

Language Differences in the Quran and Their Implications for Arabic Teaching in Indonesia

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Cite this article:

Chamidah, D., Sarif, A., & Ma'udah, S. (2023). Language Differences in the Quran and Their Implications for Arabic Teaching in Indonesia. *Arabiyatuna: Jurnal Bahasa Arab*, 7(2), 505-524.
doi:<http://dx.doi.org/10.29240/jba.v7i2.8376>

Received: 19-07-2023

Revised: 16-10-2023

Accepted: 06-11-2023

Abstract

This research aims to discuss the concepts and forms of differences in Arabic in the Koran and to uncover the facts about whether these differences have implications for Arabic language learning in Indonesia. The Arabic language that we study is not only a foreign language but also a noble language due to the language of the Koran. Even though they both use the same language, there are several differences between the Arabic language in the Koran and the one studied. This research used a library research method in a way that collected information and data with the help of various kinds of literature related to the research theme. The results of this research fell into: 1) The language contained in the Qur'an is the same, but the meanings and language used are different because the Qur'an was created so that no one could compare it. 2) Even though the Arabic language in the Koran and learning are different, this is not an obstacle to the language learning process in Indonesia; it will give Arabic its own special features. 3) The existence of differences in Arabic in the Qur'an has positive implications for variations in the word meanings in terms of both synonyms and antonyms; this will provide a richness of language in the application and learning of the language itself.

Keywords: Arabic teaching; language differences; implication

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Introduction

The Quran is the holy book delivered by the Prophet Muhammad to his people using the Arabic language. The language of the Quran is not an ordinary Arabic language, but a beautiful Arabic with a tremendous meaning to be understood by Muslims. Indonesia is a country with the largest Muslim population in the world. Their lives are very close to the Quran because it serves as a guide for life as well as the main reference in religious and scientific studies. Based on this case, a study to learn and understand the differences in meaning behind the words in the Quran is essential. The phenomenon of understanding the meaning of lafadz in the Quran so far is often less comprehensive because there is less precise meaning so the meaning that reaches us is very limited and often reduced, even though the meaning that is to be conveyed through the noble lafadz is very broad and deep. The meaning of the vocabulary can be different if we really understand the features that exist in some of these words.

Words are related to each other in many ways. This is a consequence of the content of the complex meaning components. There are some semantic relationships between meanings that show similarities, contradictions, overlaps, and so on. This relation is known in linguistics as synonymy (taraduf). In every language, we often encounter a relationship of meaning or semantic relations between a word or other language unit and another word or language unit. This relationship of meaningfulness may be one of them regarding meaning disorders. In this article, we will focus on synonyms (taraduf) in Arabic.

For instance, in the word يخشى (الخشية) in verse 18 of Surat At-Tawbah, the meaning of the word yakhsya or khasyah, that is, the fear followed by submissiveness (انقياد) and obedience (امتثال), the complete meaning is fear as a form of obedience to Allah SWT. The meaning of the word خوف /khauf in verse 55 of Surat an-Nur is fear, which specifically describes the fear of the companions of the Prophet against the command of war from Allah SWT. Another example is the word difference al-ghaits (الغيث). In verse 26 of Surah, ash-suara means rain, which is eagerly awaited by the servants of Allah after they almost despair, and Lafadz al-mathar (المطر) verse 171. وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ. عاقبة المجرمين indicates the meaning of the rain of stones that rained down on the people of prophet Luth. Meanwhile, the two words have the same meaning of rain when generally used in Arabic.

The study of this phenomenon lies in the theory of language differences (LD), also called al-furuq al-lughawiyah (FL), namely differences found in several words in a single language as well as differences in use that look similar or close in meaning, so that it can help someone to interpret the word as well as provide an explanation or specialization for other words that are close in meaning to it.

To examine the aspects of language differences (LD) in the Quran, the author utilizes the method of literature or library studies, namely the preparation of literature studies that have the purpose of collecting scientific data and information in the form of theories, methods, or approaches that have developed and have been documented in the form of books, journals, manuscripts, notes, historical records, documents, and others contained in the library. In addition, this study was conducted to avoid repetition, imitation, and plagiarism, including self-plagiarism.

The steps of a literature review are:¹ (a) identifying some words that have close meanings and are mentioned in several different verses and (b) reading relevant research, including 1) Gelora Jonson (2018)². This study aims to uncover linguistic differences (synonym fields) in the dictionary "Al-Arobiyyah Bayna Yadaik" from the entry of the word "عَكَزَ" to the entry of the word "عَزَزَ" with the aim that students teaching Arabic to non-Arabs can use these words correctly according to the context of the sentence. 2) Muhammad Mahmud Musa Zawahirah (2007), *Al-Furuq Al-Lughawiyah Inda Al-Raghib Al-Asfihani Fi Kitabihi Al-Mufradat wa Atsaraha fi Dilalati Al-Alfadz Al-Quraniyah*. The study addresses the problem of linguistic differences, defines them, clarifies their origin, leading figures, controls, and criteria used in highlighting and demonstrating them, then shows the results of the study and what the word Quran means in its various meanings and connotations, which is considered to enrich the study of Arabic in general and in particular the study of the Quran.³

The primary data that we take are some verses of the Quran that have synonyms that indicate the similarity of meanings by associating them with other words in the sentence structure of the verse.

