Lexical Semantics of the Quran:
Analysis of Paradigmatic Meaning of Language Politeness

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Abstract

The purpose of this study was to reveal the lexical meanings of the words *baligha*, *sadida*, *karima*, *ma'rufa*, *layyina*, and *maisura*, which are contained in polite language phrases in the Quran: *qaulan baligha*, *qaulan sadida*, *qaulan karima*, *qaulan ma'rufa*, *qaulan layyina*, and *qaulan maisura*. The importance of revealing the lexical semantics is in order to find the right meaning of the phrases. The method used is descriptive-qualitative method with a paradigmatic approach and lexical meaning theory. The results showed that the term *baligha* has six meaning features, the word *sadida* has five meaning features, the word *karima* has twelve meaning features, the word *ma'rufa* has eight meaning features, the word *layyina* has seven meaning features, and the word *maisura* has six meaning features. From the perspective of the paradigmatic relation, the phrases *qaulan baligha*, *qaulan sadida*, *qaulan karima*, *qaulan ma'rufa*, *qaulan layyina*, and *qaulan maisura* are hyponyms in politeness of the Quran language.

Keywords: The language of the Quran: lexical semantics; language politeness; paradigmatic

Abstrak

Penelitian ini bertujuan untuk mengungkap semantik leksikal kata *baligha, sadida, karima, ma'rufa, layyina,* and *maisura*, yang terdapat dalam frasa kesantunan berbahasa di dalam al-Qur'an yaitu *qaulan baligha, qaulan sadida, qaulan karima, qaulan ma'rufa, qaulan layyina,* dan *qaulan maisura*. Penelusuran semantik leksikal dipandang penting untuk mendapatkan pemaknaan yang tepat terhadap frasa tersebut. Metode yang digunakan adalah metode deskriptif-kualitatif dengan pendekatan paradigmatik dan memanfaatkan teori makna leksikal. Hasil penelitian menunjukan bahwa kata *baligha* memiliki enam fitur makna, kata *sadida'* memiliki lima fitur makna, kata *karima* memiliki dua belas fitur makna, kata *ma'rufa'* memiliki delapan fitur

makna, kata *layyina* memiliki tujuh fitur makna, dan kata *maisura'* memiliki enam fitur makna. Dari perspektif relasi paradigmatik frasa *qaulan baligha, qaulan sadida, qaulan karima, qaulan ma'rufa, qaulan layyina,* dan *qaulan maisura* merupakan hiponim kesantunan berbahasa dalam bahasa al-Qur'an.

Kata kunci: bahasa al-Qur'an; kesantunan berbahasa; paradigmatik; semantic leksikal

Introduction

Through language, people want to be treated with dignity and respect, accepted, recognized, and special. Therefore, language politeness is one of many important aspects in human interaction.[1] Language politeness is a universal phenomenon in human society although views on language politeness vary from in different cultures.[2] Language politeness is believed to facilitate communication, to ensure comfort and to minimize the potential conflict and confrontation. Language politeness has the ability to make a friendlier communication. Effective language politeness can improve the quality of appropriate interactions among community members.[3] No matter how disturbed the message is if it is conveyed politely, the tension will be lighter. On the other hand, a good the message if it is conveyed by ignoring the politeness, it will have the potential of to be misunderstood.[4] In speech acts, the gender relation of language politeness is one of the important things that need to be considered.[5]

In revealing politeness in language, some researchers have a number of theories. Murni Mahmud states that the popular theory of politeness is the face-saving view put forward by Brown Levinson (1987) and Geertz (1960). Brown

[1] Masda Surti Simatupang and Lamhot Naibaho, "Language Politeness," *Proceedings of the 2nd Annual Conference on Blended Learning, Educational Technology and Innovation (ACBLETI 2020)* 560, no. Acbleti 2020 (2021): 166–71, https://doi.org/10.2991/assehr.k.210615.033.

[2] Wen Gao, Bai., Zhou, Wei,. & Liu, "Politeness , Language and Culture Study of the Relativity of Politeness," *Advances in Social Science, Education and Humanities Research* 537, no. Iclccs 2020 (2021): 212–15.

[3] Emmanuel Njuki and Humphrey Kirimi Ireri, "Positive and Negative Politeness Strategies Used by Kenya's Members of National Assembly," *OALib* 08, no. 08 (2021): 1–20, https://doi.org/10.4236/oalib.1107690.

[4] Kshitij Mishra, Mauajama Firdaus, and Asif Ekbal, "Please Be Polite: Towards Building a Politeness Adaptive Dialogue System for Goal-Oriented Conversations," *Neurocomputing* 494 (2022): 242–54, https://doi.org/10.1016/j.neucom.2022.04.029.

[5] Vimala Herman, "Gender and Language," *Dramatic Discourse*, no. February (2021): 253–314, https://doi.org/10.4324/9780203981108-12.

Levinson and Geerts call politeness a kind of etiquette.[6] Scupin (1988) and Agha (1994) believe that politeness, as a form of respect or honor, is being polite means respecting people. Lakoff (1976) states that politeness is a form of behaviour that has been developed in society to reduce friction in personal interactions. Sifianou (1992), on the other hand, defines politeness as a tool to restrain feelings and emotions to avoid conflict. Holmes (1995) views politeness as formal and distanced behaviour, which is not distracting or coercive.[7] In Islam, the discourse of language politeness has been a concern of experts long before the western theories developed. The concept of language politeness in Islam is referred to the language contained in the verses of the Quran.

