

Error Analysis of Form Four KSSM Arabic Language Text Book in Malaysia

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Abstract—Text books are essential in foreign language learning. Students depend mainly on text books as the source of information, enrichment activities, and reinforcement exercises in learning. Hence, preparation of text books of quality is important to ensure students receive the correct language information and are motivated in learning. Teacher teaching activities will also be facilitated with help from quality text books. This study aims at investigating errors in Arabic language text books for the fourth form used in the KSSM curriculum in Malaysia and recommending the appropriate corrections required. In conducting analysis, the error analysis approach recommended by al-Rajihī (1995) and Tu'aimah (2004) were used. This combined approach introduced by these two scholars recommends four steps in language error analysis, namely, identifying, describing, interpreting, and implementing correction and treatment of errors. Findings of the study show that 70 language errors were detected in the unit studied. The errors were categorised as: 32 (46%) grammar errors, 16 (23%) spelling errors, 14 (20%) morphology errors, and eight (11%) lexical errors. This high number of errors demands that educators be more aware of language aspects in preparing text books, especially text books aimed at language learning.

Index Term—error analysis, language errors, text books, Arabic language, applied linguistics

I. INTRODUCTION

Arabic is a language spoken by hundreds of millions of Arabs and is the language of thought, culture, politics, business, and beliefs of one billion Muslims (Teh et al., 2012). Arabic has a special position among Muslims because it is considered a sacred language and its position as the language of the Qur'an. Prayers, supplications, and other acts of worship in Islam will not be perfect except by mastering a few Arabic words. Therefore, this language is learned and accepted by the Muslim community around the world. In learning Arabic as a foreign language, textbooks are one of the main resources used. Although students are in the Information Technology era, printed textbooks are still the main choice of learning because students are completely dependent on teachers and have limited ability to learn foreign languages on their own. Furthermore, some countries such as Malaysia adopt a centralised education system that requires uniform use of text books and syllabi in the learning process (Jamaluddin, 2002).

Text books are the foundation materials for teaching a foreign language offline. Text books are defined as books used by students as standard reference books for a certain subject (Dewan, 2000). Cunningsworth (2008, p. 7) listed the role of text books as the main resource for effective self-directed learning and as the source of activities and ideas to be implemented and supporting materials for teachers in developing confidence and trying out new methodologies. Cortazzi and Jin (1999) label text books as teachers, maps, sources, trainer, and authority. As teachers, text books give language students relevant information on grammar, vocabulary, as well as the language nation and their culture. As maps, text books show the broad outlines of linguistic elements and culture as structured programmes and guide students and teachers to follow the steps taken in previous learning. Text books are seen as resources (Cunningsworth, 2008) because they contain activities and materials ready for teachers to choose. Text books also act as trainers for new teachers who need valuable instruction, support and guidance. As authorities, text books are regarded as valid, trustworthy, written by experts, and validated by the publisher and the Ministry of Education.

In Malaysia, text books are essential materials in the teaching and learning (T&L) process. This is because text books are the main references for students in enhancing knowledge reinforcement activities and learning enrichment. Without text books, students find it difficult to follow the lesson, more so in a centralised education system as in Malaysia. Text

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books are very influential in shaping and implementing the curriculum, tests, implementation, evaluation, and examinations, ensuring equal opportunity in education and to achieve the objective of shaping behaviour of the young generation (Jamaluddin, 2002).

Hence, the preparation of texts that achieve a certain standard is essential in realising the goal of language learning, especially in foreign languages where students rely entirely on text books to get learning materials and support for all their language activities. Nevertheless, findings by Hussin and Rahim (1988) revealed that among the main weaknesses of text books are in language aspects. Hence, this study aims at examining the language error elements found in the text book *al-Lughah al-'Arabiyyah li al-Sanah al-Rābi'ah* (LASR) published by Aras Mega (2019) used in teaching of Arabic language for the Form 4 KSSM curriculum under the Ministry of Education (MoE) and used in all schools under the MoE.

II. RESEARCH PROBLEM

Past research found that the overall mastery of Arabic language among Malaysian students, whether in writing or reading or speaking still was at a weak level (Mohamad, 2009; Mustapa & Arifin, 2012; Hussin & Marosadee, 2019; Fahmi et al., 2017; Nik Mat, 2013; Ahmad, 2003). Student weakness in mastering Arabic language was attributed to many factors. Among them were an internal factor such as shyness, fear of ridicule, fear of making mistakes, lack of confidence (Mohamad, 2009), as well as the teaching approaches and learning materials used (Mustofa, 2011; Lubis, 2009; Abdullah, 2011).

Quality of the text books prepared contributed to the problem; the study by Ghani (2011) showed that findings on readability tests done on Higher level Arabic Language text book (BATTE) revealed that the overall score for the BATTE cloze test was only 49%, interpreted as a disappointing level or unsuitable for use in teaching and learning or independent reading. This was because the aspect of language level applied in the textbook was far from the student language ability level (Kamarulzaman, 2011).

Ghazali et al. (2015) showed that the text book used in schools under the Selangor Islamic Affairs Department (JAIS) was exposed to errors from the morphology aspect such as *hamzah waṣal*, *yā' nisbah*, *musytaqqāt*, errors in inflection *fi 'il*, *ṣifah musyabahah*, *maṣdar*, *fi 'il māḍī mabnī li al-majhūl*, and *taṣrīf fi 'il*. In Indonesia, a study showed that Arabic textbooks used in Islamic Religious Universities were also found to be prone to grammatical errors (Suharto & Fauzi, 2017). This situation demands that the lesson contents, learning materials, teaching approach, and evaluation materials be revised to overcome the problems of motivation and usage of Arabic language among students (Abdullah, 2008). According to Wan Mohammad (1998), a good text book should have four characteristics: (a) contents aligned with the syllabus and curriculum specifications, (b) simple and correct language, (c) appropriate graphics that attract student interest in using the text book, and (d) activities and exercises suited to the student's level.

One approach in handling the text book language quality issue is to conduct error analysis. EA is a part of applied linguistics (Corder, 1967). According to Corder (1967), language learners make three types of errors, namely: (1) inaccuracies of speech problems related to physical impediments or what is termed as *lapses*, (2) systematic errors arising from the lack of transitional competency in language use until producing what is called *an error*; and (3) non-systematic errors of random nature giving rise to *mistakes*.

These three terms possess differing domains. *Lapses* are language errors related to the speaker transitioning in the way to say something before the whole speech is stated completely. This error occurs unintentionally and is not within the speaker's awareness. Next, *the error* is a miscue arising from the speaker going to a grammar rule or system. This occurs because the speaker's mother tongue has a grammar system very much different from that of the foreign language, such that the speaker's incapability is exposed. These give an effect on language usage; an error occurs when the speaker uses the wrong approach. Meanwhile, a language *mistake* occurs when the speaker is not exact in choosing a word or phrase appropriate for a certain situation. This occurs because the speaker cannot use the right grammar because he or she lacks mastery in the second language.