Findings and Discussion

Language Differences (Synonym)

Understanding language differences, according to etymology, is to separate or distinguish between two things. In the actual definition, most of the previous linguists who argued about LD, mainly Abu Hilal Al Askari, do not give limits to the science of furuq in the domain of terms; they only summarize it in their explanation of the phenomenon of LD and its advantages.⁴ In the modern era, some scientists are trying to define LD as Mukhtar Umar in his

¹ Rusdin Pohan, *Metodologi Penelitian Pendidikan* (Yogyakarta: Lanarka, 2007).

² Gelora Jonson, "Al Furuq Al Lughawiyah Baina Al Kalimat Al Mutaradifah Fi Al Mu'jam Al 'Arabiyy Baina Yadaik Min Kalimah Ukkaz Ila Kalimah Garaza Namudzajan," *Jurnal Rayah Islam* 2, 2018.

³ Gelora Jonson.

⁴ Mudjia Raharjo, *Hermeneutika Gadamerian, Kuasa Bahasa Dalam Wacana Politik Gusdur* (Malang: UIN Malang Press, 2007).

book "Ilm ad Dalalah". He considered the same between LD and taraduf as the opinion of other scientists; he said, "LD is two lafadz, which has a very close meaning, and to find the difference can only be carried out by certain people."⁵

Muhammad at Tutanji, in his book "Al-mujam Al-mufasshal fi ulumillughah", argued that LD includes the comparative study of languages that concern the linguist earlier, and then they discussed it specifically in the chapter "Al Mutaradifat" to find out the true meaning between two or more terms because they are very similar.⁶

In the discourse of LD theory, there are two underlying theoretical foundations, namely the theory of synonyms (taraduf), which is the difference between two or more words that have the same meaning even though the similarity is not absolute because each word has a distinction (simat lughawiyah or lamahaat balaghiyyah). The second theory is contextualism, which states that a meaning is not revealed except through its use in structure, that is, by using it in various contexts. Therefore, the study of the meaning of the word requires an analysis of the context to which the word refers (John Rupert Firth). While 'Audah argued that understanding the meaning of a word is not enough just to open a dictionary. One must also look at the context underlying the word, such as the environment in which the word is spoken and then the speakers of the language itself, whether it is intonation and stressing.⁷

Based on the above phenomenon, studying LD in Arabic learning is very important for anyone who studies Arabic, including Muslims who put the Quran as the main source in carrying out their religious life. It will give birth to a moderate religious way and a far radical attitude because they do not swallow the raw message of the Quran verses that are understood simply and only on the surface. Designers of Arabic learning both in courses, schools, and universities must include this LD study,⁸ in a series of materials that must be studied and understood by the learner and outlined in the curriculum used. This paper will discuss the theory of synonymy (taraduf) and contextualism.⁹

At-Taraduf is an Arabic sentence that has the same meaning as synonyms. In Arabic, it is called At-Taraduf they are generally called synonyms. Synonyms and At-Taraduf are two words that have one meaning. At-Taraduf in

⁵ Mudjia Raharjo.

⁶ Musthafa Ghulayaini, *Jamiud Durus Al-Arabiyah* (Bairut: Al-Maktabah Al-Asriyah, 1984).

⁷ 'Audah Khalil Abu'Audah, *At Tathawwur Al Dilaliy Bayna Lughati Al Syi'ri Al Jabili Wa Lughah Al Qur'anil Karim* (Yordania: Maktabah al Mana, 1985).

⁸ Ahmad Mukhtar Umar, *Ilmu Ad-Dilalah* (Kairo: A'lam al-Kutub, 1998).

⁹ Sadam Sulon, "Al-Taraduf Wa Al-Isytirak Wa Al-Tahhad," 2015, <http://zein1819.blogspot.co.id/2015/05/Fiqh-Lughah-Taraduf-Isytirak-Tahhad.html>2015.

language and terminology according to Dr. Jasim Muhammad Abdul Abbud is explained as follows:¹⁰

المترادف لغة هوركوب أحد خلف آخر أو الذي يركب خلف الراكب

“Al-mutaradif in a language is something that follows behind or that is riding behind the rider.”

المترادف اصطلاحاً هو ما كان معناه واحداً وأسماءه كثيرة

"Al-Mutaraduf is a word that has one meaning and has many forms".

