The Patterns of Arabic Morphological Polysemy and Their Equivalence in Indonesian Language

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Abstract—This study aims to reveal the patterns of Arabic morphological polysemy in the Qur’an, morphological forms, and their equivalence in Indonesian language. The focus of research is limited to 10 patterns of morphological polysemy, namely: فِعْلان (action), فَاعِل (active participle), فَعَل (verb), فِعْل (verb), فَعَلْتُ (futurized active participle) and فَعَلْتِ (futurized active participle). Using a descriptive and content analysis of selective models in the Qur’an, the analysis shows that each pattern of morphological polysemy contains five morphological forms, three morphological forms, three morphological forms, three morphological forms, three morphological forms, eight morphological forms, seven morphological forms and four morphological forms. The degrees of Arabic morphological equivalence in Indonesian respectively are: فِعْلان = (فَعَل) = (فَعَلْتُ) = (فَعَلْتِ) = (فَأْلَ) = (فَلَان) = (فَلَانَة، فَلَانٍ) = (فَلَانَة) = (فَلَان) = (فَولَان) = (فَولَانَة) = (فَولَان). In general, these patterns of morphological polysemy range between the forms of verb and noun, adjective and noun, verb and adjective, gerund and plural, past and present, and past and imperative. The emergence of symptoms of Arabic morphological polysemy in the Qur’an is caused by several factors, namely morphological characteristics of Arabic language, application of arbitrary rules, 'rab cases, syntactic relationship, lexical meaning, and genitive construction.

Keywords—morphological; polysemy; equivalence

I. INTRODUCTION

Arabic is a Semitic language which differs from Indo-European languages syntactically, morphologically and semantically [1]. Also, Arabic is said known for its highly inflectional morphological structure and its high tendency to pattern and root ambiguity [2]. However, the rules of Arabic morphology are easy to digest and memorize because every word has pattern (wazan) of its own with limited number of patterns, which are approximately 30 patterns. Nevertheless, in its application it requires the support of syntactic connection and lexical meaning. This is because of the Arabic morphology system contains homograph shapes and polysemic forms. For example, the written symbol علم is difficult for us to prescribe its form, its category and its morphological meaning when this word is out of context or out of syntactic relation.

Morphologically, the symbol علم contains some possibilities of reading and diverse forms according to its context, such as: علم - علم - علم - علم - علم. In brief, an Arabic transcription cannot be read unless we understand its meaning and relations between words in a sentence. Morphological errors in determining shape, wazan or word patterns that occur among students of beginning level, even students of advance level, are often caused by the emergence of polysemic forms. For example, the word المُرْفَعَاَتُ in pattern مُرْفَعَاَتُ might contain four meanings or morphological categories, namely (1) the meaning of fi’il madhi (past verb), (2) fi’il madhari (present/future verb), (3) fi’il amr (imperative verb), and (4) fi’il nahi (prohibitive verb). The occurrence of these morphological meanings depends on context of the sentence or syntactic relation. So far, the Arabic polysemic forms have not been described in terms both of frequency and morphological meanings. Therefore, this paper aims to describe the Arabic polysemic forms, their morphological meanings and their equivalent in Indonesian language.

II. ARABIC MORPHOLOGICAL POLYSEMY

This study refers to the concept of Arabic morphological polysemy. There are five word patterns containing morphological polysemy i.e. (1) fa’il might be categorized as isim fa’il (active participle) of fa‘ala and imperative verb of fa‘ala, (2) fa‘al might be categorized as mashdar (gerund) and shifat muhtawabah, (3) fi’il madhari might be anchored into second person pronoun and first person pronoun, (4) tafa’ala might show past verb, present/future verb and imperative verb and (5) tafa‘al might show past verb and present/future verb [3]. Accordingly, Maliki, Syukran H. Sy. stated the importance of Arabic morphological polysemy such as (1) replacing the letter madhari with min madhabaah and doing haraf maf’tuh that is before the end of fi’il ghar tsulatsi. For example, the word pattern (مُرْفَعَاَتُ) might show morphological forms of isim makan, isim zaman, mshdar mim, and isim maf‘al, such as (مُرْفَعَاَتُ) and (فِعْل) in fi’il tsulatsi majarad, the word patterns مُرْفَعَاَتُ might show dual morphological form both of isim makan and isim zaman, such as (مُرْفَعَاَتُ) [4].

