



Analysis of Grammatical Errors in Arabic Speech Texts at the Padang Pasir Festival, UIN Walisongo Semarang

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ABSTRACT

Speech as a form of oral communication requires careful preparation, especially in the preparation of a script that is in accordance with the rules of Arabic grammar. For this reason, research on grammatical error analysis needs to be carried out, in order to examine language errors that often appear in Arabic speech texts, especially nahwu and sharaf errors that affect audience understanding and the effectiveness of message delivery. In order to achieve this goal, the researcher as the main instrument carried out in-depth observations of 15 Arabic speech texts at the Padang Pasir Festival of UIN Walisongo Semarang. This research uses a qualitative approach. The methods used to collect data are observation and documentation. While in analyzing the data, Tarigan's method (1990) is used which includes 5 steps; collecting error samples, identifying errors, explaining errors, classifying errors, and evaluating errors. The results of this study showed that grammatical errors in writing Arabic speech texts were categorized into several aspects, namely inconsistencies between tadzkir and ta'nis, na'at errors against man'ut, Sharaf errors, idhafah errors, adad and ma'dud errors and l'rab errors. The main causative factors are the lack of mastery of grammar, the influence of the first language, the limited Arabic vocabulary, and the lack of habit of reading Arabic literature.

Keywords: *Error Analysis; Grammar; Speech, Nahwu; Sharaf.*

INTRODUCTION

According to the Big Indonesian Dictionary, analysis refers to interpretation after optimal review, which is an investigation of an event (article, work, and the like) to find out the real facts. Here are some definitions according to experts. According to Gorys Keraf, the definition of analysis according to Gorys Keraf in Anggit (2018) is a process of breaking something down into parts that are interconnected with one another.

According to Komaruddin, analysis is a thinking activity to break down a whole into components so that the characteristics of the components, their relationships with one another, and their respective functions in an integrated whole can be identified.

According to Sugiono, analysis is an activity to find patterns or ways of thinking related to systematic testing of something to determine its parts, the relationships between those parts, and their relationship to the whole (Darmawati, 2023).

According to Tricahyo (2021), linguistic errors are objectively defined as mistakes that occur when someone speaks a language. These errors are the result of analyzing mistakes made by individuals when learning a language, whether it be their native language or a foreign language.

The analysis of language errors in Mantasiah (2020) is an important method that can improve a person's language skills. This analysis is carried out objectively to identify, classify, and evaluate language errors made by a person due to their inability to master grammar rules and violations thereof.

Siregar et al. (2023) state that language is one of the main means of communication that allows humans to exchange information, ideas, and opinions. Every language has rules or guidelines that guide its users in forming good and correct sentences so that the message conveyed can be clearly understood. Arabic has a more complex structure than other languages, so understanding the rules of language or grammar is very important.

Arabic is the official language in 22 countries, and thanks to its long history, Arabic has spread orally and in literature. Arabic plays a very important role in the Islamic world and various aspects of culture, history, and science (Al Yamin, 2023). Arabic language skills are considered a necessity for individuals who interact in environments where this language is used.

Proficiency in language, especially Arabic, is not limited to speaking skills, but also includes writing, reading, and listening skills. These skills are interrelated and mutually supportive in the process of learning Arabic (Bani, 2023). The Padang Pasir Festival, according to PBA Walisongo (2022), is one of the largest events organized by the Arabic Language Education Student Association (HMJ) of UIN Walisongo Semarang, and includes various Arabic language competitions at the national level. One of them is an Arabic speech contest.

According to the Big Indonesian Dictionary as cited in Dinni (2021), a speech is defined as the expression of thoughts in words addressed to a large audience, or an expression prepared to be delivered in front of an audience. The purpose is to influence, inform, or inspire.

When composing Arabic speech texts, participants often make grammatical errors. Problems that frequently arise in speech texts are errors in the use of nahwu and Sharaf (Ilhami, & Qomariyah, 2025). These errors affect the audience's understanding and reduce the effectiveness of the speech. Therefore, an in-depth analysis of common language errors in speech texts is needed (Samsulhadi, & Sabardila, 2024). Through this analysis, it is hoped that appropriate solutions can be found to correct these errors, so that participants can improve their ability to compose and deliver speeches in Arabic accurately.

METHODS

This study uses a qualitative approach that aims to identify grammatical errors and the causes of grammatical errors in Arabic speech texts at the Padang Pasir Festival at UIN Walisongo Semarang (Musianto, 2002). The research location was set at the Padang Pasir Festival at UIN Walisongo Semarang, a competition event that held various competitions between students at the national level. The location was chosen based on the

consideration that the Arabic Language Education Student Association (HMJ) at UIN Walisongo Semarang consistently held this festival every year and many participants took part in it.

