

Measuring Language Effectiveness In Arabic Expression Through Analysis of Ellipsis (*Al-Hadzf*)

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Abstract. The effectiveness of language can be stated by presenting an ellipsis element in a utterance. With this element, an utterance in any language will be felt simple, easy, and convoluted, because it will eliminate and sort out the level of language which must be prioritized and which does not need to be raised, and where its existence is sufficient with a marker or context (*siyāq*). An ellipse is an element that cannot be separated from any linguistic system. In all linguistic systems, basically it has the same principle when defining ellipsis, which is a process of elimination or dissolution of one constituent contained in a speech. But each linguistic system has its own uniqueness and characteristics according to the universal linguistic nature. Sokah [1980: 82] states that one of the languages that has the most methods compared to other languages in the world is Arabic. This language has solid rules and is not easily changed in terms of morphology and syntax, although from the other side experiencing important changes [Hadi, 2018: 7]. The indicator of a very complex linguistic system can also be seen in its ellipsis element, where it is found in almost all of its subsystems. In Arabic, ellipsis is better known as the *Hadzf* which definition is generally not quite different from other definition in other languages. But specifically it has its own characteristics and uniqueness. This paper explores and analyzes the principle of ellipse in Arabic which has a very rich linguistic system by outlining the basic thinking of Arab linguists about the element, why, what is the purpose specifically and effectively as to whether this element is unique to Arabic in language activities?. This research is a descriptive analytic library research. Descriptive means describing the basic concepts of research objects that are being focused. While analytic means giving notes or analyzes of these objects based on the approaches and theories used. Researchers in this study used several methods, first collecting all data from several primary sources. second, analyzing these data with the main technique for direct elements, namely by classifying linguistic elements based on their categories and functions. The main technique will be followed by several advanced techniques to sharpen the analysis. Third, the presentation of research results adjusted to the format of standard scientific writing.

Keywords: ellipsis, *Hadzf*, Arabic, effectiveness, language.

1 Introduction

Communication is one of the basic human needs to convey a message. Communication is usually manifested in the form of language activities, meaning that language becomes a tool for compiling and assembling the messages to be conveyed from speakers to speech partners, so that the messages conveyed can be well received and understood. Judging from the origin of the terminology, the term communication is taken from the Latin word *communis* which

means 'same'. The word is linear with several other words such as *communico* or *communicare* which means to make common [Mulyana, 2000: 41]. Based on the meaning of the terms above, it shows that the common understanding of a message between speakers and speech partners is absolutely necessary. Furthermore, a thing that is highly expected by someone who conducts communication activities or in a scope that can be limited, namely speaking activities, is that the conversation takes place effectively and efficiently. The indicator that determines the effectiveness and efficiency of a conversation is the speech communicated by the speaker can be understood by the partner [Ainin, 2010: 49].

In an effort to make effective and efficient communication, Grice [1975 in Saifullah, 2018: 17-21] suggests two basic rules related to the use of language, namely the principle of cooperation and four thimbles (maxim) conversations which include quantity, quality, relevance, and method. In quantity thimbles, speakers should provide appropriate information which includes (a) information must be as informative as needed, (b) information does not exceed what is needed. Furthermore, in the quality thimble stated, that the speaker seeks that the information conveyed is true and based on facts without lies, meaning that what is conveyed is believed to be true and does not say a proof that the truth is less convincing or based on assumptions. The content of the thimble of relevance is that the words conveyed by speakers should have relevance to what is needed. This means that there must be a match between what was asked or what was discussed with the answer or response. Meanwhile, the way thimble refers to the efforts of the speaker so that his words are easy to understand, clear, concise and avoid ambiguity in his words. Leech (1983) argues, for speakers should avoid the existence of (a) vague statements, (b) inaccuracy, (c) the effort of the conversation is brief but solid and (d) the effort for speakers to speak regularly.

By paying attention to the principle of cooperation and the four thimbles (maxims) of the conversation above, a conversation between two people or groups will run effectively and efficiently. Furthermore, Wilbur Schramm in his work entitled *How Communication Works* [in Effendy, 1990: 32-33], reveals what is called "the condition of success in communication" which can be summarized briefly as follows (a) The message must be designed and delivered in such a way that it can attract the attention of the intended target, (b) The message must use signs that are directed towards the same experience between the communicator and the communicant (speaker and partner), so that they can be understood, (c) The message must generate needs private communicant, and suggest several ways to obtain those needs, (d) the message must suggest a way to obtain these needs that are appropriate for the situation where the communicant group is at the time he was moved to provide the desired response. If communication communicated is not in accordance with the interests of the communicant, it will face difficulties.

