Arabic Informative Discourse in Product Packaging

ABSTRACT:

This study analyses Arabic informative discourse in the packaging of products and its function and influence on people of Indonesia. The purpose of this study is to determine the effectiveness of Arabic informative discourse in the packaging of products for consumers. The data used in this study are electronics, food, beverage, and beauty products. These types of products are analysed and written using descriptive analysis based on informative discourse theories and linguistics. From the results of the study it is found that Arabic informative discourse in Indonesia varies depending on the product offered, so there are no standard rules that can be followed. It is also less communicative because in the discourse there are often words that confuse the consumers, such as new words or terms unknown to the public. This is because some of these technical terms or foreign words does not need to be transliterated or transcribed. Moreover, some of the text suffers from the lack of translation in the packaging aside of what is implied on the instruction sheet inside the product. Also, this research found that those text on the product packaging is not so functional because some words are hard to understand.

Keywords: Arabic discourse, discourse analysis, function and influence on people, informative discourse, product packaging

1. INTRODUCTION

This study analyses Arabic informative discourse in the packaging of products in Indonesia and its influence on consumers. It is interesting that there is an increasing number of products circulating in Indonesia whose instructions use Arabic aside of Indonesian and English. The purpose of this study is to determine the effectiveness of Arabic informative discourse in the packaging of products for consumers. Not many people are aware that informative discourse is not only found in printed media such as newspapers or magazines. It is easy

to find informative discourse in any kind of media. For example, texts that are displayed at the back of product packagings also belong to the category of informative discourse.

In Indonesia, informative discourse is found in the packaging of electronics, food, beverage, and beauty products. In products such as food and beverages, informative discourse contains the ingredients used and the nutrients contained in the product. In some processed food products, informative discourse contains about how to cook the product. However, in electronics and beauty products, informative discourse mostly contains the product descriptions as well as ways and tips on using the product.The language used in informative discourses is usually sufficed to one language. In Indonesia, informative discourses on the packaging of products at least uses two languages, which are Indonesian and English. In addition, there are some products whose packaging is added with some other foreign languages such as Arabic and Chinese.

In this study, the discussion focuses on Arabic informative discourse in the packaging of electronics, food, beverage, and beauty products. These types of products are widely used by the general public and easy to find. In addition, these types of products are also widely exported and imported by Indonesia in order to become international products. International products certainly use several languages on its informative discourse on the packaging.Previously-conducted researches on Arabic informative discourse on electronics, food, beverages, and beauty products in Indonesia are very difficult to find. However, there are many of those which analyse Arabic discourse used in songs, advertisements, news, and scientific articles.

Some of these studies, for example, were conducted by Al-Aqad [1] who focuses on the field of linguistics, namely syntax. This study compares three sentences in Arabic and English to differentiate the position of words in these sentences. The study uses the x-bar theory initiated by Noam Chomsky in 1970. The x-bar theory was created to compare the structure of two-language words, in this study the languages comparedare Arabic and English.The study found that Arabic has a more complicated structure than English. However, Al-Aqad mentions that the structure of Arabic sentence gives more freedom in terms of its arrangement. Any type of word structure, in Arabic, can be positioned anywhere. Conversely, English is very strict when it comes to the problem of word positions in a sentence. In addition, the study also found that when

the x-bar theory is incorporated into Arabic and English it results in a change of verb. This change eventually leads to a translation error.

In 2015, Muhabat et. al. [2] who were studying English Literaturefrom Pakistan and Iran examined one of the Arab folklore, *Hatim Tai*. The theory used in this research is Propp's theory. In his statement, Propp says that there are eight types of character in a story. Propp also mentions that a story that has these eight types of figures can belong to in the category of world-class stories. The study found that *Hatim Tai* has all types of characters according to the Propp statement and can be categorised as a world class story.

The next research was wrriten by Husein [3] who discusses the discourse of an Arabic song from an Egyptian singer. He chose the legendary song from UmmuKulthoum, Al-Atlal, as the main data in his research. In this study, He focuses on aspects of culture and linguistics as well as psychological influences in the discourse of the song. He outlines that the discourse of this song was chosen was because the lyrics were taken from two famous poems in 1934 and 1952 by Ibrahim Nagy. The song has become a famous Arabic song all over the world since 1966.

