

MEANING OF ARABIC VOCABULARY (DESCRIPTION OF CHANGES IN ARABIC LANGUAGE MUFRODAT MEANING)

Tuti Hardianti Hasibuan
Universitas Jambi, Indonesia
ttihrdnti@gmail.com

Ary Myftakhul Huda
Universitas Jambi, Indonesia
arimiftahulhuda80@gmail.com

Neldi Harianto
Universitas Jambi, Indonesia
neldi.harianto@unja.ac.id

Abstract: Arabic is a product of a civilization that is a guide for the Muslim community and a reference for understanding the Qur'an, both from the Arabs themselves as native speakers, as well as non-native Arabic. The importance of language covers almost all areas of life because it is everything that is lived, experienced, felt, and thought of to someone that can only be known by others if it has been expressed in language, either written or spoken language. One of the features of Arabic according to other languages is that Arabic is very rich in using vocabulary, both in terms of the number of vocabulary and in terms of its form. This study used qualitative research methods. This research is qualitative. The method used is a descriptive method with data collection techniques through literature study. The data was collected using reading and writing techniques, then the data was analyzed and presented in the form of a description. This study is a literature review using content analysis techniques (content analysis). Content Analysis is a research technique that is used to make inferences that are replicable and valid in terms of data by taking into account the context. Then the data is analyzed descriptively and analyzed qualitatively to reveal the meaning of word changes and the factors of change. From this research, several examples of changes in meaning are broadened, narrowed, and changed in total meaning.

Keyword: *Arabic language, change, vocabulary*

Abstrak: Bahasa Arab adalah produk peradaban yang menjadi panduan masyarakat muslim dan rujukan untuk memahami Al-Qur'an, baik yang berasal dari bangsa arab sendiri sebagai penutur asli, maupun kalangan muslim yang non native Arabic. Pentingnya bahasa mencakup hampir semua bidang kehidupan karena bahasa adalah segala sesuatu yang dijalani, dialami, dirasakan, dan dipikirkan seseorang yang hanya dapat diketahui oleh orang lain jika telah diungkapkan dalam bahasa, baik bahasa tulis maupun lisan. Salah satu ciri bahasa Arab menurut bahasa lain adalah bahasa Arab sangat kaya akan penggunaan kosakata, baik dari segi jumlah kosakata maupun dari segi bentuknya. Penelitian ini menggunakan metode penelitian kualitatif. Penelitian ini bersifat kualitatif. Metode yang digunakan adalah metode deskriptif dengan teknik pengumpulan data melalui studi kepustakaan. Pengumpulan data dilakukan dengan teknik membaca dan menulis, kemudian data tersebut dianalisis dan disajikan dalam bentuk deskripsi. Penelitian ini merupakan studi literatur dengan menggunakan teknik analisis isi (content analysis). Analisis Isi adalah teknik penelitian yang digunakan untuk membuat

kesimpulan yang dapat direplikasi dan valid dari segi data dengan memperhatikan konteksnya. Kemudian data tersebut dianalisis secara deskriptif dan dianalisis secara kualitatif untuk mengungkap makna perubahan kata dan faktor-faktor yang menyebabkan terjadinya perubahan. Dari penelitian ini, beberapa contoh perubahan makna diperluas, dipersempit, dan diubah dalam makna total.

Kata kunci: *Pendidikan Bahasa Arab, Bahasa Tubuh, Kepercayaan Diri*

Introduction

Language as an object of linguistic study has an important role in human life. A language is a communication tool that has a very important role in life, language can understand what other humans want to convey. Language also makes it easier for humans to get along, communicate, and adapt to the environment. Arabic is an important language for any Islamic community because it is the language of worship, the language widely used by the Islamic community, and is believed by the general public that it is the language of Allah's choice. Arabic is one of the foreign languages that has recently been occupied by the community to be studied and studied, both oriented towards a normative and spiritual approach with the belief that Arabic is a religious language because the Qur'an was revealed in Arabic, as well as through an educational approach. and consumptive, who think that Arabic is a language that deserves to be studied in-depth to find out its historical and aesthetic studies. In an environment where the majority of Muslims are Muslim, Arabic is a language that must be mastered by children, especially in carrying out worship.