It can be observed from Schramm's statement above, that the way the message is delivered is very influential on the effectiveness of the communication process. A good way in delivering message will make it easier for the partner to receive and understand it. Based on this, one way to deliver good and effective messages in communication and language activities can be reached by using elipsis elements in speech. By using this element, an utterance in any language will be felt easy, simple, and not complicated, because it will eliminate and sort out the level of language which must be prioritized and which does not need to be raised, and its existence is sufficient with a marker or context (*siyāq*). This is in line with the principle of cooperation and four conversational thimbles and Schramm's opinions above.

One language that has the most methods compared to other languages in the world is Arabic [Sokah, 1980: 82]. This language also has its own peculiarities or characteristics from other languages in the world [Taufiq, 2018: 23]. From some peculiarities or characteristics of

Arabic as stated by Mahmud Ahmad Al-Sayyid [1997: 220-231] that its superiority in the aspect of the style of language (*uslūb*) is concise (*i'jāz*) but solid, the redaction is precise and has a clear intention. Based on the continuity of meaning and not divided into two, namely the style of rhetorical language and the style of figurative language. One style of rhetorical language is elipsis which in Arabic is known as *al-Hadzf* and in *Balaghah's* study this element is harmonized with *badi' ikhtifā'* [Taufiq, 2018: 166].

Therefore, this paper will analyze the elliptical principle which is limited in the Arabic grammatical system which according to the author has a very rich and complex linguistic system by outlining the basic thinking of the Arabic linguists about the element, why and what purpose is it specifically and effectively maintain the uniqueness of Arabic in language activities. In order to focus on the object of this research, the author limits it to two fundamental aspects which include (1) the notion of elipsis in Arabic and (2) how elipsis can be used as a measure of language effectiveness.

2 Research Method

This research is a descriptive analytical library research. Descriptive means describing the basic concepts of research data objects that are being focused. Whereas analytic means describing a problem or focus of study into parts (decomposition) so that the order in which something is decomposed looks clear and bright [Satori and Komariah, 2014: 200]. Analytic also means the process of organizing and sorting data into patterns, categories and basic description units so that themes can be found and work hypotheses can be formulated as suggested by data [Moleong, 2000: 103]. In addition, according to the analytic writer also means the process of providing notes, analysis and interpretations of the data based on the approaches and theories used. In more detail, the author in this study uses several methods which include data collection, data analysis, and presentation of the research results as follows:

The first is collecting all data from primary and secondary sources. The sources of primary data from this study are words [lofland and lofland 1984 in Moloeng, 2000: 112]. In relation to the object of this research, the author uses a book by Dr. 'Ali Abu Al-Makārim entitled *Ushūl a't-Taḥkīm a'n-Nahwi* published by *Dār Gharīb* Kairo in 2006 and a book titled *A'n-Nahwu Al-'Araby* as many as six volumes by 2007 Ibrāhīm Ibrāhīm Barakāt printed and published by the publisher *Dār A'n-Nasyr Li Al-Jāmi'ah*, Cairo. The first book discusses in detail the basic ideas and concepts of grammar in Arabic. This book also offers an explanation of the basic matters relating to the formation of terms in the Arabic syntactic system and the philosophical foundation behind their formation including matters relating to ellipsis (*al-Hadzf*). The second book contains comprehensive main data that presents scientific data from this study. While secondary data consists of other written sources such as journals, dictionaries, e-books and online literature sources related to the title of this research. This data collection method is supported by one data collection technique namely documentation technique.

Second, the method used in this study is data analysis method. This study uses language text analysis with a stylistic approach. Nurgiyantoro [2014: 78] argues that stylistics is between linguistics and aesthetics. Stylists are at the linguistic level because they are literary objects whose main component is language. Whereas, stylistics is said in the aesthetic level because the main purpose of literature is an aesthetic effect. Furthermore, at the technical level

the data that has been collected will be analyzed with the main technique for the direct element, namely by classifying linguistic elements based on their categories and functions. The main technique will be followed by several advanced techniques to sharpen the analysis. Third, the presentation of research results adjusted to the format of standard scientific writing.