The research results that in the discourse of this song, some of the original verses of Ibrahim Nagy's poem are omitted. UmmuKulthoum eliminated templates that contain excessive sadness which he found unsuitable to be conveyed to the society. In addition, the removal of this stanza was for the sake of the unification of meaning and aesthetic of the song discourse. Hussein's research also found that many Arabic rules are omitted in the discourse of this song because of some of the words and sentences are removed. Moreover, the study also found that the song contains Arabic and Islamic culture.

In addition to the journal by Hussein of the Arab Emirates, research on Arabic discourse was examined by Alharbi of Saudi Arabia [4]. In this study, He examines the discourse in the scientific articles on Islamic sciences in the Arabic language. In this study, He focuses on the rhetoric used in the scientific articles. He uses the genre analysis theory set up by John Swales. In this theory, John Swales mentions that the genre of a discourse can be determined by the rhetoric used. In addition, the genre can also be determined through some specific movements that exist within the text. These specificmovements are divided into a model called *Create-a-Research-Space* (CARS). CARS is divided into three movements and each movement has different stages.

Alharbi analysed 20 Islamic scientific articles in the *Journal of Islamic Studies* (JIS), a public journal published by King Saud University. In this journal, he uses quantitative methods to measure the number of movements in the discourse. The results obtained through this study is that the theory of genre analysis using CARS model is difficult to apply in Arabic discourse. However, if the articles are translated into English, the CARS model will be easier to apply.

Alharbi's research makes discourse as the main data, especially Arabic discourse. However, the type of discourse he studied is very different from the existing discourse in this study. The discourse used in this article is a type of scientific discourse, while in this study, informative discourse is the center of analysis, especially the informative discourses on the packaging of products in Indonesia. Moreover, Alharbiuses a different theory compare to the theory used in this research. He focuses on the theory of genre analysis according to John Swales, while this study uses the theory of informative discourse and Arabic linguistics.

In addition to the above journals, there is also a discussion of the existing discourse on Arabic news. Haider [5] examines the news on the Arab media that discusses Muammar Kaddafi for several years. He took news of two of the world's leading newspapers, *asy-Syarq al-Awsat* and *al-Khalij* and two prominent newspapers in the international world, *The Guardian* and *The New York Times*. He found that there are differences in the portrayal of Muammar Kadafi in the same Arab media in different periods between 2009 and 2013. He divides the time of the news into three periods. The first period is the period prior to the uprising in Libya in 2009 until the beginning of 2010. Then, the second period is during the uprising in 2010 to 2011. Finally, the third period is after the occurrence of uprising in 2011 to 2013.

Prior to the uprising, Muammar Kadafi was portrayed as a person who positively influenced Libya because Muammar Kadafi brought a political revolution in Libya. The media was also very cautious in criticizing Muammar Kadafi or even sometimes being neutral. However, during and after the uprising Muammar Kadafi was portrayed as a negative figure because he was considered to be the one who caused of the uprising and brought bad influences. In the Arabic media it is also said that Muammar Kadafi had done a lot of corruption and mistreatment to its citizens.

The above journals prove that research on discourse has been widely practiced. However, no discourse-centered research has been found on the packaging of products in Indonesia. The products discussed are classified specifically: electronics, food, beverages, and beauty products. In addition, the analysis is also more specific into the use of grammar, morphology, syntax, and rhetoric.

2. METHODOLOGY

This research uses the method of descriptive analysis. The first step is identification. Identification is the search for data, whose source is the packaging products in Indonesia that has informative discourse in Arabic.After identification, the next step is classification. Classification is the process of separating things by category. In this study, the data that have been obtained through identification are then classified into four: electronics, food, beverages, and beauty products.

The study then is followed by literature review. The literature review is the process of searching for theories relating to the research. The theories used in this study are informative discourse theory and linguistics.After literature review, the next step is to analyse the data that has been classified based on the theory of informative discourse and linguistics. Theories in the linguistics to be used in this study are morphology, syntax, semantics and rhetoric.

