

Synonymy of the Word ‘Goodness’ in the Al-Quran and Its Meaning in Indonesian Language

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ABSTRACT

Al-Quran is the holy book that Muslims hold to give them moral direction from which all life values and rules are outlined by Allah the Almighty. Among the many values in the Al-Quran, there is an important value that serves as the foothold for all activities in humans’ life, namely “Goodness”. This concept in the Al-Quran is one of quite complex concepts marked by the use of variation of a number of synonymous words in Arabic Language and is limitedly translated into Indonesian Language as *‘kebaikan’*. This study reviewed the concept of “Goodness” linguistically by identifying a number of synonymous nouns related to this concept and its varied meanings. Such varied words and meanings occur because of textual and contextual factors. However, in Indonesian language, these varied nouns tend to have limited meanings, i.e., simply *‘kebaikan’*. This study showcased that synonymous words on “Goodness” in the Al-Quran represents the wide and complex of the concept. Meanwhile, limited meanings in Indonesian Language should be sharpened by referring to each word of “Goodness” and its specific meanings. Furthermore, this analysis model can be applied in other values and concepts in the Al-Quran in a broader context

Keywords: *Synonymy, Word of “goodness”, Al-Quran, Synonymous meaning, Indonesian language*

1. INTRODUCTION

The era of disruption in this century is marked by a “shift”, in the structure, pattern, and foundation of many aspects. This shift has a big impact on individuals, groups or institutions, in the form of change in the orientation, mechanism, or the basic value that is adhered. It is undeniable that disruption, which is supported by among others development and advancement in technology may have positive impact on human lives, such as production sustainability, environment-oriented business, social stability, cross-sectorial collaboration and so forth. However, it is very clearly exposed that despite the fact and hope for development in this disruption era, there appears a fear of shift and even change in the basic value adhered to by the people that may change their orientation. The negative impacts that may occur due to such advancement are among others monopolization, unexpected risk, social gap, environmental damage, natural resource deficit and so forth. Equally fearsome are degradation of moral, ethics and human values [1]. Therefore, such various advancements must be based on calculation of long-term social impact, particularly to keep

human rights from such negative impacts, especially with the regard to the values they hold on in life.

This situation suggests an important message for human beings to always and at any time hold to the basic values that are commonly referred to from various sources including in this matter the holy book. This study seeks to prioritize the proposition that it is important to link various situations in the disruption era and good understanding with the values stemming from the holy book of Al-Quran. For Muslims, Al-Quran is the holy book that serves as their ideological foundation and life guidance from which all values and rules are outlined by Allah SWT. In the Al-Quran, there are many values that are introduced and taught to human beings. Among the very many values existing in the Al-Quran there is an important value that serves as the foothold for all activities in humans’ lives, namely “goodness”.

In the Arabic Quran, the concept of “goodness” linguistically relates to one of linguistic phenomena that are unique and interesting to study, namely synonymy. Synonymy itself is a common phenomenon in Arabic Language, including in the Al-Quran. Arabic researchers and linguists have different views on the issue of synonymy. Wastono concludes that there are three major views among Arab linguists with regard to synonymy. The

first group expressly maintains that there is no synonymy in Arabic Language because of not-too-clear limit of meaning between words deemed synonymous. On the other hand, there is a group which suggests that synonymy exists and becomes the features and characteristics of rich Arabic language. A third group maintains that in Arabic a number of words are synonymous under certain conditions and categories [2].

One of the latest works that quite representatively describe the phenomenon of synonymy in the Quranic Arabic is the work of Al-Monajjed (1997). According to him, synonymy occurs when two or more words have the same meaning in also the same context. Al-Monajjed is of the opinion that the meaning of words in the Al-Quran applies universally and not bound by time, although there occurs rapid change in the dynamics [3]. In his study, Al-Monajjed seeks to analyze the meaning of synonymous words in the Al-Quran in order to find their similarities and differences through several steps, namely morphologic analysis on word form, lexical analysis by referring to the Quranic Arabic Dictionary, and contextual analysis [3].

