Lexical Semantics of the Quran:
Analysis of Paradigmatic Meaning of Language Politeness

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Abstract

The purpose of this study was to reveal the lexical meanings of the words baligha, sadida, karima, ma'rufa, layyina, and maisura, which are contained in polite language phrases in the Quran: qaulan baligha, qaulan sadida, qaulan karima, qaulan ma'rufa, qaulan layyina, and qaulan maisura. The importance of revealing the lexical semantics is in order to find the right meaning of the phrases. The method used is descriptive-qualitative method with a paradigmatic approach and lexical meaning theory. The results showed that the term baligha has six meaning features, the word sadida has five meaning features, the word karima has twelve meaning features, the word ma'rufa has eight meaning features, the word layyina has seven meaning features, and the word maisura has six meaning features. From the perspective of the paradigmatic relation, the phrases qaulan baligha, qaulan sadida, qaulan karima, qaulan ma'rufa, qaulan layyina, and qaulan maisura are hyponyms in politeness of the Quran language.

Keywords: The language of the Quran: lexical semantics; language politeness; paradigmatic

Abstrak

Penelitian ini bertujuan untuk mengungkap semantik leksikal kata baligha, sadida, karima, ma'rufa, layyina, dan maisura, yang terdapat dalam frasa kesantunan berbahasa di dalam al-Qur‘an, yaitu qaulan baligha, qaulan sadida, qaulan karima, qaulan ma'rufa, qaulan layyina, dan qaulan maisura. Penelusuran semantik leksikal dipandang penting untuk mendapatkan pemaknaan yang tepat terhadap frasa tersebut. Metode yang digunakan adalah metode deskrptif-kualitatif dengan pendekatan paradigmatic dan memanfaatkan teori makna leksikal. Hasil penelitian menunjukkan bahwa kata baligha memiliki enam fitur makna, kata sadida memiliki lima fitur makna, kata karima memiliki dua belas fitur makna, kata ma'rufa memiliki delapan fitur makna.
makna, kata *layyina* memiliki tujuh fitur makna, dan kata *maisura’* memiliki enam fitur makna. Dari perspektif relasi paradigmatic frasa *qaulan baligha, qaulan sadida, qaulan karima, qaulan ma’rufa, qaulan layyina,* dan *qaulan maisura* merupakan hiperonim kesantunan berbahasa dalam bahasa al-Qur’an.

**Kata kunci:** bahasa al-Qur’an; kesantunan berbahasa; paradigmatic; semantic leksikal

### Introduction

Through language, people want to be treated with dignity and respect, accepted, recognized, and special. Therefore, language politeness is one of many important aspects in human interaction.¹ Language politeness is a universal phenomenon in human society although views on language politeness vary from in different cultures.² Language politeness is believed to facilitate communication, to ensure comfort and to minimize the potential conflict and confrontation. Language politeness has the ability to make a friendlier communication. Effective language politeness can improve the quality of appropriate interactions among community members.³ No matter how disturbed the message is if it is conveyed politely, the tension will be lighter. On the other hand, a good the message if it is conveyed by ignoring the politeness, it will have the potential of to be misunderstood.⁴ In speech acts, the gender relation of language politeness is one of the important things that need to be considered.⁵

In revealing politeness in language, some researchers have a number of theories. Murni Mahmud states that the popular theory of politeness is the face-saving view put forward by Brown Levinson (1987) and Geertz (1960). Brown

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Levinson and Geerts call politeness a kind of etiquette.⁶ Scupin (1988) and Agha (1994) believe that politeness, as a form of respect or honor, is being polite means respecting people. Lakoff (1976) states that politeness is a form of behaviour that has been developed in society to reduce friction in personal interactions. Sifianou (1992), on the other hand, defines politeness as a tool to restrain feelings and emotions to avoid conflict. Holmes (1995) views politeness as formal and distanced behaviour, which is not distracting or coercive.⁷ In Islam, the discourse of language politeness has been a concern of experts long before the western theories developed. The concept of language politeness in Islam is referred to the language contained in the verses of the Quran.