3 Results and Discussion

3.1 Elipsis in Arabic

Elipsis in Arabic is known as *al-Hadzf* [El-Dachdach, 2000: 123]. The phenomenon of *al-Hadzf* in the study of Arabic syntax falls into the phenomenon of *takwil*. *Takwil* itself can be interpreted as the process of explaining or interpreting something [https://kbbi.kemdikbud.go.id]. This phenomenon is like the forms of *takwil* in other Arabic grammatical studies born of the efforts of Arab linguists to validate existing texts (*nushūsh*) which are assumed by laws in the Arabic grammatical rules.

The *Hadzf* process is implemented with the assumption of eliminating the elements in the text that are not displayed in it. From this process linguists have arrived at an attitude that they seek to harmonize the rules that have been set in the grammar of Arabic and texts (*nushūsh*) which are assumed to be incompatible with these rules.

Ibn As-Sirāj [in Abu Al-Makārim, 2006: 246] has a different view. He argues that *Hadzf* is devoted to the conditions of the exile *āmil* and determines the existence of *ma'mūl* as the law of *i'rab*. So if the law changes after the *Hadzf* (ellipsis), it can be associated with another term namely expansion of *takwil* or *ittisā'*. According to him, expansion of *takwil* or *ittisā'* is part of *Hadzf*. The difference between the two lies in the point of view which used. The object of *Hadzf* is located in the text, meaning the *Hadzf* terminology is used in a text which experiences one of its elements dissolved. Whereas the *ittisā'* object is located in the *takwil* process or the interpretation of the element that has been dissolved. However, most Arab linguists do not focus on the differences between the two terms. They make *Hadzf* as an element which includes two conditions, namely the change of *ma'mūl* and determine its existence as the law of *i'rab* (word end of *tithe*) in the order of sentences. In the sense that *Hadzf* is to eradicate some of the elements contained in the text while maintaining the form of the form or changing the form of the charity to adjust it to the new position or position in the text. *Hadzf* in the context of the above understanding is closely related to the concept of *taqdīr* (interpretation) in certain conditions. Based on this understanding, the *Hadzf* also includes the meaning of *taqdīr*, which is the process of interpreting known *hadith* elements through clues that indicate their existence in sentence order. Thus the *Hadzf* and *taqdīr* phenomena in the study of Arabic syntax show one style of language that is limited to the style of language based on the process of *takwil* (interpretation). In addition, the phenomenon also focuses on efforts to restore the elements that are imprinted in the sentence structure to their original form [Abu Al-Makārim, 2006].

3.2 Divison of *Hadzf*

The scope of the study of *Hadzf* is very complex and broad, because it includes all elements in the study of Arabic syntax (*a'n-nachwu*). The study covers the *harakah i'rābiyyah* or the final sign of every word that shows the language function to the problems of phrases,

clauses and sentences. For this reason, in this study the focus of the discussion will be on the three conditions [Abu Al-Makārim, 2006]: (1) *Hadzf* of the *harakah i'rābiyyah* (the final sign of every word), (2) *Hadzf* of clause or sentence, and (3) *Hadzf* some elements of clause or sentence.

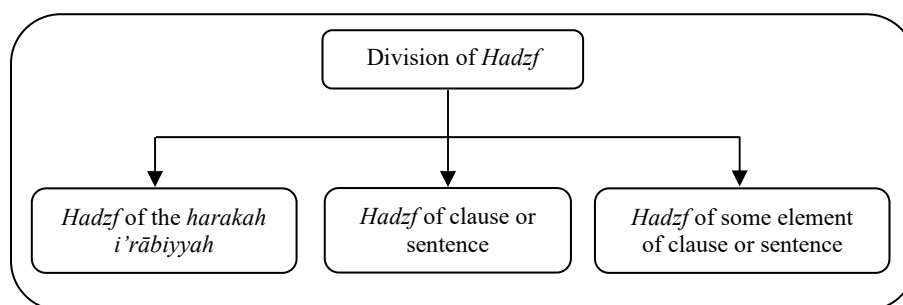


Fig. 1. Division of *Hadzf* (Ellipsis in Arabic Syntax)

1. *Harakah I'rābiyyah*

Hadzf of the *harakah i'rābiyyah* in the study of Arabic syntax occurs in many circumstances. *Harakat* or sign can be interpreted entirely or only partially. Among the conditions of the *harakat* interpreted for its existence can be seen in the following description:

First, clauses or sentences (*jumlah*) that occupy and fill in a function such as the function of a single nominal (*ism mufrad*). Basically *harakah i'rābiyyah* on singular nominal (*ism mufrad*) will appear in the end. Some clauses or sentences include:

a. Clause (*jumlah*) that occupies the Predicate function (*khobar*)

(1) الأشجارُ أغصانها مَورِقَةٌ

al-asyjāru aghshānuhā mauriqatun [Ni'mah, 1986]

The arrangement underlined above is a nominal clause form (*jumlah ismiyyah*) which is composed of subject-predicate construction (*mubtada'-khabar*) which occupies or fills the function as a function composed of a single noun form (*ism mufrad*). *Harakah I'rābiyyah* from the construction was carried out and only interpreted in a nominative state (*rafa'*) as if the form of a single noun (*ism mufrad*), serves as a predicate (*khabar*) for the subject (*mubtada'*) الأشجارُ.

(2) إنَّ الرَّجُلَ تَيَابُهُ نَظِيفَةٌ

Inna ar-rajula tsiyābuhu nadzīfatun [Ni'mah, 1986]

The arrangement underlined above is a nominal clause form (*jumlah ismiyyah*) which is composed of subject-predicate construction (*mubtada'-khabar*) which occupies or fills the function as a function composed of a single noun form (*ism mufrad*). *Harakah I'rābiyyah* from the construction was carried out and only interpreted in a nominative state (*rafa'*) as if in the form of a single noun (*ism mufrad*). The clause functions as a predicate (*khabar inna*) الرَّجُلَ.

(3) كَانَ الطَّالِبُ لِبَاسُهُ أبيضُ

Kāna a'th-thālibu libāsuhu abyadhu [Ni'mah, 1986]

The arrangement underlined above is a nominal clause form (*jumlah ismiyyah*) which is composed of subject-predicate construction (*mubtada'-khabar*) which occupies or fills the function as a function composed of a single noun form (*ism mufrad*). *Harakah I'rābiyyah* from the construction was carried out and only interpreted in an accusative state (*nashab*) as if

in the form of a single noun (*ism mufrad*). The clause functions as a predicate (*khobar kāna*)
الطَّالِبُ.

b. Clause (*jumlah*) that occupies the adverb function (*chāl*)

(4) وَلَا تَمَنَّ تَسْتَكْتِرُ

walā tammun tastaktsir [Abu Al-Makārim, 2006]

The underlined arrangement above is a verbal clause (*jumlah fi'liyyah*) which is composed of subject-predicate construction (*fi'l-fā'il*) which occupies or fills the function as a function composed of a single nominal form (*ism mufrad*). The clause functions as adverb (*chāl*). *Harakah I'rābiyyah* from the construction was completed and only interpreted in an accusative state (*Nashab*) as if in the form of a single noun (*ism mufrad*).

c. Clause (*jumlah*) that occupies object function (*maf'ūl bih*)

(5) قَالَ الطَّالِبُ: أَنَا مُجِدُّ

Qāla a'th-thālibu: anā mujiddun [Ni'mah, 1986]

The arrangement underlined above is the arrangement of words (*aqwāl*) which is stated by the subject (*fā'il*) الطَّالِبُ. Judging from its construction, the arrangement is a nominal clause (*jumlah ismiyyah*) which is composed of subject-predicate construction (*mubtada'-khabar*) which occupies or fills the function as a function composed of a single noun (*ism mufrad*). *Harakah I'rābiyyah* from the construction was carried out and only interpreted in an accusative state (*nashab*) as if in the form of a single noun (*ism mufrad*) and functioned as an object (*maf'ūl bih*). In Arabic, each arrangement of words (*aqwāl*) as above always occupies the function of an object.

d. Clause (*jumlah*) that occupies function of *mudhāf ilaih*

(6) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ

Wa's-salāmu 'alayya yauma wulidtu [Abu Al-Makārim, 2006]

Clause وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ is a verbal clause (*jumlah fi'liyyah*) which is composed of subject-predicate construction (*fi'l-nā'ibul fā'il*) which occupies or fills the function as a function composed of a single nominal form (*ism mufrad*). *Harakah I'rābiyyah* from the construction was erased and only interpreted in a genitive state (*jarr*) and functioned as *mudhāf ilaih* (the arrangement based on the previous word *يَوْمَ*).