Language is an arbitrary system of sound symbols used by humans to communicate with each other. As a system, language has a systematic nature (ruled) & systematic or structured (subsystem). The structured language includes phonological, grammatical, and lexical.

Arabic is a product of a civilization that is a guide for the Muslim community and a reference for understanding the Qur'an, both from the Arabs themselves as native speakers, as well as Muslims who are non-native Arabic. The importance of language covers almost all areas of life because it is everything that is lived, experienced, felt, and thought of to someone that can only be known by others if it has been expressed in language, either written or spoken language. One of the features of Arabic according to other languages is that Arabic is very rich in using vocabulary, both in terms of the number of vocabulary and in terms of its form.

¹revealed that besides that Arabic also influences other languages. Hijrah in Islam for Arabic has a very broad field because, first, Arabic has spread from the north of the Arabian peninsula to East Africa. Somalis use Yemeni Arabic as a second language, Omani Arabic dialect is spoken in Zanzibar to the outskirts of Swahili. Second, Syawahili is a trading language that grew and was used in Africa to understand each other between users of different languages, and then a large number of Arabic vocabulary was taken. Third, Arabic is also spread across North Africa, including Mauritania. Fourth, Arabic also influences Turkey and Urdu. Fifth, Arabic is also influential in Malay from Indian, Arabic, and Persian languages.²

¹Adit Tiawaldi and Muhib Abdul Wahab, 'DEVELOPMENT OF MODERN ARABIC LANGUAGE IN SYNTAX AND SEMANTIC PERSPECTIVES IN ALJAZEERA MAGAZINE Introduction Arabic consist of two types, organizations of Islamic conferences or cooperation', 4.1 (2017), 1-19.

²Tajudin Nur, 'ON INDONESIAN LANGUAGE IN PERSPECTIVE', 26.2 (2014), 235-43.



Express Arabic is a language that is embodied in it the concepts of religion and culture. With the embrace of Islam in the archipelago, the concepts of religion and culture are also entered into the cultural system of society through Arabic. Among them, the contribution of Arabic to the cultural development of Indonesian society can be seen in the naming, the use or disclosure, the use of terms in literature, and the use of terms in the state administration.³ Arabic plays a major role in enriching the repertoire, of Indonesian vocabulary both in the fields of religion, literature, philosophy, political law, and science, the entry of Arabic vocabulary into Indonesian Malay and the Arabic alphabet to write Malay took place long before the western colonial era, Arabic vocabulary in that absorbed into the Malay language which later became the lingua franca of the archipelago which in turn later became the national language. Through the influence of this language, the ideas of Islamic constitutional concepts, for example, Arabic vocabulary entered into socio-political institutions and formed political and constitutional concepts, such as the legal words of Judge Amar Court, chapter chapters of hadith, adab, prosperous, and so on have enriched and defined the concept -Indonesian National Concept in the field of state administration

In learning Arabic, the use of vocabulary is an important aspect based on all aspects of the language that must be mastered, the language itself has many important aspects, namely sounds, buildings, words, and sentence structures that have meaning. aspects like this need to be considered by providing learning in the form of *mufrodats*. This is done so that the words can be arranged perfectly.

لم الدلالة لم اللغة اللغويات اللسانيات هذه الفروع ا ا احد . ام لأنه المعنى الذي الوظيفة الرئيسة للغة

Semantics is a branch of linguistics and is one of the most important and complex of the branches of linguistics, this is because science is concerned with discussing meaning which is the main function of language.

Changes and developments in a language are natural things that occur because of the language relationship between users of different languages. Direct personal communication between people of different languages, even different cultures, results in language relationships that will ultimately influence each other and are considered as absorption of language. In this regard, it is necessary to research the change in the meaning of Arabic *mufrodats*. Changes in the meaning of words in Arabic *mufrodats* can cause several problems. These problems at least include these problems including phonological problems which include sound changes and phoneme adjustments in Arabic.