Furthermore, the issue of synonymy and its meaning is increasingly complex when the synonymy is translated into non-Arabic languages. In Arabic, synonymy is one of features which shows the richness of its vocabulary and at the same time poses challenges and difficulty when the synonymy is translated into other languages [4]. Hassan gave an example of English translations of the Al-Quran which differently translate the word “rain” in several translation works [4]. Hassan compared several works, namely the works by Ali (1938), Arberry (1955), Irving (1992), and Ghali (2003). In the Al-Quran, the word “rain” is described with two words غيث /*gaiṣ*/ and مطر /*maṭar*/.

Table 1 Translation of the word “rain” in the Al-Quran into English

Translators	Translation	
	غيث / <i>gaiṣ</i> /	مطر / <i>maṭar</i> /
Ali (1938)	rain	shower
Arberry (1955)	rain	rain
Irving (1992)	showers	rain
Ghali (2003)	succoring (rain)	rain

As illustrated in Table 1, Hassan maintains that the classical interpretation and translation of the Al-Quran are relatively not clear in differentiating the meaning of the two synonymous words. Therefore, Hassan seeks to refer to the opinion of Arabic linguists and exegetes (*tafsir experts*) to differentiate the contextual meaning of both words. In reference to Al-Mawardy, for example, *gaiṣ* is defined as ‘rain that is beneficial for humans’, while *maṭar* is defined as ‘rain that poses danger and may fall at any time, not depending on the season’. Ibn Oyayna further asserts that *maṭar* drops as ‘a punishment or torture for sinners’ [4].

Unlike its English translation that somewhat shows difference in word choices, the Quranic translation in Indonesian Language defines the two words in a singular word “*hujan*”. However, the effort to differentiate it is made by giving an additional remark for example “*hujan*

(*lebat*)” or (heavy) rain for the word *gaiṣ* and “*hujan (batu)*” or hailstorm for the word *maṭar*.

In addition to the above single translation example, there are many more other words in the Al-Quran, particularly, nouns that have synonym and singularly defined despite efforts to limitedly distinguish it as in the Al-Quran of Indonesian translation. For that reason, this study intends to promote the importance of studying synonymy in the Al-Quran and its lexical and contextual meaning in Indonesian Language. More specifically, this study discusses words related to the concept of “goodness” that have synonyms in the Arabic Quran Language.

Although studies on synonymy in the Al-Quran and its meaning in non-Arabic languages, in particular, English, have been conducted by many researches, studies on this topic in the context of translation of the Al-Quran into Indonesian Language is relatively new and rarely conducted. Hence, this study may give important contribution in the form of linguistic explanation regarding synonymy meaning in the Al-Quran.

2. OBJECTIVE

This study has the purpose to disclose in depth the similarities and differences of lexical and contextual meanings in Indonesian Language of a number of words related to the concept of “goodness” that has synonyms in the Arabic Quran. This explanation is expected to become an adequate basis to determine an accurate meaning for the words of “goodness” in the Indonesian language translation of the Al-Quran.

Although referring to the Indonesian language translation of the Al-Quran, this study does not concern with analysis of Al-Quran translation. This study focuses on meaning in Indonesian language for synonymous words in the Arabic Quran. The final result that is expected to be achieved in this study is explanation of the accurate meaning of synonymous words for “goodness” in the Arabic Quran as the basis for determining meaning and its translation in Indonesian language.

3. RECENT WORKS

Several previous works on synonymy in the Quranic Arabic and its meaning and translation in non-Arabic languages are used as reference or model in this study.