e. Clause (*jumlah*) that occupies apodosis function (*jawāb syarhiy*)

(7) مَنْ يَجْتَهِدْ فَالْجَاخُ حَلِيفُهُ

Man yajtahid fa'n-najāchu chalīfuhu [Ni'mah, 1986]

The arrangement underlined above is a nominal clause (*jumlah ismiyyah*) which is composed of subject-predicate construction (*mubtada'-khabar*) which occupies or fills functions as functions composed of a single noun (*ism mufrad*). The clause functions as apodosis (*jawāb syarhiy*). *Harakah I'rābiyyah* from the construction was erased and only interpreted in an apocopative state (*jazm*) as if the arrangement was in the form of a single noun (*ism mufrad*).

f. Clause (*jumlah*) that occupies function of *tābi'* (subordinate clause) for clause (*jumlah*) which becomes function

(8) هَذَا الطَّالِبُ مَجْهُودٌ كَثِيرٌ وَأَمَالُهُ وَاسِعَةٌ [Abu Al-Makārim, 2006]

hādzā a'th-thālibu majhūduhu kabūrun wa amāluhu wāsi'atun

The arrangement of هَذَا الطَّالِبُ مَجْهُودٌ كَثِيرٌ وَأَمَالُهُ وَاسِعَةٌ is a clause that is still bound (*ma'thūf*) with the clause that was previously located, namely the arrangement of مَجْهُودٌ كَثِيرٌ. The bond is indicated by the particle *و* (*wau*). *Harakah I'rābiyyah* from the construction was carried out and was only interpreted in a state of nominative (*rafa'*). The construction functions as a predicate (*khobar*) of the subject (*mubtada'*) هَذَا. Thus, the arrangement of هَذَا الطَّالِبُ مَجْهُودٌ كَثِيرٌ وَأَمَالُهُ وَاسِعَةٌ becomes *tābi'* (subordinate clause) which is in the same rules and position as the clause followed.

Second, *Hadzf* or the dissolution of the word *i'rābiyyah* also applies to the form of *mashdar mu'awwal* (infinitive). The omission or ellipsis includes three conditions which are nominative (*rafa'*), accusative (*nashab*), genitive (*jarr*).

a. The nominative ellipsis (*rafa'*) is shown in the following arrangement:

(9) وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ

wa an tashūmū khairun lakum [Abu Al-Makārim, 2006]

The arrangement of وَأَنْ تَصُومُوا is a form of *mashdar mu'awwal* (infinitive). This arrangement fills the subject function (*mubtada'*). As for *Harakah i'rābiyyah* in this arrangement it is carried out and can only be interpreted as being, namely in a nominative state (*rafa'*).

b. The ellipsis of the accusative character (*nashab*) is shown in the following arrangement:

(10) أَرْفُضُ أَنْ يَسْتَهْتِرَ الْمُسْلِمَ بِالصِّيَامِ

arfudhu an yastahtura almuslima bi'sh-shiyāmi [Abu Al-Makārim, 2006]

The composition of أَرْفُضُ is a form of *mashdar mu'awwal* (infinitive). This arrangement becomes an object (*maf'ul bih*) of the predicative arrangement of أَرْفُضُ which consists of subject-predicate (*fi'l-fā'il*). The *Harakah i'rābiyyah* actually in this arrangement is accusative (*nashab*). However, because the form is not a single nominal (*ism mufrad*), the gift is set aside and can only be interpreted as being, namely in an accusative state (*nashab*).

c. The ellipsis of the genitive (*jarr*) is shown in the following arrangement:

(11) فِي أَنْ تُؤَايَ وَاجِبَكَ رِضَا اللَّهِ عَلَيْكَ

fi an tu'addiya wājibaka ridhal'llāhi 'alaika [Abu Al-Makārim, 2006]

The arrangement of فِي أَنْ تُؤَايَ is a form of *mashdar mu'awwal* (infinitive). *Harakah i'rābiyyah* in the arrangement beginning with the particle فِي (*fi*) is basically genitive (*jarr*). However, because the arrangement is formed not from a single noun (*ism mufrad*), it is set aside and can only be interpreted as being in a genitive state (*jarr*).

Third, *Hadzf* or ellipsis of the *harakah i'rābiyyah* at *al-asmā' al-maqshūrah*. In the case of this form, its occurrence occurs in three conditions, namely nominative (*rafa'*), accusative (*nashab*), genitive (*jarr*).