The Quran has conveyed several guidelines and conditions that must be obeyed for a Muslim in order to build harmonious communication and to reduce the potential conflict.[8] There are six principles of politeness in the Quran: *qawlan sadida*, *qawlan ma'rufa*, *quwlan baligha*, *qawlan maysura*, *qawlan layyinan*, and *qawlan karima*.[9] From the phrases *qaulan sadida*, *qaulan ma'rufa*, *qaulan baligha*, *qaulan maisura*, *qaulan karima*, and *qaulan layyina*. The lexical meanings of the terms *sadida*, *ma'rufa*, *baligha*, *maisura*, *karima* and *layyina* are about language politeness taught in the Quran.[10]

There are several previous studies that have been carried out to understand politeness phrases in the Quran. Ku Zaimah Che Ali through a thematic interpretation approach interprets verses containing the term politeness in the Quran and popularizes them through a publication entitled Analisis Tafsir Tematik Ayat-Ayat Al-Qur'an Terhadap Prinsip Kesantunan Berbahasa (The Analysis of Thematic Interpretation of the Quran Verses on the Principles of Language Politeness). Ku Zaimah Che Ali through her research concluded that the phrase *qaulan sadida*, *qaulan baligha*, *qaulan maisura*, *qaulan karima*, and *qaulan layyina* are the principles of politeness in the Quran.[11] Ening Herniti et al through their research explained that the term *qaulan ma'rufa* can be understood with a good understanding of words, e.g., to communicate by using

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[6] Murni Mahmud, "The Use of Politeness Strategies in the Classroom Context by English University Students," *Indonesian Journal of Applied Linguistics* 8, no. 3 (2019): 597–606, https://doi.org/10.17509/ijal.v8i3.15258.

[7] Mahmud.

[8] Wan Siti Fatimatul et al., "Strategi Dan Panduan Kesantunan Bahasa Menurut Perspektif Islam The Strategies and Guidelines of Language Politeness from Islamic Perspective," *Islómiyyót* 41, no. 1 (2019): 117–24.

[9] Mishra, Firdaus, and Ekbal, "Please Be Polite: Towards Building a Politeness Adaptive Dialogue System for Goal-Oriented Conversations."

[10] Sofyan Sauri, "Pengembangan Strategi Pendidikan Berbahasa Santun Di Sekolah," *Mimbar Pendidikan*, 2003.

[11] Ku Zaimah Che Ali and Mardzelah Makhsin, "Analisis Tafsir Tematik Ayat-Ayat Al-Quran Terhadap Prinsip Kesantunan Berbahasa Thematic Analysis of Quranic Verses on the Politeness Principles," *Jurnal Sultan Alaudin Sulaiman Shah* 6 (2019): 110–29.

pleasant words, not to offend or hurt the feelings of the interlocutor, follow the criteria of truth, honesty, and contain no lies and no pretend.[12] Mahbub Junaidi in his essay entitled Komunikasi Qur'ani: Melacak Teori Komunikasi Efektif Perspektif al-Qur'an (Quranic Communication: Tracing the Theory of Effective Communication from the Qur'anic Perspective) emphasizes that to understand the term *ma'rufa* on *qaulan ma'rufa* phrase, initially we must return the word to its original form to find the original meaning. The origin of the term *ma'rufa* is *'urf* which means customs or habits that exist in the midst of society.[13] Rusdi Room in his writing Konsep Kesantunan Berbahasa dalam Islam (The Concept of Language Politeness in Islam),[14] discusses about language politeness but does not depart from the identification of the lexical meaning of the words.

This study is different from the previous studies above because there has not been a discussion of language politeness phrases in the Quran which has been conducted through a lexical semantic approach. Ening Herniti et al did not explain further how and from where the meaning of *qaulan ma'rufa* was obtained. Mahbub Junaidi does not elaborate further on the meaning of the word *urf* and *ma'ruf*, and he did not identify the meaning of the two words. Rusdi Room does not depart from identifying the lexical meaning of each word. Also, Ku Zaimah Che Ali interpreted the verse through a thematic interpretation approach.

The identification of lexical semantics possessed by words in polite language phrases in the Quran is important to do to reveal the precise and accurate meaning for each phrase. Meanwhile, the paradigmatic study of language politeness will explain the meaning relation of each phrase in the paradigm of language politeness in the Quran. For this reason, the literature research was conducted with qualitative descriptive analysis. The main data sources are *mu'jam* or Arabic dictionaries, e.g., Lisan al-Arab, Mu'jam al-Raid, *al-Munjid fi al-Lughah wa al-A'lam*, Al-Qamus al-Muhith. Maqayis al-Lughah, Mu'jam al-Af'al al-Mutadawulah, al-Mu'jam al-Mufahras Li al-Fazhi al-Qur'ani al-Karim, Mu'jam Mufradat al-Fazh al-Qur'an, and al-Mu'jam al-Wasith. Data were collected by using note-taking and tapping techniques. Data were collected by using note-taking and tapping techniques. Data analysis was carried out using a paradigmatic approach and utilizing lexical semantic theory. The paradigmatic approach in question is an analytical tool to understand linguistic symptoms and events.[15]

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[12] Ening Herniti, Arif Budiman, and Aning Ayu Kusumawati, "Kesantunan Berbahasa Dalam Dakwah Multikultural," *Adabiyyāt: Jurnal Bahasa Dan Sastra* 15, no. 1 (2017): 38, https://doi.org/10.14421/ajbs.2016.15103.

[13] Mahbub Junaidi, "Komunikasi Qur'ani (Melacak Teori Komunikasi Efektif Perspektif Al-Qur'an)," *DAR EL-ILMI: Jurnal Studi Keagamaan, Pendidikan, Dan Humaniora* 4, no. 2 (2017): 25–48.

[14] Rusdi Room, "Konsep Kesantunan Berbahasa Dalam Islam," *Jurnal Adabiyah* XIII, no. 2005 (2013): 223–34.