The theory of informative discourse used in this study is the theory in Badara[6], which states that informative discourse is a use of language in communication, both orally and in writing aimed at providing information. Then in Shimp[7], which says that informative discourse on product packaging refers to keywords: information on the back, ingredients used, product warnings, pictures, and product illustrations.

In analysing its linguistic aspects, this article uses the theory contained in Lesmana [8] about nouns in Arabic. A noun is a word in which it signifies something, not bound by time as it is in a verb, and it can be either concrete or abstract. Concrete nouns are nouns that can be seen, heard, smelled, tasted and felt using the five senses, while the abstract noun is the opposite. Problems with nouns and all things related to nouns are found in many texts to be analysed.

Similarly, the problem of verbs is that many are found in the text, such as the imperative verbs and subject pronouns. Verb is a word which shows the meaning of something occurring at a certain moment. The

Arabic verb is generally divided into three tenses: the present-day verb which is a verb whose occupation or situation has not been completed as the situation is at present or near to the future; the past-time verb whose work or situation has been completed as it is usually in the past; and the imperative verb.

In addition, nouns and verbs are also widely found in morphological and semantic problems. In discussing this issue, this article uses the theory in Lesmana [9]. The problems that are found in this informative discourse belong to the problem of vocabulary formation, either formed through the use of vocabulary which then given a new understanding or formed through the process of transcription or transliteration. Meanwhile, the semantic problem found in this informative discourse is about the issue of translation of loan words, which is to borrow words from a foreign language by translating them outrightly word-by-word.

In addition to linguistic problems, the texts in this study are also found with problems related to rhetoric. In discussing rhetoric, this article uses the theory in Lesmana [10]. The problem of rhetoric found in many of the analysis is the science of *al-ma'aniy*, which the science that studies how to convey a statement according to the circumstances. The science of *al-ma'aniy* is divided into two: *kalam al-khabar*, a statement that can be seen whether it is true; and *kalam al-`insha`*, a statement that cannot be seen whether it is true. The use of these two theories can be observed in the analysis section.

IV DISCUSSION

In this study, each product will be analysed based on the theories already described and elaborated in the theoretical framework. There are four products from different categories that will be analysed in this study. The first product is an electronic category product as seen in the following picture.
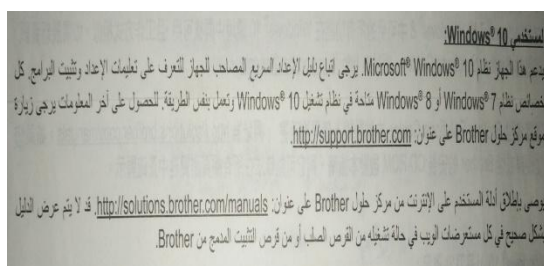
The above informative discourse begins with the title Windows@10 لمستخدمي /li mustkahdimi/ which means 'for Windows 10 users'. From the grammatical aspect of the Arabic language, it is interesting to observe the combination of the Arabic word لمستخدمي and the English word *Windows@10* above. In the Arabic grammar, there is a rule regarding a preposition before the noun, where the noun should be in the genitive form. In the example above, the combination of the word لمستخدمي /li mustkahdimi/ is derived from the word ل which means "for" and مستخدمون which means 'users'. Because there is a preposition preceding it, then the word مستخدمون/mustakhdimuuna/ is read مستخدمين (*mustakhdimiina*). In addition, there is a rule regarding the formation of a nominal phrase (a compound of two nouns), if the first noun is plural, then the last letter of the word should be omitted, as in the example above. The word مستخدمين /mustakhdimiina/ (the users) is a plural genitive form of the single word مستخدم (user). So, if combined with another noun, which is the second noun, then the last letter, ieن must be omitted, so it becomes مستخدمي /mustakhdimi/. What's interesting about this title is that both nouns are not Arabic, but the rules are still in effect. Therefore, the title above is written *Windows@10*لمستخدمي. /li mustkahdimi/

The title is followed by the informative discourse, which means that *This Machine supports Microsoft@Windows@10. Please follow the Quick Setup Guide attached to your machine for setup and software installation. All the features available on Windows@7 and Windows@8 systems are also available in windows@10 and they use the same manuals. For further information, visit Brother Solutions Center at http://support.brother.com.*

It is recommended to check the instruction manual from the Brother Solutions Center on the internet at http://solution.brother.com/manuals site for some guides at times cannot perform perfectly on all Wi-Fi browsers or harddisk or Compact Disk from Brother.

