

ASSOCIATIVE MEANING IN KAMIL KAILANI'S *ABU AL-HASAN*: GEOFFREY LEECH SEMANTIC STUDY

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Abstract: The associative meaning helps readers understand the differences between similar words but with different meanings and nuances in the context of a story. By understanding the associative meaning of each word or phrase used in a short story, readers can better understand the story's characterization, setting, and theme. For example, words used to describe the characters or setting of a story can have the same meaning or be associatively related, which can give the story different connotations. This study aims to analyze the associative meaning in the short story *Abu Al-Hasan* by Kamil Kailani based on the perspective of Geoffrey Leech. The type of research used is descriptive qualitative. The data source for this research is the short story *Abu Al-Hasan* by Kamil Kailani. The data collection method used is the technique of observing and noting. Researchers perform data reduction, data presentation, and concluding data analysis techniques. The result of this study is that associative meaning is a word or phrase that relates to a situation outside the language itself. Associative meaning includes five types of meaning, namely reflective meaning, collocative meaning, affective meaning, stylistic meaning, and connotative meaning. The associative meaning in the short story *Abu Al-Hasan* by Kamil Kailani includes four stylistic meanings, two collocative meanings, two affective meanings, and two connotative meanings.

Keywords: associative, collocative, affective, stylistic, connotative

INTRODUCTION

In the last decade, Arabic learners have experienced difficulties in understanding the meaning of Arabic texts. This has been proven by Yuniarti (2018), who explains that foreign vocabulary, in the form of associative meanings, results in students needing help understanding Arabic texts. Based on its characteristics, each Arabic word has many meanings, so it requires a harmonious relationship between words (Asbulah, 2021). One of the many types of meaning is associative meaning. It is the opposite of conceptual meaning and is related to a situation outside the language. It consists of connotative, stylistic, affective, reflective, and collocative (Agustin, 2019), which aims to express another meaning. It also tends to shift from the real meaning. However, this meaning has something to do with the actual meaning, both in terms of nature and anything different.

Associative meaning is often found in our daily life, not only in society but also in literary works such as songs, poetry, films, novels, and fairy tales. Many researchers use these objects to find their associative meanings in them. Associative meaning is usually applied in Psychology, such as for measuring attitudes, personality, and psychotherapy (Dewi, 2009). The associative meaning will feel strange if it is not placed where it should be. The word *cat* is impossible to juxtapose with the word *human*. So is the word *beautiful*, not suitable when juxtaposed with *men*. Accordingly, Leech (2003) divides associative meaning into several parts: reflective meaning, collocative meaning, affective meaning, stylistic meaning, and connotative meaning.

Reflective meaning is meaning that can give rise to other meanings. It appears in multiple conceptual meanings if one meaning of the word forms several responses to other meanings. In other words, reflective meaning reflects other meanings outside the word. Usually, reflective meanings are found in words that have taboo meanings (Affifa, 2022).

Next, the stylistic meaning is related to the style of choosing words. The word's meaning shows the user's social status (Pateda, 2001), which indicates that a word used by someone can indicate the speaker's position in his social or even geographical environment. For example, in Arabic, the words *bait*, *manzil*, *daar*, and *maskan* have different positions in terms of their use even though the four words broadly have the same meaning, namely house or place of residence. This also reinforces the opinion of linguists who say there are no synonyms that are precisely the same because all have different usage dimensions (Yunira et al., 2019).

In addition, collocative meaning relates to specific characteristics owned by the same word in a phrase. It is the meaning that is distinguished by the word that accompanies it. Collocative meaning consists of several word associations influenced by the meanings in their environment (Tarigan, 2009). For example, the word *a* or *one* has different password associations. If the word *one* is juxtaposed with *durian*, then the word is unsuitable.

Moreover, affective meaning relates to the reaction of listeners or readers. It is the meaning that describes the feelings of the writer or speaker towards something he wrote or said. The affective meaning shows the person's attitude towards the other person or something he conveys. In affective meaning, the intonation and expressions used by speakers are considered in interpreting the words or sentences they utter (Leech, 2003).