While ‘synonyms’ are derived from ancient Greek; onoma = name, and Syn = with. The literal meaning is another name for the same things.¹¹ And there are many more definitions of synonyms or taraduf given by linguists. According to Mathews in Syarif Hidayatullah Synonymy is “the relationship between two lexical units that have the same meaning”.¹² Abdul Chaer suggested synonym or synonymy is a semantic relationship that states the similarity between one unit of speech with other speech units.¹³ For example, between the words true to correct; and between the sentences “Dika kicks the ball” and “The ball is kicked by Dika”. For example, in Arabic, the words امتحان and اختبار have a meaning of “exam”, and the words نَظَرَ and رَأَى have a meaning of “see”. Verhar demonstrated that a synonym is an expression (usually a word but there are also phrases or even sentences) that has more or less the same meaning as another expression.

To define synonyms, three limits can be put forward. Those are:¹⁴

1. Words with the same extra linguistic references, such as words ‘dead’ and deceased.
2. Words that contain the same, for example, the words ‘deliver’ and ‘convey’.
3. Words that can be substituted in the same context, for example, “we strive so that development continues” and “We try so that development continues”. The word strive is synonymous with the word able.

According to Verhar, synonyms are expressions (words, phrases, and sentences) that have more or less the same meaning as another expression. In addition, Pateda stated that we can see the use of word sequences that are more or less the same meaning.¹⁵ This is reasonable because the similarity does not

¹⁰ Jasim Muhammad Abd, *Musthalabaat Ad-Dalalah Al-Arabiyah*.

¹¹ Mansoer Pateda, *Semantik Leksikal* (Jakarta: PT Rineka Cipta), 2010).

¹² Hidayatullah Mochammad Syarif, *Cakrawala Linguistik Arab* (Tangerang Selatan: al-Kitabah), 2012).

¹³ Abdul Chaer, *Psikolinguistik Kajian Teoritik* (Jakarta: Rineka Cipta, 2009).

¹⁴ Mansoer Pateda, *Semantik Leksikal*.

¹⁵ Mansoer Pateda.

apply perfectly. It means that although the meaning is the same, it shows differences, moreover, it is associated with the use of these words.¹⁶

In addition, the facts reveal that there is no complete synonymy because not all contexts can be fully occupied. Hence, Mathews in Moh. Sharif Hidayatullah divided synonyms into two divisions. First, absolute synonyms i.e., in all contexts X and Y always correspond in meaning. Second, a partial synonym is that not in all contexts X and Y always have the same meaning.¹⁷

Umar in the same book has divided synonyms more fully. First, whole synonyms (Al-taraduf al-Kamil), such as the word مقهى which is synonymous with قهفي, and both mean 'cafes'. It is judged intact because there is no difference between the two words in meaning, only qahfi is a form of Arabization of 'cafe'. Second,¹⁸ Quasi-synonyms (syibh Al-taraduf), such as the words سنة/ عام/ حَوْل which all mean 'year'. It is said semi because it is difficult to find the difference. Only experts can tell the difference in depth. Third, the closeness of meaning (Al-taqarub al-dilalali), for example, حلم/ رُأْيَة/ احتلام which is related to the meaning of 'dreaming'. Hilm word has a common meaning, while the other two words have a special meaning. Word Ru'ya tends to mean 'sweet dreams' and ihtila means 'wet dreams'. Fourth, the meaning of entailment; istilzam, which is the meaning that arises because of the meaning that exists in a form. Example: "Fairuz woke up at seven o'clock." It implies that before 7 o'clock Fairuz had still been sleeping. Fifth, Paraphrase (Al-Jumal Al-mutaradifah), disclosure with other sentences that have the same meaning. For example, "اشتريتُ من محمد كتابا" "I bought a book From Muhammad" has the same meaning as "باع محمد لي كتابا" "Muhammad sold a book to me". Sixth, translation (al-tarjamah), search for a view that is easier to understand. For example, the word Morfi which is translated to wahdah sharfiyah. Seventh, interpretation (al-Tafsir), explanations that facilitate understanding. For example: the word الربا is explained by الزائد عن القدر 'excess of total debt'.¹⁹

Synonyms do not occur by chance, but several causes affect their occurrence, including:

¹⁶ Ad Duuri Muhammad Yas Khadr, *Daqa'iqul Furuq Al Lughawiyyah Fil Bayanil Qur'aniy* (Lebanon: Daar al Kutub al Ilmiyyah, 2005).

¹⁷ Nur Ad Din Al Jazairiy, *Furuq Al Lughat* (Damaskus: Musyasyariyyah at Tsaqafiyah, 1987).

¹⁸ (لبنان: الدار المصرية اللبنانية، 1993). 2nd ed. تعليم اللغة العربية بين النظرية والتطبيق، حسن الشجاعة.