The study of semantics has been very active in the last thirty years, and this is something that human culture knows when aspects of knowledge crystallize and integrate into a science that has power. And the effectiveness of this asset moves through the branches generated by it. Several years ago, the Arabic translation and writing movement began in semantics, both in scientific and journalistic frameworks and what is close to it in everyday life. We are heading to study Arabic. And the significance of the benefits of culture is that they are tools for us that help illuminate the origins of Arabs and help develop their capabilities in our time foreign cultures, which are not literal but become distinguished by their Arabic character.

³Ibid.



This study provides evidence of the originality of "Arabic Semantics" among Arab researchers, including linguists, philosophers, fundamentalists, jurists, critics, and writers, as we study the features of this science as studied by scholars in contemporary languages (French, English, German...) and looking for what corresponds to them in Arabic script, and we find authentic and accurate works which we compiled and presented to them as questions about their integration so that they form a coherent structure capable of canceling and interacting in the field of scientific knowledge, literature, and life in general.

The study of Arabic semantics extends from the third, fourth, and fifth centuries of the Hijra to the following centuries. Our aim in tackling the semantic lessons of this fundamentalist approach is: to form a marker of the Arabic language with its personality, which helps to achieve its modern application with clarity and awareness among linguists and critics alike, as they reflect on examples and evidence from the Arabic language. texts, and follow up on experiences related to the classical Arabic curriculum and its nature, and this is the thing that has an impact on absorbing the semantic approach and enriching it with the knowledge of Arabic that this researcher acquired in the previous stages of his studies. The term semantic was crystallized in its French form, semantics, by French linguists

Break in the late nineteenth century, 1883 AD, to express a general branch of linguistics called "semantics," according to phonetics, which deals with the study of linguistics. sound This idiomatic word comes from the feminine semantic Greek, masculine Semantiko, which means: meaning, shows, and the source is the word soma, which means: sign; Language books have transferred this term into English, and it is unanimously agreed that the term is circulated unambiguously⁴

First of all, sentences have no meaning as words have meaning. means. If we reflect on its meaning by looking at "reference", in the broadest sense of the word, when we say something about the life around us, it is acceptable to believe that only sentences can have meaning.⁵

There have been many studies that discuss changes in the meaning of Arabic absorbed into Indonesian. One of the research conducted by ⁶. This study provides evidence of the originality of "Arabic Semantics" among Arab researchers, including linguists, philosophers, fundamentalists, jurists, critics, and writers, as we study the features of this science as studied by scholars in contemporary languages (French, English, German...) and looking for what corresponds to them in Arabic script, and we find authentic and accurate works which we compiled and presented to them as questions about their integration so that they form a coherent structure capable of canceling and interacting in the field of scientific knowledge, literature, and life in general.

In their research, philosophers and logicians present the study of words and their meanings ⁷, some of which define them as (the study of meaning, or the science that studies meaning, a branch of linguistics that studies the theory of meaning, or a branch that studies the conditions that must be met). fulfilled) ⁸Semantics, the study of linguistics in the sense of

⁴Dr. Faiz Dayah, *Science Dilalah Al-Araby An-Nadriyah Wa Tatbiq (Dirasah Tarihiyah, Tasliyah, Taqdiyah)* (Darul Fikri).

⁵FR Blameer, *Science Dilalah Itoorijadid*, ed. by DR. Sobri Ibrahim Said, 1995.

⁶Faizetul Ukhrayyah, 'Changes in the Meaning of Absorbed Arabic Vocabulary Into Indonesian Introduction to Research Methods, 16.2 (2019), 132–39.

⁷Dr. Ibrahim Anis, *Dilalah Al-Lafdz* (Maktabah Misriyah, 1991).