Last, the connotative meaning arises due to the association of the feelings of the language user towards the word *heard*, or the word *read*. Connotative meaning is a communicative value caused by the values viewed by an individual or group (Agustin, 2019). In addition, the connotative meaning can be interpreted as the basic meaning of a word spiced up by specific values and images. The connotative meaning also has a close relationship with the cognitive meaning. For example, the word *flower* has a beautiful connotation, and the word *spit* has a disgusting connotation (Djajasudarma, 2009).

The researchers found some previous studies on associative meaning. First, Lily Hanefarezan Asbulah focuses on Level of Knowledge of Arabic Collocation among Malaysian Public University students (Asbulah, 2021). This study shows that the level of knowledge of Arabic language collocation of the public university students is below the average. It indicates that the students have limited vocabularies, could not master the use of Arabic words, both in the meaning and the usage function. Therefore, it is suggested that collocation learning starts from the beginning, at the primary school level and the collocation material should be provided in the textbooks. Next, Yanti et al. (2022) focuses on the Structural and Semantic Patterns of Collocations of Verbs and Prepositions in Surah Al-Baqarah. This study reveals that prepositions can serve a variety of functions in sentences, including connecting verbs and objects (ta'diyah), which is typically an obligatory collocation, and acting as an adverbs (almukammila>t), which is typically an optional collocation. The writers categorize the collocation of verbs and prepositions into three meaning connections: *ta'aqub*, *musytarak al-lafdzi*, and *al-huqu>l al-dilaliyah*, based on the effect of the resultant meaning. Then, Affifa (2022) in her research "Associative Meaning in the lyrics of Boygroup Seventeen's songs: Semantic Studies" declares that the song lyrics contain many associative meanings, in which connotative and affective are the two most dominant meanings used in the lyrics. Last is Re-Visits the Grand Theory of Geoffrey Leech: Seven Types of Meaning (Yunira et al., 2019). This study also discovers that the descriptions of the seven categories of meaning vary, with connotative meaning, social meaning, emotive meaning, reflected meaning, and collocative meaning, all include associative meaning.

Moreover, the researchers found several associative meanings in the short story *Abu Al-Ḥasan* by Kamil Kailani. The associative meaning in the short story can provide the reader comfort in enjoying the short story. In addition to using associative meanings, *Abu Al-Ḥasan's* short story has high and deep moral values. The main character in the short story is Abu Al-Ḥasan, who lived during the era of Caliph Harun ar-Rashid, the Abbasid dynasty. He has a wealthy father. When his father died, Abu Al-Ḥasan inherited his father's wealth. He shared the inheritance into two. He keeps half of his wealth, and the other half is used for happiness and pleasure. Therefore, many people claimed to be his friends to get Abu Al-Ḥasan's treasure (Kailani, 2012).

This research has similarities with previous research in using the theory, in the form of the semantic perspective of Geoffrey Leech. The difference is the research that Asbulah has carried out in associative meanings with a focus on the meaning of Arabic collocations for students. Yanti et al.'s research is almost the same as Asbulah, namely explaining the meaning of collocations in sentence

structures and prepositions. However, the object they study is the holu Qur'an Surah Al-Baqarah. Firda explains the conceptual and associative meanings of a poem. Affifa studied associative meaning in the lyrics of Boygroup Seventeen's song. Then, Yunira et al. focused on Geoffrey Leech's thoughts on the division of meaning in semantic studies. Meanwhile, this present study uses Geoffrey Leech's semantic theory in the form of associative meaning and uses short stories as material objects.

Based on the explanation presented, the short story is unique due to its language use easy to understand by the beginners of Arabic language learners. This can be used by teachers to be used as learning media for students in reading Arabic texts. In addition, the associative meaning in the short story *Abu Al-Hasan* by Kamil Kailani escapes attention and the moral values are beyond reality. Therefore, there is a need for associative meaning research in order to avoid wrong understanding of meaning. This study, therefore, aims to analyze the associative meaning in the short story *Abu Al-Hasan* by Kamil Kailani.