In Arabic linguistics, the three terms discussed before are defined as: *zillah al-lisān* for *lapses*, *ghalaṭ* for *mistake*, and *khaṭa'* for *error* (Ṭu'aimah, 2004). *Zillah al-lisān* is an error produced by the speaker's uncertainty. *Ghalaṭ* is an error made by a speaker because the speech is not appropriate for the language context. While *khaṭa'* is an error arising because the speaker or writer disregards the grammar rules. In this context, *khaṭa'* refers to the use of a wrong language approach, whether in speaking or writing, because of a lack of knowledge of Arabic grammar. Hence, it can be concluded that *khaṭa'* is a language produced by the speaker or writer that is inappropriate for what should be, because it veers from the standard Arabic grammar and usage.

According to al-Rājiḥī (1995), error analysis is the continuation of contrastive analysis research that applies linguistic knowledge in language learning. It originates from the results of applied linguistics studies on the language produced by students. In this context, error analysis focuses on two things; the errors by native speakers and errors made by non-native speakers. Errors made by native speakers are influenced by physiological factors such as illness and psychological factors such as speech impediments or defects. The error occurs because of problems with the tongue when speaking. The errors made by non-native speakers are more related to learning factors and lack of knowledge regarding the language system used. Lack of language system knowledge encourages the occurrence of departures from the grammar of the language studied, whether related to phonology, morphology, syntax, semantics, or lexical.

Language error analysis must be carried out as part of applied linguistics studies in language teaching. Tu'aimah (2004) proposed four points regarding the importance of error analysis in language teaching, as follows:

- i. Error analysis helps the researcher to know about how to teach and acquire language correctly. And to know what strategies to use and how a person acquires language.
- ii. Error analysis helps in preparing teaching materials. Findings of error analysis in certain aspects contribute to the design and development of teaching materials suitable for the related aspects for all languages.
- iii. Error analysis can help curriculum developers build a language teaching curriculum based on learning objectives, lesson content, and learning methods as well as correct evaluation methods.
- iv. Error analysis gives an opportunity for studying student weaknesses in mastering a second language, at the same time suggesting solutions so that the stated language teaching objectives are achieved.

Hence, this study was done to investigate the patterns of language errors in the text book being studied as well as to suggest appropriate revisions so that the errors can be treated with success. Based on this statement, this study was conducted with the aim of answering the following questions:

- 1- What types of language errors are found in the study material?
- 2- How is the appropriate form of language applied to treat language errors in the target text?

III. METHODOLOGY

This study aimed at identifying and analysing language errors in Unit 4 of the Arabic text book for Form 4 KSSM written by Mohamed et al. (2019). This is a qualitative study using the applied linguistics approach, by making language error analysis the focus of the study. This approach was used to identify, describe, interpret, and provide recommendations for the correction and treatment of the language errors found in the unit under study. It is hoped that the study will provide findings on language errors in the primary source being studied and on the sources of errors and provide suggestions for improving and enhancing quality of the text book.

Unit 4 of the text book that is themed *Ṣiḥḥatī Tharwatī* was chosen as the sample for data collection. Based on the preliminary studies and findings from interviews with teachers who used the book and the curriculum involved, language errors occur more in this unit than in others. The elements of language errors found were recorded and categorised by type of error such as grammar, morphology, spelling, and lexical.

In conducting the error analysis, reference is made to the expert opinion. Tu'aimah (2004) suggested three steps in error analysis, namely:

- a. Identifying the error, or the step to identify and restrict as well as specify the places where language errors occur (deviation from correct usage).
- b. Describing the error, namely, clarifying the aspect of the error that deviates from the norm, and then to categorise the error based on linguistic categories.
- c. Interpreting the error, or to clarify the factor and source of the error.

Recommending corrections as proposed by al-Rājiḥī (1995) is an important step, so this study gives suggestions for improvement and repair. Hence, in conducting analysis, the following steps are adapted to achieve the research objectives:

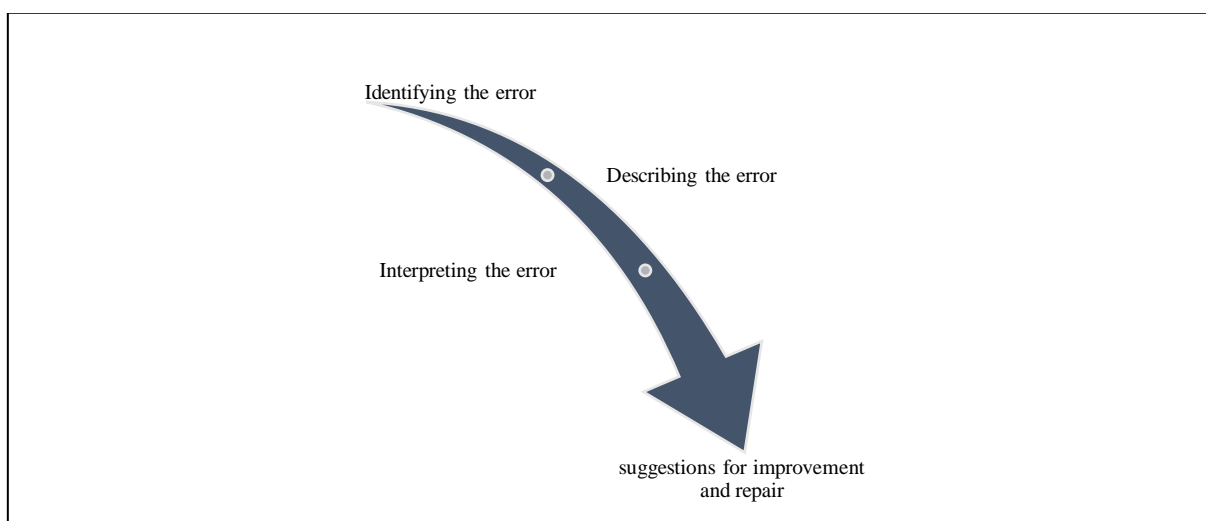


Figure 1: The Error Analysis Process Adapted From Tu'aimah (2004) and al-Rājiḥī (1995).