¹⁹ Mansoer Pateda, *Semantik Leksikal*.

Effects of absorption of vocabulary (*dakhil*) from foreign languages

For example, in contemporary Arabic, the word "التَلْفون" telephone is known from the original European language, and the word "الهاتف" which is Ta'rib (translation into Arabic), so the two words are considered synonymous. Another example is that the word "التلفزيون" is synonymous with the word "الإذاعة المرئية"; the word "الكمبيوتر" is synonymous with the word "الحاسوب"; and the word "تياترو" (from Italian) is synonymous with the word "مسرح" (drama). Although these vocabularies are considered synonyms, in some contexts they cannot be called synonyms. For example, the word "مسرح الجريمة" (crime drama) cannot be exchanged for "تياترو الجريمة", because the meaning of 'crime drama' is the chronology of the occurrence of crime, not the drama or appearance of crime.²⁰

Social dialect differences (infi'aliyah)

For example, the word 'wife' (*istri*) is synonymous with the word 'spouse' (*bini*), but the word wife is used in the upper circles while the word spouse is used in the circle of subordinates. In Arabic, the word "مجدد" (reformer) has a positive, high-class meaning and is accepted in some Arab countries. However, the word "mujaddad" cannot be exchanged for "تقديمي" or "ثوري" even though all three are synonymous, because the word "تقديمي" or "ثوري" has a meaning that reflects someone who is reactionary, rebellious, and so on although in some Arab regions these two words remain in use.²¹

Regional dialect differences (lahjah mahalliyah)

For example, the word 'towel' is synonymous with the word towel (*tuala*), but the word 'towels' is only known in some areas of eastern Indonesia. In Arabic, for example, the word "سيارة نقل" (truck) is only known in Egypt, while the Arab states of the Gulf and Morocco are more familiar with the word "شاحنة". Another example is the term gas station. The Egyptians refer to it with the word "محطة بنزين", the Sudanese refer to it with "ظلمبة بنزين", and the Iraqis know it with "بنزين خانة".

Temporal dialect differences (lahjah zamaniyah)

For instance, the word 'hulubalang' is synonymous with the word 'commander', but the word hulubalang is only suitable for use in a classic

²⁰ Muhammad Muhammad Dawood, *Mausu'ah Al Furuq Al Lughawiyah Wa Allamahat Al Balaghiyah Fi Dzikeril Hakim* (Kairo: Daar An Nahdhah, 2021).

²¹ Rusydi Ahmad Thuaimah, *Taklim Al-Lughah Al-Arabiyah Li Ghairi Al-Natiqina Biba, Manahijubu Wa Asalibuh* (Rabath, 1989).

atmosphere. Another example is that the word "الكتاب" is synonymous with "المدرسة الابتدائية," both of which mean elementary school. However, the term "الكتاب" was only used in the past.²²

The factors causing the large number of synonyms in Arabic led Wafi to conclude the following:²³

The Arabic language (the language of Quraysh) is very open and responds to several dialects of Arabic around it. Thus, the Arabic language absorbed a lot of the vocabulary of other dialects, the meaning of which is also the same.

Some compilers of Arabic dictionaries do not make a strict selection when writing Arabic vocabulary. Therefore, many vocabularies of other languages, especially the languages of the Semitic family, come into Arabic with the same meaning.

In essence, some words that are considered synonymous have a special meaning. However, because there is a similarity, it is called synonymous. As the words *جلس* and *قعد*, both mean 'taking a seat'. But in essence, the word *جلس* means 'sitting from standing' while *قعد* means 'sitting down from lying down'.

Synonyms in The Quran

The phenomenon of synonyms in the Quran and the technique to get the true, precise meaning of a word in accordance with the context of the verse in it are crucial and cannot be avoided anymore. All the supporting science that is preconditioning or accompanying the process becomes a matter that must be studied as well. Understanding the meaning of this verse can make a very significant scientific contribution to the people of Indonesia to preserve and ground the teachings of Islam.

The Arabic language chosen as the language of instruction in the Quran has unique characteristics when compared to other foreign languages; even if it is juxtaposed with English as an international language, Arabic is still superior to its characteristics that are different from other languages. Both in terms of the depth and breadth of his grammatical studies as well as the richness of his vocabulary.

The following are some examples of mutaradifat/synonymous words in the Quran, along with their lexical meaning and contextual meaning²⁴, and the

²² Ahmad Syagif Hannany Mustaufiy, "Signifikasi Kontekstualisasi Bahan Ajar Bahasa Arab Bagi Penutur Non Arab," *AL-AF'IDAH: Jurnal Pendidikan Bahasa Arab Dan Pengajarannya* 3, no. 1 (2020): 35–46, <https://doi.org/10.52266/al-afidah.v3i1.310>.