Fourth, *Hadzf* of ellipsis of the *harakah i'rābiyyah* at *al-asmā' al-manqūshah*. As in the form of *al-asmā' al-manqūshah*, the ellipsis of *i'rāb* applies to two circumstances, namely nominative (*rafa'*) and genitive (*jarr*).

Fifth, *Hadzf* or ellipsis of *i'rāb* at *al-asmā' al-mabniyyah* (indeclinable noun) occurs in all forms of nouns. *Harakah i'rābiyyah* in this form can be said not to appear at all. Even if this noun is placed in a sentence structure and is attached to a function, the gift remains the same and does not change. Changes that occur only in the form of interpretation of *Harakah i'rābiyyah* which follows its linguistic functions.

sixth, *Hadzf* or ellipsis of *harakah i'rābiyyah* for *al-fi'l al-mudhāri'al-mabniy* (indeclinable imperverct verb). The form of *harakah* at the end of this verb is basically always in the state of *sukūn* (◌ْ) and *fatahah* (◌َ). According to the Arabic linguists, the interpretation of the *i'rābiyyah's* address covers three conditions, namely nominative (*rafa'*), accusative (*nashab*) and genitive (*jarr*).

seventh, *Hadzf* or ellipsis of *harakah i'rābiyyah* for *al-fi'lal-mudhāri'al-mu'tall* (vocalic verb). In this case, if the letter 'illah in the verb is *alif*, then the interpretation of the pronounced *i'rābiyyah* must include two conditions, namely nominative (*rafa'*) and accusative (*nashab*). However, if the letter form 'illah in the verb is *wau* and *yā'*, the interpretation of the meaning of *i'rāb* which has been completed includes only one condition, namely nominative (*rafa'*).

2. Partial ellipsis (*Hadzf*) of Clause or Sentence Elements

Arab linguists have the view that ellipsis (*hadzf*) on some elements of clause or sentence occurs at all levels in the study of Arabic syntax, so that there is no linguistic element in it except relating to ellipsis (*hadzf*). Some linguistic elements that experience lapse (*hadzf*) in some clauses or sentences include [Abu Al-Makārim, 2006]:

(1) *Mubtada'* and *khobar* and all the verbs included in the two elements, (2) *mafā'īl* or all object forms and information, (3) *idhāfah* (genitive phrase), (4) *maushūl* (relative), (5) *qasam* (Jurative), (6) *syarth* (conditional sentence), (7) *'athaf* (conjunction), and (8) *'ā'id* (antecedent).

In each of these elements, several clauses or sentences are applied. Even lapse can occur in certain parts that were originally in the arrangement of clauses or sentences. The process of analyzing the parts that are applied in a clause or sentence arrangement reveals important facts in the research of the Arabic Syntax. These facts include:

First, relating to what is considered to have dissolution from the clause or sentence section. The Arab linguists argue that the dissolution includes three classes of words in Arabic, namely noun (*ism*), verbs (*fi'l*) and particles (*charf*). In the case of noun (*ism*) and verb (*fi'l*) it is always associated with the positions and functions of the two which differ in the arrangement of clauses or sentences, as well as related to particles (*charf*) and their kinds.

second, relating to the rules governing the parts of the type of lapse. In this case, two views are found:

- a. The first view: grammatical work concepts which certainly require the presence of three important elements in it, namely: *'āmil*, *ma'mūl*, and *harakah i'rābiyyah*. If there is no one of these elements in the sentence structure, the steps taken are estimating things that do not exist. For example, if the clause or sentence arrangement has *'āmil* while the *ma'mūl* does not exist, its existence must be estimated through interpretation based on the clues contained in the arrangement, and vice versa.
- b. The second view is the scope of Arab linguists' thinking about the sentence system. The scope is based on the existence of attributions made up of two parts namely *musnad* (another term for the predicate) and *musnad ilaih* (the other term for the subject), whether the *musnad* appears in sentence form or is simply a relation indicated by the prepositional phrase arrangement (*zharf* and *jarr-majrūr*). Arab linguists think that it shows the connection between the two.

Both of these views have greatly influenced the division of forms of dissolution of some element of a sentence or sentence. When Arab linguists found many perfect structures as indicators of a sentence structure, but did not meet the requirements of attribution, namely the presence of two main parts, namely *musnad* and *musnad ilaih*. Therefore, they were forced to estimate their existence in the sentence structure.