In his linguistic and descriptive study on Indonesian words absorbed from Arabic, Zarkasyi identifies that out of many Arabic words absorbed into Indonesian language, there are a number of words that experience changes in sound, form and meaning [5]. Based on this study by Zarkasyi, in relation to synonymous meanings, a number of synonymous words in the Quranic Arabic need to be further studied to see whether they also change in meaning in Indonesian language; if any, it needs to be reviewed to see to what extent is the change of their meaning in Indonesian language from their original lexical meaning in the Quranic Arabic. Furthermore, Al-Hosaini studies collocation and its role in determining the lexical meaning of words including differentiating synonymous words in the Arabic Quran [6]. Prior to observing collocation, Al-

Hosaini reviews word meaning lexically by referring to Arabic to Arabic language dictionary, identifying the context of each word, and verifying its meaning through a number of literature studies until the aspects of similarities and differences of meaning of synonymous words are found through observation on word collocation. This collocation can determine the differences of a number of synonymous words in the Al-Quran. In addition to collocation, the semantic feature of a word can also be used to identify the difference of specific meaning of a number of synonymous words. The study on the matter was conducted by Abubakar [7]. Furthermore, Abubakar classifies a number of synonymous words based on their meaning field, then analyzes in a more detailed the meaning of each word in the group by identifying the features of specific meaning that can differentiate the meaning of a word from other synonym words. Hence, Abubakar concludes that the classified words are indeed closely synonymous and there are none with absolute synonymy. The identified semantic features can illustrate specific differences in the meaning of synonymous words in addition to several similarities in the general meaning of those words.

In addition to the above three studies, there are several other more specific studies on synonymy in the Al-Quran. 'Aud specifically studied the noun of "time" in the Al-Quran with semantic review [8]. 'Aud has special reasons to study this topic because time in Islam and for Muslims is important in the context of worshipping or a broader ideological context. In the final part of his study, 'Aud concludes that the word of time in the Al-Quran indicates a sequential order of time gradually and systematically. In the context of Al-Quran translation into Indonesian language, this is not sufficiently described in detail because translation of "time" in the Indonesian language translation of the Al-Quran tends to use singular words.

Other studies on synonymy in the Al-Quran related to translation works of the Al-Quran into English with comparative approach are among others the work of Abdellah (2010) [9], Al-Sowaidi (2011) [10], Al-Jabri (2012) [11], Hassan (2014) [4], and Abdul-Ghafour et al (2017) [12].

Abdellah (2010) stresses the importance of involving the context of word in translating, specifically, synonymous words in the Al-Quran. Therefore, specifically Abdellah studies to what extent the translators of the Al-Quran into English observe the context in translating synonymous words. The works compared were *The Koran Interpreted*, by Arberry (1964), *The Glorious Qur'an, Translation and Commentary*, by Ali Y. (1954), *The Meaning of the Glorious Qur'an*, by Pickthall (1999), *Al-Qur'an, A Contemporary Translation*, by Ali A. (1984), and *Translation of the Qur'an*, by Shakir (1983). The example analyzed by Abdellah in his study is the word "rain" which in the Al-Quran is described in two words, namely *غيث* /*gais*/ and *مطر* /*maṭar*/. Abdellah concludes that the translators relatively did not differentiate specifically the meaning of those two words in their English translation works, that the specific differences between the two are not seen [9]. Similar study was conducted by Al-Sowaidi (2011) who compares two Quranic translations into English which represent two eras, classical era, represented by the work of Ali (1934),

and modern era, represented by the work of Irving (2002). In his study, Al-Sowaidi intends to study to what extent their choice of translation can reflect the referential meaning and connotative meaning of synonymous words and test to what extent the two translators maintain the textuality of the synonymy meaning. Al-Sowaidi concludes that translation of synonymy in the Al-Quran as religious text is more difficult than translation of synonymy existing in non-religious texts. The problem is more complex if the synonymy relates to other meanings, such as hyperonymy and hyponymy. Al-Sowaidi also asserts that most expressions in the Al-Quran which contain connotative meanings depend on their context [10]. With regard to the differences and differentiation of synonymy meaning, Hassan (2014) further stresses on the importance of including context analysis in determining the meaning of synonymy in the Al-Quran. However, according to Hassan, context also plays an important role in an expression and also determines the specific meaning of every word, particularly those with synonym with other words. To support the analysis, Hassan suggests the translators of the Al-Quran to also refer to the Tafsir books in order to find adequate explanation of the meaning of verses in the Al-Quran generally and comprehensively, before the translators formulate the synonymy meaning by observing in detail the context of each word [4]. In support of this opinion, the study by Abdul-Ghafour (et.al., 2017) concludes that every synonymous word has unique meaning denotatively and expressively in accordance with its context and cannot be exchanged. Furthermore, Abdul-Ghafour recommends that translation of the Al-Quran involves contextual review to avoid "single translation" on synonymous words [12].