METHOD

This study is a descriptive qualitative research, which explains data in the form of text. The texts used as data are in the form of words, phrases, sentences, or language elements that contain associative meanings based on the perspective of Geoffrey Leech. The data source used in this research is the short story *Abu Al-Hasan* by Kamil Kailani. The data collection method used by the researchers was in the form of observing and noting techniques. After the data are collected, the researchers carried out the stages of data analysis techniques referring to Milles and Hubberman's interactive analysis which included data reduction, data presentation, and conclusion (Fitrah, 2017). First, the researchers carried out data reduction in two steps: selecting and sorting the data based on Geoffrey Leech's perspective of associative meaning. Second, data presentation in a table and a description in the findings and discussion. Last, conclusions are formulated by concluding the results in findings and discussion.

FINDINGS AND DISCUSSION

Based on the data collection, there are ten words with associative meanings in the short story *Abu Al-Hasan* by Kamil Kailani. They are presented in the following table.

Table 1. Associative Meaning

No	Words	Meaning	Types of Word Meanings
1	عرش الخليفة	Thrones of caliph	Stylistic Meaning
2	أمير المؤمنين	Leader for believers	Stylistic Meaning
3	أموالاً كثيرة	Abundant wealth	Collocative Meaning
4	زمان قليل	Short time	Collocative Meaning
5	الفجر يطلع	The time of dawn	Collocative Meaning
6	سيراً حثيثاً	Hasty step	Collocative Meaning
7	ألست	Shows an imperative sentence	Affective Meaning
8	كلا	Contains a denial	Affective Meaning
9	الجواري	Comfort women	Connotative Meaning
10	الخادم	Servant	Connotative Meaning

Table 1 above shows that the researcher found four types of associative meanings: stylistic, collocative, affective, and connotative. From ten words, there are two of them are stylistic meanings, four of them are collocative meanings, two of them are affective meanings, and two of them are connotative meaning.

Stylistic meaning

The stylistic meaning refers to the word that shows the user's social status. A word used by someone can indicate the speaker's position in his social environment or even in his geographical environment (Chaer, 2007).

1. *`arsyul khalifah* (throne)

ثم سار معه حتى أجلسه على عرش الخليفة

Then he walked with him until he sat him on the throne of the kings (Kailani, 2012)

The word *`arsyul khalifah* consists of two words, *`arsyul* and *khalifah*. The word *`arsyul* generally means throne (Mutahar, 2005). In al Munawwir's dictionary, the meaning of *`arsyul* varies, among which are thrones, thrones of kings, and pillars of something (Munawwir, 2007). These various meanings result from the use of the word paired with the word after it. For example, the word *`arsyul țoir* (bird's nest) and *`arsyul baiti* (roof) (Al Mujahid, 2016).

From the data above, the word *'arsh* is juxtaposed with the word *caliph*, which can be interpreted as the throne of the caliph or king. Kamil Kailani choose the word preference to describe the social level in society. Besides, the word *`arsyul* is used to refer to the great place of a king. It is emphasized in the Qur'an that the word *`arsyul* refers to the throne for Allah SWT.

2. *amirul mukminin* (leader)

هارون الرشيد؟ ألسنت أنا أمير المؤمنين

Am I not the leader of the Muslims? (Kailani, 2012)

According to Munawwir (2007), the word *amir* means a leader. He adds that *amir* can mean king, crown prince, head, ruler, and guide. The difference in the meaning of the word *amir* is adjusted to the context; in this case, it is in the form of a question sentence. However, the use of the word *amir* is more often interpreted as a leader.

The stylistic meaning of *amirul mukminin* is interpreted as a leader for believers. The word preferences used in the short story *Abu Al-Hasan* indicate the intention of the author to explain the differences in social levels in society in the storyline. *Amir* is undoubtedly referred to as unordinary people; they are the leaders of a region. In addition, if the word *amir* in the quotation above is changed to the word *rais*, it will be a mismatch in the use of the word for the desired meaning.

Collocative meaning

Collocative meaning is a meaning that can be distinguished based on the word that accompanies it. The word consists of several word associations influenced by the meanings that appear in their environment (Turianti, 2023).