⁸Dr. Rahmad Mukhtar Omar, *Knowledge of Dilalah* (Ulumul Kitab, 1993).



words that show meaning, and studies the relationship between linguistic symbols and their meanings, also studies the development of word meaning, historically also studies meaning, linguistic metaphors, and the relationship between words in the same language,⁹

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The research that discusses the change in the meaning of the Arabic word *mufrodat* is still not paying enough attention. Therefore, the author needs to conduct a study of the *mufrodat* that has changed in meaning and what are the factors that cause the change in meaning in the Arabic *mufrodat*.

Method

This research is qualitative research. The method used is a descriptive method with data collection techniques through literature study. The data was collected using reading and writing techniques, then the data was analyzed and presented in the form of a description. this study is a literature review using content analysis techniques (content analysis). Content Analysis is a research technique that is used to make inferences that are replicable, and data valid by taking into account the context.

The data sources in this study are books or writings that are closely related to the object of research, including the Indonesian Language Dictionary and other literature books.

Discussion result

A. Definition of Mufrodat

Mufrodat in the language is taken from the Arabic sentence, namely المفردات: الكلمات vocabulary, In terms of vocabulary itself, is a vocabulary. a set of words that are owned by a person or other entity, or are part of a particular language and are used to compose sentences.

Vocabulary is the sum of all terms in a language as well as the ability of terms that are known and used by a person in speaking and writing. Vocabulary according to a language is also always changing (*taghiyarat*) and developing (*mutathawwir*) because life is increasingly complex.

In mastery of *mufrodat* various words must be owned according to the level of ability of learners of Arabic as a second language or the language they are learning, according to *Thu'aimah*

⁹Dr. Mubarak Mubarak, *Mu'jam Almustolahah Al As-Sunniah* (Darul Fikri).



he offers that at the beginner level they must have 750/1000 vocabulary, for intermediate level 1000/1500 vocabulary words, and 1500/2000 for advanced level¹⁰

The objectives of *mufrodat* learning in mastering Arabic are, among others, first, introducing new vocabulary to students either through listening comprehension or reading books. Second, familiarize students to be able to pronounce new vocabulary properly and correctly so that they are proficient in speaking and reading. Third, knowing the meaning of the vocabulary obtained both lexically and when used following the context of the sentence. Fourth, be able to give appreciation and function of the *mufrodat* in communicating orally and in writing properly and correctly.

B. Meaning Change

Changes in meaning involve several things, namely changes in meaning that are broad in nature, changes in meaning that are narrow or specific, changes in meaning that are total or change once based on the original meaning, changes in meaning that are subtle, and changes in meaning are rough. According to ¹¹: 140) there are five forms of change in meaning, namely:

1. Expanding is a symptom that occurs in a word or lexeme which at first only has a "meaning" but then due to various factors becomes has other meanings.
2. The narrowing is a symptom that occurs in a word that initially has a fairly broad meaning, then turns into a limited meaning only.
3. Total change is a complete change in the meaning of a word and its original meaning.
4. Euphemism is a word or a fixed form. It's just that the concept of the meaning of the word or form has changed.
5. Roughing is an attempt to replace a word with a smooth or ordinary meaning with a rough meaning.

Of the five forms of change in meaning, according to the Chair, researchers will only examine the forms of change in meaning that are broad, narrow, and total changes.

Changes in meaning that occur in Arabic vocabulary absorbed into Indonesian can be grouped into three types of meaning changes. Changes in broad meaning, changes in narrow meaning, and changes in total meaning.

a. Changes in Extensive Meaning

Expansion of Meaning (*توسع المعنى / tawāsi'u al ma'na*) According to ¹²what is meant by the expansion of meaning is a symptom that occurs in a word or lexeme which initially only has one meaning, but later due to various factors it becomes has other meanings. Other meanings

undergoing expansion is still within the scope of its polysemy. In Arabic, it is known as *توسع المعنى / tawāsi'u al ma'na*.