IV. FINDINGS

The objective of this study was to identify language errors in the Arabic language text book using KSSM Form Four. Investigation of Unit 4 of the text book unearthed several language errors. These errors are found all throughout the text in the unit investigated. The places where errors occur are underlined to facilitate identification by the reader. The following sections list the errors encountered by a category and discuss the errors based on the page numbers of their occurrence:

A. Errors in the Grammar Aspect

The phenomenon of grammar error was very evident in the sampled text. The pattern of error detected was varied and encompassed many areas of Arabic grammar. Overall, 28 grammar errors were detected in this study. The types of errors are as depicted in the following Table 1:

TABLE 1
DISTRIBUTION OF GRAMMAR ERRORS IN UNIT 4 OF THE ARABIC LANGUAGE FORM 4 TEXT BOOK

| No. | Error | Page | Error Type | Suggested Correction | Explanation |
|-----|---|---------------------------------|--|---|--|
| 1 | الطَّرْفُ: داخل | 130 | Wrong sign of <i>i'rāb</i> | الطَّرْفُ: داخل | <i>ẓaraf</i> is the <i>ism mabnī</i> in the <i>mansūb</i> case |
| 2 | تَشْرُحُ الطَّبِيبَةُ الْمُتَخَصِّصَةَ عَلَى مُصَابِ الْأَمْرَاضِ | 137 | Collocation of the particle <i>jarr</i> is incorrect | تَشْرُحُ الطَّبِيبَةُ الْمُتَخَصِّصَةَ لِلْمُصَابِ بِالْأَمْرَاضِ | Collocation for particle <i>jarr</i> appropriate for the word شَرَحَ - يَشْرُحُ is particle <i>jarr</i> /لِ/ |
| 3 | عَلَّقَ الطَّبَاخُ لَوْحَةَ الْأَطْعَمَةِ فِي صَالَةِ الطَّعَامِ لِمَعْرِفَةِ سَعْرَاتِهَا خَزَارِيَّةً | 139 | Matching of <i>na'at</i> and <i>man'ūt</i> from aspect <i>nakirah</i> and <i>ma'rifah</i> | عَلَّقَ الطَّبَاخُ لَوْحَةَ الْأَطْعَمَةِ فِي صَالَةِ الطَّعَامِ لِمَعْرِفَةِ سَعْرَاتِهَا خَزَارِيَّةً | <i>Tarkib na'at</i> ; as <i>na'at</i> word /الْخَزَارِيَّةُ/ it needs the added particle <i>alif lām</i> because <i>man'ūt</i> /سَعْرَاتِهَا/ is <i>ma'rifah</i> |
| 4 | تَتَبَادَلُ الْأُورَاقُ بَيْنَ الطَّلَابِ مَعَ الْمَجْمُوعَةِ الْأُخْرَى | 143 | Wrong sign of <i>i'rāb</i> <i>muḍāf ilayh</i> | تَتَبَادَلُ الْأُورَاقُ بَيْنَ الطَّلَابِ مَعَ الْمَجْمُوعَةِ الْأُخْرَى | The noun after <i>ẓaraf</i> namely /الطَّلَابُ/ in case <i>majrūr</i> as <i>muḍāf ilayh</i> |
| 5 | يَشْرُحُ الْعَالِمُ فِي التَّغْذِيَةِ عَنِ الْهَرَمِ الْعَذَائِيِّ الْمُنَاسِبِ | 150 | Use of particle <i>jarr</i> not required | يَشْرُحُ الْعَالِمُ فِي التَّغْذِيَةِ الْهَرَمِ الْعَذَائِيِّ الْمُنَاسِبِ | The word شَرَحَ - يَشْرُحُ is a transitive verb that requires an object without particle <i>jarr</i> |
| 6 | يُفْخَصُ الطَّبِيبُ مُصَابَ السُّمْنَةِ بِالْأَجْزَاءِ الْخَدِيثَةِ مُصَابِ الْأَمْرَاضِ مُصَابِ الْأَمْرَاضِ الْغَرْمَةِ مُصَابِ السُّمْنَةِ مُصَابِ السُّمْنَةِ | 150 137 142 150 152 | Word <i>binā' majhūl</i> that requires particle <i>jarr</i> to complete the sentence. Two variations of sentence found; one variation without | يُفْخَصُ الطَّبِيبُ مُصَابَ السُّمْنَةِ بِالْأَجْزَاءِ الْخَدِيثَةِ | The noun /مُصَابُ/ is <i>isim maf'ūl</i> for the noun <i>mabnī li al-majhūl</i> /أَصِيبُ - يُصَابُ/ and it requires the particle <i>jarr</i> /بِ/ for perfecting the sentence. |
| | المُصَابُ بِالسُّمْنَةِ أَصِيبُوا بِالسُّمْنَةِ المُصَابُ بِالسُّمْنَةِ المُصَابُ بِالسُّمْنَةِ المُصَابُ بِالسُّمْنَةِ | 141 152, 153, 154 | completion with particle <i>jarr</i> and the other variation with completion | | |
| 7 | النُّزُؤُ مُفِيدٌ لِقُوَّةِ الْعِظَامِ / مُفِيدٌ لِقُوَّةِ الْعِظَامِ (خَبَرٌ مُفْرَدٌ) | 151 | Determining place for <i>i'rāb</i> | مُفِيدٌ (خَبَرٌ مُفْرَدٌ) | Only the word /مُفِيدٌ/ in case <i>marfū'</i> as the <i>khavar mufrad</i> |
| 8 | الْحَلِيبُ يُغْلَى عَلَى النَّارِ يُغْلَى عَلَى النَّارِ (خَبَرُ الْجُمْلَةِ الْفَعْلِيَّةِ) | 151 | Determining place for <i>i'rāb</i> | يُغْلَى (خَبَرُ الْجُمْلَةِ الْفَعْلِيَّةِ) | Only the word /يُغْلَى/ is in the position as <i>khavar jumlah fi'lyyyah</i> |
| 9 | أَنْ يَضُرَّ النَّوْمُ الْقَلِيلَ عَلَى الصَّبْحَةِ وَأَنْ يُوَثِّرَ عَلَى وَطَائِفِ الدِّمَاغِ | 152 | Sentence structure | يَضُرُّ النَّوْمُ الْقَلِيلَ عَلَى الصَّبْحَةِ وَيُوَثِّرُ عَلَى وَطَائِفِ الدِّمَاغِ | The two phrases used [أَنْ يَضُرَّ] and [أَنْ يُوَثِّرَ] if changed into <i>maṣdar</i> will make the sentence imperfect |
| 10 | السَّمَاعَةُ طَبِيبَةٌ | 153 | <i>Tarkīb al-na'at</i> | السَّمَاعَةُ الطَّبِيبَةُ | In the clause <i>na'at</i> , <i>na'at</i> will follow the noun before it from the aspect of <i>ma'rifah</i> and <i>nakirah</i> |
| 11 | لَنْ يُمَارَسَ الرِّيَاضَةُ النَّيُّومِيَّةُ | 154 | <i>Tarkīb al-na'at</i> | الرِّيَاضَةُ النَّيُّومِيَّةُ | In <i>tarkīb na'at</i> ; <i>na'at</i> will follow <i>man'ūt</i> from aspect of <i>i'rāb</i> or end sign |
| 12 | وَيَكْتُبُ فِي سَبْتِ جِهَاتِهِ الطَّرْفِ مِثْلًا فِي الصُّورَةِ | 155 | Sentence structure | وَيَكْتُبُ فِي سَبْتِ جِهَاتِهِ الطَّرْفِ مِثْلًا فِي الصُّورَةِ | /مِثْلًا/ is the <i>tashbīh</i> particle that needs presence of <i>muḍāf ilayh</i> after it |
| 13 | يَقْرَأُ الطَّلَبَةُ الْكَلِمَاتِ الْمُتَبَدِّلًا وَالْخَبْرَ مَعَ الصَّنْبِطِ الصَّنَجِيحِ | 156 | Sentence structure | يَقْرَأُ الطَّلَبَةُ الْكَلِمَاتِ، فِيهَا الْمُتَبَدِّلًا وَالْخَبْرَ مَعَ الصَّنْبِطِ الصَّنَجِيحِ | The sentence is incomplete and unclear |
| 14 | أَهْلًا بِكَ يَا مُدْرَبَتِي زَيْنَبُ | 158 | Wrong sign for <i>i'rāb</i> <i>munāda</i> | أَهْلًا بِكَ يَا مُدْرَبَتِي زَيْنَبُ | Word /مُدْرَبَتِي/ in case <i>mansūb</i> as <i>munāda muḍāf</i> and noun /يَ/ [self] in <i>majrūr</i> case as <i>muḍāf ilayh</i> |
| 15 | أَهْلًا بِكَ يَا مُدْرَبَتِي زَيْنَبُ | 158 | Wrong sign for <i>i'rāb</i> <i>badal</i> | أَهْلًا بِكَ يَا مُدْرَبَتِي زَيْنَبُ | Word /زَيْنَبُ/ dalam kasus <i>majrūr</i> as <i>badal</i> for <i>munāda</i> and word /زَيْنَبُ/ is <i>mamnū' min al-ṣarf</i> that is <i>majrūr</i> with <i>fathah</i> |