Compared to previous studies which tended to be critical to existing Al-Quran translation into English, the subsequent studies seek to show contribution in the form of solution to a more adequate translation linguistically. Al-Jabri (2012), for example, studies cases of word "scared" in the Al-Quran and some of its translations into English taken from a number of works of Al-Quran translation. Al-Jabri posed an interesting question; how can Al-Quran translators choose the equivalence for synonymous words that have "joint meaning" from Arabic Language into other languages without changing their respective meanings as disclosed in Arabic as the source language? In line with Abdellah's earlier critics (2010), Al-Jabri also assesses that the works of Al-Quran translation into English are apparently not focused on differences among synonymous words in the Al-Quran. This is particularly more apparent in the work of Al-Quran interpretation (*tafsir*). Al-Jabri is of the opinion that the interpreters are more focused on explaining verses completely rather than reviewing meanings of words more specifically. After comparing the translations of the word "scared" in a number of translation works, at the end of his studies, Al-Jabri tried to choose or select the English translations that are closer to their original meaning in Arabic Language. However, his selection leads more to lexical equivalence without endeavoring to formulate the equivalence or translation with the semantic method to explain the specific difference of meaning of synonymous words with adaptive translation [11].

4. METHOD

This research used qualitative design with the descriptive-analytical method. There were two research sources, namely texts in Quranic Arabic and texts in Al-Quran translation in Indonesian Language. Digital data of Quranic texts was taken from the website tanzil.net, while the data Al-Quran translation was taken from Al-Quran translation published by the Ministry of Religious Affairs of the Republic of Indonesia.

From the above-mentioned sources of data, this study took a number of nouns in the Quranic Arabic that had the meaning of 'goodness'. The words in the list were classified based on the similarity in their root of words or radicals then paired with their translation. In the initial phase, the list of nouns on "goodness" was observed through Quran thesaurus and its translation in English made by Ghali (2003) [13]. As comparison, identification on words related to "goodness" was carried out by referring to the codification of thematic Quranic verses available in <http://quranytopics.appspot.com/> particularly in the menu "Man and The Moral Relations" and submenu "Good Morals". In this study, the word "goodness" was examined and limited to noun. The variety of nouns to be examined was limited to three words, namely (1) *حسنة* /*ḥasanat*/ (2) *خيرات* /*khairāt*/ and *طيبات* /*ṭayyibāt*/.

For tracking words along with their frequency and translations, the author used the processing application of Quranic parallel corpus and its translation in Indonesian language that the author had prepared and posted in the web, Sketch Engine. This corpus in the form of file prepared using the Microsoft Excel application was in the form of two-column table containing texts of the Quranic verses with Arabic writing on the left column and Indonesian translation texts on the right column. Searching was conducted using the menu available in the application. Four synonymous nouns on "goodness" were tracked down one by one based on their frequency and identification of their translations in Indonesian language. Subsequently, the lexical meaning of the four nouns on "goodness" was tracked down by referring to the Al-Ispahani dictionary (502 H). Furthermore, to see the specific differences of meaning of the four nouns, the collocation of each word with other words in the Al-Quran verses was identified using the application in Sketch Engine and Word Smith. In addition to word collocation, analysis was also conducted by observing the context of the relevant verses so that the meaning of each word was expected to be more adequate by involving the two aspects in defining meaning of words.

5. RESULT AND DISCUSSION

In the Al-Quran, the concept of "goodness" appears and is described through several variations of words. These words are classified into several classes of words. In reference to word classes in Arabic (noun, verb, and particle), the words related to the topic of "goodness" appear in two classifications of main words, namely noun and verb. In this study, the words of "goodness" to be examined are limited to the word class of noun. Three words which noun variations are to be examined are (1)

حسنة /*ḥasanat*/ (2) *خيرات* /*khairāt*/, and (3) *طيبات* /*ṭayyibāt*/. The frequency of appearance of these three words in the Al-Quran can be described in the Table 2.