The research was conducted in five stages. First, the researcher collected samples of errors by attending the UIN Walisongo Semarang Desert Festival to listen to the speeches directly and collect the speech texts to be analyzed (Ruslan, et. al., 2023). Second, error identification. At this stage, the researcher identified errors based on linguistic levels and analyzed whether the sentences were correct or contained errors.

Third, error explanation. At this stage, the researcher had to explain the error data and why the data was classified as incorrect or inaccurate. Fourth, classification of errors. Classification here refers to all error data that has been identified previously, which is then classified based on the type of error. Fifth, evaluation of errors. At this stage, researchers have corrected errors in the speech text using correct grammar rules.

To review the results of the data obtained in the observation so that it is easier to read and understand, an analysis according to Miles and Huberman (2002) is needed, namely: data reduction, data presentation, and conclusion drawing. Data reduction is carried out by sorting the results of the analysis of language errors in the Arabic speech texts of the participants. Data presentation is carried out in the form of descriptive narratives and tables. Finally, conclusions are drawn by finding various types of errors and then grouping them into several categories. Based on the grouping of data, a conclusion can be drawn about the types of errors that occur in the writing of Arabic speech texts.

RESULT AND DISCUSSION

Writing skills (maharah kitabah) are one of the most difficult language skills among the three other skills, because in addition to understanding good linguistic rules, writing skills also involve the ability to think systematically and logically, as well as the ability to express ideas using effective, clear, and straightforward language. (Nashoih, 2023). Therefore, it is not surprising that many participants make mistakes when writing Arabic speech texts.

From the results of in-depth observation and analysis by researchers, several errors were found that were categorized into six aspects, namely, inconsistency between tadzkir and ta'nis, errors in na'at towards man'ut, errors in Sharaf, errors in idhafah structure, errors in adad and ma'dud, and errors in l'rab. According to Annisa et al. (2025), these errors are caused by the participants' lack of understanding of nahwu, as well as other factors, such as the strong influence of their first language, limited Arabic vocabulary, and lack of habit of reading Arabic literature.

Inconsistency between Tadzkir and Ta'nis

Arabic, as a flexible language, pays close attention to concordance, one of which is related to the difference in gender between men and women. This is in contrast to Indonesian or English, which do not distinguish gender in their linguistic structures. Although in theory this rule seems simple because it only involves changing the form of verbs (verb inflection) or nouns (noun inflection) according to gender, the concepts of mudzakkar (masculine) and muannats (feminine) in nahwu cover many rules and laws related to determining whether a word is mudzakkar or muannats (Haikal, 2021).

Therefore, it is not surprising that gender differences in Arabic grammar are one of the participants' weaknesses. Participants must ensure that all related elements (verbs, subjects, predicates, etc.) are consistent in gender according to the rules of nahwu, *Analysis of Grammatical Errors in Arabic Speech Texts at the Padang Pasir Festival, UIN Walisongo Semarang*

whether at the mufrad (singular), mutsanna (dual), or jamak (plural) levels. This is because errors in this aspect not only reduce the clarity of the message but also indicate a lack of in-depth understanding of Arabic grammar. This is evident in the many errors found in the Arabic speech texts of the participants of the Padang Pasir Festival at UIN Walisongo Semarang, as shown in Tables 1-5.

Table 1. Discrepancies between Tadzkir and Ta'nis

NO	INCORRECT SENTENCES	REPAIR
01	فإنه تفتح لنا ابوابا <u>جديدا</u>	فإنه تفتح لنا ابوابا <u>جديدة</u>
02	<u>الفائدة الأول</u>	<u>الفائدة الأولى</u>
03	<u>هذا العصر التي</u> نعيش فيه	<u>هذا العصر الذي</u> نعيش فيه

In no. 1, participants wrote فإنه تفتح لنا أبوابا جديدة. This sentence is incorrect. The word أبوابا indicates the plural form of an inanimate noun, and the word جديدة indicates a masculine singular noun. There is a gender difference between the plural form of an inanimate noun and a masculine singular noun. The correct answer is to replace جديدة with جديدة. The sentence should be فإنه تفتح لنا أبوابا جديدة.

In no. 2, participants wrote *the first benefit*. This sentence is incorrect. The word *benefit* is a feminine singular noun. And the word *first* is a masculine number. There is a difference between feminine and masculine. The correct answer is to replace the word *first* with *the first* to match the gender of the predicate (*benefit*) and become *the first benefit*.

In no. 3, participants wrote *this era in which we live*. This sentence is incorrect. The word *this* indicates a demonstrative pronoun for males. And the word *which* indicates a feminine pronoun. There is a difference between feminine and masculine. The correct answer is to replace *which* with *that*. And it becomes *this era in which we live*.