3. Sentence Ellipsis

In Arabic, it is known that some terms denote an order, namely *jumlah*, *kalām* and *tarkīb*. *Tarkīb* terminology refers to the order of more than one *jumlah* or clause, whether the order is part of another sentence or one whole sentence, as long as the structure does not include the *kalām* stage. This means that the *tarkīb* arrangement is only part of the *kalām*. Thus *kalām* is a complete arrangement and can be matched with sentences. Concerning the erasure of sentences in the *hadzf* phenomenon can be understood as the dissolution of each clause in one sentence, either the erasure of one clause or several clauses [Abu Al-Makārim, 2006].

a. *Jumlah*

The Arab linguists argue that total ellipsis occurs in certain conditions. The following is a detailed description:

- 1) *Qasam* (Juratif). This clause is a clause that shows an oath. This clause consists of three main elements, namely the oath clause which begins with the marking and the answer clause. Ellipsis of this clause can be done by passing the oath clause part at a time and the answer clause at another time.
- 2) *Syarth* (Conditional). This clause is also called a requirement clause. This clause also consists of the main elements, namely conditional markers, requirements clauses and answer clauses. The ellipsis of this clause can be done by just disposing a condition clause at one time and the answer clause at another time, or the two clauses are put together together and only mention the conditional markers.
- 3) *'Athaf* (conjunction): this clause is indicated by a conjunction marker. Ellipsis of this clause can be done with ellipsis a clause that is located before the marking partially or together with the marker. Similarly, impingement can be carried out by applying a clause located after the conjunction marker or together with the marker.

In addition to the three conditions above, the ellipsis of other *jumlah* arrangements also apply to such arrangements such *shillah*, *chāl* (adverb), *maf'ul bih* (objek), *mashādir*, *zhurūf* and *jār-majrūr*.

b. *Kalām*

Arabic linguists argue that *kalām* lapses occur in five circumstances. that is:

- 1) If it is located after the particle answers (*churūf jawāb*). For example:

قَالُوا: أَحْفَت؟ فَقُلْتُ: إِنَّ وَجِيفَتِي مَا إِنَّ تَرَالِ مَنُوطَةَ بَرَاجَاتِي

qālū: a khifta? faqultu: inna wa khifātī mā in tazālu manūthatun birajāṭī [Abu Al-Makārim, 2006]

- 2) If it is located after *ni'ma* (نعم) dan *bi'sa* (بئس)

إِنَّا وَجَدْنَاهُ صَانِبًا نَعْمَ الْعَبْدُ

innā wajadnāhu shābiran ni'mal 'abdu [Abu Al-Makārim, 2006]

- 3) If it is located after vocative particles (*churūf nidā*)

يَا لَيْتَ قَوْمِي يَعْلَمُونَ

yā laita qaumī ya lamūna [Abu Al-Makārim, 2006]

- 4) If it is located after a conditional particle in (إن)

قالت بنات العم: يا سلمى وإن كان فقيرا معدما؟ قالت: وإن

qālat banātu 'l- 'ammī: yā salmā wa in kāna faqīran mu'diman? qālat: wa in. [Barakāt, 2007]

In the arrangement located after the particle إن (in) above, there is a conditional sentence arrangement in which the clause requirements and the answer clause are applied, but the existence of the two components of the sentence can be interpreted based on the instructions contained in the context of the order. The interpretation of the arrangement that is applied is *وَإِنْ كَانَ فَقِيرًا مُعْدِمًا تَمَنِّيْتُهُ* (*wa in kāna faqīran mu'diman tamannaituhu*) 'even though he is poor and not, I want it.' Thus, if the applied structure is shown, the arrangement becomes:

قالت بنات العم: يا سلمى وإن كان فقيرا معدما؟ قالت: وإن كان فقيرا معدما تمنيته

qālat banātu 'l- 'ammī: yā salmā wa in kāna faqīran mu'diman? qālat: wa inkāna faqīran mu'diman tamannaituhu

- 5) In an arrangement that resembles the intended *amtsāl* arrangement to assert an affirmation

إفعل هذا إما لا

if'al hādzā immā lā [Abu Al-Makārim, 2006]