1. *Amwal Kasir* (wealth)

فلما مات ورث منه أموالاً كثيرة

When his father died, he inherited from him a large fortune (Kailani, 2012)

The word *amwal* is the plural form of *mal*, which means treasure. In addition, the mall has several other meanings such as money and wealth (Yunus, 1990). As for the word *kasir* means many, then when it is collocated the word *amwal kasirah*, it means abundant wealth. In the context of the quote above, Kailani wants to explain that the main character inherited a lot of wealth from his father.

From a preference perspective, the word *mal* (mufrod form of *amwal*) can be paired with words other than *kasirah*, such as *mal ihtiyatu* (property reserve), *aminul mal* (treasurer), and *baitul mal* (state treasurer) (Mutahar, 2005). In addition, several words are similar to the word *kasir*, namely *`azim*, *kabir*, and *syadid*. However, these words are inappropriate if they are associated with the word *amwal* since they would refer to other different meaning, which is totally different from the intended meaning. Therefore, in the quote above, Kailani uses the word *amwal kasir*.

2. *Qalil* (moment)

و قد أنفق عليهم نصف ثروته في زمان قليل

He had donated half his fortune in such a short period of time (Kailani, 2012)

A moment has the meaning of a short time, not long. It can also be interpreted as an expression to mention the meaning that will come with a not long time. *Zamanun* can also be interpreted as age, time, or period (Al-Mujahid, 2016). In addition to various meanings, age is synonymous with the words *waqtun* and *aşrun*. Kailani collocates the word *zamanun* with *qalil* to describe a short time. It indicates that the word *lahzāh* refers to the meaning of a short time. However, the word *zamanun* does not match with the word *lahzāh*. This is the reason why Kailani collocates the word *zamanun* with the word *qalil*.

The word *qalil* in the quote above means a moment. In the lexicon, the word *qalil* has little meaning. If the word *zamanun* is collocated with *qalil*, it will bring up the meaning for a moment or a short time. The preference for the meaning of collocation in the form of the *qalil* era is the choice of words that are in accordance with the intention of the storyline in the short story.

3. *Al Fajru Yaṭlu`u* (morning).

ولم يكّد الفجر يطلع حتى أيقظوه من نومه

And the time of dawn to wake him from his sleep (Kailani, 2012).

The word morning means the beginning of the day, namely the time after sunrise until noon. The following is a quote from the short story *Abu Al-Ḥasan* by Kamil Kailani :In al Munawwir's dictionary, the word *fajru* means *ḍaus ṣabah* or dawn (Munawwir, 2007). Dawn time indicates morning time. In the quote above, the word *fajru* is collocated with the word *yaṭlu`u* which means morning. However, the word *fajr* does not always collocate with the word *yaṭlu`u*, for example *ṭariq fajr*, which means a clear or bright path (Ali, 1996).

Yaṭlu`u in the quote above means sunrise, which is specifically used to express the emergence of dawn or the sun in the morning. Apart from that, several words can be collocated with the word *fajr*, namely *ʿasyraqa*, *ḡahara*, *irtafa`a*, and *kharaja*. The preference for the word *al fajru yaṭlu`u* is more suitable to designate the time of dawn or morning. This is Kamil Kailani's reason for using the word *al fajru yaṭlu`u* than any other meaning of collocation.

4. *Sairan Ḥaṣīṣan* (rush)

أسير إلى العلا سيرا حثيثا

I walked up at a fast pace (Kailani, 2012)

The word *sairan* is the mashdar form of the word *sāra* (*sāraa*, *yasīru*, *sairan*) which means road. The word *sairan* can be collocated with words other than *ḡaṣīṣan*, for example *sairan khilal naumi* (walking while sleeping), *sairan `ala qodamain* (walking), and *syurṭatun sair* (traffic police) (Syarifuddin, 2018). It shows that the word *sairan* is collocated with words other than *ḡaṣīṣan*; it will refer to some other various meanings according to the context and use of the word.