In addition to the grammatical problems, the matter of keywords needs to be addressed in this text. In this text, there are words that should not need to be translated, because translating them will make consumers confused, just like the words 'Quick Setup Guide'. These words seem more understandable than the words of its translation, دليل الإعداد السريع, /dalil al-`i'dadi as-sari'/ which can be translated to various results as these Arabic words are already common and standard words. In addition, in this text there are also new terms that

have not been included in the dictionary because they have not been updated into computer terms, such as the noun إعداد. This word has many meanings and, in the text, it is translated into 'setup'. Likewise, the word تثبيت /tasbitu/ in this text is translated into 'installation', and برامج /baramij/in this text is translated into 'software'. For information in this text to be properly understood, such terms should not be translated into Arabic. If the information is expected to be clearer, both translation and the original technical terms should be displayed.

In addition to the above issues, in this text there are also other issues that need to be addressed, namely the use of less informative terms, as found in the words of *Brother*موقع مركز حلول./mawqi'markazihulul/ The word موقع. /mawqi'/is also a new term in Arabic which is a word already existing that is given a new meaning. Since the advent of the internet, this word is used as the equivalent of the word 'websites' on the internet. Although this word has not yet been recorded in the dictionary, due to the vigorous development of social media on the internet this word is already understood by many internet users. However, the problem is at the words *Brother*مركز حلول /markazhulul/, which is a combination of Arabic and foreign words. These words are actually translations from English for 'Brother Solutions Center'. These words are popular and are part of the Brother company. Therefore, it is sufficient even if these are not translated into Arabic anymore because doing so will confuse the consumers.

For people who rarely connect with the world of computers and the Internet, it is rather difficult to understand this text because there are new words whose meaning has not yet been recorded into the dictionary, such as the word مستعرضات./musta'radat/ This word is a new word created by using an existing word which is given a new meaning. This word is the equivalent of the word 'browser' as one of the terms in computers and internet. The next one is the word الويت في./al-wayt fi/ This word is borrowed as a loan word '*Wi Fi*' from a foreign language, which then is transcribed into Arabic. Because the transcript is not precise, so readers may find it rather difficult to understand. This is due to the particle ال /al/ and ت /t/ suffix in the word الويت./al-wayt/ The reader does not think that this is a morpheme transcription of the 'Wi' morpheme.   From the analysis of the language used in this text it can be concluded that this text is not a guide to operate the device, but a guide to find the instructions that exist on the particular site mentioned. Therefore, the words used are passive that contains expectation or suggestion, so that it may be followed and may not be up to the reader's choice.

The second product in this analysis is food products. In Indonesia, there is informative discourse in Arabic on a lot of food products packaging. One such product is KawanPuff Pastry as seen in the following picture.
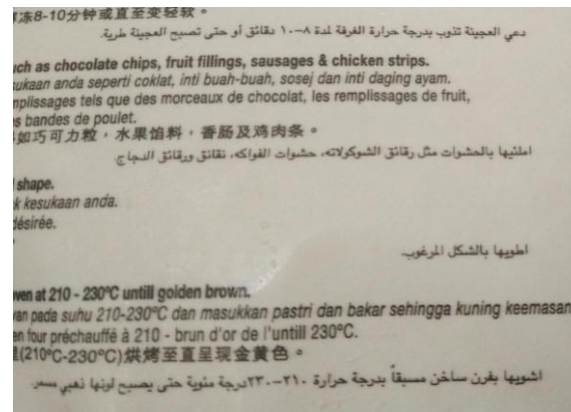