[15] Zainuddin, "Pendekatan Sintagmatik Dan Paradigmatik," *Fakultas Bahasa Dan Seni Universitas Medan*, no. 1 (2015): 1–13.

This approach is based on a set of beliefs, assumptions, ideas, theories, concepts, values, as well as practices applied in viewing words or phrases that contain politeness in language.

Result and Discussion

There are two main focuses of this research: the lexical semantics of words in polite language phrases and the meaning of politeness phrases. Based on the investigation, it was found that several lexical semantics of words in the field phrases mean politeness in the Quran.

Lexical Semantics بليغا

The word بليغا is a *shifat musyabbahah* form of the word بَلُغَ/يَبْلُغُ or بَلَغَ/يَبْلُغُ with harkat *fathah* or *dhomah* on *ain fi'il madhi* (middle letter). This word has a number of lexical semantics through the expressed expressions.

The expression بَلَغَ الأمر means وصل إلى غايته (the matter has reached the goal/target/final limit/peak);[16] means وصل إلى أقصى ما يمكن أن يصل إليه (to the farthest possible limit) on the phrase بَلَغَ الأمر ذروتَه;[17] means حقق ما تمنى (has realized its final goal) on the phrase بلغ غاية مراده;18 and means اشتدّ به، اشتدّ عليه (the matter has reached its peak) on the phrase بلغ به الأمرُ.[19]

1. The expression بلُغ الكلامُ means فصُح وحسُن بيانه (fluent speech and good delivery).[20] Because eloquent and good speech is called speech baligh (meet the ideal standard of delivery).

2. The expression بلُغ الكاتبُ means حسُن عنده تركيب الكلام صار فصيحا وحسُن بيانه، واستخدامه مع فصاحة وبيان، أثّر بأسلوبه (the writer became fluent and good at delivering, both in terms of wording and use, using an impressive/influential *uslub*).[21]

3. The expression بلُغ/يبلغ means فصح لسانه وحسن بيانه (fluent spoken and good delivery).[22]

4. The expression بلَغ الغلام means أدرك (the child already has the knowledge/understands or has reached/until the age of puberty);23 أدرك سنّ

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16 Ibrahim Anis, *Al-Mu'jam Al-Wasith* (Kairo: Maktabat al-Syuruq al-Dauliyat, 2004).

17 Ahmad Mukhtar Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah* (Kairo: Alam al-Kutub, 2008).

18 Umar.

19 Umar.

20 Anis, *Al-Mu'jam Al-Wasith*, 2004.

21 Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

22 Jubran Mas'ud, *Al-Raid Mu'jam Lughawiy 'Ashriy* (Beirut: Dar al-Ilmi Li al-Malayin, 1992).

الرشد والتكليف (the child has reached the age of intelligence and has reached the burden of taklif or has become a *mukallaf*); قوي ونضج عقلُه (has been solid and mature);24 بلَغ الحُلم (had a wet dream);25 and احتلم (having a wet dream, it means that you have reached the age of puberty).[26]

5. The expression بلَغ الشجرُ ثمره means حان ادراك ثمره (has reached its time to bear fruit/ready to be harvested).[27]

6. The expression بلَغ أشُدَّه means وصل مرحلة الاكتمال والقوة (has reached the stage of perfection and strong).[28]

7. The expression بلَغ المكانَ وغيرَه means وصل إليه أو شارَفَ عليه (have arrived or are almost there);[29] and بلغ الشئَ أو المكانَ means وصل إليه (have actually arrived or to that place).[30]

8. The expression بلغ الكلام منه كلّ مبلغ means أجهده (one has meant (delivered) the words); and أثر فيه أو عليه تأثيرا شديدا (it has made a strong impression).[31]

9. The expression بلغ الثمرُ means نضج (the fruit is rip).[32]

10. The expression بلغ به المريضُ means اشتدّ عليه (the pain has reached the peak)[33].

11. The expression بَلَغَ مني كلامُك means أَثَّرَ فيَّ تأثيرا شديدا (your words have left a very strong impression on me).[34]

From the various expressions above, several lexical meanings of the word بلَغ/يبلغ are found (with harkat *fathah* on ain *fi'il madhi* or middle letter *fi'il madhi*). The word when it is associated with children/adolescents (الغلام/الصبي/الولد) means to have knowledge / understand or have reached the age of puberty (أدرك), has reached the age of intelligence and the burden of taklif or has become a *mukallaf* (أدرك سن الرشد والتكليف), has had a wet dream (بلغ الحلم), has reached maturity (قوي ونضج عقله). If it related to trees or fruits (الشجر/الثمر) means until (it is) the time to bear the fruit (حان إدراك ثمره), until (it is) the time to harvest

23 Mas'ud; Muhammada bin Abu Bakar bin Abd al-Qadir Al-Razi, *Mukhtar Al-Shihah* (Beirut: Dairat al-Ma'ajim, 1886); Anis, *Al-Mu'jam Al-Wasith*, 2004.

24 Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

25 Ibnu Manzur, *Lisan Al-Arab* (Qahirah: Dar al-Hadis, n.d.); Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

26 Manzur, *Lisan Al-Arab*.

27 Anis, *Al-Mu'jam Al-Wasith*, 2004; Mas'ud, *Al-Raid Mu'jam Lughawiy 'Ashriy*.

28 Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

29 Umar.

30 Mas'ud, *Al-Raid Mu'jam Lughawiy 'Ashriy*.

31 Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

32 Mas'ud, *Al-Raid Mu'jam Lughawiy 'Ashriy*.

33 Mas'ud.

34 Luwes Ma'luf, *Al-Munjid Fi Al-Lughah Wa Al-A'lam* (Beirut: Dar al-Masyriq, 1973).

the fruit (حان قطف ثماره), the fruit has ripened or mature (نضج و أدرك). If it related to places (المكان), means to get to a place (وصل إليه) or nearly arrive (شارف عليه/قاربه). If it is related to work or circumstances (الأمر/الشيئ/الأحوال), means that it has reached the goal/target (وصل إلى غايته), has reached the perfect and strong phase (وصل إلى مرحلة الاكتمال والقوة), and until it becomes his knowledge (وصل إلى علمه). Included in this understanding is to realize what is the ultimate goal (حقّق ما تمنّى) and reach the peak (اشتدّ به أو عليه). Meanwhile, if it is associated with the expression (الكلام) has a real meaning in the expression (اجتهد) and make a strong impression (أثر فيه أو عليه تأثيرا شديدا).