| No. | Error | Page | Error Type | Suggested Correction | Explanation |
|-----|--|------|---|--|---|
| 16 | وَيُمْكِنُ عِلاجُهَا بِتَطْطِيمِ الغِذاءِ وَمُمارِسةِ نِشاطِ رِياضِي بِشِكلٍ مُنْتَظِمٍ وَهَما كِفيْلانِ بِالتَّقْليلِ مِنَ خُدُوثِ السَّمْعَةِ | 159 | Sentence structure | وَيُمْكِنُ عِلاجُهَا بِتَطْطِيمِ الغِذاءِ وَمُمارِسةِ نِشاطِ رِياضِي بِشِكلٍ مُنْتَظِمٍ وَهَما كِفيْلانِ بِالتَّقْليلِ مِنَ خُدُوثِ السَّمْعَةِ | sentence structure not completed, need to add [وَهُما] to complete the sentence. |
| 17 | أَصْخَكَ بِتَنَاولِ الطَّعامِ | 159 | Wrong sign for <i>i'rāb</i> | أَصْخَكَ بِتَنَاولِ الطَّعامِ | <i>Muḍāf ilayh</i> is always in the case <i>majrūr</i> |
| 18 | وَتَجَنَّبِ الإِخْتارِ | 159 | Wrong sign for <i>i'rāb</i> | وَتَجَنَّبِ الإِخْتارِ | <i>Muḍāf ilayh</i> is always in the case <i>majrūr</i> |
| 19 | وَشَرِبَ كُوبَيْنِ مِنَ المِاءِ وَتَنَاولَ حَبَّةً مِنَ الفِواكِهَةِ | 159 | Rule of <i>i'rāb isim</i> | وَشَرِبَ كُوبَيْنِ مِنَ المِاءِ وَتَنَاولَ حَبَّةً مِنَ الفِواكِهَةِ | The word [شَرِبَ] and [تَنَاولَ] are <i>isim ma'tūf</i> to the word [تَجَنَّبِ] before it that is <i>mašdar</i> in the <i>majrūr</i> case |
| 20 | وَشَرِبَ كُوبَيْنِ مِنَ المِاءِ وَتَنَاولَ حَبَّةً مِنَ الفِواكِهَةِ | 159 | Wrong sign for <i>i'rāb</i> | وَشَرِبَ كُوبَيْنِ مِنَ المِاءِ وَتَنَاولَ حَبَّةً مِنَ الفِواكِهَةِ | The word [حَبَّةً] in the case <i>majrūr</i> as <i>muḍāf ilayh</i> |
| 21 | وَشَرِبَ كُوبَيْنِ مِنَ المِاءِ وَتَنَاولَ حَبَّةً مِنَ الفِواكِهَةِ | 159 | Sentence structure | وَشَرِبَ كُوبَيْنِ مِنَ المِاءِ وَتَنَاولَ حَبَّةً مِنَ الفِواكِهَةِ | The sentence is ungrammatical as it does not fulfil the <i>i'rāb</i> requirement |
| 22 | أَنَّ مُمارِسةَ نِشاطِ رِياضِي لِمُعْظَمِ أَيَّامِ الأُسبُوعِ بَعْدَ هَذَا اللِّقاءِ، حَيْثُ يُساعدُ عَلَى تَخْفِيفِ المِرضِ | 159 | Sentence structure. Matching <i>tadhkīr</i> and <i>ta'nūth</i> | أَنَّ مُمارِسةَ نِشاطِ رِياضِي لِمُعْظَمِ أَيَّامِ الأُسبُوعِ بَعْدَ هَذَا اللِّقاءِ، حَيْثُ تُساعدُ عَلَى تَخْفِيفِ المِرضِ | Word /تُساعدُ/ refers to /مُمارِسةَ نِشاطِ رِياضِي/ that is <i>mu'annath</i> noun. Hence, a <i>mu'annath</i> verb is needed to refer to <i>mu'annath</i> noun |
| 23 | أَنَّ مُمارِسةَ نِشاطِ رِياضِي | 159 | Wrong sign for <i>i'rāb</i> | أَنَّ مُمارِسةَ نِشاطِ رِياضِي | <i>Ism inna</i> is always in <i>manšūb</i> case |
| 24 | الفِعلُ المِضارِغُ المُنْصُوبِ | 162 | Wrong sign for <i>i'rāb</i> | الفِعلُ المِضارِغُ المُنْصُوبِ | /المُنْصُوبِ/ as the <i>na'at</i> in <i>marfū'</i> case because it follows the <i>i'rāb</i> rule for noun before it |
| 25 | الفِعلُ المِضارِغُ المَجْزُومِ | 162 | Wrong sign for <i>i'rāb</i> | الفِعلُ المِضارِغُ المَجْزُومِ | /المَجْزُومِ/ as the <i>badal</i> in <i>marfū'</i> because it follows the <i>i'rāb</i> rule for the noun before it |
| 26 | الفِعلُ المِضارِغُ المَجْزُومِ | 162 | Wrong sign for <i>i'rāb</i> | الفِعلُ المِضارِغُ المَجْزُومِ | /المَجْزُومِ/ as the <i>na'at</i> in <i>marfū'</i> case because it follows the <i>i'rāb</i> rule for noun before it |
| 27 | هُوَ لِلإنْسانِ ضَرْوُريٌّ | 165 | Wrong sign for <i>i'rāb</i> | هُوَ لِلإنْسانِ ضَرْوُريٌّ | /ضَرْوُريٌّ/ in <i>marfū'</i> case as <i>khābar</i> |
| 28 | دَرَسَ اليَومَ بِأَطْلابِ | 165 | Wrong sign for <i>i'rāb</i> | دَرَسَ اليَومَ بِأَطْلابِ | <i>Zaraf</i> is always in the <i>manšūb</i> case as <i>maf'ūl muṭlaq</i> |

Errors related to *i'rāb* were the most common in this section. *I'rāb* or inflection is the sign placed at the end of a word to show its status and function in a sentence. In Arabic language, the change in final inflection at the end of a word happens when certain agents are changed that occurred before it and is also the reason for the occurrence of cases such as *marfū'*, *manšūb*, *majrūr* and *majzūm* of a certain word.