Sharaf Errors Errors in Na'at and Man'ut

According to Aziz & Hamid (2022), na'at is an adjective that complements the word it describes by mentioning its characteristics or something related to it. Every na'at describes the word that precedes it, meaning it indicates one of its characteristics. The word that follows is called na'at, while the word that precedes it is called man'ut.

Similar to tarkib idhafy, tarkib na'ty also often experiences the same errors (Hifni, 2023). From the results of observation, many Arabic speech participants at the Padang Pasir Festival at UIN Walisongo had difficulty distinguishing between idhafah and na'ty structures. It is not uncommon to find structures that are mixed up between the two. The main cause is that participants do not fully understand the rules for arranging na'at-man'ut, resulting in errors. These errors are clearly seen from the analysis of the participants' speech texts, the data of which is presented in the following table.

Table 2. Na'at's mistakes against Man'ut

NO	INCORRECT SENTENCE	CORRECTION
04	و تلك أسباب المهمة في الدين	و تلك الأسباب المهمة في الدين
05	و في هذا زمان المعاصر	و في هذا الزمان المعاصر
06	في هذا جلسة السعيدة	في هذا الجلسة السعيدة

In Table 4, participants wrote و تلك أسباب المهمة في الدين. This sentence is incorrect. The

word أسباب indicates man'ut to المهمة. Therefore, it is necessary to make the na'at and man'ut consistent by adding alif lam ta'rif to أسباب. This becomes تلك الأسباب المهمة في الدين. Tables 05 and 06 also show the same error, so it is sufficient to add alif lam ta'rif to the words زمان and جلسة.

Sharaf Errors

The definition of Shorof or Sharaf in Najah (2019) is a branch of science that has a role in introducing the basic forms of words in Arabic and introducing how they change according to the meaning that is intended by conjugating them. The basic words in Arabic are past tense verbs. Meanwhile, the science of shorof itself can be interpreted as morphemes, and the science is morphology.

Regarding the term Tashrif, it is the development of the meaning of a root word by changing the pattern of the root word into patterns whose formation is regulated in the science of shorof (Sudrajat, 2021). As for errors related to shorof, a comparison will be made between the incorrect sentence and its correction as shown in the table below.

Table 3. Sharaf's Mistakes

NO	INCORRECT SENTENCE	CORRECTION
07	التي تتوافق مع <u>قيمتنا</u>	التي تتوافق مع <u>قيامنا</u>
08	الذي قد أنعمنا <u>نعاما</u> كثيرة	الذي قد أنعمنا <u>نعما</u> كثيرة
09	اخرج الناس من <u>الظلمة</u> إلى النور	اخرج الناس من <u>الظلمات</u> إلى النور

In Table 3, participants wrote قيمنا, which is incorrect. The correct form is to replace قيمنا with قيامنا based on the wazan فعال. Table 08 also shows an error in the word نعاما. The correct word is to replace نعاما with نعما, which means “in the plural form.” Table 09 contains an error in the spelling of الظلمة. The correct spelling uses ta ta'nis, not ta' marbuthah, so the correction is الظلمات.

Idhafah Error

Idhafah is a form of naming that consists of two words based on a preposition, which requires the second word to always follow the preposition, namely mudhof and mudhof ilaih. For example, “نبي الله”, the first word ‘نبي’ is mudhof, and the second word “الله” is mudhof ilaih. The word “الله” must be jar kan because it is mudhof ilaih and the meaning of addition in this word is based on the letter “lam” (Haq, 2014). The following table shows errors in idhafah.

Table 4. Idhafah errors

NO	INCORRECT SENTENCE	CORRECTION
10	أن السلام تتبع رباح <u>الرائحة</u> الريحان	أن السلام تتبع رباح <u>رائحة</u> الريحان
11	<u>الهيئة</u> التحكيم	<u>هيئة</u> التحكيم
12	أن تتقن <u>العلوم</u> الدين	أن تتقن <u>علوم</u> الدين

Table 4 shows the same mistake, namely participants adding alif lam ta'rif to mudhof, which should not use alif lam ta'rif. Therefore, the correction is simply to remove alif lam ta'rif from the words الهيئة, الرائحة, and العلوم to make the sentence correct with the idhafah structure.

Adad and Ma'dud Errors

Adad literally means the collection of numbers. Adad comes from the word “عد” which means counting. In terms of terminology, adad consists of single digits such as 1, 2, 3, and so on. Ma'dud literally means the verb form of “عد” which means to count. In technical terms, ma'dud means an intangible noun that always accompanies numbers, comes after them, and is pronounced according to the number. This shows that 'adad and ma'dud are interrelated to explain ambiguity and determine the meaning to be conveyed (Hussin & Othman, 2018). The table is presented below.