The Quran has conveyed several guidelines and conditions that must be obeyed for a Muslim in order to build harmonious communication and to reduce the potential conflict.⁸ There are six principles of politeness in the Quran: qawlan sadida, qawlan ma’rufa, qawlan baligha, qawlan maisura, qawlan layyina, and qawlan karima.⁹ From the phrases qaulan sadida, qaulan ma’rufa, qaulan baligha, qaulan maisura, qaulan karima, and qaulan layyina. The lexical meanings of the terms sadida, ma’rufa, baligha, maisura, karima and layyina are about language politeness taught in the Quran.¹⁰

There are several previous studies that have been carried out to understand politeness phrases in the Quran. Ku Zaimah Che Ali through a thematic interpretation approach interprets verses containing the term politeness in the Quran and popularizes them through a publication entitled Analisis Tafsir Tematik Ayat-Ayat Al-Qur’an Terhadap Prinsip Kesantunan Berbahasa (The Analysis of Thematic Interpretation of the Quran Verses on the Principles of Language Politeness). Ku Zaimah Che Ali through her research concluded that the phrase qaulan sadida, qaulan baligha, qaulan maisura, qaulan karima, and qaulan layyina are the principles of politeness in the Quran.¹¹ Ening Herniti et al through their research explained that the term qaulan ma’rufa can be understood with a good understanding of words, e.g., to communicate by using

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⁷ Mahmud.
pleasant words, not to offend or hurt the feelings of the interlocutor, follow the criteria of truth, honesty, and contain no lies and no pretend. Mahbub Junaidi in his essay entitled Komunikasi Qur’ani: Melacak Teori Komunikasi Efektif Perspektif Al-Qur’an (Quranic Communication: Tracing the Theory of Effective Communication from the Qur’anic Perspective) emphasizes that to understand the term ma’rufa on qaulan ma’rufa phrase, initially we must return the word to its original form to find the original meaning. The origin of the term ma’rufa is ‘urf which means customs or habits that exist in the midst of society. Rusdi Room in his writing Konsep Kesantunan Berbahasa dalam Islam (The Concept of Language Politeness in Islam), discusses about language politeness but does not depart from the identification of the lexical meaning of the words.

This study is different from the previous studies above because there has not been a discussion of language politeness phrases in the Quran which has been conducted through a lexical semantic approach. Ening Herniti et al did not explain further how and from where the meaning of qaulan ma’rufa was obtained. Mahbub Junaidi does not elaborate further on the meaning of the word urf and ma’ruf, and he did not identify the meaning of the two words. Rusdi Room does not depart from identifying the lexical meaning of each word. Also, Ku Zaimah Che Ali interpreted the verse through a thematic interpretation approach.

The identification of lexical semantics possessed by words in polite language phrases in the Quran is important to do to reveal the precise and accurate meaning for each phrase. Meanwhile, the paradigmatic study of language politeness will explain the meaning relation of each phrase in the paradigm of language politeness in the Quran. For this reason, the literature research was conducted with qualitative descriptive analysis. The main data sources are mu’jam or Arabic dictionaries, e.g., Lisan al-Arab, Mu’jam al-Raid, al-Munjid fi al-Lughah wa al-A’lam, Al-Qamus al-Muhith, Maqayis al-Lughah, Mu’jam al-A’jam al-Mutada’ulab, al-Mu’jam al-Mun’abrass Li al-Fazhi al-Qur’ani al-Karim, Mu’jam Mufradat al-Fazhi al-Qur’an, and al-Mu’jam al-Wasith. Data were collected by using note-taking and tapping techniques. Data were collected by using note-taking and tapping techniques. Data analysis was carried out using a paradigmatic approach and utilizing lexical semantic theory. The paradigmatic approach in question is an analytical tool to understand linguistic symptoms and events.

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This approach is based on a set of beliefs, assumptions, ideas, theories, concepts, values, as well as practices applied in viewing words or phrases that contain politeness in language.

Result and Discussion

There are two main focuses of this research: the lexical semantics of words in polite language phrases and the meaning of politeness phrases. Based on the investigation, it was found that several lexical semantics of words in the field phrases mean politeness in the Quran.

Lexical Semantics

The word بليغا is a shifat musyabbabah form of the word بلغ or بلغ with harkat fatb or dbomah on ain fi’il madbi (middle letter). This word has a number of lexical semantics through the expressed expressions.

1. The expression بلغ وحسن بيانه means (fluent speech and good delivery). Because eloquent and good speech is called speech baligh (meet the ideal standard of delivery).
2. The expression صار فصيحا وحسن بيانه means (the writer became fluent and good at delivering, both in terms of wording and use, using an impressive/influential uslub).
3. The expression بلغ يبلغ means (fluent spoken and good delivery).
4. The expression بلغ الغلام means (the child already has the knowledge/understands or has reached/until the age of puberty).