Table 2 Frequency of Appearance of Nouns Synonymous to "goodness"

No	Word Variation	Appearance Frequency
1	<i>حسنة</i> / <i>ḥasanat</i> /	27 times
2	<i>خيرات</i> / <i>khairāt</i> /	9 times
3	<i>طيبات</i> / <i>ṭayyibāt</i> /	13 times

These three words have a quite close lexical meaning. Al-Ispahani (502 H.) describes the meaning of word *حسنة* /*ḥasanat*/ as 'any pleasure that can be felt by humans which exist in them, in their body and their situation'. Al-Ispahani contrasts the word *حسنة* /*ḥasanat*/ with the word *سنة* /*sayyi`at*/ or 'badness' which means any form of misfortune and hardship that can be experienced by any human' [14]. The other word *خيرات* /*khairāt*/, means 'anything liked by humans. Goodness meant herein has relative meaning and is divided into two types, namely goodness applicable in general to all humans and creatures, and which is good only to an individual but bad to others. The antonym to this word, according to Al-Ispahani, is the word *شر* /*syarr*/ 'badness' meaning any matters not liked by humans' [14]. The last word, *طيبات* /*ṭayyibāt*/, has the meaning 'anything deemed delicious or yummy by senses physically or mentally, but within certain limits, such as feasibility, sufficiency and halalness'. Within such context of limit, anything previously delicious or yummy if consumed or tasted limitedly will become bad if overly consumed and is even haram if not in accordance with the Islamic law [14].

Referring to such lexical meaning, there is a general similarity that "goodness" is something that can be enjoyed by humans and is beneficial for their life establishment. This similarity can be the basis to declare that the three nouns are closely synonymous. However, to see the specific differences further, the variants of words appearing in the Indonesian translation of the Al-Quran for the three nouns will be discussed to see if the selection of meaning is accurate and matches the lexical meaning existing in the Al-Ispahani dictionary. Collocational and contextual analysis is also carried out to examine the accuracy of selection of each noun and their meanings.

5.1. The word *حسنة* /*ḥasanat*/

In general, out of 27 times appearing in the Al-Quran, the word *حسنة* /*ḥasanat*/ is defined as 'goodness' in 13 verses. In the other verses, the meaning given in the Indonesian language translation of the Al-Quran varies, namely 'pleasure' (1 verse), 'good one' (6 verses), 'do goodness' (1 verse), 'with goodness' (3 verses), 'virtue' (2 verses), 'good' (1 verse).

Based on its collocation with other words, the word *حسنة* /*ḥasanat*/ is comparable to a number of varied words, such as, the world, heaven, Allah's property, deed, and so

forth. Related to the lexical meaning of this word ‘any form of pleasure that can be enjoyed by humans which exist in them, in their body and their situation’, there is an indication that the meaning of the word *ḥasanat* is quite broad and is relevant to the coverage of its collocational variation with other words. The following is an excerpt from verses which describe the collocation and context related to the word *ḥasنة* /*ḥasanat*/.

(1.a) the verse which incorporates the word *ḥasanat* in two contexts, namely as something expected and is a phase of life in the world and the hereafter

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

/wa minhum man yaqūlu rabbanā ātinā fī al-dunyā ḥasanat wa fī al-ākhirati ḥasanat wa qinā ‘azāb al-nār/

‘Di antara mereka ada yang berdoa, “Ya Tuhan kami, berilah kami kebaikan di dunia dan kebaikan di akhirat, dan lindungilah kami dari azab neraka” (QS.2:201).

‘Then there are others who say, "Our Lord, give us what is good in this world and also what is good in the Hereafter and save us from the torment of Fire.”