²³ Âli Abd. al-Wâhid Wafî, *Fiqhu Al-Lughah* (Kairo: Lajnah al-Bayân Al-'Arabiyah, 1962).

conclusion of the analysis of the author by using the method of literature review, that is, by following the steps correctly ²⁵.

1. *The Meaning of* الإنسان *and* البشر

Lexical Meaning

الإنسان

The word الإنسان is a derivation of النسيان whose root word is نسيان following wazan افعالن, Ibnu Abbas said: إنما سمي الإنسان إنساناً لأنه عهد إليه فَنسي "We call humans إنسان because when he/she is commanded (to perform an action), he/she forgets it."²⁶

البشر

Etymologically, the word البشر also refers to "human being". This word is derived from البشرة, which means "the outer part of human skin". We call humans because their skin is more visible than their fur. They are different from animals whose skin is covered by fur and a thick outer layer of skin. This is the meaning behind the derivation of البشر commonly known by Arabs ²⁷. As the Arabs said, أبشرت الأرض, which means أخرجت نباتها (the soil brings out the plants). Once we say تباشرت الصبح, the meaning is أوائلها (early morning).

Contextual Meaning

الإنسان in the context of the Quran

The word الإنسان is mentioned in many verses of the Quran. They explain how humans have advantages with their intellect so they can carry out the taklif of sharia, such as in the following verses:

Humans can absorb, receive, and learn science. QS. Al-‘Alaq: 3-5

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

"Read! And your Lord is the Most Generous, Who taught by the pen, taught humanity what they knew not."

Humans have the character of performing orders or testaments. QS. Luqman: 14

²⁴ Muhammad Muhammad Dawood, *Mu'jam Al Furuq Ad Dilaliyyah Fil Qur'anil Karim* (Kairo: Daar Gharib, 2008).

²⁵ Rusdin Pohan, *Metodologi Penelitian Pendidikan*.

²⁶ "قاموس المعاني" accessed January 25, 2023, <https://www.almaany.com/ar/dict/ar-ar/خطأ/>.

²⁷ Abu Hilal Al Askari, *Al Furuq Al Lughawiyah* (Lebanon: Daar al Afaq al Jadidah, 1980).

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ

"And we have commanded people to honour their parents."

Humans can work hard and struggle. QS. Al Balad: 4 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
"Indeed, we have created humankind in constant struggle."

All of the words **الانسان** (human) in the above verses gain *khitab* from Allah as a rational being and the one who can accept the *taklif* of sharia. Therefore, we can argue that the antonym of the word **الإنسان** is **الهيمة** (animal) because it basically refers to "something that cannot accept knowledge and understanding".

البشر in the context of the Quran

The word **البشر** is mentioned in the Quran to explain human beings from the outside and their creation, as Allah said:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

"And He is the One Who creates human beings from a humble liquid, then establishes for them bonds of kinship and marriage. For your Lord is Most Capable." (QS. AL Furqan: 54) اذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌ بَشَرًا مِّنْ طِيْنٍ

"Remember, O Prophet, when your Lord said to the angels, "I am going to create a human being from clay." (QS. Shad: 71).

If the verses above read, for example, اِنِّيْ خَالِقٌ اِنْسَانًا مِّنْ طِيْنٍ They will lose their beauty because they both explain the creation of humans from the body parts, not from their reason or mind, which is the fundamental basis for their superiority over other creatures, by which human beings are given the *taklif* of the Shari'a by Allah SWT.

Discussion

The above description concluded that in the context of the Quran, the words **الإنسان** and **البشر** have similar references and meanings. They are only different semantically, namely Similar meaning: The words **إنسان** and **بشر** both refer to living things called humans; Different meaning: The word **إنسان** (refers to beings who are intelligent and who can accept the *taklif* of sharia, so we can refer to **الهيمة** (animal) as the antonym because it means "things that cannot accept knowledge and understanding"). Meanwhile, the word **بشر** : (a) refers to

humans only, not jinn or angels; (b) emphasizes sensory meaning, namely the material aspects of humans, such as posture, skin, body parts, and so on.²⁸

2. *The Meaning of* الأب *and* الولد

Lexical Meaning الأب

The word أب consists of (أ ب و) which means "to educate" and "to feed", such as the following Arab saying: أبوت الشيء أبوه أبواً أي إذا غدوته "I feed him", and أبوت القوم "I'm a father to them".

The word الوالد means "biological father". Therefore, the word والد is more specific than the word أب.

Contextual Meaning

The word أب in the context of the Quran. The word أب is mentioned for the following meanings:

"Father", in the sense of having a direct family relationship (biological father), Allah said:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

Remember when Joseph said to his father, "O my dear father! Indeed, I dreamt of eleven stars, and the sun, and the moon—I saw them prostrating to me!" (QS. Yusuf: 4). It means "grandfather to above or ancestors", Allah said:

مِلَّةَ آبَائِكُمْ إِبْرَاهِيمَ هُوَ سَمَّكُمْ الْمُسْلِمِينَ ه

Follow the way of your forefather Abraham. It is Allah who named you 'the ones who submit'" (QS. Al Hajj: 78) قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ "They answer, "No, but we found our forefathers doing so." (QS. Asy Syu'ara: 74).