References:

17 Ahmad Mukhtar Umar, Mu’jam Al-Lughab Al-Arabiyyah Al-Ma’ashirah (Kairo: Alam al-Kutub, 2008).
18 Umar.
19 Umar.
21 Umar, Mu’jam Al-Lughab Al-Arabiyyah Al-Ma’ashirah.
الرشد والتكليف (the child has reached the age of intelligence and has reached the burden of taklif or has become a mukallaf); قوي ونتج عقله (has been solid and mature); بلغ الحلم (had a wet dream); بلغ سن الرشد والتكليف (24) and having a wet dream, it means that you have reached the age of puberty).26

5. The expression حان ادرك ثمره (has reached its time to bear fruit/ready to be harvested).27

6. The expression وصل مرحلة الاكتمال والقوة (has reached the stage of perfection and strong).28

7. The expression وصل إليه أو شارف عليه (have arrived or are almost there); وصل إليه أو المكان (have actually arrived or to that place).29

8. The expression بلغ الكلام منه كُلُّ بُلغ (one has meant (delivered) the words); and أثر فيه أو عليه نضج (it has made a strong impression).31

9. The expression نضج (the fruit is rip).32

10. The expression بلغ به المرض (the pain has reached the peak).33

11. The expression أثر في تأثيرا شديدا (your words have left a very strong impression on me).34

From the various expressions above, several lexical meanings of the word بلغ/يبلغ are found (with harkat fathah on ain fi’il madhi or middle letter fi’il madhi). The word when it is associated with children/adolescents (الغلام/الصبي/الولد) means to have knowledge / understand or have reached the age of puberty (أدرك سن الرشد والتكليف), has reached the age of intelligence and the burden of taklif or has become a mukallaf (بِلَغ سن الرشد والتكليف), has had a wet dream (بلغ الحلم), has reached maturity (الشجر/الثمر) means until (it is) the time to bear the fruit (حان إدرك ثمره), until (it is) the time to harvest

23 Mas’ud; Muhammad bin Abd al-Qadir Al-Razi, Mukhtar Al-Shibab (Beirut: Dairat al-Ma’ajin, 1886); Anis, Al-Mu’jam Al-Wasith, 2004.
24 Umar, Mu’jam Al-Lughab Al-Arabiyah Al-Mu’ashirah.
26 Manzur, Lisan Al-Arab.
27 Anis, Al-Mu’jam Al-Wasith, 2004; Mas’ud, Al-Raid Mu’jam Lugwashiy ‘Ashriy.
28 Umar, Mu’jam Al-Lughab Al-Arabiyah Al-Mu’ashirah.
29 Umar.
30 Mas’ud, Al-Raid Mu’jam Lugwashiy ‘Ashriy.
31 Umar, Mu’jam Al-Lughab Al-Arabiyah Al-Mu’ashirah.
32 Mas’ud, Al-Raid Mu’jam Lugwashiy ‘Ashriy.
33 Mas’ud.
the fruit, the fruit has ripened or mature (حنان قطف ثماره), If it related to places (المكان), means to get to a place (وصل إليه) or nearly arrive (شراف عليه/قابره). If it is related to work or circumstances (الأمر/الشيئ/الأحوال), means that it has reached the goal/target (وصل إلى علمه), has reached the perfect and strong phase (وصل مرحلة الاكتمال والقوة), and until it becomes his knowledge (حق قما تمنى). Included in this understanding is to realize what is the ultimate goal (حق قما تمنى) and reach the peak (استد به أو عليه). Meanwhile, if it is associated with the expression (الكلام) has a real meaning in the expression (اجهد) and make a strong impression (أثر فيه أو عليه تأثيرا شديدا).

Through a deeper investigation, it was found that the features of the lexical meaning mentioned above have a meaning relationship between one another. The lexical semantics both show meaning until (وصل) or reaching (أدرك) with different classifications or intensities. However, if it is connected with speech or speech, the word gives birth to an additional meaning; giving an impression or impressing (أثر فيه أو عليه). The data above also shows that the word بلغ/بلغ/بلاغة with harkat dhammah on ain fi'il madhi on middle word, often used to describe the nature or circumstances associated with speech or speech (الكلام) and the speaker (المتصن)، both in writing and orally. This word has a fluent meaning (فصيح), with a clear understanding of the speech, good or good delivery, both in terms of wording and use (حسن), according to the context or situation of the interlocutor (مطابقة لمقتضى الحال), strong logic and argument (قوة)، and impressive (ذو تأثير). If it is associated with the word بلغ with fahthah ain fi'il, then the relationship between these two words is very strong. If the first word بلغ (with fahthah ain fi'il) its meaning emphasizes the aspects of message delivery and impression quality, while the second word, the word بلغ (with dhammah ain fi'il madhi) more emphasis on the things that are conveyed.