Table 5. Adad and Ma'dud Errors

NO	INCORRECT SENTENCE	CORRECTION
13	تتجاوز أعداد المتكلمي أربعمئة مليون أشخاص	تتجاوز أعداد المتكلمي أربعمئة مليون شخص
14	من أربعمئة و خمسين مليون عربيات	من أربعمئة و خمسين مليون عربي
15	من احدى و أربعين ألف شهداء	من احدى و أربعين ألف شهيد

In Table 5, participants wrote عربيات, أشخاص, and شهداء in the form of الاسم الجمع, which functions as مضاف إليه, but this is incorrect because مضاف إليه here should be in the form of الاسم المفرد المجرور. Therefore, the correction is to replace every مضاف إليه with the form of الاسم المفرد المجرور. For example, أشخاص becomes عربيات, شخص becomes عربي, and شهداء becomes شهيد.

I'rab errors

According to Nabilah et. al., (2025), i'rab is an important aspect of mastering Arabic because it functions as a tool for correcting sentence structure. The role of i'rab is very important for Arabic teachers and all students learning Arabic because it provides a solid foundation for correcting writing errors.

By understanding i'rab, students can effectively improve their Arabic writing skills. The understanding of i'rab in Nurfazri et. al., (2025) includes sentence structure, word types, and grammatical functions, all of which contribute to improving communication skills in Arabic. The following will show the I'rab errors that will be included in the table below.

Table 6. I'rab errors

NO	INCORRECT SENTENCE	CORRECTION
16	نحن <u>كشباب</u> المسلمين	نحن <u>كشباب</u> المسلمين
17	هناك <u>منتجين</u> الذي نستطيع <u>لشراءها</u> منهم	هناك <u>منتجان</u> الذي نستطيع <u>لشراءهما</u> منهم
18	ليس <u>مجدر</u> أسلحة كلامية	ليس <u>مجرد</u> أسلحة كلامية

In Table 6, participants wrote شباب, which indicates مضاف. And المسلمين indicates مضاف إليه. However, this is incorrect because there is a difference between مضاف and مضاف إليه in the mufrod and jama' forms. Therefore, the correction is to change شباب to شباب. In Table 17, participants wrote منتجين and لشراءها. The word منتجين indicates mubtada' and the word لشراءها indicates khabar. However, this is not entirely correct because there is a difference between mubtada' and khabar in the singular and plural forms. Therefore, there needs to be consistency between the two, and the correct sentence is “هناك منتجان الذي نستطيع لشراءهما منهم.” In Table 18, participants wrote مجدر, and this is incorrect, so the correction is مجرد.

Causes of Grammatical Errors in Arabic Speech Texts at the Padang Pasir Festival, UIN Walisongo Semarang

1. Lack of Grammar Mastery

Lack of grammar mastery can be a major obstacle in mastering Arabic. Grammar governs the structure of the relationship between words in a sentence. Without sufficient understanding, a person will have difficulty forming correct sentences, which can potentially lead to errors in expressing ideas and concepts. Language errors not only hinder clarity of meaning, but can also reduce the credibility of the speaker or writer. Therefore, mastering good grammar is very important for communicating in Arabic. This skill is not only useful in academic contexts, but also in everyday life, especially for those who interact with Arabic-speaking communities.

2. The Influence of the First Language

The influence of the first language can cause language errors due to differences in language structure and rules. The first language can affect the way a person thinks and speaks, which can lead to language errors in Arabic. Therefore, it is important to understand the differences between the first language and Arabic.

3. Lack of Arabic Vocabulary

A lack of Arabic vocabulary can cause language errors due to an inability to express ideas and concepts correctly. Arabic vocabulary is very broad and complex, requiring time and effort to learn. By expanding one's Arabic vocabulary, one can improve their ability to speak and write in Arabic.

4. Lack of Reading Arabic Books

The lack of habit of reading Arabic books causes language errors due to a lack of understanding of Arabic language structure. Arabic books are the main source for learning Arabic, especially in the field of linguistics. By reading Arabic books regularly, one can deepen their understanding of grammar and morphology rules (Nashoih, 2023).

CONCLUSION

Based on the results of the research and discussion described above, it can be concluded that most of the grammatical errors in the Arabic speech texts at the Padang Pasir Festival at UIN Walisongo Semarang can be grouped into six criteria, namely inconsistency between *tadzkir* and *ta'nis*, *na'at* errors against *man'ut*, *Sharaf* errors, *idhafah* errors, *adad* and *ma'dud* errors, and *l'rab* errors. The main cause of these errors is the participants' lack of understanding and mastery of the rules of *nahwu* and *Sharaf*, which opens up opportunities for interference that affects their language production abilities. In addition, it is also due to the participants' lack of understanding of Arabic vocabulary and lack of reading Arabic literature. Therefore, the results of this study are expected to contribute significantly to improving participants' understanding of *nahwu* and *sharaf*, especially the materials that are considered difficult.

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