The word والد in the context of the Quran

The word, which is found in several verses of the Quran, is only used to express the meaning of the biological father, who is the cause of the birth of the child. Allah said: لَا تَعْبُدُونَ إِلَّا اللَّهَ وَيَالِ الْوَالِدِينَ إِحْسَانًا

"Do not worship other than Allah, and be kind to your parents" (QS. Al Baqarah: 83). يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَحْسِنُوا يَوْمًا لَا يَجْزِي وَالِدٌ عَنُ وَلَدِهِ.

²⁸ Thahir Ahmad Az-Zawi, "Tartib Al-Qamus Al-Muhith Ala Misbah Al-Munir Wa Asas Al-Balaghah," in *Tartib Al-Qamus Al-Muhith Ala Misbah Al-Munir Wa Asas Al-Balaghah*, 3rd ed. (Bairut: Dar Al-Fikr, 1990).

"O humanity! Be mindful of your Lord, and beware of a day when no parent will be of any benefit to their child" (QS. Luqman: 33).²⁹

Conclusion

The description above provides information to us that the Quran is very careful in using the words أب and والد; even though both have close meanings, they are still different. The similarities and differences can be seen as follows: Similar meaning: both mean "cause", and both refer to "close families". Different meaning: The Quran uses both words with different semantic features, as follows: The word أب may refer to a grandfather or forefather (الأجداد), and it can also mean 'to care, to grow, and to educate (الرعاية والتربية).³⁰

The word والد refers to "biological father", including his roles, which demonstrate the power of meaningful and emotional relationships.

3. The Meaning of تحت and أسفل

Lexical Meaning

The word تحت: etymologically refers to one of the directions, which is "down," an antonym of the word فوق (up).

The word أسفل means "downward direction," an antonym to the word العلو.

Contextual Meaning

The word تحت in the Quran means the downward direction separated from one another, such as that in the following verse:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا
قَرِيبًا

"Indeed, Allah was pleased with the believers when they pledged allegiance to you, O Prophet, under the tree. He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory at hand."(QS. Al Fath: 18).

تِلْكَ حُدُودُ اللَّهِ ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ الْفَوْزُ الْعَظِيمُ

"These entitlements are the limits set by Allah. Whoever obeys Allah and His Messenger will be admitted into the gardens under which rivers flow and stay there forever. That is the ultimate triumph!" (QS. An-Nisa':13).

²⁹ Muhammad Muhammad Dawood, *Mu'jam Al Furuq Ad Dilaliyyah Fil Qur'anil Karim*.

³⁰ Muhammad Muhammad Dawood, *Mausu'ah Al Furuq Al Lughawiyah Wa Allamahat Al Balaghyyah Fi Dzikiril Hakim*.

The word *أسفل* in the Quran means 'below' which is attached, or it shows the continuation of one part with another part, as the word of Allah SWT:

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ۗ

"Remember when they came at you from east and west, when your eyes grew wild in horror, your hearts jumped into your throats, and you entertained conflicting thoughts about Allah" (QS. Al Ahzab: 10).

Conclusion

The description above shows that the words *تحت* and *أسفل* are similar in meaning, but each of them has different semantic features. Both show direction, which is 'below' or downward direction". However, *تحت* refers to an object below another object separated from each other, while *أسفل* refers to the object attached to another.³¹

d. The Meaning of *أثر* and *علامة*

Lexical Meaning

The word *أثر* means remnant or trace of something, which is *حصول ما يدل على وجوده* (the presence of traces that indicate the existence of an object).

The word *علامة* means a characteristic that distinguishes a thing.

Both differ semantically in that *أثر* means "something that is over but a small part or most of it remains". It refers to something that is no longer observable and is sometimes abstract and requires careful research to uncover and find. Meanwhile, the word *علامة* shows concrete characteristics that can distinguish something.³²

Contextual Meaning

The Quran uses both words very carefully, so they produce unique semantic features, namely:

The word *أثر* in the Quran means "remains that sometimes look real and sometimes unreal, as in the following verse:

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي

³¹ Jasim Muhammad Abd, *Musthalabaat Ad-Dalalah Al-Arabiyyah*.

³² "Analisis Semantik Leksikal Pada Padanan Arab-Indonesia Dalam Kamus Al-Munawir Dan Al-'Ashri. 2010," n.d.