These errors in *i'rāb* detected encompass inaccuracies in determining sign for *i'rāb* *zaraf*, *isim inna*, *badal*, *na'at*, *khābar*, *maf'ūl muṭlaq*, *muḍāf ilayh*, *munāda*, *badal*, *mammū' min al-šarf*, and *isim ma'tūf*. In Arabic grammar, the sign of *i'rāb* for each type of word in a sentence will change according to its place in the sentence. Hence, a word may change its sign in the end, whether it is *fathah* if in case *manšūb* or *kasrah* if in the case of *majrūr* or signed *ḍammah* if in the case of *marfū'* or *sukūn* if in the case of *majzūm*. It depends on the location of the word in the sentence. It is ironic that the sign of *i'rāb* at the end of a word will affect the meaning of a sentence. From the frequency aspect, the error in determining the sign of *i'rāb* *muḍāf ilayh* is the error most often identified. As *muḍāf ilayh*, the words /الطَّلَبِ/, /السَّمْعَةِ/ and /الإِخْتارِ/ have the end sign always at the bottom (*kasrah*) because they are in the *majrūr* case.

There is also an error in adding the particle *jarr* to cases that do not need the particle for completing, as found on page 150 of the sampled text. The verb /يُشْرَحُ/ is a transitive verb that does not need a particle to complete the sentence. In other situations, the particle *jarr* was dropped although it was required for completing the sentence. For example, the noun /المُنْصَبِ/ that is a noun built from the passive verb [أَصِيبُ - يُصَابُ] thus requiring the particle *jarr* /بِ/ to complete the sentence. Investigation showed five occasions where the noun /المُنْصَبِ/ was not completed by the particle *jarr*. In contrast, in five other situations, the noun was completed by adding the particle *jarr* /بِ/ when it was not required.

Three types of errors involve *tarkīb al-na'at*. In Arabic grammar *na'at* must match the *man'ūt* from the aspect of *i'rāb*, gender, indefinite or definite, and singular or dual or plural. For example, the phrase /السَّمْعَةِ طَبِيبَةٍ/ is incorrect when *man'ūt* /السَّمْعَةِ/ in the definite case is matched with *na'at* /طَبِيبَةٍ/ in the indefinite case without adding the particle *alif lām*. The phrase /الرِّياضَةِ اليَومِيَّةِ/ is also incorrect because the word /اليَومِيَّةِ/ as *na'at* must match with the word /الرِّياضَةِ/ which is in the case *manšūb*.

From the sentence structure perspective, there are also errors in adding the particle *ann* /أَنْ/ at the inappropriate place, dropping *muḍāf ilayh*, incomplete sentences, dropping the punctuation mark, nongrammatical sentences, besides errors of gender namely *tadhkīr – taknīth*. These forms of errors also occur in text books analysed by Suharto and Fauzi (2017) who found grammatical errors related to *isim isyārah*, *na'at man'ūt*, *fā'il*, *isim mawṣūl*, *khabar*, *'aṭaf* and *nā'ib al-fā'il*. The explanations for each element are given in Table 1.

B. Errors From Morphology Aspect

Examination of the sample found a total of 14 errors in the morphology aspect of the investigated text. These errors may be categorised into two types, namely, errors in assigning signs and errors in using a word pattern. Explanations regarding the errors involved are summarised in the following Table 2:

TABLE 2
DISTRIBUTION OF MORPHOLOGY ERRORS IN UNIT 4 OF THE FORM 4 ARABIC TEXT BOOK

| No. | Error | Page | Type of Error | Suggested Correction | Explanation |
|-----|--|------|---|--|--|
| 1 | قِيلَ تَتَوَلَّطَ الطَّعَامَ | 131 | Sign for <i>maṣdar</i> in the pattern /تَفَاعَلَ/ | قِيلَ تَتَوَلَّطَ الطَّعَامَ | <i>Maṣdar</i> with pattern /تَفَاعَلَ/ must be signed with <i>dammah</i> before the end |
| 2 | يُشِيرُ الطَّبِيبُ إِلَى الْهَرَمِ الْغِذَائِيِّ لِلْمَوَاطِنِينَ | 131 | Sign for <i>fi'il</i> <i>muḍāri' rubā'ī</i> | يُشِيرُ الطَّبِيبُ إِلَى الْهَرَمِ الْغِذَائِيِّ لِلْمَوَاطِنِينَ | <i>fi'il muḍāri' rubā'ī</i> comes with the pattern /يُفَعِّلُ/ namely with first letter taking <i>dammah</i> |
| 3 | تَتَوَلَّطُ الْخُبُوبَ وَالنَّسَوِيَّاتِ مُهِمَّ | 139 | The sign for the word is incorrect because the sentence is in position <i>jumlah ismiyyah</i> | تَتَوَلَّطُ الْخُبُوبَ وَالنَّسَوِيَّاتِ مُهِمَّ | The sentence context requires use of <i>ism maṣdar</i> as <i>mubtada'</i> not <i>fi'il amar</i> |
| 4 | يَتَنَاوَلُ الْأَبَ الدَّوَاءَ بِمَاءِ السُّخَنِ | 139 | Using the wrong word pattern | يَتَنَاوَلُ الْأَبَ الدَّوَاءَ بِمَاءِ السُّخَنِ | Hot water in Arabic language uses <i>na'at</i> clause and not <i>idāfah</i> clause |
| 5 | أَنْ يَهْتَمَّنَ | 142 | Wrong sign for <i>fi'il muḍāri'</i> | أَنْ يَهْتَمَّنَ | <i>Fi'il muḍāri'</i> when joined with <i>nūn niswah</i> takes <i>sukun</i> on the last syllable. |
| 6 | بِأَنْ يَتَّبِعَ الْهَرَمَ الْغِذَائِيَّ لِلْمَحَافِظَةِ عَلَى الصِّحَّةِ | 142 | Using the wrong word pattern | بِأَنْ يَتَّبِعَ الْهَرَمَ الْغِذَائِيَّ لِلْمَحَافِظَةِ عَلَى الصِّحَّةِ | /يَتَّبِعُ/ with the meaning [following] is not appropriate in this context. Instead /يَتَّبِعُ/ with the meaning [follow] is more appropriate for the context of the sentence |
| 7 | تَتَبَادَلُ الْأُورَائِيَّ بَيْنَ الطَّلَابِ مَعَ الْمَجْمُوعَةِ الْآخَرَى | 143 | Sign for passive sentence | تَتَبَادَلُ الْأُورَائِيَّ بَيْنَ الطَّلَابِ مَعَ الْمَجْمُوعَةِ الْآخَرَى | Pattern appropriate based on the sentence context is <i>fi'il mabni li al-majhūl</i> with the pattern /تَتَفَاعَلُ/ |
| 8 | لَا يَدُ أَنْ تَتَّبِعَ نِظَامَ الْهَرَمِ الْغِذَائِيِّ | 158 | Using the wrong word pattern | لَا يَدُ أَنْ تَتَّبِعَ نِظَامَ الْهَرَمِ الْغِذَائِيِّ | /يَتَّبِعُ/ with meaning [following] is inappropriate for use in this context. Instead, /يَتَّبِعُ/ with meaning [follow] is more suited to refer to the sentence context |
| 9 | لِلْمَحَافِظَةِ عَلَى الصِّحَّةِ الْمُسْتَمْرَةِ | 152 | Using the wrong word pattern | لِلْمَحَافِظَةِ عَلَى الصِّحَّةِ الْمُسْتَمْرَةِ | The correct pattern for this word is /المُسْتَفْعِلُ/ with the penultimate letter taking <i>kasrah</i> (sign below the letter) |
| 10 | الطَّبِيبُ الْمُتَخَمِّصُ | 152 | Using the wrong word pattern | الطَّبِيبُ الْمُتَخَمِّصُ | The correct pattern for this word is /المُسْتَفْعِلُ/ with the penultimate letter taking <i>kasrah</i> (sign below the letter) |
| 11 | أَنْصَحُكَ بِتَتَوَلَّطِ الطَّعَامِ | 159 | Using the wrong word pattern | أَنْصَحُكَ بِتَتَوَلَّطِ الطَّعَامِ | The correct pattern for the word /تَتَوَلَّطُ/ is /تَفَاعَلَ/ with <i>maṣdar</i> pattern because preceded by letter <i>jarr</i> |
| 12 | كُوْبِينِ | 159 | Wrong sign | كُوْبِينِ | /كُوْبِينِ/ is <i>ism muthanna</i> for the word /كُوْبُ/ with the first letter taking sign <i>dammah</i> |
| 13 | مُحَفِّظٌ لِلْهَرْمُونَاتِ | 165 | Using the wrong word pattern | مُحَفِّظٌ لِلْهَرْمُونَاتِ | The sentence context demands use of <i>ism fā'il</i> of the type /مَفْعَلٌ/ |
| 14 | كُسَاخٌ | 165 | Using the wrong word pattern | كُسَاخٌ | The word /كُسَاخٌ/ [limp] is a type of illness. The Arabic word meaning illness is usually of the pattern or type /فُعَالٌ/ |

Error in assigning sign was found in the noun *maṣdar* with pattern /تَفَاعَلَ/ *fi'il muḍāri' rubā'ī* and pattern /يُفَعِّلُ - أَفْعَلُ/ in the word /يُشِيرُ/, inaccuracy in using the sign for *fi'il amar* for *maṣdar*, *fi'il muḍāri'* that joins with *nūn niswah*, the sign for verb *mabni li al-majhūl* that should use /تَتَبَادَلُ/ with pattern /تَتَفَاعَلُ/, not /تَتَبَادَلُ/ and the sign for *isim muthanna* in the word /كُوْبِينِ/.

Meanwhile, the error in using word pattern was detected happening a total of nine times. In the context of Arabic sociolinguistics, the word hot water is used as the word /السَّاحِن/ with the pattern /الْفَاعِلُ/, but not /السُّحْنُ/. The word /يَتَّبِعُ/ with the pattern /يَتَّبَعُ/ with the meaning [follow] is closer to the context of the sentence on the need to consume food according to the food pyramid system, not /يَتَّبِعُ/ which means [following] that is usually used in the context of continuing education /يَتَّبِعُ دِرَاسَتَهُ/, following an event /يَتَّبِعُ الْأَحْدَاثَ الْيَوْمِيَّةَ/ and the like.

In Arabic sociolinguistics, the word showing illness usually takes the pattern or form /فُعَالٌ/ such as /سُعَالٌ/ [cough], /زُكَامٌ/ [cold] and /سُهَالٌ/ [diarrhoea]. Hence, the right construction for [limp] is /كُسَاحٌ/ not /كَسَاحٌ/ as found on page 165. Other words were also found using the wrong pattern as in the word /المُسْتَمِرَّةُ/ not /المُسْتَمِرَّةُ/, the word /الْمُتَخَصِّصُ/ instead of the correct /الْمُتَخَصِّصُ/, the word /تَتَنَاوَلُ/ not the more correct /تَتَنَاوَلُ/ and the word /مُحَقِّطٌ/ instead of /مُحَقِّطٌ/. The various errors from this morphological aspect are in line with the findings by Ghazali et al. (2015) who found morphological errors from various aspects in the textbooks he had studied. The detailed explanations on the errors are given in Table 2.

C. Errors in the Spelling Aspect

Investigation of the text showed that spelling errors occurred in using more than one version of the spelling of a word, wrong signs, and addition of vowels where not required. The errors detected, location of errors, as well as suggestions for correction are found in the following Table 3. The explanations for the errors are given in the table:

TABLE 3
DISTRIBUTION OF SPELLING ERRORS IN UNIT 4 OF FORM 4 ARABIC LANGUAGE TEXT BOOK

| No. | Error | Page | Error Type | Suggested Correction | Explanation |
|-----|--|---|---|----------------------------|---|
| 1 | الخَضْرَوَاتُ الخَضْرَاوَات | 131, 146, 151, 154, 157, 140, 158 | Two versions of spelling exist in seven mentions of the word /خَضْرَوَاتُ/ with 5 of them incorrect | خَضْرَاوَات | The correct spelling is /خَضْرَاوَاتُ/, taken from the entry /خَضْرَاءُ/ meaning vegetables. In contrast, /الخَضْرَوَاتُ/ is taken from the entry /خَضْرَاءُ/ with the meaning colour |
| 2 | شُرْبِيَّةُ الخَضْرَاوَاتِ | 140 | Added vowel /و/ | شُرْبِيَّةُ الخَضْرَاوَاتِ | Taken from the root word [شرب] - [شَرِبَ - شَرِبْتُ] |
| 3 | النَّشْوِيَّاتُ النَّشْوِيَّاتُ النَّشْوِيَّاتُ النَّشْوِيَّاتُ | 139, 151, 159, 163 | More than one version of spelling found, with three of them incorrect | النَّشْوِيَّاتُ | The correct sign for this word is /النَّشْوِيَّاتُ/ namely referring to /النَّشَاءُ/ meaning carbohydrate |
| 4 | السُّمْنَةُ | 141, 150, 152, 153, 154 | Wrong sign | السُّمْنَةُ | /السُّمْنَةُ/ with the meaning [obesity] taking <i>kasrah</i> below the first letter |
| 5 | مَجَانًا | 161 | Wrong sign | مَجَانًا | The shaddah was dropped from the consonant /ج/ |
| 6 | للِهْرُومَنَاتِ | 165 | Wrong sign and addition of vowel | للِهْرُومَنَاتِ | An addition is found, and dropped vowel /و/ |
| 7 | وَضْنُحٌ | 165 | Wrong sign | وَضْنُحٌ | Review of the source showed the word intended is /وَضْنُحٌ/ |
| 8 | رُومَاتِيْرِمٌ | 165 | Spelling error | رُومَاتِيْرِمٌ | Review of the original source shows the word intended is /رُومَاتِيْرِمٌ/ |
| 9 | وَيَجِبُ أَنْ نَبْتَدِعَ عَنِ الْبِسْكَوَيْتِ | 163 | Spelling error | الْبِسْكَوَيْتِ | Review of the Arabic source shows the vocabulary used is as follows: /الْبِسْكَوَيْتِ/ |