Through a deeper investigation, it was found that the features of the lexical meaning mentioned above have a meaning relationship between one another. The lexical semantics both show meaning until (وصل) or reaching (أدرك) with different classifications or intensities. However, if it is connected with speech or speech, the word gives birth to an additional meaning; giving an impression or impressing (أثّر فيه أو عليه). The data above also shows that the word بلُغ/يبلغ/بلاغة with harkat dhammah on *ain fi'il madhi* on middle word, often used to describe the nature or circumstances associated with speech or speech (al-kalam) and the speaker (*al-mutakallim*), both in writing and orally. This word has a fluent meaning (فصيح), with a clear understanding of the speech, good or good delivery, both in terms of wording and use (حسن), according to the context or situation of the interlocutor (مطابقة لمقتضى الحال), strong logic and argument (قوة الحجة), and impressive (ذو تأثير). If it is associated with the word بلَغ with *fahthah* ain *fi'il*, then the relationship between these two words is very strong. If the first word, بلَغ (with *fahthah* ain *fi'il*) its meaning emphasizes the aspects of message delivery and impression quality, while the second word, the word بلُغ (with dhammah ain *fi'il madhi*) more emphasis on the things that are conveyed.

The word البلاغة which is the *mashdar* form of the word بلُغ (with *harkat dhammah ain fi'il*) means أن يكون الكلام مطابقا لمقتضى الحال مع فصاحته ووصوله إلى غرضه وانتهائه إلى الغاية (the suitability of the words or utterances with the context or situation of the interlocutor, fluent speech and the optimal arrival of the meaning of the speech).[35] In addition to containing the meaning of the suitability of speech with the context (the situation of the opposite speech), the word البلاغة according to Anis also has meaning حسن البيان وقوة التأثير (good delivery and strong impression).[36] It can be concluded that the meaning

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[35] Mas'ud, *Al-Raid Mu'jam Lughawiy 'Ashriy*.

[36] Ibrahim Anis, *Al-Mu'jam Al-Wasith* (al-Qahirat, 1972).

component of the word baligh which is the *shifat musyabbahah* of the word بَلغ (with *fathah* the *dhammah ain fi'il*) is to reach the goal/target (وصول وانتهاء). And included in this meaning component, meaning is almost up to (قارب), reach (أدرك), effective or influential (ذو تأثير), fluent or clear sound and vowel (فصيح) and good/beautiful content and diction (حسن), strong argument (قوة الحجة) and according to the context or situation of the interlocutor (مطابقة لمقتصى الحال).

Lexical semantics سديدا

The word سديدا is a *shifat musyabbahah* from the word يسِدُّ سِدًّا وسَدادًا وسُدُودًا . The word سدَّ يسِدُّ or sometimes read with سدَّ يسَدُّ (with سدَّ, or سدَّ يسُدُّ سَدًّا وسُدًّا harkat kasrah atau *fathah* pada *ain fi'il mudhari'*), and have a meaning استقام (consistent) and أصاب (good/right). This word has a number of lexical semantics through the following expressions.

1. The expression سَدَّ الشئُ means استقام (consistent/straight).[37] From this meaning comes the expression سدّ السهمُ (the arrow is consistent with the notion that it goes straight towards the target).[38] Also found with the meaning ردم شيئ و ملاءمته (to close something and fix it).[39]

2. The expression سدَّ فلانٌ means أصاب في قوله وفعله (true in words and actions).[40]

3. The expression سدَّ قولُه وفعلُه means استقام وأصاب (consistent and true in word and deed).[41] This consistent and correct word is then called a word or action that has the nature of سديد (consistent and true).

4. The expression سَدَّ الشئَ means أغلق خَلَله (covering his disgrace/weakness), ردم ثلمَه (closing the crack).[42]

5. The expression سدَّ القناةَ means أقام عليها سدًّا (put a cover on the pipe hole / cover the pipe).

6. The expression سدَّ عليه بابَ الكلام means منعه منه (prevent or keep him from talking).[43]

7. The expression سدّ حاجته means حقق له ما يريد (fulfil their needs).[44]

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[37] Anis, *Al-Mu'jam Al-Wasith*, 2004; Manzur, *Lisan Al-Arab*.

[38] Manzur, *Lisan Al-Arab*.

[39] Abi Husen Ahmad bin Faris bin Zakaria Ibn Faris, *Maqayis Al-Lughah* (Dar al-Fikr, n.d.).

[40] Anis, *Al-Mu'jam Al-Wasith*, 2004; Manzur, *Lisan Al-Arab*; Ma'luf, *Al-Munjid Fi Al-Lughah Wa Al-A'lam*.

[41] Anis, *Al-Mu'jam Al-Wasith*, 2004.

[42] Anis; Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*; Manzur, *Lisan Al-Arab*.

[43] Anis, *Al-Mu'jam Al-Wasith*, 2004.

[44] Anis.