III. METHOD

This research was conducted by using descriptive method with content analysis models (tahlil muhtawa). The data source was a set of Arabic words in polysemic pattern (as many as 10 patterns of morphological polysemy contained in the Qur’an as many as 581 words) as a results of sampling) with reference to Isaac S [5]. Furthermore, the data was collected through written
IV. FINDINGS AND DISCUSSION

The analysis results illustrated the Arabic morphological polysemy patterns in the Qur'an as shown below.

- The pattern of morphological polysemy which has pattern fa’i’il (فعل المشارك) consists of 110 words containing morphological forms: adjective (65.45%); noun (27.27%); adjective-noun (6.36%); plural (0.90%); and adverb (0.90%).

- The pattern of morphological polysemy which has pattern fi’al (فعل aktub) consists of 81 words containing morphological forms: singular (54.32%); plural (44.44%); singular-plural (1.23%).

- The pattern of morphological polysemy which has pattern fa’laan (فعل الاسلام) consists of 48 words containing morphological forms: singular (45.17%); plural (33.33%); dual (12.50%).

- The pattern of morphological polysemy which has pattern fu’ala (فعل النزول) consists of 40 words containing morphological forms: singular (60%); plural (37.50%); singular-plural (2.50%).

- The pattern of morphological polysemy which has pattern fa’alah (فعل السرا) consists of 24 words containing morphological forms: singular (58.33%); plural (37.50%); singular-plural (4.17%).

- The pattern of morphological polysemy which has pattern fa’ul (فعلياً) consists of 62 words containing morphological forms: singular (33.87%); plural (62.90%); singular-plural (3.23%).

- The pattern of morphological polysemy which has pattern tafa’alat (تفرعها) consists of 29 words containing morphological forms: past verb (68.97%); present/future verb (13.79%); past verb-present/future verb (17.24%).

- Polysemic form which has pattern tafa’alau (تفرعها) consists of 23 words containing morphological forms: past verb (39.13%); present/future verb (8.70%); imperative verb (30.43%); prohibitive verb (4.35%); past verb-imperative verb (4.35%); imperative verb-prohibitive verb (4.35%); past verb-present/future verb-prohibitive verb (4.35%).

- The pattern of morphological polysemy which has pattern af’ala (فعلها) consists of 80 words containing morphological forms: past verb (65%); comparative (20%); present/future verb (5%); past verb-comparative (5%); past verb-plural (1.25%); adverb-comparative (1.25%); shifat musyaabbahah (2.50%).

- The pattern of morphological polysemy which has pattern fa’ala (فعلاً) consists of 83 words containing morphological forms: past verb (85.54%); present/future verb (1.20%); noun (10.84%); verb-noun (2.41%).

In general, polysemic form implies (1) sijat (adjective) and isim (noun), (2) mufrad (singular) and plural, (3) fi’il madhi (past verb) and ta’dhil (comparative), (4) fi’il madhi and fi’il mudhari (present/future verb) deleted one of its ta mudhara’ah, (5) fi’il madhi attached to third plural person pronoun, fi’il mudhari and fi’il nahy (prohibitive verb) attached to second plural person pronoun deleted one of its ta mudhara’ah. And fi’il amr (imperative verb) attached to second plural person pronoun as subject coming from fi’il madhi tsuslati mazid with additional letter and doubling ta ‘ain. With regard to frequency, the pattern of mufrad is the most frequent morphological polysemy which occurs 110 times containing five morphological forms, seeing that the most dominant morphological form is adjective and noun. Nevertheless, the most various morphological polysemy pattern is af’al which occurs 80 times containing six morphological forms, and the dominant morphological forms are the meaning of past and comparative.