Based on Table 3, words were detected with spelling that deviates from the correct practice. The same words spelled in different ways and versions form the most common error in this section. For example, two versions of the spelling were found for the word /الخَضْرَوَاتُ/ [vegetable], namely, five times spelled as /الخَضْرَوَاتُ/ and twice spelled as /الخَضْرَاوَاتُ/. The correct spelling for this word based on the context is /الخَضْرَوَاتُ/ because the intended meaning is “vegetable” and not “colour”. Similarly, four versions of spelling were detected for the word /النَّشْوِيَّاتُ/ namely, /النَّشْوِيَّاتُ/, /النَّشْوِيَّاتُ/, /النَّشْوِيَّاتُ/ and /النَّشْوِيَّاتُ/. The correct spelling for this word is /النَّشْوِيَّاتُ/ taken from the word /النَّشْوِيّ/ that refers to the nutrition of carbohydrate foods (Mustafa et al., 1989, p. 964). One word was detected as having both an error in spelling and sign, namely, the word /اللِهْرُومَنَاتِ/ with *rā'* taking the sign above and *waw* placed between consonants *rā'* and *mīm*. A few other words, namely, /الشَّرْبِيَّةُ/, /السُّمْنَةُ/, /مَجَانًا/, /وَضْنُحٌ/, /رُومَاتِيْرِمٌ/ and /الْبِسْكَوَيْتِ/ were presented using incorrect spelling because of the error in placing a sign/inflection or addition of a vowel.

D. Lexical Errors

Lexical errors are errors in using words or vocabulary of a certain language. Several errors of this type were detected. These errors relate to errors in choosing words and literal translation from the local language.

TABLE 4
DISTRIBUTION OF LEXICAL ERRORS IN UNIT 4 OF THE FORM 4 ARABIC LANGUAGE TEXT BOOK

| No. | Error | Page | Error Type | Suggested Correction | Explanation |
|-----|---|------|---|--|--|
| 1 | أقرأ الجُملة عن المحافظة على الصحّة | 131 | Wrong word choice | أقرأ التراكيب عن المحافظة على الصحّة | The context of nas shows that what is meant is the clause, not the sentence. |
| 2 | يُرسّم الطالب الاسم الظاهر الذي يجدونه في الجُملة | 133 | Wrong word choice | يُكتب الطالب الاسم الظاهر الذي يجدونه في الجُملة | The word يكتب/ يكتب meaning writing is more exact based on the context of the sentence as opposed to يرسم/ [drawing] |
| 3 | بينما تأكل الطفلة وجبة العشاء مع أسرتها إتصل الطبيب بها | 139 | Wrong word choice | بينما تتناول الطفلة وجبة العشاء مع أسرتها إتصل الطبيب بها | Context of the sentence demands that the sentence be revised. Doctors should contact an adult and during a suitable period. |
| 4 | يعتمد أهل الأسرة على منتجات الحلال المعتمدة | 139 | Literal translation from local language | يعتمد الأسرة / أفراد الأسرة على منتجات الحلال المعتمدة | The matching clause [family member] in Arabic is أفراد الأسرة /الأهل/ العائلة/ or الأهل/ العائلة/. |
| 5 | الكوليسترول مرض خطير | 140 | Wrong word choice | السكري مرض خطير | Cholesterol is not a disease, but increase in its concentration in the body can contribute to certain diseases |
| 6 | ينبغي أن يأكل مرضى السكري طبق الأرز بكمية قليلة لتخفيف الأحمال في الجسم | 142 | Wrong word choice | ينبغي أن يأكل مرضى السكري طبق الأرز بكمية قليلة لتخفيف التوتوات في الجسم | What is meant by الأحمال? Is what is required “oxidation” or “acid”? Does rice relate to these two items? |
| 7 | كم مرّة تُمارس الرياضة في اليوم؟ | 145 | Wrong word choice | كم مرّة تُمارس الرياضة في الأسبوع؟ | Context of the question suggests that the meaning intended is في / في اليوم/ [in one week] not / في اليوم/ [in one day] |
| 8 | عروض | 161 | Wrong word choice | عروض | The word عروض/ عروض with fathah means knowledge about forms of Arabic poetry, while عروض/ عروض with dammah means [exhibition]. |

Use of the inaccurate or inexact word is obvious in this section. For example, in the instruction to students on page 133, it is stated /يُرسّم الطالب الاسم الظاهر الذي يجدونه في الجُملة/ [students draw the noun *zahir* that they find in the sentence]. The instruction for students to draw the noun is inappropriate. Hence, using the word /يُكتب/ [write] that is coherent with a noun is more suited to the context, as opposed to the word /يُرسّم/ [draw].

On page 140, one statement says /الكوليسترول مرض خطير/ [cholesterol is a dangerous disease] when cholesterol is not a type of disease. Similarly, the statement /الأحمال/ or [acid] is found in a serving of rice, when it is generally known that a serving of rice is a source of carbohydrate that is not acidic. On page 145, there is found a question asking / كم مرّة تُمارس الرياضة في اليوم؟/ [how many times do you practise a sports activity in one day?]. This question is somewhat unusual because the frequency of such activity is normally asked “per week” instead of per day. The word /عروض/ is also used in the wrong context. This is because the word /عروض/ differs from /عروض/ even though the orthography is similar. The word /عروض/ refers to an academic discipline related to the pattern of Arabic poetry to identify if the poem aligns with the pattern of the poem specified (Arab, 2004, p. 127), while /عروض/ means exhibition or display. Referring to the original context of the text, the word intended is /عروض/ not /عروض/.

Example of word usage in the wrong context is the use of the word /الجُملة/ [ayat] on page 131. Based on review, the instruction given was to read several phrases and not sentences. Hence, use of the word /التراكيب/ [phrase] is more appropriate as opposed to the word /الجُملة/ [sentence]. One sentence is found that can be categorised as error in lexical aspect, namely, the sentence /بينما تأكل الطفلة وجبة العشاء مع أسرتها إتصل الطبيب بها/ [while the baby was eating dinner with the family, the doctor had contacted him]. The word /الطفلة/ means a small baby, while /العشاء/ refers to dinner. From the logic aspect it is illogical for the doctor to contact a baby or young child at night.