"He said, "I saw what they did not see, so I took a handful of dust from the hoof-prints of the horse of the messenger angel Gabriel, then cast it on the moulded calf. This is what my lower self-tempted me into." (QS. Thaha:96).³³

What is meant by أثر الرسول in this context are the footprints of the angel Gabriel's horse, meaning that Samiri takes a lump of earth from the trail and throws it into the metal being crushed, so the metal forms a calf that makes a sound. The shape of the horse's footprints no longer exists today, so the distinguishing characteristics do not appear in the real world.³⁴

The traces that look real or concrete are like the marks for prostration, Allah said.

سَيَمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ

"The sign of brightness can be seen on their faces from the trace of prostrating in prayer." (QS. Al Fath: 29)

The word علامة in the Quran means "marks or traces". However, this word has a special feature, namely landmarks or traces that require a real form and can be materialized through its outward characteristics, as the word of Allah SWT says:

وَعَلَّمَتْهُمُ الْوَجْهَاتُ وَالنَّجْمُ هُمْ يَهْتَدُونَ

"Also, by landmarks and stars, people find their way." (QS. Al Nahl: 16)

Interpreters agree that علامات refers to a guide and everything that can be used as a guide or a signal for people who travel.³⁵

Conclusion

The description above concluded that the two words have similar meanings. They both generally mean "signifying or marking something". It is only that the two words have different semantic features. The word علامة specifically refers to "a mark or trace of a concrete form", while the word أثر can express meaning for "a concrete imprint and an abstract or vague one".³⁶

³³ Ahmad Al Hasyimi, *Jawabirul Adab Fii Adabiyat Wa Insyah Lillughatil Arabiyyah* (Mesir: Maktabah al Qabariyah al Kubra, 1969).

³⁴ Ibnu Faris, *As Shabibi Fii Fiqhillughab Al 'Arabiyyah Wa Massa'iluha Wa Sunanil 'Arab Fii Kalamiba* (Beirut: Maktabah al Ma'arif, 2005).

³⁵ Muhammad Abdurrahman bin bin Shalih Asy Syayi, *Al Furuq Al Lughaniyyah Wa Atsaruba Fil Qur'anil Karim* (Riyadh: Maktabah Al 'Abikan, 1993).

³⁶ "Analisis Semantik Leksikal Pada Padanan Arab-Indonesia Dalam Kamus Al-Munawir Dan Al-'Ashri. 2010."

e. *The Meaning of* تبذير *and* إسراف

Lexical Meaning تبذير

Etymologically, the root word of تبذير is بذر, which consists of three letters.

ب ذ ر. The meaning of this root word is to scatter and separate something. Some say it with the intention of destroying property and spending it lavishly, spending wealth for disobedience behaviour, and some interpret it by extending their hand to spend their wealth until nothing remains.³⁷

إسراف

The root word is س ر ف, which means to go beyond the limits and neglect something. The word إسراف with zaman إفعال means excessive in purpose and unable to be moderate in everything. Usually, exaggeration often occurs in the matter of infaq and providing a living, so the sentence الإسراف في المال means wasting assets or using assets inappropriately.³⁸

Contextual Meaning

The word تبذير in the Quran only states the meaning of "wasting treasure", not other meanings, as the word of Allah SWT says:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ أَمْوَالَكُم مِّمَّا كَسَبْتُمْ يَوْمَئِذٍ ۚ الْمُبْذَرُونَ كَأَنَّوْا إِخْوَانَ الشَّيْطَانِ ۚ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (27)

"Give close relatives their due, as well as the poor and needy travellers. And do not spend wastefully. Surely the wasteful are like brothers to the devils. And the Devil is ever ungrateful to his Lord." (QS. Al Isra': 26–27)

الإسراف

The word التبذير means wasting wealth, nothing else, while the word الإسراف is used "to waste wealth and others". The words of Allah that stated the meaning of "excess in terms of wealth" are:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

³⁷ Samsul Bahri, "Peran Siyaq (Kontek) Dalam Menentukan Makna," *Jurnal Ittibad* 14(26) (2016).

³⁸ Ahmad Hasan Ridwan, Irfan Syafrudin, and Zaki Ahmad Mubarak, "Emancipatory Interpretation: Strategical Understanding of The Qur'anic Moral Message for Life," *Al-Bayan Jurnal Studi Al-Qur'an Dan Tafsir* 5, no. 2 (2020): 75–86.

"They are those who spend neither wastefully nor stingily, but moderately in between." (QS. Al Furqan: 67) Meanwhile, the word الإسراف means 'excessive or over the limit in committing immorality, as Allah said:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

"Say, O Prophet, that Allah said, "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy" (QS. Az Zumar: 53).

Conclusion

The description above concluded that the two words have close meanings but are still different because of the semantic features that distinguish them from the following description:

Similar Meaning: Both express the meaning of exaggeration or exceeding the limit.

Different Meaning

The word تبذير is used to show "wasting wealth."