توسع المعنى يتوسع لمة لى الزمن استعمال اص لها

/tawāsi'u al ma'na ya'nī an yatawassa'a ma'na sentence 'alā marri al

¹⁰Perspectives of Rusydi and Ahmad Thu, 'PROBLEMATICS OF SELECTION OF MATERIALS BY MUFRODAT', 19.2 (2020), 216–28 <<https://doi.org/10.20414/tsaqafah.v19i2.2370>>.

¹¹Abdul Chaer, *Pengantar Semantik Bahasa Indonesia* (Jakarta: Rineka Cipta, 2009).

¹²Ibid.



Zamani aw fi isti'mālin khā in laho / 'expansion of meaning is the expansion of the meaning of a word that occurs over time or due to special use'. ¹³Chaer in his writings says that what is meant by broad meaning change is a symptom that occurs in a word or lexeme which at first only had a 'meaning', but later due to various factors became to have other meanings ¹⁴The word 'favor' comes from the Arabic ni'mah which means 'pleasure', 'grace', and 'goodness', After being absorbed into Indonesian, the meaning becomes wider. The word delicious is not only used to express pleasure but is also used to express the delicacy of food or means 'very good. Examples such as in the sentence "Dinner at Andi's house is very delicious". The word 'delicious' in Arabic uses the term ladhīdh (لذيث).

Table 1: examples of changes in a broad meaning

Say	Meaning
Law حكوم	Stipulations, rules, government
s'intention نية	Purpose, desire, will
People أمة	Nations, people, human beings
Taqwa تقوى	Virtue of life
Enjoy نعمة	Fun life

b. Changes in Narrowing Meaning

Narrowing of Meaning (cieel jus/in is ā ru al ma'na) Narrowing of meaning is where the meaning in the source language has a broader meaning and has a narrow meaning after being absorbed. According to ¹⁵what is meant by narrowing changes are symptoms that occur in a word that initially has a fairly broad meaning, then turns into a limited meaning only. In Arabic it is known as ار المعنى / inhisāru al ma'na الكلمة الأصلي lin is ā ru al ma ' na ya'ni yad gu fi ittis ā ' ihi ' an ma ' na al sentences al ašliyyi/ 'narrowing of meaning is the narrowing of meaning from the original meaning of the word ¹⁶.

The narrowed changes in question are signs that occur in a term that initially has a relatively broad meaning, then changes and becomes limited in only one meaning. Certain sentences at one time can be applied in a general group, but lately more limited or become narrow and specific in meaning. The word باب (baboon) which comes from Arabic has the meaning of door, gate, class, level, subject, and topic. If the current meaning of the term or

¹³Dr. Muhammad ali Alkhuli, *A Dictionary of Theoretical Linguistik English-Arabic*, ed. Lebanon (Librairie Du Liban, 2001).

¹⁴Ukhrawiyah, "Perubahan Makna Kosakata Bahasa Arab Yang Diserap Ke Dalam Bahasa Indonesia Pendahuluan Metode Penelitian."

¹⁵Chaer, *Pengantar Semantik Bahasa Indonesia*.

¹⁶Alkhuli, *A Dictionary of Theoretical Linguistik English-Arabic*.



the new meaning of a word becomes special, minor, or detailed from the previous meaning. In the context of absorption terms, this means new meanings produced by the absorbent language and its users experiencing the specification or narrowing of the meaning in the source language.

Table 2. examples of changes in the meaning of narrowing

Say	Meaning
Al-Quran القران	Scripture
Charity عمال	good deed
Da'wah دعوة	Invite, call
Islam اسلام	Recommended religion
Prayer صلوات	Prayers

c. Total Meaning Change

A total change in meaning is a change in the overall meaning of a term based on its original meaning. The meaning that has changed completely is the meaning that is far away and has no resemblance to the original meaning. The word "wawas" in Indonesian has the meaning of doubt or worry. Total Change (المعنى / tagayyuru al ma'na) According to ¹⁷Chaer, what is meant by total change is a complete change in the original meaning. Indeed, it is possible that the current meaning still has something to do with the original meaning, but this connection seems to have gone a long way. In Arabic, it is known as المعنى / tagayyuru al ma'na المعنى الكلمة لى الزمن /tagayyuru ma'na ya'ni tagayyuru al sentence 'alā marri al Zamani/ 'change in meaning, namely the change in meaning of a word according to the passage of time¹⁸