One clause was found affected by literal translation from the local language; the clause was /أهل الأسرة/ with the intended meaning family member [in Malay, *ahli keluarga*]. In Arabic language the word /الأهل/ is synonymous with the word /الأسرة/ and /العائلة/ meaning family. The clause family member is usually matched with the clause /أفراد العائلة/.

V. DISCUSSION

Overall, a total of 70 language errors were detected in the text under investigation. From the frequency distribution aspect, grammar errors occurred a total of 32 times, morphology error 14 times, spelling error 16 times, and lexical error 8 times. This stated total represents the total of errors detected in the sample text taking into consideration repeated errors. This is because the same errors are found repeated, such as errors in using the noun /المُصَنَّبُ/ without its accompanying particle *jarr* a total of five times, incorrect signs for the word /الْخَضْرَاءُ/ that was repeated five times and error in using many versions of signs for the word /النَّشْوِيَّاتُ/ that happened four times. The percentage of each error type is depicted in the following Figure 2:

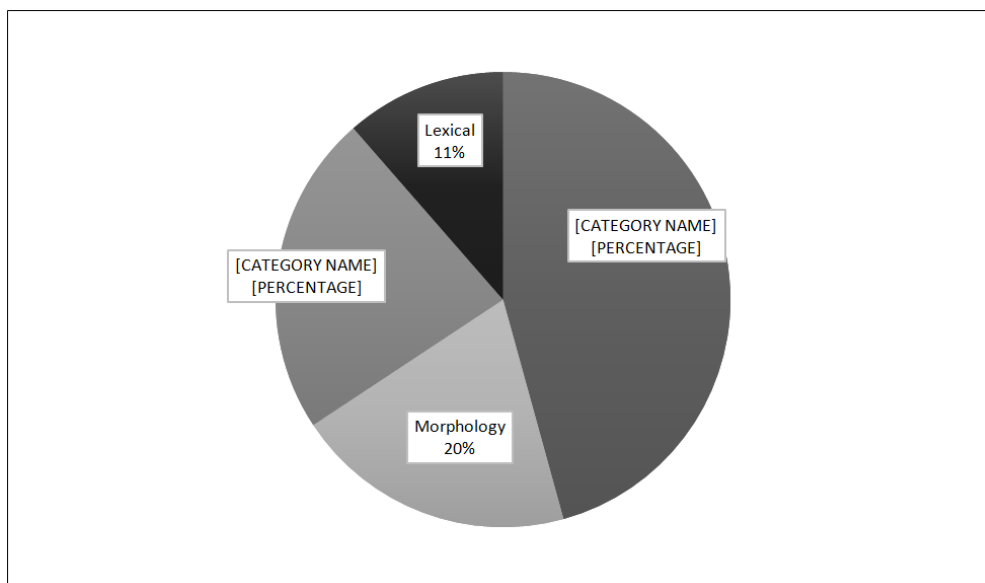


Figure 2: Percentage Distribution of Errors in Unit 4 of the Form 4 Arabic Language Text Book.

Comparison by percentage between each section shows that errors from the language grammar aspect make up the largest percentage compared to other types of errors.

These grammatical errors represent 46% of the total errors detected, followed by spelling errors (23%), and morphology errors (20%). Other types of errors (lexical) represent 11% of the total errors detected. It must be emphasised that the total errors represent only one unit of the overall text book involved that contains five units in all. This finding supports that of Ghazali et al. (2015) who reported that Arabic language text books are exposed to morphology errors.

Creating words wrongly without proper reference to the original source is something that must be avoided. Search results show that the enrichment materials for the section *al-Nashāt al-Lughawī* on page 165 had been taken from an Internet source through the link: https://www.youtube.com/watch?v=t8_Ok6UGhEs. Nevertheless, a total of seven language errors were detected in this section; two were grammar errors, two morphology errors, and three spelling errors. Spelling errors occurred when the words were spelled without careful reference to the original source. The word /رُومَاتِيْزْمٌ/ [rheumatism] referring to a health condition was spelled /الدَّرْوَذُ/ which did not have any relationship whatsoever with any Arabic word. The findings expose that the text book targeted at students does not fulfil the characteristics of a good text book in using the correct and simple language as stated by Wan Mohammad (1998) and has a linguistic efficacy level (Radić-Bojanić & Topalov, 2016).

Language errors in texts surely have implications for the classroom learning process. Teachers are forced to correct the errors in their students, as well as in the applied text. Hence, this extra burden will disturb the teacher's task during the learning process. Errors in the aspect of signs, spelling, word pattern, and unusual word usage will hinder the reading and learning process. Students will be confused between the grammar to be used and the grammar of the text book they are exposed to, considering that the text book is the main reference and knowledge source for students in this country (Ahmad, 1985).

VI. CONCLUSIONS

Language errors detected in the sampled text book are multifarious and encompass aspects of grammar, morphology, spelling, and lexis. The recorded errors are many with 46% of them being grammar errors involving *i'rāb* sign and Arabic language structure such as *mubtadā'*, *khobar*, *na'at*, *munādā*, *muḍāf ilayh*, *tadhkīr*, *ta'nīth* and so forth. Dereliction was noted in the placement of signs for some words. Hence errors occurred in the placement of *mubtadā'* sign of *sukun* on the last phoneme as in [تَسْأَلُ] or errors such as [الْفِعْلُ الْمَضَارِعُ الْمَجْرُومُ] and [الْفِعْلُ الْمَضَارِعُ الْمَنْصُوبُ] as well as errors in assigning signs of various versions of the same word such as /النَّشْوِيَّاتُ/, /النَّشْوِيَّاتُ/, /النَّشْوِيَّاتُ/ and /النَّشْوِيَّاتُ/.

In the text book production process for general distribution in the national integrated curriculum, the transparent text book preparation and review processes are important. Before the printing process, content validity review is very crucial to minimise errors arising from human weakness to ensure a quality text book. Students of foreign languages such as Arabic language totally depend on text books as a source of learning, reinforcement and enrichment. The students do not have a supportive environment to help language acquisition and do not have other resources for enhancing their learning outcomes.

If foreign language learners are exposed to wrong information throughout their learning duration, this situation will retard their language acquisition process and lower their motivation to use resources, besides errors, placing a burden on the instructors to correct them. A more worrying situation is if the teachers are given responsibility for delivering knowledge using the materials, lack the mature language background, or lack linguistic knowledge to tackle complex language problems. Hence, the results of this study suggest that all parties involved in text book production must be more careful in preparing materials for learning and guarantee their quality. This study only focused on the aspect of language errors. Studies on other aspects are also important for evaluating and proposing suggestions for enhancing teaching materials.

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