

## **CHAPTER I**

### **INTRODUCTION**

This chapter describes the background of problem, statement of problem which is included the research questions, purposes and significances of research, and organization of paper.

#### **A. Background of Problem**

Human beings are not created alone and cannot live alone. They are also born without knowing anything but they have mind to think. Unlike animals, humans do not live like it be but it can do many things even by changing the nature. When they feel hungry, they need something to eat and they might engage in a complex cycle of agricultural practice aimed at harvesting enough rice to meet their yearly needs, along with hunting and gathering activities to supplement their staple. They also need shelter from the weather. To solve this they might build a house, and so on. That is what is called culture. Culture includes all human doings (Peursen, 1988: 10-11). Wei and Cook (2009: 8) state, “What is common to all cultures is that society is made up of distinct, mobile, mortals, who are not telepathic, and whose interactions....”

Goodenough (in Wardhaugh, 2006: 221) gives definition of culture:

a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for any one of themselves.' That knowledge is socially acquired: the necessary behaviors are learned and do not come from any kind of genetic endowment. Culture, therefore, is the 'know-how' that a person must possess to get through the task of daily living....

Because humans live in society and should be along with each of them, they create a way to communicate, and then the way grows up to be language. Saussure (1915: 15) states that, "...Language is a product that is passively assimilated by the individual. It never requires premeditation, and reflection enters in only for the purpose of classification." On the other hand, Sapir (1921: 7) says, "Language is a purely human and noninstinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols". Chomsky (2002: 1) has the almost same perspective with Sapir that he says, "Language is a natural object, a component of the human mind, physically represented in the brain and part of the biological endowment of the species."

Besides, Wardhaugh (2006: 119) give a definition which is related to social. He says that, "Language is both an individual possession and a social possession." Moreover, Spender (in Wardhaugh, 2006: 332) adopts a Whorfian view of language that: "Language helps form the limits of our reality. It is our means of ordering and manipulating the world. It is through language that we become members of a human community, that the world becomes comprehensible and meaningful, and that we bring into existence the world in which we live." From those definitions, it can be understood that language has a natural characteristic and it is related to the function of humans who live in society. So, those definitions also strengthen that language has a relation with culture which appears in society.

There are several concepts of culture related to language. They are coordinative and subordinative. Koentjoroningrat mentions that language is a part

of culture or what is called by subordinate relation which is culture as a main system and language as a subsystem. Masinambouw (in Chaer, 2004: 165) said that culture and language are two different things but they have strong relation and cannot be separated. Language and culture relate each other and one gives influence to the other, so what appears in culture will also appear in language. For example in English there are no custom of eating *nasi*, so in its language there is only one word “rice” to refer it. Otherwise in Indonesian, eating *nasi* is a need and there are different concepts for it; they are *padi*, *beras*, *gabah*, and *nasi*.

Sapir (in Wardhaugh, 2006: 222) acknowledges the close relationship between language and culture, maintaining that they were inextricably related so that it could not be understood or be appreciated the one without a knowledge of the other. The passage which most clearly summarizes his views is as follow.

Human beings do not live in the objective world alone or alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the ‘real world’ is to a large extent unconsciously built up on the language habits of the group. . . .

It can be characterized that language and culture are as tools and contexts for communicative action in managing the social life. Language and culture are deeply implicated in a wide set of common human capacities and social functions. At the same time, language cannot adequately be described without a framing set of cultural norms and background. They are learned together. They are also resources for carrying out the business of social relations. They are systems for

interpreting and regulating social action within the complex, relationship-grounded style of group living that is characteristic of *Homo sapiens* (Enfield in Wei & Cook, 2009: 83).

So the writer believes that language has an influence from culture when the language is, like Kathryn Woolard quotes Raymond Williams: “a representation of language is always a representation of human beings in the world” (Holmes and Mayerhoff, 2003: 449). Language is a subject to the same pressures of ideology that reflect social and economic conditions. Language also constitutes reality and identity, and the constraints of language limit the expression of realities and identities that are seen as non-normative (Robson & Stockwell, 2005: 2).

The other example of language as representation of culture and human in the world is that humans consist of two kinds based on gender. They are men and women. The reality also appears in language as one kind of grammar called gender. Gender as a representation of human beings appears in all languages which have different rules and word formation for each gender (masculine and feminine). The concept of gender was also inspired by Quran (*Al-Hujurat:13*) that Allah creates humans consisting of man and woman. So the writer believes that gender is a special term which has been mentioned in Quran and the writer also finds it in grammar of language.

Humans are gathered in many races and nations which have special and different culture and also cause and create many languages. Some languages which have the special form for gender are English and Arabic. Both have special



rule in comparison with other languages, especially in the name of gender or the name for man and woman to indicate masculinity and femininity.

English is an international language and it is used all over the world. Many books, information, even a billboard in every place in the world especially in Indonesia use English, so English is important to understand and to learn including about gender which is part of noun formation in the structure. Arabic also has been an international language since 1973. It is necessary to understand and to learn too. Furthermore, it is also a language which is used in Qur'an, Muslim holy book. So, as a *Muslim* and as a student in Islamic university which some references use Arabic book, the writer is interested more in learning although just a little part of its structure.

Moreover, English and Arabic are some of languages which have special and unique rules of structure in comparison with other languages. This is also said by Rusmana (2004: 32) in following statements:

*Bahasa Arab atau Inggris, secara keseluruhan mempunyai nilai unggul ketika dibandingkan dengan bahasa lain. Strukturnya lebih lengkap dan sistematis dibanding bahasa lain, kosa katanya lebih lengkap dibanding bahasa lain, dan stratifikasi sosialnya lebih lunak dibanding bahasa lain.*

English and Arabic have different form of words and of course they have the rule through the process. The process is what is called word-formation. Based on linguistics, word formation is a creation of a new word, which is a change in a single word meaning. In another word, it has a similar concept with derivation. The study of word-formation can thus be defined as the study of the ways in

which new complex words are built on the basis of other words or morphemes (Plag, 2003: 17).