In the quote above, the word *ḡaṣīṣan* collocates with the word *sairan*. The word *ḡaṣīṣan* itself has a lexical meaning quickly or immediately (Mutahar, 2005). In addition, the word *ḡaṣīṣan* can be collocated with words other than *sairan*, such as *walla ḡaṣīṣan* which means turning quickly (Surya, 2020). There are several choices of words to show the meaning of quickly, namely *sari`* and *'ajil*. If *sairan* is collocated with the word *sari`* or *'ajil*, then there appears to be an awkwardness in the choice of words. In the quote above, Kamil Kailani collocates the word *ḡaṣīṣan* with the word *sairan* to bring out the meaning of a hasty step.

Affective meaning

Affective meaning is the meaning that describes the feelings of the writer or speaker towards something he wrote or something he said. It shows how the person's attitude is towards the other person or something he conveys (Yunira et al., 2019).

1. *Alastu* (doubt)

ألست أنا أمير المؤمنين: هارون الرشيد؟

"Am I not the leader of the Muslims: Harun ar-Rashid?" (Kailani, 2012)

The expression of doubt is a combination of words that express the meaning of uncertainty in making choices and decisions. *Alastu* in the quote above shows an imperative sentence. The purpose of the imperative sentence is not because you want to ask something that is not understood but to express doubt. The speaker raised the word, namely the character Abu Al-Ḥasan who felt doubts about his condition. *Abu Al-Ḥasan* had doubts about who he was and whether he was dreaming or awake. Apart from that, the above expression of *alastu* also shows that he does not have a firm character.

2. *Kalla* (denial)

كلا, بل أنا أمير المؤمنين

"No, I am the leader of the Muslims" (Kailani, 2012)

The word *kalla* means denial to a statement. Denial can be interpreted as a rejection of news or sentences that are not based on truth or facts, or even refers to the other party. The word *kalla* comes from the sentence *rad'i wa zajri* or in short it means no. In the context above, it can be understood that the word *kalla* contains a denial to the interlocutor's statement. The speaker disputes the interlocutor's words, the speaker's mother, who thinks that he is a madman who claims to be *amir al-mukminin*. This sentence is also an expression to convince himself that he is not dreaming. He also felt that everyone did not believe what he said.

Kamil Kailani uses the word *kalla* with a strong reason. The existence of the word *kalla* represents the emotional feelings felt by the character in the form of doubt. If the word *kalla* is replaced with the word *la*, which has the same meaning, then the emotion contained in the short story will look normal and tends to reduce the suitability of the meaning to be told.

Connotative Meaning

Connotative meaning is a communicative value caused by the values viewed by an individual or group. It is a word flavored by certain values and images (Yanti et al., 2018).

1. *Al-jawari* (bad girl)

فحضرت الجوّاري وظللن يعزفن على العود ويغنين أحسن الغناء

Then came the women who took their umbrellas and played sticks while singing beautiful songs
(Kailani, 2012)

The word *al-jawari* in the quotation above has a bad connotation. It means a teenage girl who presents entertainment for the people around her. The word also refers to a comfort women in the royal environment. The denotative meaning of the word is a girl who love to play. However, when connected with the realm of the kingdom, the word connotes girls whose job is to entertain and serve the men in the kingdom.

2. *Khadim* (servant)

فقام الخادم وحملة إلى القصر

So the servants came and took him to the palace (Kailani, 2012)

The word waiter in the Indonesian dictionary is a person who serves. It is said that *khadim* has a bad connotation. The word *khadim* means helper or servant. In the context of the story of *Abu Al-Ḥasan*, *khadim* is a royal servant whose job is to serve the kings and other occupants of the palace. In addition, *khadim* can also be interpreted as a helper. The word *khadim* has a bad connotation because the job belongs to the lower social strata so that it is considered low by society.

Findings indicate that this study delves into the realm of a short story as one of the unique forms of literary expression. The simplicity of *Abu Al-Hasan* allows us to dissect the intricacies of associative meaning effectively and comprehensively. From four types of associative meaning found in *Abu Al-Hasan*, this short story has a valuable lens and good messages delivered to the readers. The short story used is simple but it can be used as a solution to the phenomena that have been described. As what is found in Darmawati's study (2018), the associative meaning in the short story is less stable and varies according to individual experience. It consists of some complicated aspects, so studying it requires good statistical techniques for systematic results, one of them is considering the phenomena and environment of the author's point of view.