8. The expression سدّ عوزَ فلان means لئی حاجته وأعانه (respond to his needs and help him).[45]

From the various forms of lexical semantics stated above, the meaning of the word سدّ/يسدّ can be classified into two parts. First, which is read in the form of an intransitive verb *(fi'il lazim),* that is, سدّ/يسدّ , or سَدّ/يسَدّ (with harkat kasrah or *fathah* in *ain fi'il mudhari').* Second, in the form of a transitive verb *(fi'il muta'addi)* which requires an object, i.e., سدّ/يسُدّ . The word سدّ/يسِدّ , or سَدّ/يسَدّ which is read in the form of an intransitive verb *(fi'il lazim).* If the word is associated with people (الشخص), then the word means right/true (أصاب). If it is associated with someone's words or actions, then the word contains true/true (أصاب) and consistent (استقام) meanings. From here then comes another meaning which is a synonym of this word as a form of development.

The word سدّ/يسُدّ which is read in the form of a transitive verb fi'il muta'addi) if it is associated with an object in the form of a door (الباب), including in this case the door of conversation (باب الكلام), gap (الثغرة), shop (الحانة)), road (الطريق/المنافذ), ear (الأذن), and so on, then it means closing (أغلق) or (ردم). When associated with a pipe hole (القناة), river (النهر), bottle (القنّية) and so on, then the word means to put a cover/barrier (أقام عليها سدًّا) or (وضع فيها السدّ). Meanwhile, if it is associated with a situation in the form of a person's weakness or deficiency, such as a weak condition, need, pain, deficiency and so on, then the word contains the meaning of closing (غطّ). From this, meanings emerge, among others, namely لئی حاجته (meeting needs), أطعمه (feeding), and حقق ما يريد وأعانه (overcoming the needs of the poor and helping them). Abdul Ghani explained that the meaning of the word سديد includes صائح, صحيح, and سالم. صائب means not wrong, appropriate, in accordance with the values adopted by the community based on the view of reason and intelligence of thinking (صائب ضدّ الخطاء، اللائق). صحيح meaning that it can be referenced, consistent, in accordance with reality (مايعتمد عليه). And سالم meaning free from all forms of speculation, deceit and hoaxes (خالي من الغش والخداع).

From the description above, it can be stated that the main features of the meaning of the word سديد are true and proper (صائب ضدّ الخطاء، اللائق), consistent in truth (مستقيم), can be referenced (مايعتمد عليه), not manipulative or hoax (خالي من الغش والخداع), close/lock/prevent, and sure/unambiguous (أغلق وردم ومنع).

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[45] Anis.

Lexical semantics كريما

The word كريما is a shifat musyabbahah form by means isim fail. This word which comes from the base form كرُمَ/يكرُم/كَرَما وكَرَامة has a number of lexical semantics, as seen in the following expression.

1. The expression كرُم الرجلُ means أعطى عن طيب خاطر وجاد دون انتظار مقابل (One gives happily without thinking and expecting something in return).[46] The opposite of the word بخل (miser).
2. The expression كرُم السحابُ means جاد بالغيث النافع (the clouds have poured down rain that brings mercy).[47]
3. The expression كرُمت الأرضُ means زكا نباتُها (the earth has grown plants on it).[48]
4. The expression كرُمت هيئته means نفست وعزّت (noble and honorable).[49]
5. The expression كرُم فلانٌ means أعطى بسهولة وجاد (he gives easily, the rich giveth). The giver in this case is called karim.
6. The expression كرُم الشئُ means كان عزيزا ونفيسا (one becomes noble and honorable), كان (he is a rich man who likes to give), كان جوادا يعطي بسهولة ولذة (he is a rich man who likes to give), كريما (he is noble).[50]
7. The expression كرُم السحابُ means جاء بالمطر الكثير (it has rained heavily).[51]
8. The word كرَم, when it is read with harkat fathah on ain fi'il or the middle letter, then it means غلبه في الكَرَم (very dominant or outstanding generosity). This meaning, for example, in the expression كارمه فكرَمَه which means فاخره في الكرم فغلبه فيه (he races in doing good/nobility, then the goodness is dominant or prominent in him).[52]
9. The expression كرَم الفرس means أن يرِقّ جلده ويلين شعره وتَطِيب رائحته (smooth skin, soft fur and fragrant smell).[53]
10. The expression كريم is a shifat musyabbahah form from the basic form كرم which means صفة لكل ما يرضى ويحمد في بابه (all the qualities that are liked and commendable), مُرض في محاسنه (pleasant in goodness), مُرض في معانيه وجزالة ألفاظه (calming in the content and diction of his speech), كثير (rich), كريم الأصل (noble

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[46] Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.
[47] Umar; Anis, *Al-Mu'jam Al-Wasith*, 2004.
[48] Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*; Anis, *Al-Mu'jam Al-Wasith*, 2004.
[49] Anis, *Al-Mu'jam Al-Wasith*, 2004; Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al-Mu'ashirah*.
[50] Mas'ud, *Al-Raid Mu'jam Lughawiy 'Ashriy*.
[51] Mas'ud.
[52] Mas'ud.
[53] Manzur, *Lisan Al-Arab*.

lineage).[54] Another meaning is صفوح (forgiving) on the expression رجل كريم سخيّ (loving/protective), متسامح (tolerant) on the expression رحيم ,النفس (generous/kind) and جواد (likes to give) to the expression عرفتُه إنسانا كريما, and meaning مُرض (pleasing/calming/relieving), جميل (beautiful), ذو معنى (meaningful) and ذو فائدة (useful/contributed) on the expression قول كريم.[55]

From the description it can be understood that the word كرَم if it was read with harkat *fathah* on ain *fi'il madhi* or middle letter *fi'il madhi* in transitive form (فعل متعدي) which means غلبه في الكرام (dominates, dominates himself with kindness. With the understanding that goodness is dominant or prominent in him. If it was read with harkat *dhamah* in intransitive form (فعل لازم) means جاد (rich and like to give), عزّ (glorious), نفس (dear), as well as other forms of desirable and commendable traits (صفة لكل ما يُرضَى ويُحمد بابه). Thus it can be argued that the meaning features or meaning components possessed by the word كريم is a *shifat musyabbahah* form of the casis form of كرم. The feature or component of the meaning in question includes the meaning of being generous and kind (سخي), generous (جواد), calming (مُرض), beautiful (جميل), meaningful or valuable (ذو معنى وفائدة), forgiving (صفوح), caring (رحيم), tolerant (متسامح), without ulterior motives (اخلاص), as well as noble and honourable (عزيز ونفيس).

