhlash, Al-Falaq and An-Naas

Berdasarkan hal tersebut, sesuai dengan Keputusan Rektor Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan Nomor 279 Tahun 2022 tentang Pengangkatan Dosen Pembimbing Skripsi Mahasiswa Program Studi Tadris Bahasa Inggris, dengan ini kami menunjuk Bapak/Ibu Dosen sebagaimana nama tersebut diatas menjadi Pembimbing I dan Pembimbing II penelitian skripsi Mahasiswa yang dimaksud.

Demikian disampaikan, atas kesediaan dan kerjasama yang baik dari Bapak/Ibu Dosen diucapkan terima kasih.

Mengetahui

an. Dekan

Wakil Dekan Bidang Akademik

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