Moreover, it is also revealed that the associative meaning can be identified in simple and approachable literary works by using this specific short story as our example. The story chronicles the life of *Abu Al-Hasan*, the main character, and his journey through several incidents, finally exposing a more profound underlying message. The researchers carefully go over the text to find instances where associative meaning is at work using Geoffrey Leech's viewpoint on *Abu Al-Hasan*. Leech's theory takes into account the grammatical, lexical, and semantic facets of language. It also examines how word selection, sentence construction, and narrative flow help to build associations and connections within the short story. This is significant because it admits that a word's or phrase's meaning can vary depending on the context in which it is used. In the short story *Abu Al-Hasan*, Kamil Kailani employs associative meaning to communicate several different topics, feelings, and messages.

Leech's perspective is the foundation for this study, but the analysis is not limited to just that. Instead, we look at how this viewpoint may be developed upon to better fit the special qualities of short tales. The dialogue, character development, and narrative twists frequently present in short tales call for a comprehensive comprehension of associative meaning. By including short tales in the corpus of texts examined via the lens of associative meaning in our research, we are able to go beyond the limitations of earlier studies in this respect. By doing this, we add to the ongoing discussion in the fields of linguistics and literary studies in an effort to better understand how language functions in various literary genres. It prepares the ground for a research project promising to advance linguistics and Arabic literature significantly. It highlights the value of a well-defined focus, the accessibility of using short, basic stories, and the continuity of study. This study has the potential to advance our knowledge of how language functions in literature and education by embracing Geoffrey Leech's viewpoint, expanding on earlier research, and looking at associative meaning in various circumstances.

By clarifying the idea of associative meaning in Kamil Kailani's *Abu Al-Hasan* as a case study, the researchers have demonstrated how even texts that appear to be basic and easy can have layers of associative meaning by using Geoffrey Leech's viewpoint. This has allowed the researchers to broaden the breadth of Leech's perspective to include short stories, building on earlier research that was largely concerned with poetry and other literary genres. The researchers intend to provide the analysis as a comparative analysis to advance the knowledge of the subtleties of language in literature and add to the continuing investigation of associative meaning in the field of short stories. Indirectly, the short stories used in this study can complement or develop previous studies. As for the previous study, the focus of research on associative meaning was on the object of poetry, lyrics, letters of the Qur'an and Arabic learners. Thus, our study builds on past research by refining it and adding new information on the function of associative meaning in short stories and its potential uses in literary analysis.

It could also be emphasized how flexible linguistic research is. This research demonstrates the field's flexibility and dedication to being relevant in a linguistic environment that is always evolving by extending the study of associative meaning to short stories. In essence, it also highlights the value of ongoing research and interdisciplinary links in linguistics and literature. It introduces a research project with the potential to improve our knowledge of linguistic processes in the context of Arabic short tales.

CONCLUSION

Based on the explanation above, the researchers can conclude that associative meaning is related to a situation outside the language itself. The existence of this associative meaning can also have an aesthetic effect on short stories, making them more profound and meaningful. In the short story *Abu Al-Hasan* by Kamil Kailani, there are associative meanings based on Geoffrey Leech's perspective,

including four stylistic meanings, two collocative meanings, two affective meanings, and two connotative meanings. As for the reflective meaning, it is not found in short stories.

In conclusion, this study shows that associative meaning extends beyond the bounds of language and is intricately linked to outside circumstances and settings. Short tales have an innate artistic depth from this elusive aspect of language, enhancing their relevance. Through Geoffrey Leech's perspective, it is found a range of associative meanings that included stylistic, collocative, emotive, and connotative aspects. Reflective meaning, a term sometimes connected to more intricate literary genres, was conspicuously lacking from the short story genre. This investigation highlights the dynamic interaction between language and narrative, providing new insights into the subtleties of associative meaning in brief stories. The limitation of this study is that there are limited literatures or research related to associative meaning in the short story Abu Al-Hasan Kamil Kailani. This can limit the history and information gathered to support research conclusions. The object of this research is a short story so that the research needs to be more comprehensive. Finally, it is also suggested to develop an associative meaning study such as comparing past associative meanings with current ones.

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