Lexical semantics معروفا

The word معروفا is the *isim maf'ul* form derived from the basic form عرف/يعرف. Based on search, basic form عرف/يعرف can be read with four patterns. The first pattern, with *harakat fathah* on *ain fi'il madhi* or middle letter *fi'il madhi* and *dhammah* on *ain fi'il mudhari'* are عرَف/يعرُف, while its *mashdar* form is عِرافَة. The second pattern, with *harakat fathah* on *ain fi'il madhi* and kasrah on ain fi'il mudhari' and عرَف/يعرِف, while its mashdar form are عِرفانا/عِرفَّانا/معرفة. The third pattern, with *harakat kasrah* on *ain fi'il madhi* and fathah on *ain fi'il mudhari'*, are عرِف/يعرف, while its *mashdar* form is عَرَفا. And the fourth pattern, with *harakat* dhammah on ain *fi'il madhi* and dhammah on ain *fi'il mudhari'* عرُف/يعرُف, while its *mashdar* is عَرافَة.

The word عرف/يعرف if it was read with *harakat fathah* on *ain fi'il madhi* and dhammah on *ain fi'il mudhari'* (عرَف/يعرُف) the lexical semantics are found as in the following expression.

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54 Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

55 Umar.

1. The expression دبّر أمرَهم وقام بسياستهم means عرَف فلانٌ على القوم (he organizes and carries out their political affairs),[56] and دبّر أمرهم وقام بإدارة شؤنهم (organize and carry out their affairs).[57]

2. The expression عَرَف الفرسَ means جزَّ عُرفَه (shave the hair).[58]

3. If it was read with *harakat fathah* on *ain fi'il madhi* and kasrah on *ain fi'il mudhari'* (عرَف/يعرِف), The lexical semantics are found as in the following expression.

4. The expression عرَف الشيئَ means أدركه بحاسة من حواسّه (he knows it through his senses),[59] and أدركه بعلمه (understand it with knowledge).[60]

5. The expression عرف بذنبه means اعترف به (admit it).[61]

6. The expression 'عرفه' means جازاه (repay him/give his rights).[62]

7. The expression عرف للأمر means صبر (hold back/be patient).[63]

8. The expression صبَرَ للأمر عُرفا means صبَرَ (he's holding back).[64]

9. The expression عرف الحقيقة/بالحقيقة means علمها وأدركها (know it and understand the truth).[65]

10. The expression عرف الشيئَ لفلان means سمّاه وعيّن له (give his name and declare to him).[66] If the word عرَف read in passive (*majhul*), as seen in the expression عُرِف فلانٌ, so the word عُرِف here means أصابته العَرفة (he gets smell), and as a result he becomes معروف (famous).

If the word is read with *harakat* kasrah on *ain fi'il madhi* and *fahthah* on *ain fi'il mudhari'* (عرِف/يعرَف), or with harkat dhammah, both on ain *fi'il madhi* and on *ain fi'il mudhari'* (عرُف/يعرُف), then each word brings meaning ترك التطيُّب (let or allow scented), صار عريفا (become a leader, or a person who understands/understands) and أكثر من الطِّيب (multiply goodness). The word المعروف which is the *isim maf'ul* form of عرَف يعرِف which means اسم لكل فعل يعرِف حُسنُه بالعقل أو الشرع (all forms of actions or good qualities that are justified by reason or religion). The opposite of

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[56] Anis, *Al-Mu'jam Al-Wasith*, 2004.

[57] Mas'ud, *Al-Raid Mu'jam Lughawiy 'Ashriy*.

[58] Mas'ud.

[59] Anis, *Al-Mu'jam Al-Wasith*, 1972.

[60] Mas'ud, *Al-Raid Mu'jam Lughawiy 'Ashriy*.

[61] Mas'ud.

[62] Mas'ud.

[63] Mas'ud.

[64] Anis, *Al-Mu'jam Al-Wasith*, 1972.

[65] Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

[66] Umar.

the word المعروف is المنكر, which means something that is contrary to the truth of reason or religion.[67]

If the word is read with *harakat* dhammah-dhammah on ain *fi'il madhi* and *mudhari'* (عرُف/يعرُف/عَرُفا وعَرَافة), then the meaning is أكثر من الطيّب (lots of goodness), طابت رائحتُه (smell good), صار عريفا (become a leader in the sense of people who understand/understand), or by *harakat kasrah-fathah*, each on ain *fi'il madhi* and *mudhari'*, then the meaning is ترك الادّهان بالطيّب (leave the scent greasy).[68] Ahmad Mukhtar Umar further explained the meaning of the word عَرْف (*arf*), عُرْف (*urf*) and معروف (*ma'ruf*) are the derivative forms of the basic form عرف/يعرف. According to him said عَرْف (*arf*) means ريح طيبة كانت منتنة (smells, both fragrant and rotten), but in practice this word is used more to denote a fragrant smell.[69]