In short, we can note that polysemic form containing morphological forms adjective and/or, single or plural, and past/future verb, imperative, prohibitive and fi’il madhi tsuslati mazid in pattern af’al or isim/af’al ta’dhil should be paid attention by readers, learners and listeners to recognize that they are not easily fooled by polysemic forms, where patterns of morphological polysemy often raise grammatical errors among readers of Arabic language whether with voxelization or not. Moreover, the pattern of these morphological polysemy can cause different grammatical interpretation during i‘rab and translating, though it is in context of the whole sentence. For example, form (مَكَّا) in verse, according to the majority of commentators, is considered as fi’il madhi (past verb) attached to dhamir rafa’ (nominative pronoun) meaning: maka jika mereka berpaling.... Most of translators, especially Qur’an translator have translated this form into: maka jika kamu berpaling. The pattern of morphological polysemy can be considered as a form of fi’il mudhari (present/future verb) deleted one its ta mudhara’ah, so that the form is the same as fi’il madhi (past verb). Another verb which is the same form is fi’il madhi and fi’il nahy and fi’il amr, so that 1 نَحْوَ (nuhaw) has 8 (eight) morphological forms. This pattern of morphological polysemy is the least frequent compared to another morphological polysemy pattern (f = 23). However, it contains the most frequent of morphological forms (8 morphological forms).

Theoretically, the patterns (wasan) of tsuslati mazid with extra ta and duplication of ‘ain and its derivatives (تَفَعَّل - تحول) have the same forms between fi’il madhi, fi’il mudhari, fi’il amr and fi’il nahy. It is caused by deleting (فَعَّل - تحول) attached to fi’il mudhari in the context of sentence. Nevertheless, the whole polylemism of languages form (morph) and morphological meaning can be determined based on morphological distribution, syntactic distribution and its lexical meaning. These three aspects are interrelated and function simultaneously in the application of category or morphological classification. This means that the determination of word meaning and word category in Arabic is not just to use inflection analysis table (tables of affixation, derivation, and predication).
To determine the meaning/morphological category contained in the polysemic form, we should use three (3) criteria, namely: (1) lexical meaning, (2) morphological distribution, and (3) syntactic relation (function of words in a sentence). Related to lexical meaning, for example, a word can be categorized as fi’il if its meaning is to destroy, but it can also be categorized as isim (accusative) + pronoun if it means your family, so that why it has polysemic form.

In terms of morphological distribution, for example, the word (مذهك) can also be categorized as isim that shows one free morpheme (double), but the word (مذك) can be categorized as sifat that consists of two morphemes: 1) a free morpheme (مذك) and morpheme (ك) which shows muannats. On the other hand, the word (سحن) is categorized as singular. However, the word (سحن) has dual category; the word (سحن) has singular category; but the word (سحن) has plural category and consists of two morphemes, namely (ح) and (ن). That is what causes morphological polysemic symptoms. The terms of syntactic relation, for example, the word (أعلم) can be categorized as verb in the context of the sentence: إنني أعلم ما لا تعلمون. However, this word could be categorized as comparative form because it serves as predicate of (أعلم) which considered accusative, so that pattern is the same form as fi’il madhi i.e. (أعلم).

In the context of syntax, the polysemic forms of madhi and madhuri occur because of deletion of ta madhara’ah in fi’il madhuri marfu’u maghaddar such as: (قالت) وقد أفقل من تركي) 1) fi’il madhuri (أعلم) which shows one free morpheme (أعلم) so that its shape becomes equal to fi’il madhuri. The first example contains fi’il madhuri, while the second sample contains fi’il madhuri. There is no different i’rab between fi’il mut’allam and fi’il madhuri. However, there is clear difference between fi’il sahih and fi’il madhuri marfu’u and fi’il madhuri’ manshub. Therefore, polysemic form between fi’il madhuri and fi’il mudhari manshub is determined by deleting ta madhara’ah and haraf nasbush such as (أعلم) or (أعلم) or (أعلم) i.e. (أعلم) or (أعلم). In addition, fi’il mudhari manshub derived from fi’il madhuri tsalat siyyar by adding maqaddar can be identical to fi’il madhuri tsalatasi madzid in the pattern (أعلم).