It appears in the picture that the informative discourse consists of several languages, among them is Arabic. It shows that the contents are also the same except the script, word forms and the syntax. The meaning of the informative discourse is: *Let the dough boil at room temperature for 8-10 minutes or until the dough becomes soft. Then, fill with chocolate flakes, fruits, sausage and small pieces of chicken, then roll as desired. After that, bake it in an oven that has been preheated with a temperature of 210-230 ° C until golden brown.*

One of the characteristics of informative discourse written in Arabic script can be seen in the first description of the text, which is preceded by the word imperative دعي /da'iy/ which means 'let it'. The original word of this imperative is actually دع /da'/ but it is given a suffix ي behind it so it becomes دعي / da'iy /. The suffix ي in the word imperative shows that the reader addressed to is a woman. Another imperative word found in the second line is املئي / `imla`iy / which means 'fill'. As the previous imperative, this word is also given the ي suffix which indicates that the verb is said for women. If the word imperative does not have the word ي behind it, ieئاملى / `imla` / hence meaning the verb is addressed to men. Similarly, in the second row there is also an imperative word for women, ie, اطوي / `itwiy / which means 'roll'. If it is addressed to men, then the form is اطو /`itwi`/, if it is suffixed ي behind it so it becomes اطوي, then it is intended for women. Similarly, in the third row there is the imperative اشوي / `iswi`iy / which means 'bake'. This is also for women, because behind it there

is a suffix ي. If the imperative word is intended for men, then the structure is اشو /ˈiswaˋ/, but because it is addressed for women then the form is اشوي. From the analysis of the word imperative contained in the text it can be concluded that the target of the above instructions is women. Although, there may be also many men who are good at cooking who read these instructions.

From the aspect of rhetoric, the imperative word contained in the above informative discourse can be categorized in the type of *kalam al-'insha* (a statement that cannot be seen whether true), the type of *al-'amr* (imperative), and the goal is *al-ˋirshad* (give directions).

The third product is a beverage product named Rauch. This beverage product is widely spread in supermarkets in Indonesia. This product also presents Arabic informative discourse on its packaging that is made of glass.
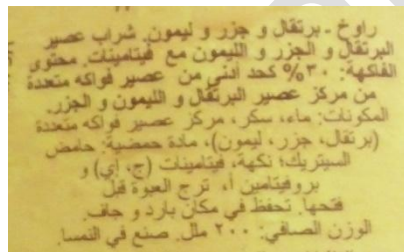
From its appearance, the informative discourse contained in this packaging seems to be less attractive. The words are not neatly aligned and the font used for the text is also suitable. It is written like the style of a free poem with many words in it. The meaning of the informative discourse above is *Rouge -Orange, Carrot and Lemon. Orange, carrots, and lemon juice drink with various vitamins. Fruit content: minimum of 3% is from a mixture of orange juice, lemon and carrots. Ingredients: Water, sugar, fruit juice (citrus, carrot, lemon), acidic ingredients: citric acid, flavor, vitamins (C, A) and Provitamin A. Shake before opening. Store in a cool, dry place. Net weight 200 ml. Made in Austria.*

The informative discourse seems quite good. Despite the small presentation, the description is quite complete, ranging from the brand of the product, its type, its content, its ingredients, its storage instructions, its weight and even the place of manufacture. However, the problem with this informative discourse is that it often repeats the same words, such as البرتقال والجزر واللمون /al-burtuqalwa al-juzurwa al-limun/ (oranges, carrots and lemons) which is repeated 4 times whereas there is not a lot of words in total. Likewise, the word عصير /ˈasir/

(juice) is repeated four times. The repetition of words in this informative discourse is similar to the style of repetition in poetry. More information can still be added for more complete detail.

Other problem found in this informative discourse is the following sentence:

محتوي الفاكهة: 3% كحد أدني من عصير فواكه متعددة من مركز عصير البرتقال واللمون والجزر.