The word عُرْف (*urf*) has two meanings. The first meaning includes ما تعطيه (all forms of giving or donations), معروف (*ma'ruf* or popular), and جود (generosity). The second meaning includes all the values agreed upon in the traditions and associations of society that last from generation to generation (مااتفق عليه الناس في كل فعل حسن يعرف بالعقل) means معروف The word (عاداتهم ومعاملتهم واستقرّ من جيل إلى جيل أو بالشرع) (every good action or attitude that is justified by reason or syara', and the opposite of this word is منكر). In addition, the word معروف this also means مشهور' (popular), معلوم (recognized), محبوب لدي الجميع (liked or loved by society), متعارف عليه (helpful) and مساعد (doing good), إحسان (good), فضل (beautiful), جميل (recognized and held as the prevailing norm).[70] Ibn al-Manzhur asserts that the word المعروف is the opposite المنكر. العُرف is the opposite of النكر. Further explained, there is an opinion that says that المعروف the main one is called العُرف, which can then also be interpreted as المعروف. From this it can be seen that Ibn al-Manzhur did not distinguish the meaning of the word المعروف with العُرف . The same explanation is also found in the book *Mukhtar al-Shihah* written by Imam al-Razi.[71]

From the description and explanation above, it can then be stated the features of meaning or components of the meaning of the word المعروف which is a derivative of the *isim maf'ul* form from the basic form of عرف/يعرف. The meaning component of intent includes popular meaning (مشهور), recognized and

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[67] Anis, *Al-Mu'jam Al-Wasith*, 1972.

[68] Mas'ud, *Al-Raid Mu'jam Lughawiy 'Ashriy*.

[69] Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

[70] Umar.

[71] Al-Razi, *Mukhtar Al-Shihah*.

acknowledged (معلوم ومعترف به), liked by the community or accepted (محبوب لدي الجميع), under control (صبر), beautiful (جميل), valuable (فضل), all actions are good according to reason and religion (كل فعل حسن يعرف بالعقل أو بالشرع), have local wisdom (متعارف عليه).

Lexical semantics لَيّنا

The word لَيّنا is the *shifat musyabbahah* form of the basic form of *isim al-fa'il*. This word is derived from the basic form لان/يَلين/لينا وليانا ولينة وليونة.[72] This word has a number of meanings. Based on the search, the lexical semantics of the word were found as in the following expression:

1. The expression لانَ الشخص وغيرُه means سهُل وانقاد (easy/gentle and guided/accepting values). From here comes the expression رجل لا يَلين من لانت كلمتُه وجبت محبَّتُه (someone is not said to be *layyin* if only soft-spoken but empty of the value of love or affection).

2. The expression لان جانبُه means صار رقيقا، حسن المعاملة (smooth personality and good relationship).

3. The expression لانت شوكتُه means ذلّ وضعف (humble or not arrogant).

4. The expression لانت عريكتُه (good manners) means انقاد، أذعن، استسلم (submissive, submissive, accepting of values or inclusive) (رفه عيشُه ويسُر (his life is fun/friendly).

5. The expression لان جِلدُه means تنعّم (soft skin).

6. The expression لان الحديدُ وغيرُه means كان قابلا للانثناء (iron can be bent or flexible).

7. The expression لان لفلان means عامله بلطف ورحمة (he treats her with tenderness and affection), سهل له وانقاد (easy and tolerant).[73]

Muhammad al-Haidar in his book entitled *Mu'jam al-Af'al al-Mutadawilah* interpret the word لان which means تساهل (tolerant)[74]. While the word لَيّن which is the *shifat musyabbahah* form of لان/يلين is understood with meaning قابل للانثناء (flexible), لطيف يسير المعاشرة (soft, smooth, not hard), سهل، رقيق لا عنف فيه (friendly), لين الجانب/سهل التعامل (easy to get along سهل الانقياد (easy to accept views/criticism),

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[72] Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

[73] Umar.

[74] Sayyid Muhammad Al-Haidar, *Mu'jam Al-Af'al Al-Mutadawulah* (Mathbaat Tauhid, n.d.).

with) and سَمْح (tolerant).[75] In *Mukhtar al-Shihah* it is explained that the word لَيْنٌ is the *takhfif* form of the word لِّين which means ذو اللين (having tenderness).[76]

From the description and explanation above, it can be concluded that the component of the meaning of the word *layyina* which is the *musyabbahah shifat* of the word لان is kind/friendly (تساهل/سهل التعامل), tender (لطيف), smooth (رقيق), loving (محبة), not arrogant (ذلّ وضعف/ توضع), submit/accept/inclusive (/انقاد/إذعان) and flexible (قابل لانثناء). (استسلام)

Lexical semantics ميسورا

The word ميسورا is the *isim maf'ul* form of the basic form of يَسَر/يَسِر/يَسْرا . The lexical semantics of this word with harkat *fathah* on *ain fi'il madhi* (middle letter) and kasrah on *ain fi'il mudhari'* can be found through a number of expressions such as the following.

1. The expression يسَر الشئ/يسَر الأمرُ means سهُل وأمكن (easy/gives hope).[77]
2. The expression يسَر الإنسانُ/يسَر الحيوانُ means لان وانقاد (gentle and open accepting/inclusive).[78]
3. The expression يسَر فلانٌ فلانا means جاء عن يساره (walk on the left).[79]
4. The expression يسَر له في الأمر means جعله ميسورا سهلا (create convenience).[80]
5. The expression يَسَرت الحاملُ means سَهُلتْ وِلادتُه (pregnant women give birth easily).81
6. The expression يَسَرَ فلانٌ يَسْرًا means فتل إلى أسفل (he is humble).[82]

In addition, the words يسُر/يَيسُر with harkat dhammah on *ain fi'il madhi* (middle letter) on *ain fi'il mudhari''* with lexical semantics as in the expression يسُر الأمرُ means قلَّ، هان، سهُل (easy and simple), and يسُر الشئ means قلَّ (minimalis).[83] The word يَسِرَ/يَيسَر with harkat kasrah on *ain fi'il madhi* (middle letter) one *harkat fathah* on *ain fi'il mudhari'* is found the expression of يسِر الشخصُ means كان في حالة

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[75] Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

[76] Al-Razi, *Mukhtar Al-Shihah*.