(1.b) the verse which incorporates the word *ḥasanat* in the context of goodness as Allah’s property.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

/wa ātaināhu fī al-dunyā ḥasanat wa innahū fī al-ākhirat lamina al-ṣāliḥīn/

‘Kami berikan kepadanya kebaikan di dunia, dan sesungguhnya di akhirat dia termasuk orang yang saleh’ (QS. 16:122)

‘Allah blessed him with goodness in this world and most surely he will be among the righteous in the Hereafter’

The two verses describe that the context of the word *ḥasanat* is very broad. This is indicated by its collocation with the world and the hereafter which is a phase and at the same time the place for human life. Although the verse (1.b) explains that the “goodness” belongs to Allah given to humans, but the word *ḥasanat* also has the dimension that humans can also do “goodness”, as explained in the following verse.

(1.c) the verse which incorporates the word *ḥasanat* in the context of goodness done by humans.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

/man jā ‘a bi al-ḥasanat falahu ‘asyr amsālihā wa man jā ‘a bi al-sayyi‘i at falā yujzā illā miṣlahā wa hum lā yuẓlamūn/

‘Barangsiapa berbuat kebaikan mendapat balasan sepuluh kali lipat amalnya, dan barangsiapa berbuat kejahatan dibalas seimbang dengan kejahatannya. Mereka sedikit pun tidak dirugikan (dizalimi)’ (QS.6:160).

‘Whoever will come to Allah with a good deed shall have ten times as much, and whoever will come to Allah with an evil deed, shall be requited with no more than the like of it. They shall not be wronged’

If the two translations, Indonesian and English, are compared, there is a slight difference in the understanding about time. Referring to a verb collocating with the word *ḥasanat* in example (1c.), the verb جاء *bi* /*jā`a bi*/ actually means ‘to bring’ or ‘to present’ and is within the context of time and place in the hereafter life. The word *ḥasanat* here means ‘goodness’ that has been performed in the world and has been recorded in the “registry book” of human’s deeds and shall be brought or presented to Allah in the hereafter. In the English translation, this is accurately translated with the phrase “... come to Allah with ...”. Meanwhile, in the Indonesian language, the contextual understanding as incorporated in the English translation is not described. This needs to be observed and the meaning of *ḥasanat* in this context needs to be reviewed, particularly its collocational meaning. Based on this analysis, the meaning of the word *ḥasanat* is so broad as it covers all the goodnesses attached within the humans’ life or other things that can be enjoyed and are useful for humans or their fellows.

5.2. The word *khairāt* /*khairāt*/

Lexically, the word *khairāt* concerns with anything liked by humans. Compared to the word *ḥasanat*, there is a linked meaning that the enjoyment that humans feel is identified as *khairāt* if they like it because of a certain reason.

If the word *khairāt* is observed in term of its collocation ad context, in the eight of nine appearances in the Al-Quran, the word *khairāt* has the collocation with the imperative words to “prompt”, “contest” and “compete”. This indicates that *khairāt* is a goodness liked by humans and therefore humans should prompt and even compete to attain it or do it base on such likening.

The following is an example describing the collocation of the word *khairāt* in such context.

(2.a) the verse which incorporates the word *khairāt* in the context of goodness performed promptly

أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ

/ulā`ika yusāri`ūn fī al-khairāt wa hum lahā sābiqūn/

‘mereka itu bersegera dalam kebaikan, dan merekalah orang-orang yang lebih dahulu memperolehnya’ (QS.23:61)

‘they indeed are the people, who work for their true welfare and try to be the first to attain it’

(2.b) the verse which incorporates the word *khairāt* in the context of goodness performed in competition with fellow humans to attain it.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبِّئُكُمْ فِي مَا آتَيْنَاكُمْ فَاسْتَبِقُوا
الْخَيْرَاتِ

/wa lau syā`a Allāh laja`alukum ummat wāhidat walākin liyabluwakum fī mā ātākum fa-stabiqū al-khairāt/

‘Kalau Allah menghendaki, niscaya kamu dijadikan-Nya satu umat (saja), tetapi Allah hendak menguji kamu terhadap karunia yang telah diberikan-Nya kepadamu, maka berlomba-lombalah berbuat kebaikan ...’ (QS.5:48)

‘And had Allah so willed, He would surely have made you one single community; instead, (He gave each of you a Law and a way of life) in order to test you by what He gave you. Vie, then, one with another in good works ...’