There are various mechanisms of word-formation; those are agglutination (adding affixes), back-formation (removing seeming affixes from existing words), blending (joining two parts of older words), acronym, clipping, calques (borrowing), semantic loan, compound, incorporation and conversion. From those mechanisms, what is included by gender is agglutination or affixation.

In English, the examples of words which refer to gender are man-woman, husband-wife, son-daughter, sir-madam, actor-actress, king-queen, hen-rooster and niece-nephew while the examples of Arabic words are *ahmar-hamra*, *sholih-sholihat*, *shodiq-shodiqah*, *mudarris-mudarrisah*, *ab-um* and *akhi-ukhti*. Those are examples which for each gender (masculine and feminine) use different word to refer the same referent or meaning. Both in English and Arabic, there are also words which are same between word and referent for each gender. They are baby, cousin, enemy, parent, orphan, and *talamidz*, *ulaika*, *risalah*, *maktabah*, and so on. (Izzan and Mahmud Ismail, 2007).

From those examples, there are some similarities and of course some differences. One of similarities is that there are regular and irregular for masculine and feminine in both languages and one of differences is the class of word for each gender such as the kind of noun class in English and Arabic, for example the word *ulaika* is used for indication for people, it is same with *those* or *these* in English. In Arabic it is included to *isim (kata benda)* where as in English it is not included in noun. The differences also appear in the sentence. In English,

there is an example “your wife likes candy” for feminine, and so is for masculine it just changes the masculine word “your husband likes candy”. In Arabic there is an example for masculine “*dakhala ahmad al-maktabah*”, and for feminine is “*dakhalat Fatimah al-maktabah*”. The change is not only in *isim* (noun) but also in its verb (*fi’il*) (Frank, 1972: 12, and *Al-‘arabiyatu li An-nasyi-in, kitabut tilmidz*, II: 19).

So, the writer thinks that those would be interesting to be analyzed, because English and Arabic have the unique forms and rules in word formation referring to gender. Both have similarity in having special word formation to show gender reality of man and woman but each have differences in some rules and formations. There are different words for each man and woman, but there are also the same words indicating them. From that comparison, the writer will only analyze for the differences specifically because the differences are more than the similarities and it need analyzing more to mention specifically based on language academically. So, the writer use contrastive analyses of Tarigan (2009:229) focused on morphological contrastive which learns the differences of morphemes and their arrangements of words forming in two languages, especially English and Arabic.

From those reason, the writer is interested in analyzing the problem. The statements above become a background of the writer’s research with the title ***WORD FORMATION FOR GENDER IN ENGLISH AND ARABIC*** in order to know the patterns and the rule of word formations for gender in the sentence of

both languages specifically and the comparison is to know the differences between them.

## **B. Statement of Problem**

Based on the examples of problem above, what are exposed in this research are the patterns of word formation, the structural change in the sentence and the comparison between English and Arabic in their difference. As Frank (1972 : 12) says that, “The English noun has very few inflectional forms. There are almost no special forms for gender.” Where as in Arabic, all nouns must have a gender whether they refer to animate or inanimate object, unlike English where grammatically the great majority of words does not make the distinction of masculine and feminine clearly. For example the word “student” in English is included to the word which is same for masculine and feminine or does not imply the gender, while in Arabic “*tilmidz*” for masculine, and “*tilmidzah*” for feminine to refer the meaning of “student”.

Therefore, the writer states the research problem in the following questions specifically:

1. What patterns of word formation which refer to gender in English and Arabic?
2. How are the words for gender in English and Arabic able to give influence in sentence structure?



### **C. Purposes of Research**

The general purposes of this research are to know the patterns of words formed for gender (for masculine and feminine), the rules of them in the sentences of both languages, and the differences between them. The result of this research is hoped that it can add the knowledge of people or students who love language and it gives belief that many things we can learn in every structures of language.

The general purposes can be stated as below:

1. To mention the patterns of word formations which refer to gender in English and Arabic
2. To give brief description of the influence that is given by words for gender in the sentence of English and Arabic.

### **D. Significances of Research**

Language belongs to everyone. It is also used by everyone in the different situation. English and Arabic have been international languages which are used in many literatures of academic. The writer as a student of English department with linguistic concentration in Islamic university thinks that it is necessary to compare one of language structures between English, as a chosen department, and Arabic, which is often used in Islamic university's literature and states it into a paper of research. Moreover, word formation for gender is a structure of language, and surely that it is included in linguistics.

This research also has theoretical and practical benefits. Theoretically, this research is useful for developing the insight of language structures of two

languages. The writer can understand and use some language theories which are part of linguistics in analyzing the data of research. Practically, this research gives belief that many things we can learn in every structures of language and add belief that how great the true owner and creator of language is.

#### **E. Organization of Paper**

This research is organized into five chapters. Chapter I is introduction which consist of background of problem, statement of problem, purposes, significances of research, and organization of paper. Chapter II is theoretical foundation. It describes the meaning of morphology, word formation and its pattern or types of processes, morphological process in word formation, and the meaning of gender in grammar of English and Arabic.

Chapter III is methodology and procedure of research. It portrays the method of research, source of data, technique of collecting data, data itself, and technique of analyzing data. Chapter IV is analyses. It explains the patterns of gender word formation in English and Arabic, the influences of gender words in sentence structures, and determining the differences of English and Arabic word. Chapter V is conclusion and recommendation.