[77] Anis, *Al-Mu'jam Al-Wasith*, 1972; Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al-Mu'ashirah*.

[78] Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*; Anis, *Al-Mu'jam Al-Wasith*, 1972.

[79] Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

[80] Umar; Anis, *Al-Mu'jam Al-Wasith*, 1972.

[81] Anis, *Al-Mu'jam Al-Wasith*, 1972.

[82] Ma'luf, *Al-Munjid Fi Al-Lughah Wa Al-A'lam*.

[83] Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*; Mas'ud, *Al-Raid Mu'jam Lughawiy 'Ashriy*.

الميسور عيشُه، اتّسع وغنئَ، يُسر (simple and easy life).[84] al-Razi states that the word الميسور (easily), the *isim maf'ul* form of the basic form of يسر is the antonym of the word المعسور (difficult/complicated).[85]

From the description above, it can be concluded that the meaning component of the word *maisura* which is the *isim maf'ul* from the basic form of يسر is easy/uncomplicated (سهل دون معسور), give possibilities or hope (ذو إمكان), gentle (لين ولطف), comply/accept/inclusive (انقاد), simple (هون) dan hold back/making it easy (فتل إلى أسفل).

Based on the components of meaning possessed by the words contained in the phrases of politeness in the Quran described above, the meaning of each phrase can be formulated. The phrase *qaulan baligha*, which is argumentative language, relevant to the speaker's situation, right on target and memorable, uses fluent language and has beautiful diction. The phrase *qaulan sadida*, which means correct, appropriate, consistent in truth, not manipulative/hoax, definite/unambiguous and can be referenced. The phrase *qaulan karima*, which is a noble/honourable, meaningful/valuable language, which describes the nature of generosity, giving, calming, sincere, forgiving, merciful, tolerant, has beautiful content and diction, subtlety of taste and tenderness. The phrase *qaulan ma'rufa*, which is meaningful, good, popular, known/recognized, acceptable, controlled, local wisdom and has beautiful content and diction. The phrase *qaulan layyina*, which is an open/inclusive language, which describes kindness/friendliness, not arrogant, sociable, loving, has a subtlety of taste and tenderness. And the phrase *qaulan maisura*, which is language that is open/inclusive, easy/uncomplicated, simple, not difficult, gives hope and has gentleness.

Conclusion

The identification of the lexical semantics of the words *baligha*, *sadida*, *karima*, *ma'rufa*, *layyina* and *maisura* contained in the phrases *qaulan baligha*, *qaulan sadida*, *qaulan karima*, *qaulan ma'rufa*, *qaulan layyina*, and *qaulan maisura* provides an overview of the features of the meaning contained on each of these words. The word *baligha* has six meaning features, i.e., reaching the goal/target, impressive or influential, fluent or clear sound and vocals, good/beautiful, strong argument, and according to the context or situation. The word *sadida* has five features of meaning, i.e., true and proper, consistent in the truth, can be referenced, not manipulative or hoax, closing/locking/preventing in a definite/unambiguous sense. The word *karima* has ten features of meaning, i.e., being generous/kind, giving, soothing, beautiful, meaningful or valuable, forgiving, merciful, tolerant,

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[84] Umar, *Mu'jam Al- Lughah Al-Arabiyyah Al- Mu'ashirah*.

[85] Al-Razi, *Mukhtar Al-Shihah*.

selfless, and noble and honourable. The word *ma'rufa* has eight meaning features, i.e., popular, known and recognized, liked by the community or acceptable, restrained, beautiful, valuable, all actions are good according to reason and religion, local wisdom. The word *layyina* has seven meaning features, i.e., benevolent/friendly, gentle, gentle, loving, not arrogant, submissive/accepting/ inclusive and flexible/sociable. The word *maisura* has six features of meaning, i.e., easy/uncomplicated, giving possibilities or hope, gentle, submissive/accepting/ inclusive, simple and restrained/not difficult.

The language politeness in the phrase *qaulan baligha* refers to argumentative language, which is relevant to the situation of the speaker, uses fluent language and has beautiful diction. The language politeness in the phrase *qaulan sadida* refers to correct, appropriate, not manipulative language. The language politeness in the phrase *qaulan karima* refers to language that is honourable, meaningful, describes the nature of generosity, calming, sincere, forgiving, merciful, tolerance, have beautiful content and diction, subtlety of taste and gentleness. The language politeness in the phrase *qaulan ma'rufa* refers to language that is meaningful, good, known, acceptable, having local wisdom and has beautiful content and diction. Language politeness in the phrase *qaulan layyina* refers to language that is open, friendly, not arrogant, has subtlety of taste and softness. And the language politeness in the phrase *qaulan maisura* refers to language that is open, not complicated, simple, not difficult, gives hope and has gentleness. Based on the identification of lexical semantics, the paradigmatic relation that is built is that the phrases *qaulan baligha*, *qaulan sadida*, *qaulan karima*, *qaulan ma'rufa*, *qaulan layyina*, and *qaulan maisura* are hyponyms in politeness.

This study is still limited to the lexical semantics of the Quran about phrases that contain language politeness through a paradigmatic approach. The findings of this study have the opportunity to be followed up to formulate the principles or maxims of politeness in the language of the Quranic perspective.

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