The word which is the mashdar form of the word بلغ (with harkat dhammah ain fi'il) means أن يكون الكلام مطابقا لمقتضى الحال مع فصاحته ووصوله إلى غرضه وانتهائه إلى الغاية (the suitability of the words or utterances with the context or situation of the interlocutor, fluent speech and the optimal arrival of the meaning of the speech). In addition to containing the meaning of the suitability of speech with the context (the situation of the opposite speech), the word بلغ according to Anis also has meaning حسن البيان وقوة التأثير (good delivery and strong impression). It can be concluded that the meaning

35 Mas’ud, Al-Raid Mu’jam Lughawiy ‘Ashriy.
component of the word baligh which is the shifat musyabbahah of the word بَلغ (with fathah the dhammah ain fi’il) is to reach the goal/target (وصول وانتهاء). And included in this meaning component, meaning is almost up to قريب, reach, effective or influential (قوصة الحجة) and good/beautiful content and diction (حسن), strong argument (قوة الحجة) and according to the context or situation of the interlocutor (مطابقة لمقتصى الحال).

**Lexical semantics**

سُديدا

The word سُديدا is a shifat musyabbahah from the word يسِدُ سِدًّا وسَدادًا وسُدُودًا سدَُّ, or يسُدُ سَدًّا وسُدًّا سدَُّ. The word سدَُّ or sometimes read with harkat kasrah atau fathah pada ain fi’il mudhari’, and have a meaning (consistent) and أصاب (good/right). This word has a number of lexical semantics through the following expressions.

1. The expression سدَُّ الْمَنَى means استقام (consistent/straight).37 From this meaning comes the expression سدُ السيَّمُ (the arrow is consistent with the notion that it goes straight towards the target).38 Also found with the meaning (to close something and fix it).39
2. The expression سدُ فلأن means أصاب في قوله وفعله سدُ فلان (true in words and actions).40
3. The expression سدُ قوله وفعله means استقام وأصاب (consistent and true in word and deed).41 This consistent and correct word is then called a word or action that has the nature of سديد (consistent and true).
4. The expression سدُ الشَّئْنَ means أغلق خلله (covering his disgrace/weakness), ردّمه (closing the crack).42
5. The expression سدُ القناة means أقام عليها سدًا سد القناة (put a cover on the pipe hole / cover the pipe).
6. The expression سدُ عليه باب الكلام means منعه منه (prevent or keep him from talking).43
7. The expression سدُ حاجته means حققه له ما يريد (fulfil their needs).44

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37 Anis, Al-Mu’jam Al-Wasith, 2004; Manzur, Lisan Al-Arab.
38 Manzur, Lisan Al-Arab.
39 Abi Husen Ahmad bin Faris bin Zakaria Ibn Faris, Maqayis Al-Lughah (Dar al-Fikr, n.d.).
40 Anis, Al-Mu’jam Al-Wasith, 2004; Manzur, Lisan Al-Arab; Ma’luf, Al-Munjid Fi Al-Lughah Wa Al-A’lam.
42 Anis; Umar, Mu’jam Al-Lughah Al-Arabiyah Al- Mu’ashirah; Manzur, Lisan Al-Arab.
44 Anis.
8. The expression لبي حاجته وأعاته سد عوز فلان means (respond to his needs and help him).

From the various forms of lexical semantics stated above, the meaning of the word سد can be classified into two parts. First, which is read in the form of an intransitive verb (فیلّ lazim), that is, سد /يسد (with harkat kasrah or فتحاب in ain fi’il nudhari). Second, in the form of a transitive verb (فیلّ muta’addi) which requires an object, i.e., سد /يسد. The word سد /يسد, or سد /يسد which is read in the form of an intransitive verb (فیلّ lazim). If the word is associated with people (الشخص), then the word means right/true (اصاب). If it is associated with someone's words or actions, then the word contains true/true (اصاب) and consistent (استقام) meanings. From here then comes another meaning which is a synonym of this word as a form of development.

The word سد which is read in the form of a transitive verb fi’il muta’addi) if it is associated with an object in the form of a door (الباب), including in this case the door of conversation (باب الكلام), gap (الخادم), shop (الإقص), road (الأدن), ear (الحناء), and so on, then it means closing (إعط فيها سد) or (وضع فيها سد). When associated with a pipe hole (القناة), river (العجيلة), bottle (الفاشة) and so on, then the word means to put a cover/barrier (اقام عليها سدًا or (وضع فيها سدًا). Meanwhile, if it is associated with a situation in the form of a person's weakness or deficiency, such as a weak condition, need, pain, deficiency and so on, then the word contains the meaning of closing (غط). From this, meanings emerge, among others, namely حقق ما يريد (meeting needs), أطعمه (feeding), and لبي حاجته وأعاته (overcoming the needs of the poor and helping them). Abdul Ghani explained that the meaning of the word سديد includes صحيح, صائب, and سالم. صائب means not wrong, appropriate, in accordance with the values adopted by the community based on the view of reason and intelligence of thinking (صائب ضد الخطأ، اللائق). صحيح meaning that it can be referenced, consistent, in accordance with reality (مايعتمد عليه). And سالم meaning free from all forms of speculation, deceit and hoaxes (خالي من الغش والخداع).