/muhtawa al-fakihat: 3% kahaddinadniyyin min 'asirfawakihimuta'addidat min markaz 'asir al-burtuqalwa al-limunwa al-juzur/

This sentence literally translates to the following:

Fruit content: 3% as a minimum of fruit juice that varies from the center of orange, lemon and carrot juice.

It is probable that the meaning implies that *the fruit content of at least 3% is taken from various squeezed juices of various fruits and most of which are from oranges, lemons and carrots*. However, if that is so perhaps the text-maker can make it with simpler Arabic in order to be understood by consumers. In this text, there is a word that is difficult to understand, such as the word مركز عصير. */markaz'asir/* From the search results in the Modern Arabic dictionary, no phrases are found that combines the word مركز / *markaz/* with the word عصير./*'asir/.* In general, such word is combined with certain words in the following example:

مركز تجاري/*markaztijariy/ (Trading Center)*

مركز النقل/*markaz an-naql/ (Transportation Center)*

مركز قوة/*markazquwat/ (Center of Strength)*

As مركز/*markaz/* means center, step, post, station, office, position, focus, or situation, it does not fit when it is combined with the word عصير/*'asir/* which means squeezed juice, or juice. If the meaning of the text-maker tries to imply is the essence of the juice, perhaps the text-maker could choose the right diction for that matter, not these kinds of words which may confuse consumers. Or, if the text is made as a translation of another language, the text-maker should convert its translation into a discourse in accordance with the applicable provisions of informative discourse writing, and refrain from literally translating it.

Among the many words that exist in the informative discourse, there are only two sentences, namely the verbal sentence in the Arabic grammar, ترج العبوة قبل فتحها /tarajju al-'abwahqablafatahaha/ which means *youshake the packaging before open* and تحفظ في مكان بارد وجاف /tahfazu fi makaninbaridinwahafin/, which means *you store in a cool and dry place*. From its contents, it seems that these two sentences contain commands, but they are not written in the form of commands. This can be seen from the subject ت /ta/ (you) at the beginning of the verb ترج /tarajju/ which means 'you shake', not 'shake' and verb تحفظ /tahfazu/which means 'you store', not 'save'. This may be intentional so that the information provided is more polite in giving an instruction without using imperative verbs.

Meanwhile, in terms of rhetoric, these two sentences belong to *kalam al-khabar* (a statement that can be seen whether it is true), of the *khabr `ibtida'i* kind (not using *ta`kid* or particle of emphasis), and its purpose is *`idat al-khabar* (giving information).

The last product to be analysed in this research is female beauty category product which is called *Resik V*.
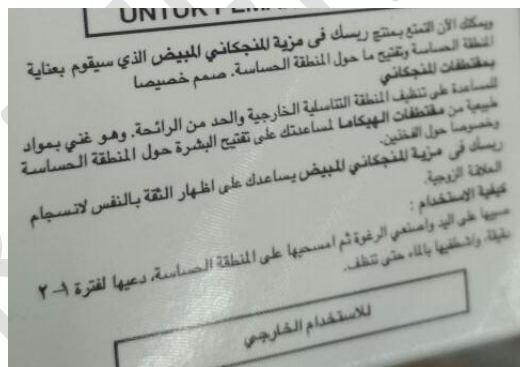
Upon reading this informative discourse for the first time, consumers may find it difficult to understand the word ريسك. */resik/* Consumers who think it is native to Arabic might translate it into 'risk' because based on the lexical meaning, the meaning of the word is indeed so. However, treating the meaning as 'risk' will give another confusion since the word is irrelevant to the surrounding descriptions. This happens because the word is not derived from Arabic, but from a foreign word 'Resik' which is the product name that is transliterated into Arabic. In an informative discourse, the word should not be transliterated into Arabic.

According to its form, the text above also has an irregular alignment. The first line means is *Now can be enjoyed product Resik efficacy Manjakani for ovaries, which will take care*. The second line means *sensitive area and clears around the sensitive area. Specially designed* and third line means *with Manjakani extract*. This is assumed to be irregular since, in the description, some lines are long and some are short with improper enjambments of sentences. It is very possible to organise the lines by considering the enjambments of the sentences, so that all lines have similar length.