Both verses strengthen the understanding that the word *khairāt* has the meaning slightly different specifically from the meaning of previous word, namely *hasanat*, because the word *khairāt* is a goodness liked by humans because of certain reasons. Therefore, humans are commanded to promptly attain it even by way of competition or contest with the fellow humans.

5.3. The word طيبات /*tayyibāt*/

In reference to Al-Ispahani, the word *tayyibāt* concerns with anything that can be enjoyed physically by humans’ senses or anything that can calm humans’ soul [14]. Out of 13 times of its appearance in the Al-Quran, all the words *tayyibāt* have close collocation with the word “fortune” and imply the meaning as the ‘gift or blessing from Allah’. However, contextually, in verses incorporating the word *tayyibāt* as blessing, there is an indication in meaning that the blessing must be utilized proportionally. Otherwise, *tayyibāt* turns to be in contrary namely a badness which in contrast to the word *tayyibāt* is described with the word خبيثات /*khabīsāt*/. The following is an excerpt from verses in the Al-Quran which describe the collocation of the word *tayyibāt* in the context of blessing and gift from Allah.

(3.a) the verse which incorporates the word *tayyibāt* in the context of blessing and gift from Allah

وَأَقَدَ كَرَمًا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَهُمْ مِنَ الطَّيِّبَاتِ
/wa laqad karramnā banī ādam wa ḥamalnāhum fī al-barr wa al-baḥr wa razaqnāhum min al-tayyibāt/

‘Sungguh, Kami telah memuliakan anak cucu Adam, dan Kami angkut mereka di darat dan di laut, dan Kami beri mereka (rezeki dari yang) baik-baik ...’ (QS.17:70)

‘It is a favour that We have honoured the sons of Adam and blessed them with conveyances on land and sea and provided them with good and pure things ...’

In other verses, the meaning of the word *tayyibāt* as goodness is also specifically different from the necessity to utilize the goodness proportionally by humans, in this matter the limitation is the law of “*halal*”. In other words, if the “goodness” of *tayyibāt* is utilized in an excessive manner, then the status will turn to become “*haram*” by virtue of law. This can be seen in the excerpt of the following verse.

(3.b). the verse which incorporates the word *tayyibāt* in the context of halal limitation in its utilization

وَجُعِلَ لَهُمُ الطَّيِّبَاتُ وَحُرِّمَ عَلَيْهِمُ الْخَبِيثَاتُ

/wa yuḥillu lahum al-tayyibāt wa yuḥarrim ‘alaihim al-khabā`is/

‘... (Dialah) yang menghalalkan segala yang baik bagi mereka dan mengharamkan segala yang buruk bagi mereka...’ (QS.7:157)

‘... He makes the clean things lawful to them and prohibits all corrupt things ...’

Specifically, the meaning of ‘goodness’ from the word *tayyibāt* has different dimension from the previous two words, namely *hasanat* and *khairāt*. This is because of collocation limit of “*halal*” attached to the word *tayyibāt* in the context of its utilization by humans.

6. CONCLUSION

This study asserts that the three words reviewed have close synonym because they have general similarity in their meaning, namely the goodness which is liked and enjoyed by humans as a gift from Allah. However, the meaning of the three words is specifically different one to another based on its collocation and context in the verses which incorporate each word. It is apparent that the meaning of the word *hasanat* is more general than the other two words, namely *khairāt* which is the goodness liked and fought for by humans to attain it, and the word *tayyibāt* which specifically relates to the status of halal and haram in its utilization.

This study opens a room and opportunity for further studies on other variants of each of the three words in a different morphological derivational pattern or other nouns in a different meaning field. This is important to be performed in the context of revealing the depth of meaning more specific than synonymous words in the Al-Quran

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