The word إسراف states the general meaning, either wasting property or otherwise, such as sin, immorality, murder, and so on.

Arabic Teaching

Language is something unique. The uniqueness of language can be seen from its existence; even according to Rahardjo, language can provide understanding and create misunderstandings. Language is understandable because it is one of the media used to express goals, desires, feelings, thoughts, and others. Mushthafa al-Ghulayaini, an Arabic linguist, said that language is the words expressed by people to convey their goals or desires.³⁹ Meanwhile, according to Rahardjo, language is a system of symbols of meaningful and articulate sounds that are arbitrary and conventional and is used as a communication tool by every human group to produce feelings and thoughts.⁴⁰ Fairuzabadi, the author of al-Qamus al-Muhith, has also explained an almost similar definition,⁴¹ and Jurji Zaidan suggested that language is the sounds expressed by every person to communicate their desires and achieve their goals.⁴²

³⁹ Musthafa Ghulayaini, *Jamind Durus Al-Arabiyah*.

⁴⁰ Mudjia Raharjo, *Hermeneutika Gadamerian, Kuasa Babasa Dalam Wacana Politik Gusdur*.

⁴¹ Thahir Ahmad Az-Zawi, "Tartib Al-Qamus Al-Muhith Ala Misbah Al-Munir Wa Asas Al-Balaghah."

⁴² Jurja Zubdan, *Al-Falsafah Al-Lughawiyah* (Kairo: Mussasah Dar Al-Hilal, 1979).

According to Kaelan, language is essentially a symbol system consisting of word elements. So, a word is also a symbol because both together exist in another form. A word is basically conventional, as language also has a conventional nature, namely as a symbol system that is agreed upon by all members of the speaking community as a means of communication.⁴³ The definitions presented by the experts above prove that language is a symbol system consisting of meaningful sound, words, and conventional elements.

Teaching is a combination of human elements, materials, facilities, equipment, and procedures that influence the learning objectives.⁴⁴ In the word teaching, there are at least two interrelated elements, which are teaching and learning. In teaching, there are also two highly fundamental factors because both are actors implementing the learning process. They are teachers and learners. In today's world of teaching, both carry out the learning process.

Halliday said that teaching is a process of contextualization: the formation of predictions about what will happen next, including non-verbal predictions; yet in general, learning takes place through language, especially at schools; then linguistic forecasts will determine success.⁴⁵

According to Tu'aimah, language learning is an activity carried out by someone to help other people (learners) communicate with language formulas different from the language they know and are accustomed to communicating with. [28]. In other words, language teaching is the process of bringing the learners to a position where they can communicate in a language other than their first language. Therefore, in teaching, the most significant part is the planning part, or the teaching device, in the form of curriculum, syllabus, and lesson plans, along with all the components within, which are the core parts of learning design.

The stereotype of Indonesian society, which is predominantly Muslim, can be used as a basis for determining the approach to teaching Arabic, which is based on the Quran. Thus, the teaching of Arabic in Indonesia should make the language of the Quran the main study material, and the Quran itself should become the main reference in learning Arabic.

⁴³ Kaelan, "Filsafat Bahasa. Realitas Bahasa, Logika Bahasa Hermeneutika Dan Postmodernisme," in *Libat Juga Asep Ahmad Hidayat. Filsafat Bahasa ; Mengungkap Hakikat Bahasa, Makna Dan Tanda. Bandung. Remaja Rosdakarya. 2009.* (Yogyakarta: Paradigma, 2002).

⁴⁴ Oemar Hamalik, *Kurikulum Dan Pembelajaran* (Jakarta: Bumi Aksara, 2015).

⁴⁵ M. A. K & Ruqaiya Hasan Haliday, *Bahasa, Konteks, Dan Teks : Aspek-Aspek Bahasa Dalam Pandangan Semiotik Sosial. Terjemahan Asruddin Barori Tou* (Yogyakarta: Gajah Mada University Press, 194AD).

Conclusion

Modern linguistics explains that synonyms in language do not mean exactly the same, yet there are subtle differences between the two. It can all be understood by studying LD. This study is very necessary in interpreting and understanding the verses of the Quran, which have a highly vital position for the people of Indonesia. The results of the study are also prominent as a basis for improving Arabic teaching in Indonesia based on the Quran.

In teaching Arabic, the teacher must be able to present subtle differences between various Arabic terms or vocabulary that seem to be the same. The teacher is also expected to explain the correlation of meanings between one word and another, so students can find its comprehensive meaning easily and can lead someone to the decision that some words are explanations or specializations for other words that are close in meaning to them. Such a deep understanding can increase the breadth of insight and the accuracy of the interpretation of the Quran. It can also justify the wrong or inaccurate understanding that has often been found in the phenomenon of translation and interpretation of the verses of the Quran.

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