There are two possibilities that could be the reason why the text was created in such a way. First is the text-maker is not concerned with the issue of the appearance because the priority lies on the content being understandable by consumers. The second is that text-makers are not only concerned with content issues, but are also concerned with their appearance issues to attract the attention of consumers. The first line he made is very long, because the content on that part was not so important and only general things. Likewise, the second line, which has fewer words, is highlighted because the content is also more important. Meanwhile, the third line is very short perhaps because that is the most important thing to display. The word *Manjakani Extract* is considered the most important description as it is a featured ingredient of the product. Unfortunately, however, the word *Manjakani* is transliterated into Arabic script and not given its original spelling in Latin script. As mentioned above, a foreign term which represents self-identity should not be transliterated, because it will make confusion among consumers. If the text is meant to be more informative, it should be written both in Latin script and Arabic script.

Like the previous texts, there is a word that does not need to be transliterated into Arabic but was deliberately done so, ie the word *Hikama*. This word is supposedly written in Latin script only, so as not to make consumers become confused.

The same case goes for the seventh and eighth rows. The seventh row is long and the eighth row is short. The seventh row means *Resik with Manjakani benefits for the ovaries helps you show confidence for harmonious* and the eighth line means *marital relationship*. As mentioned in the previous text, it is possible that the line containing shorter words is more emphasised than those whose words are longer.

After the information on the advantages of the Resik product, the text is then followed by the text which translates to as follows: *How to use: pour on hands, then make lather and rub in sensitive areas, leave for 1-2 minutes, then rinse with water until clean.* Finally, the text is ended with the sentence *for external use.* The instruction in the text begins with the word imperative: صبي / *sabbiy* / which means 'pour'. This imperative is intended for women, because there is a suffix ي at the end of the verb. If it is for men, it is صب / *sabbi* /, without the suffix ي. This is in accordance with the product offered which is specific to women. In Arab rhetoric, such imperatives fall into the category of *al-'irshad*, which is to provide instruction. The text is next followed by other imperative words, such as اصنعي / `*isna'iy* / which means 'make. The imperative word also ends in ي, because if it is اصنع / `*isna* '/ then it is for men. The text also uses the imperative word امسحي /` *imsahiy* / which means 'rub' instead of امسح / `*imsah* /, the imperative word دعي / da'iy / which means 'let/leave' instead of دع / *da* '/, and the imperative word اشطفي / `*istafiy* / which means 'wash clean' instead of اشطف / *isytaf* /. Therefore, the presence of the suffix ي / -iy / on all imperative words in the instruction text means that all of the instructions are addressed to women.

V CONCLUSION

Referring to the theory in ArisBadara, which states that informative discourse is a use of language in communication, both orally and in writing aimed at providing information, it can be concluded that not all Arabic discourse in the product packaging in Indonesia has succeeded in providing the expected information. This is due to the lack of communicative information in the language used. Among the causes of this lacking are the presence of words that confuse consumers such as new words or terms unknown to the public which use are limited to certain fields of work, as well as borrowed foreign words which do not need to be transliterated or transcribed. To handle these issues, it is suggested that discourse-makers to reconsider to make the text of a simpler discourse, not to deliberately translate or transcribe foreign words or names into Arabic.

Referring to Shimp's opinion that informative discourse on product packaging refers to keywords, information on the back of the packaging, ingredients used, product warnings, pictures, and product illustrations, it can be concluded that not all Arabic discourses circulating in Indonesia contain this information.

It depends on the type of goods it produces. In general, it can be inferred from the four discourses analysed that there is no specific keyword mentioned in the package but is simply implied on the instruction sheet inside the packaging. This is because the types of products are different and not all packs contain information about the materials used as there are products that do not require it.

Referring to Lesmana that the noun is divided into two, concrete or abstract nouns, it seems that the nouns used in this discourse are concrete nouns, since the discourse informed by the products are concrete products. Also, the verbs that are commonly found in this discourse are imperative verbs, since these kinds of verbs are best suited to use in the form of informative discourse whose content are mostly instructions.

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