From the description above, it can be stated that the main features of the meaning of the word سديد are true and proper (صائب ضد الخطأ، اللائق), consistent in truth (مستقيم), can be referenced (مايعتمد عليه), not manipulative or hoax (خالي من الغش والخداع), close/lock/prevent, and sure/unambiguous (وغط).
Lexical semantics  

The word كرَم is a shifat musyabbahah form by means isim fail. This word which comes from the base form كرم/يكرم/كرم/كرمه and كرامة has a number of lexical semantics, as seen in the following expression.

1. The expression كرم الرجل means أعطى عن طيب خاطر وجداد دون انتظار مقابل كرم الرجل (One gives happily without thinking and expecting something in return).\(^{46}\) The opposite of the word بخيل (miser).
2. The expression كرم السحاب means (the clouds have poured down rain that brings mercy).\(^ {47}\)
3. The expression كرم الأرض means زكَّا نباتها (the earth has grown plants on it).\(^{48}\)
4. The expression كرم هيئة means نفست وعزت (noble and honorable).\(^ {49}\)
5. The expression كرم فلاً means أعطى بسهولة وجاد (he gives easily, the rich giver). The giver in this case is called karim.
6. The expression كرم الكني means كان عززا ونفيسا (one becomes noble and honorable), كان جوادا يعني بسهولة ولذه (he is a rich man who likes to give), كان كريما (he is noble).\(^ {50}\)
7. The expression كرم السحاب means جاء بالمطر الكثيف (it has rained heavily).\(^ {51}\)
8. The word كرم, when it is read with harkat fathah on ain fi'il or the middle letter, then it means غلبته في الكرم (very dominant or outstanding generosity). This meaning, for example, in the expression فاخره في كرمه فغلبه فيه (he races in doing good/nobility, then the goodness is dominant or prominent in him).\(^ {52}\)
9. The expression كرم الفرس means أن يرق جلده ويلين شعره وتطيب رائحته (smooth skin, soft fur and fragrant smell).\(^ {53}\)
10. The expression كرم is a shifat musyabbahah form from the basic form كرم which means صفحة لكل ما يرضى ويحب في بابه (all the qualities that are liked and commendable), مرض في معاشه ونزالة أفكاره, مرض في محاسته (pleasant in goodness), (calming in the content and diction of his speech), كرم الأصل, كريم (rich), كريم (noble

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\(^{46}\) Umar, Mu’jam Al-Lughah Al-Arabiyyah Al-Mu’ashirah.
\(^{47}\) Umar; Anis, Al-Mu’jam Al-Wasith, 2004.
\(^{49}\) Anis, Al-Mu’jam Al-Wasith, 2004; Umar, Mu’jam Al-Lughah Al-Arabiyyah Al-Mu’ashirah.
\(^{50}\) Mas’ud, Al-Raid Mu’jam Lughawiy ‘Ashriy.
\(^{51}\) Mas’ud.
\(^{52}\) Mas’ud.
\(^{53}\) Manzur, Lisan Al-Arab.
Another meaning is صفح (forgiving) on the expression رجل كريم المنسجم، النفس (tolerant) on the expression رحيم (loving/protective), سخي (generous/kind) and جواد (likes to give) to the expression رحم (beautiful), ذو معنى (meaningful) and ذو فائدة (useful/contributed) on the expression قول كريم.

From the description it can be understood that the word كرم if it was read with هرقات fathah on ain fi’il madhi or middle letter fi’il madhi in transitive form (which means عليه في الكرام) dominates, dominates himself with kindness. With the understanding that goodness is dominant or prominent in him. If it was read with هرقات dhammah in intransitive form (فعل لازم) means جاد (rich and like to give), عز (glorious), نفس (dear), as well as other forms of desirable and commendable traits (صفة لكل ما يرضى ويحب). Thus it can be argued that the meaning features or meaning components possessed by the word كرم is a shifat musyabbah form of the casis form of كرم. The feature or component of the meaning in question includes the meaning of being generous and kind (سخي), generous (جواد), beautiful (جميل), meaningful or valuable (مُرض), forgiving (صفوح), caring (رحيم), tolerant (متسامح), without ulterior motives (اخلاص), as well as noble and honourable (عزبز ونفيس).

