Relasi makna paradigmatis keidentikan, peliputan, dan pertentangan dalam bahasa arab

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Abstrak

The aim of this study is to reveal and explain the paradigmatic sense relations of identity, inclusion, and oppositeness in the Arabic language. In this study I will attempt to see this paradigmatic sense relations of the Arabic language from the tradition of Arabic semantics and Western tradition point of view as well in order to see to what extent the tradition of the Arabic semantics could be related to the non-Arabic semantics (Western semantics).

In this study I will follow the theories and views presented by the Arabic experts in semantics who have already studied about the paradigmatic sense relations namely Anis (1965), Ya?cob (1982), Umar (1982), Al-dayah (1986), and Abu Syarif (1982). Besides, I will also follow theories that are related to the discussion from the non-Arabic experts in semantics namely Lehrer (1974), Leech (1977), Palmer (1983), Lyons (1996), and Cruse (2004).

We use the fusha Arabic language used in the Holy Qur'an as resources of data. The research method used to analyze resources of data is analysis of meaning relation used by either Arabic or non-Arabic experts in semantics.

The study about meaning relation of identity or synonymy (Al-tara: duf) shows that the relation in the Arabic language has not been classified in detail since in the tradition of the Arabic semantics, synonymy is only seen from the motivation point of view. Meanwhile, classification from the level of similarity is not done (for example absolute synonymy, prepositional synonymy, and near synonymy) such as classified by Cruse (2004). However, in the tradition of Arabic semantics, there is a term called Al-?itnab, the meaning strengthening by giving a long statement, as a part of the study of Al-bala:gah This is actually a part of Arabic synonymy.

During this time, in the tradition of the Arabic semantics, the study about paradigmatic relations of inclusion and the study of synonymy in the Arabic language overlaps one another. Meanwhile, hyponymy and meronymy as a subclassification of inclusion relation are not found in the Arabic semantics. Paradigmatic relations of inclusion in the Arabic semantics appears in the form Al-?it-nab, either as a form of hyponymy or meronymy.

The study about paradigmatic relations of opposition (Al tada:d) in the Arabic language such as synonymy is only seen from the motivation point of view. By following the Western theories, relations of opposition in the Arabic language can appears in the form of complementary opposites, antonymy opposites, and directional opposites. To analyze relations of opposite, the tradition of Arabic semantics refers to what is

called al-di:d or contranymy. Beside Al-di:d, contranymy in the Arabic language appears in the form of Al-tagli:b, contranymy that has dualis grammar. Besides, the tradition of Arabic semantics has the use of opposite relation in a verse of the Holy Qur'an, namely Al-tiba:q and Al-muqa:balah Al- tiba:q is a contrast pair that appears at the same time in a verse of the Holy Qur'an. Meanwhile, Al-muga:balah is a contrast that appears in the beginning of a sentence and another contrast appears as a balance of the contrast of the first sentence.