Table 3. examples of changes in total meaning

Say	Meaning
Lafaz لفظ	Saying
Broadcast ذاعة	glory
Wasilah وصيلة	Bonds, ties

d. Change the meaning of association

¹⁹This change occurs because of the similarity of properties, the word association itself is a shift in meaning in a word that arises due to the similarity of properties. In Arabic it is

¹⁷Chaer, *Pengantar Semantik Bahasa Indonesia*.

¹⁸Alkhuli, *A Dictionary of Theoretical Linguistik English-Arabic*.

¹⁹Izzat Muhammad Daud Moktar Hussain, *Seminar Antarabangsa Isu-Isu Bahasa Dan Sastera Arab Era Global Cabaran Malaysia-Indonesia*, 2014.



world example is a single word whose origin comes from wazn *danaa-yadnu-dunuwan* which means close, close. The world itself has the meaning of the earth or the closest. The word world has the meaning of the earth which means the realm of life and the place where we live. Changes that occur in the word world are a change in an association where the meaning of the word world in Arabic is interpreted very closely. from these words, the word world is the earth with all its contents and is a place for humans to live.

Table 4 examples of changes in the meaning of association

Say	Meaning
Emergency ضرورة	Forced
Benefits فائدةOf	Beneficial

e. Amelioration

Amelioration is a process of changing meaning if the new meaning is perceived as higher or has a better value than the old meaning²⁰. In Arabic, the word amelioration is التحسين. Take the example of using the word *zaujah* (wife) with *imra'ah* (Woman) which both have the etymological meaning of "woman" but the two words have different meanings in their use in the Qur'an. The two words have their connotations in each use of the sentence and have different meanings.

Table 5. amelioration

Say	Meaning
Zaujah زوجة	Spouse, wife
Imra'ah امرأ	wife. woman

C. Factors of Change in Meaning

Changes in meaning that occur in Arabic vocabulary that are absorbed into Indonesian cannot be separated from several factors that cause these changes. Many factors cause a change in the meaning of a word²¹. Changes in the meaning of words are caused by several factors. Among them are

- 1) the need for new meaning,
- 2) socio-cultural development (al-tathawwur al-ijtimā'iy wa al-tsaqāfi)
- 3) language deviation (al-inhirāf al-lughawi),
- 4) innovation and creativity,
- 5) different areas of use,
- 6) figurative transfer,
- 7) association,

²⁰Muhandis Azzuhri, "PERUBAHAN MAKNA NOMINA BAHASA ARAB DALAM AL-QUR'AN: Analisis Sosiosemantik" (n.d.).

²¹M.Pd.I Moh. Khilison, *Semantik Bahasa Arab Tinjauan Historik Teoritik & Aplikatif*, ed. Tim Lisan Arabi, Fina Aunul. (sidoarjo, jawa timur indonesia: CV. LISAN ARABI, 2016).



- 8) language taboo, and
- 9) the transition from concrete to abstract references.

In writing the ²²change in meaning includes; the area of meaning (expansion of meaning and narrowing of the meaning), changes in evaluation (amelioration and pejoration. But besides that, changes are due to metaphorical meaning, metonymy, popular etymology, and ellipsis. But lastly, the ellipsis is one of the causes of the narrowing of meaning.