**Lexical semantics**

The word معروف is the isim maf’ul form derived from the basic form يعرف/يعرف. Based on search, basic form يعرف/يعرف can be read with four patterns. The first pattern, with barakat fatbah on ain fi’il madbi or middle letter fi’il madbi and dhammah on ain fi’il mudhari’ are يعرف/يعرف, while its masbdar form is عرفة. The second pattern, with barakat fatbah on ain fi’il madbi and kasrah on ain fi’il mudhari’ and يعرف/يعرف, while its masbdar form are يعرف/يعرف/عرفًا/عرفة. The third pattern, with barakat kasrah on ain fi’il madbi and fatbah on ain fi’il mudhari’ are يعرف/يعرف, while its masbdar form is يعرف/يعرف/عرفًا/عرفة. And the fourth pattern, with barakat dhammad on ain fi’il madbi and dhammad on ain fi’il mudhari’ يعرف/يعرف, while its masbdar is عرفة.

The word يعرف/يعرف if it was read with barakat fatbah on ain fi’il madbi and dhammad on ain fi’il mudhari’ يعرف/يعرف the lexical semantics are found as in the following expression.

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54 Umar, *Mu’jam Al- Lughab Al-Arabiyyah Al-Mu’ashirah*.
55 Umar.
1. The expression عرَف فلاُنّ على القوم means (he organizes and carries out their political affairs),56 and 662

2. The expression جَرْ عَرْفهَ الفرْسُ means (shave the hair).58

3. If it was read with barakat fathab on ain fi’il madbi and kasrah on ain fi’il mudhari’ (عرف/عرف), The lexical semantics are found as in the following expression.

4. The expression عَرْف الشئُّ means (he knows it through his senses),59 and عَرْفه (addeerke bylume).60

5. The expression عَرْف به means (admit it).61

6. The expression عَرْفه (jazeh him/give his rights).62

7. The expression عَرْف للأمر means (hold back/be patient).63

8. The expression قَبَر عَرْف للأمر عَرْف (he's holding back).64

9. The expression عَرْف الحقيقة means (know it and understand the truth).65

10. The expression عَرْف الشئُّ لفلاَن means (give his name and declare to him).66 If the word عَرْف here is read in passive (majhul), as seen in the expression عُرِف فلاَن (he gets smell), and as a result he becomes معروف (famous).

If the word is read with barakat kasrah on ain fi’il madbi and fabthab on ain fi’il mudhari’, or with harkat dhammah, both on ain fi’il madbi and on ain fi’il mudhari’ (عرف/عرف), then each word brings meaning (let or allow scented), صر عرفا (become a leader, or a person who understands/understands) and أكثر من التطيب (multiply goodness). The word المعروف which is the isim maf’ul form of عَرْف which means (all forms of actions or good qualities that are justified by reason or religion). The opposite of

57 Mas’ud, Al-Raid Mu’jam Lughawiy ‘Ashriy.
58 Mas’ud.
60 Mas’ud, Al-Raid Mu’jam Lughawiy ‘Ashriy.
61 Mas’ud.
62 Mas’ud.
63 Mas’ud.
64 Anis, Al-Mu’jam Al-Wasith, 1972.
65 Umar, Mu’jam Al-Lughab Al-Arabiyah Al-Ma’ashirah.
66 Umar.
the word المعروف, which means something that is contrary to the truth of reason or religion.

If the word is read with barakat dhammah-dhammah on ain fi’il madbi and mudhari’ (عَرِف/يعرف/عَرَف and غَرْف/غُرف) and ‘abrat عَبَرَت (smell good), then the meaning is (leave the scent greasy). If the word is read with harakat dhammah on ain fi’il madhi and mudhari’ (عُرْف/عَرَف), then the meaning is (lot of goodness). If the word is read with harakat kasrah-fathah, each on ain fi’il madhi and mudhari’, then the meaning is (smell good), (become a leader in the sense of people who understand/understand), or (leave the scent greasy).’

Ahmad Mukhtar Umar further explained the meaning of the word عَرْف (arf), عُرْف (urf) and معروف (ma’ruf). According to him said عَرْف (arf) means ريحيَّة كانت منتهية (smells, both fragrant and rotten), but in practice this word is used more to denote a fragrant smell.

The word عُرْف (urf) has two meanings. The first meaning includes كل فعل حسن يعرف بالعقل أو بالشرع (every good action or attitude that is justified by reason or syara’, and the opposite of this word is منكر). In addition, the word معروف this also means مشهور (popular), معلوم (recognized), محبوب لدى الجميع (liked or loved by society), جميل (beautiful), فضل (good), إحسان (doing good), مساعد (helpful) and معروف عليه (recognized and held as the prevailing norm). Ibn al-Manzhur asserts that the word معروف (urf) is the opposite of الغير المكر. Further explained, there is an opinion that says that المعروف the main one is called المعروف المعروف (recognized and held as the prevailing norm). From this it can be seen that Ibn al-Manzhur did not distinguish the meaning of the word المعروف with الغير المكر. The same explanation is also found in the book Mukhtar al-Shibah written by Imam al-Razi.