Similarly, the polysemic form between fi’il madhuri and tsalatasi madzid and isim fathhih manshub is determined by syntactic function. Af’al fathih function as khabar kaana, isim inna and majar might have an i’rab manshub, so that its shape is the same as fi’il madhuri tsalatasi madzid with additional hamzah. If the form is associated with i’rab, then fi’il madhuri marfu’u does not have polysemic form with fi’il madhuri tsalatasi madzid that has pattern qaf’al containing zero morphemes as its subject nor has polysemic with af’al fathih which gives an i’rab manshub. However, fi’il mudhari that has i’rab marfu’ has polysemic with af’al fathih that has i’rab marfu’. Besides, fi’il mudhari with i’rab manshub is polysemic with fi’il madhuri and af’al fathih that has i’rab manshub. In fact, there are some words with the same meaning are used interchangeably in different contexts. For example, the word (فوق) can be categorized as fi’il madhuri and fi’il mudhari, so it is classified into madhi-mudhari.

The description cited above suggests that morphological polysemic patterns caused some mistakes and morphological errors among the readers/students are polysemic pattern that has many morphological forms (more than two meanings). Therefore, the level of difficulty in the application of morphological distribution will also be determined by many morphological forms which are owned by each polysemic morphological pattern. This implies that the morphology teaching needs to consider the level of difficulty in the application of morphological patterns which are owned by each polysemic morphological pattern. This implies that the morphology teaching needs to consider the level of difficulty in the application of morphological patterns which are owned by each polysemic morphological pattern. Therefore, if its meaning is to destroy, but it can also be categorized as isim (accusative) + pronoun if it means your family, so that why it has polysemic form.

As a matter of fact, the characteristics of each Arabic word have rules regarding two schools above, but the problem is related to the application that still has not received full attention yet. For example, in the classic book it is mentioned that the features of fi’il are tan’is, sin, safaq and qad that regarding the distribution of morphological characteristics, while other characteristics in the distribution of syntax. In practice, the application of morphological aspects related to polysemic requires precision combining simultaneously aspects of morphology, syntax and lexical elements. To know structure or morpheme classification of polysemic form, we must refer to the lexical meaning first, then the morphological distribution and syntactic relation. For example, the form (الله) may consist of a double morpheme structure, namely the form of fi’il and tacit pronoun or dhamir mustatar (morpheme zero) as subject, in condition that the form of the lexical meaning is round. However, it can contain three (3) morpheme forms i.e. (1) haraf athaf, (2) haraf jarr, and (3) dhamir makhathab. Likewise, to identify the morpheme structure of polysemic forms cited earlier, each of these can be categorized into the following morpheme structure. Each polysemic forms: (الله) (الله) (الله), includes a free morpheme in terms of distribution. Yet, in terms of its meaning, the fourth morpheme are categorized as double polysemic in presence of its formal word that shows lexical meaning and grammatical meaning of tanwin that shows nakirah (in definitive).

Additionally, (مذك) and (ح) is morpheme additive in terms of relationship, which is a combination between free morpheme and bound morpheme. The first form contains two morphemes, namely morpheme has lexical meaning and grammatical meaning in the form of suffix (ح) that shows dual meaning (mu’atta). The second form contains lexical meaning and grammatical meaning available on (ح) that shows feminine (mu’annats) meaning. This morpheme is also called subtractive morpheme for masculine (mu’dakkar) morpheme. In terms of relationship, polysemic form (الله) is dual morpheme in the form of fi’il madhi; it consists of a free morpheme containing lexical meaning and morpheme zero (dhamir mustatir = هو) as subject. Such forms can also be
considered as additive comprising free morpheme and bound morpheme in presence of (تاء) that function as a sign of fi’il mudhāri’ which is deleted and inserted haraf nashab so that its shape becomes equal to fi’il mudhī. There is damhir mustātir (ه) contained in the fi’il function as subject. Likewise, polysemic form (ت) (تَفَعِّلَا) is the type of additive morpheme consisting of a free morpheme containing lexical meaning and bound morpheme in presence of waww jam‘a (ل) containing grammatical meaning and function as subject. However, the waww jam‘a contains third plural person pronoun meaning they considering that it is fi’il mudhī, and contains second plural person pronoun meaning you all, considering that it is fi’il mudhāri’ and fi’il nahyī deleted one of its ta mudhara‘ah, and also shows fi’il amr (imperative verb) category. Thus, the two morphological meanings (mudhara‘ah and amr) of these polysemic forms caused by deletion (تَا) mudhara‘ah, while two other meanings (maddhi and amr) occurs due to the characteristics of the shape itself.