Judging from the structure, the arrangement above is one form in the conditional arrangement. In the outline of the sentence, there is an arrangement that is applied. The interpretation of the sentence is *إِنْ كُنْتَ لَا تَفْعَلْ غَيْرَهُ فَافْعَلْهُ* (*in kunta lā taf'alu ghairahu faf'alhu*) 'if you don't do this job, then do another job'. The interpretation is based on the

clues of the existing sentence. By showing the arrangement of sentences that are set, the arrangement becomes as follows:

أَفْعَلْ هَذَا إِمَّا لَا (إِنْ كُنْتَ لَا تَفْعَلْ غَيْرَهُ فَافْعَلْهُ)

if' al hādāzā immā lā (in kunta lā taf'alu ghairahu faf'alhu)

c. *Tarkīb*

Tarkīb with the definition mentioned above, namely an arrangement of more than one *jumlah* or clause basically does not have special conditions. However, some examples of this arrangement can be mentioned as follows:

Word of Allah SWT:

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى

qulnā'dh-ribūhu bi ba'dhihā kadhālika yuchyī'llāhul mautā [Abu Al-Makārim, 2006]

This arrangement is a *tarkīb* arrangement. Ellipsis in this arrangement occurs in three interpretable clauses, consisting of clauses *فحى*, *فضربوه*, and *فقلنا*. Thus, if the clauses are included in the composition of the sentence above, then the arrangement becomes:

(فقلنا اضربوه (فضربوه) ببعضها (فقلنا) كذلك يحيى الله الموتى (فحى)

qulnā'dh-ribūhu (fadharabūhu) bi ba'dhihā (faqulnā) kadhālika yuchyī'llāhul mautā (fachayya).

In addition to the example above, it can be seen in the following arrangement:

Word of Allah SWT:

أَنَا أَنْتَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ. يُوسُفُ أَيُّهَا الصِّدِّيقُ

anā unabbi'ukum bita'wīlihi fa arsilūni. yūsuf ayyuhū'sh-shiddīqu [Abu Al-Makārim, 2006]

In the *tarkīb* arrangement there are lapses of several clauses. The clauses that can be interpreted as being in this arrangement consist of *فأتاه*, *فأرسلوه*, *فأرسلون* إلى يوسف لأستعبره الرؤيا, *فأتاه*, *فأرسلوه*, *فأرسلون*. By entering these clauses, the complete *tarkīb* arrangement becomes:

أَنَا أَنْتَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ (إلى يوسف لأستعبره الرؤيا) (فأرسلوه) (فأتاه) (فقال له: يا يوسف أَيُّهَا الصِّدِّيقُ

anā unabbi'ukum bita'wīlihi fa arsilūni (ilā yūsufa li asta'birahu'r-ru'yā. fa arsalūhu. fa atāhu. Faqāla lahu: yā) yūsuf ayyuhū'sh-shiddīqu.

From the language data that has been described, it can clarify the rationale for the causes of the *al-hadzf* phenomenon in the Arabic grammar system. The basic ideas can be summed up in two things as follows:

1. The divisions formulated by the Arabic linguists in the phenomenon of *al-hadzf* are basically borrowing from the thinking of the science of *kalām* (philosophical discipline to seek the principles of Islamic theology through dialectics). Thought in this science, if examined further influenced by Greek philosophy. So that it can be said that existing divisions are not based solely on linguistic and grammatical phenomena.
2. Reality *al-hadzf* helps explain language errors. This is due to its linearity with the concept of *taqdīr* which functions to interpret the phenomena of language that are not yet clear until it can be understood the reason behind it.

4 Conclusion

Based on the explanation above, it can be concluded that the Ellipsis which is known in Arabic as *al-hadzf* is included in the phenomenon of *takwil* or interpretation of something. The term *al-hadzf* is also linear with the terms *ittisā'* and *taqdīr*. The study of *al-hadzf* arises from the efforts of Arabic linguists to examine the validity and rigidity of the structure of the texts (*nushūsh*) in Arabic with the laws in the applicable Arabic grammatical rules. Furthermore, it is also concluded that ellipsis or *al-hadzf* can be used as a measure of language effectiveness.

This can be proven by the ability of al-hadzf to eliminate elements that are not prioritized in the sentence structure. One language phrase or message that may consist of three elements, can be conveyed by only expressing one or two elements. Because each element is always bound by a clue based on the context (*siyāq*) of the sentence, so that when other elements are set apart and only one element is left in the sentence structure, one element can represent the meaning of the other elements

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