From the description and explanation above, it can then be stated the features of meaning or components of the meaning of the word المعروف which is a derivative of the isim maf’ul form from the basic form عرف/ يعرف/عَرف. The meaning component of intent includes popular meaning ( المشهور), recognized and

68 Mas’ud, Al-Raid Mu’jam Lughawiy Ashriy.
69 Umar, Mu’jam Al-Lughah Al-Arabiyah Al-Mu’ashirah.
70 Umar.
71 Al-Razi, Mukhtar Al-Shibah.
acknowledged, liked by the community or accepted (معلوم ومعترف به), under control (صر), beautiful (جميل), valuable (فضل), all actions are good according to reason and religion (كل فعل حسن يعرف بالعقل أو بالشرع), have local wisdom (معارف عليه).

Lexical semantics

The word ليننا is the shifat musyabbahah form of the basic form of isim al-fa’il. This word is derived from the basic form لان/ليناولينة ولينة وليونة. This word has a number of meanings. Based on the search, the lexical semantics of the word were found as in the following expression:

1. The expression لان الشخص وغيره means (easy/gentle and guided/accepting values). From here comes the expression رجل لا يلين من لاتت كلمته وجبت محتئه (someone is not said to be layin if only soft-spoken but empty of the value of love or affection).
2. The expression لان جانبه means (smooth personality and good relationship).
3. The expression لان وضعفه means (humble or not arrogant).
4. The expression لان عركته means (submissive, submissive, accepting of values or inclusive) رفه عيشه ويسر (his life is fun/friendly).
5. The expression لان جلدته means (soft skin).
6. The expression لان الحديد means (iron can be bent or flexible).
7. The expression لان لائن means (he treats her with tenderness and affection), سهل له وانقاد (easy and tolerant).

Muhammad al-Haidar in his book entitled Mu’jam al-Afal al-Mutadawilah interpret the word لين which means (tolerant)74. While the word لين which is the shifat musyabbahah form of لان/لينا is understood with meaning قابل للإثنان، استسلم (flexible), لطيف يسير المعاعرية، (friendly), لين الجانب/سهل التعامل, (easy to get along

72 Umar, Mu'jam Al-Lughah Al-Arabiyah Al-Mu’ashirah.
73 Umar.
74 Sayyid Muhammad Al-Haidar, Mu'jam Al-Afal Al-Mutadawilah (Mathbaat TAUHID, n.d.).
with) and منح (tolerant). In *Mukhtar al-Shihab* it is explained that the word لينّ is the takhfif form of the word لين which means ذو اللين (having tenderness).

From the description and explanation above, it can be concluded that the component of the meaning of the word لينّ is the `musyabbahah shifat of the word لين which means ذو اللين (having tenderness), tenderness, smooth, loving, not arrogant (تساهل/سهل التعامل, تسلى/ضعف, اتفاق/إذعان, انقاد/إذعان), submit/accept/inclusive (استسلام) and flexible (قابل للثناء).

**Lexical semantics**

The word مسورا is the *isim maf’ul* form of the basic form of يسر/ييسر/يِسر. The lexical semantics of this word with harkat dhammah on *ain fi’il madbi* (middle letter) and kasrah on *ain fi’il mudhari’* can be found through a number of expressions such as the following.

1. The expression يسر الشئ or يسر الأمر means سهل وامكن (easy/gives hope).
2. The expression يسر الإنسان or يسر الحيوان means لان وانقاد (gentle and open accepting/inclusive).
3. The expression يسر فلان means جاء عن يساره (walk on the left).
4. The expression يسر له in the expression يسر الشئ means (create convenience).
5. The expression يسرت الحمل means (pregnant women give birth easily).
6. The expression يسر فلان means فتلى إلى أسفل (he is humble).

In addition, the words يسر or ييسر with harkat dhammah on *ain fi’il madbi* (middle letter) on *ain fi’il mudhari’* with lexical semantics as in the expression يسر فلان means (easy and simple), يسر الشئ means (minimalis). The word يسر or ييسر with harkat kasrah on *ain fi’il madbi* (middle letter) one harkat fathab on *ain fi’il mudbari* is found the expression of يسر الشخص means كان في حالة يسر الشخص.