About changes in meaning, Ullmann also explains the causes of this changes²¹, including:

- 1) Linguistic factors (linguistic causes), in Arabic, called al-siyâq al-lughawî, namely changes in meaning because linguistic factors are related to phonology, morphology, and syntax or a collection of sounds, words, and sentences that can lead to a certain meaning, or the whole circumstances, conditions, and linguistic elements that surround a word.
- 2) Historical causes in Arabic are called al-siyâq al-mauqifi which can be detailed because;
 - a) object factor,
 - b) institutional factors,
 - c) idea factor, and
 - d) scientific concept factor. What is meant by historical context here is an external situation that may be contained by the meaning of a word, and it demands to have a certain meaning.
- 3) Social factors (social causes), in Arabic, called al-siyâq al-tsaqâfi, namely changes in meaning caused by social factors associated with the development of the meaning of words in society as well as cultural and social values contained by a word or sentence, this is related to with a particular culture and society. For this reason, differences in the cultural environment in society will result in differences in the meaning of sentences in the cultural environment of other communities. The difference in the meaning of the language between Indonesian and Arabic can also be caused by this factor.
- 4) Psychological factors (psychological causes) in Arabic are called al-siyâq al-'âthifi in the form of:
 - a) emotive factors (emotive factors),
 - b) taboo words, which can be detailed as (1) taboo because of fear (taboo of fear), (2) taboo due to subtlety of words (taboo of delicacy), (3) taboo due to politeness (taboo of propriety), as a whole is a collection of feelings and interactions that are contained by the meaning of words, and this is related to the attitude of the speaker and the situation of the conversation. While the emotional meanings contained by the words vary in degree of strength, some are weak, some are moderate, and some are strong. And depending on the creativity and artistic creation.
 - c) The influence of foreign languages, changes from one language to another language

D. A Shift In Meaning

The shift in meaning is a symptom of expansion, narrowing, connotation, synthesizing, and associating a meaning of a word that is still alive in one field of meaning. The shift becomes widening or narrowing. The shift in meaning can be recorded historically and also occurs synchronously based on its use. An example in Arabic is the word ma'had 'institution' shifted to 'foundation, institution, institute, academy, or school. In contrast to a shift in meaning, a change in meaning is a symptom of a change of reference from the same symbol.

²²Semantik Dalam Bahasa, "SEMANTIK DALAM BAHASA (Studi Kajian Makna Antara Bahasa Arab Dan Bahasa Indonesia) Anwar Rudi" 04, no. 01 (n.d.): 115-136.



There is a change of reference that is different from the original reference. An example of a change in meaning in Arabic is the word ha:tif 'a voice without a form (in the context of Sufism) changes to a telephone (in the context of technology). Another example is the word masyru:'. In the past, this word meant 'something that is allowed by law'. However, now it has changed and this word has many meanings among which it means 'big projects such as building bridges, roads, and buildings. In addition, the word has also experienced a shift because now it also contains the meaning of 'a draft of a law before it is ratified'²³. Shifting pronunciation from the usual scope of use to another scope. This shift occurs in two ways:

1. The shift in meaning due to the similarity relation (إستعارة)
In Indonesian, *istiarah* is known to use the word metonymy, which is a figure of speech in the form of the use of characteristics or names of things that are linked to people, goods, or things that become substitutes.
2. The shift of meaning due to dissimilarity relation (المجاز المرسل)
Al-Majaz Al-Mursal is a shift in meaning that is not caused by the similarity of meaning, but in fact, there is no resemblance at all between the original meaning and the new meaning. This is different from *takhsis* and *ta'mim* meanings which give rise to narrowing and expansion of meaning, while in *al-majaz al-mursal* this does not happen because the old meaning and the new meaning are the same in scope or the same class.

Conclusion

Changes and developments in a language are natural things that occur because of the language relationship between users of different languages. Direct personal communication between people of different languages, even different cultures, results in language relationships that will ultimately influence each other and are considered as absorption of language. In this regard, it is necessary to research the change in the meaning of Arabic *mufrodat*. Changes in the meaning of words in Arabic *mufrodat* can cause several problems. These problems at least include these problems including phonological problems which include sound changes and phoneme adjustments in Arabic.

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²³M. Hum Dr. Moch. syarif Hidayatulla, *Cakrawala Linguistik Arab (Edisi Revisi)*, ed. Trian Lesmana, Yusuf Pram. (Jakarta: PT. Grasindo, 2017).



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