It can be seen from the context or relationships between words in a sentence. Furthermore, the polysemy patterns of Arabic morphological has a level of significant equivalence in Indonesian translated Qur’an related to the usage of Indonesian morphological forms. This is proved by the results of contrastive analysis between the Arabic morphology in the Qur’an and its translation into Indonesian (the Qur’an and its translation by the Ministry of Religious Affair published in 1990 in cooperation with Mujamma‘ al-Malik Fahd li Thiba‘at al-Mushaf asy-Syarif bil Madinah al-Munawwarah - al-Mamlakah al-‘Arabiyyah al-Su‘adiyyah). Each pattern has morphological equivalence between Arabic and Indonesian as respectively follow: 

- فُعَلَ = فَعَلَ (72,73%); فَعَلَ = فُعَلَ (75,31%); فَعَلَ = فُعَلَ (85,42%); فَعَلَ = فُعَلَ (80%); فَعَلَ = فُعَلَ (79,11%); فَعَلَ = فُعَلَ (69,35%); فَعَلَ = فُعَلَ (82,76%); فَعَلَ = فُعَلَ (100%); فَعَلَ = فُعَلَ (88,75%); and فَعَلَ = (91,53%).

The emergence of Arabic morphological polysemy symptoms is caused by (1) morphophonemic process known as deletion of ta mudhara‘ah, (2) morphological process that consist of morpheme, morphological distribution, sentence analysis and (3) morphosyntactic process that includes morphological distribution and syntactical distribution.

V. CONCLUSIONS AND SUGGESTIONS

Based on the results of research and discussion in the previous section, it can be concluded that the pattern of morphological polysemy in pattern fa‘iil is the highest usage frequency. This form contains five (5) morphological meanings, namely (1) adjective, (2) noun, (3) noun-adjective, (4) adverb, and (5) plural. The adjective form is the most frequent (f = 110) and the highest proportion (p = 64.87%).

The pattern of morphological polysemy in pattern fa‘iil is morphologically the most various form, namely (1) past verb, (2) present/future verb, (3) amr, (4) nahyī, (5) past verb-nahyī, (6) past verb-amr, (7) amr-nahyī, and (8) past verb-present/future verb-nahyī. The imperative and past verb forms is more dominant than other morphological forms. The pattern of morphological polysemy in pattern fa‘iil has three (3) morphological forms, namely (1) past verb with the highest proportion (68.97%), (2) present/future verb and (3) past verb-present/future verb.

The pattern of morphological polysemy in pattern aj‘alās has 7 (seven) morphological forms, namely (1) past verb, (2) verb/noun tafidh (3) fi’il mudhāri, (4) fi’il past verb-tafdhil, (5) fi’il past verb-plural, (6) adverb-comparative and (7) adjective. The past verb form is more dominant usage (p = 65%) than other forms of comparative (p = 20%) contained in the pattern of Arabic morphological polysemy.

The appearance of Arabic morphological polysemy symptoms in the Qur’an is caused by several factors, namely: characteristics of Arabic morphology, application of arbitrary rules, i‘rab case, syntactic relation, lexical meaning, and genitive construction.

The teaching materials of morphology should always be conveyed through contrastive analysis using nahwu sayli and nahwu taqālid approach that associated directly with lexical meaning and verbal contexts which support it, so that sharf tashrij and sharf istiqaqi can be more applicable and integrated in the communication process of Arabic both written and oral.

REFERENCES