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75 Umar, *Mu’jam Al-Lughab Al-Arabiyyah Al-Mu’ashirah*.
76 Al-Razi, *Mukhtar Al-Shihab*.
79 Umar, *Mu’jam Al-Lughab Al-Arabiyyah Al-Mu’ashirah*.
82 Ma’luf, *Al-Munjid Fi Al-Lughah Wa Al-A’lam*.
almiswur (simple and easy life).\textsuperscript{84} al-Razi states that the word يُسْرُ (easily), the isim maf’ul form of the basic form of يسر is the antonym of the word المعسور (difficult/complicated).\textsuperscript{85}

From the description above, it can be concluded that the meaning component of the word maisura which is the isim maf’ul from the basic form of يسر is easy/uncomplicated (سهل دون معسور), give possibilities or hope (إمكان), gentle (لين ولطف), comply/accept/inclusive (انقاد), simple (هون) dan hold back/making it easy (لا فتيل إلى أسفل).

Based on the components of meaning possessed by the words contained in the phrases of politeness in the Quran described above, the meaning of each phrase can be formulated. The phrase qaulan baligha, which is argumentative language, relevant to the speaker’s situation, right on target and memorable, uses fluent language and has beautiful diction. The phrase qaulan sadida, which means correct, appropriate, consistent in truth, not manipulative/hoax, definite/unambiguous and can be referenced. The phrase qaulan karima, which is a noble/honourable, meaningful/valuable language, which describes the nature of generosity, giving, calming, sincere, forgiving, merciful, tolerant, has beautiful content and diction, subtlety of taste and tenderness. The phrase qaulan ma’rufa, which is meaningful, good, popular, known/recognized, acceptable, controlled, local wisdom and has beautiful content and diction. The phrase qaulan layyina, which is an open/inclusive language, which describes kindness/friendliness, not arrogant, sociable, loving, has a subtlety of taste and tenderness. And the phrase qaulan maisura, which is language that is open/inclusive, easy/uncomplicated, simple, not difficult, gives hope and has gentleness.

**Conclusion**

The identification of the lexical semantics of the words baligha, sadida, karima, ma’rufa, layyina and maisura contained in the phrases qaulan baligha, qaulan sadida, qaulan karima, qaulan ma’rufa, qaulan layyina, and qaulan maisura provides an overview of the features of the meaning contained on each of these words. The word baligha has six meaning features, i.e., reaching the goal/target, impressive or influential, fluent or clear sound and vocals, good/beautiful, strong argument, and according to the context or situation. The word sadida has five features of meaning, i.e., true and proper, consistent in the truth, can be referenced, not manipulative or hoax, closing/locking/preventing in a definite/unambiguous sense. The word karima has ten features of meaning, i.e., being generous/kind, giving, soothing, beautiful, meaningful or valuable, forgiving, merciful, tolerant,

\textsuperscript{84} Umar, Mu’jam Al- Lughah Al-Arabiyah Al- Ma’ashirah.

\textsuperscript{85} Al-Razi, Mukhtar Al-Shihab.
selfless, and noble and honourable. The word *ma'rufa* has eight meaning features, i.e., popular, known and recognized, liked by the community or acceptable, restrained, beautiful, valuable, all actions are good according to reason and religion, local wisdom. The word *layyina* has seven meaning features, i.e., benevolent/friendly, gentle, loving, not arrogant, submissive/accepting/inclusive and flexible/sociable. The word *maisura* has six features of meaning, i.e., easy/uncomplicated, giving possibilities or hope, gentle, submissive/accepting/inclusive, simple and restrained/not difficult.

The language politeness in the phrase *qaulan baligha* refers to argumentative language, which is relevant to the situation of the speaker, uses fluent language and has beautiful diction. The language politeness in the phrase *qaulan sadida* refers to correct, appropriate, not manipulative language. The language politeness in the phrase *qaulan karima* refers to language that is honourable, meaningful, describes the nature of generosity, calming, sincere, forgiving, merciful, tolerance, have beautiful content and diction, subtlety of taste and gentleness. The language politeness in the phrase *qaulan ma'rufa* refers to language that is meaningful, good, known, acceptable, having local wisdom and has beautiful content and diction. Language politeness in the phrase *qaulan layyina* refers to language that is open, friendly, not arrogant, has subtlety of taste and softness. And the language politeness in the phrase *qaulan maisura* refers to language that is open, not complicated, simple, not difficult, gives hope and has gentleness. Based on the identification of lexical semantics, the paradigmatic relation that is built is that the phrases *qaulan baligha, qaulan sadida, qaulan karima, qaulan ma'rufa, qaulan layyina, and qaulan maisura* are hyponyms in politeness.

This study is still limited to the lexical semantics of the Quran about phrases that contain language politeness through a paradigmatic approach. The findings of this study have the opportunity to be followed up to formulate the principles or maxims of politeness in the language of the Quranic perspective.

References


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