Forms of Antonyms in Semantics According to the Perspective of Muhammad Ali Al-Khuli (Studies of Qur'an Surah Ar-Rum)

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Abstract	This research explores one of the branches of science in semantics, namely Tadhad in the Arabic Language (Antonym). It also explains the various contradictions in Surah Ar-Rum and their classification based on the meanings that some interpreters interpreted in its verses. This type of research is qualitative research using a literature research approach. The data used in this study are antonym forms based on the perspective of Muhammad Ali Al-Khuli with the research data source, namely Surah ar-Rum. The data analysis technique that researchers use is in the form of documentation using content analysis. Researchers use this method to assist in achieving research goals. The result of this research is that there are nine types of antonyms. The antonymy words contained in Surah Ar-Rum amount to 17 verses. Of the 9 kinds of antonyms that exist, in these verses there are 4 kinds of antonyms, namely, Ungradable Antonym is found in verses 7, 19, 24, and 41, and Gradable Antonym is found in verses 8, 22, 25, 26, 36 and 54, Converseness Antonym is found in verses 6, 17, 23, 29 and 40, then the last one is Affinity Antonym contained in verse 18.
Keywords	Antonyms; Muhammad Ali Al-Khuli; Semantics; QS. Ar-Rum

INTRODUCTION

Language has become one of the important tools for understanding the goals or feelings of the speaker who wants to communicate them in everyday life, especially for humanity (Suryaningrat, 2019). Language itself is taught in linguistics (Sa'diyah, 2022). In linguistics, several types of sciences such as morphology, grammar, rhetoric, and semantics exist (Kokand State Pedagogical Institute & Oripova, 2020). Semantics is the science that investigates meanings in terms of the relationship between words and symbols with the ideas or things they represent and about the history of those meanings and the changes that occur in them (Gani & Arsyad, 2019). John Loyns & Fodor say semantics is the science of meaning, "Semantics is the study of meaning." This science has been given many names, such as Semantic *(Meaning)* (Susiati, 2020). Semantics is the science that studies the meaning of words, the classified branches in semantics contain a consonant, synonyms, antonyms, and so on (Fatoni, 2021).

Knowledge of semantics is essential to learn to know the meaning of the Qur'an. One of the discussions in the science of semantics is *Tadhad* (antonyms). This study will focus on the theory of antonyms in Arabic. Lots of linguistics experts divide antonyms into several parts. However, researchers focused on Muhammad Ali Al-Khuli's theory to guide research (Taufiq et al., 2023). Muhammad Ali Al-Khuli is the most influential figure in developing modern Dalalah science (D. I. A. Putra, 2019). Therefore, this article will discuss how antonyms are found in the Qur'an. According to Muhammad Ali Al-Khuli, antonyms are divided into nine parts, including Binary Antonyms, Gradient Antonyms, Coverseness Antonym, Vertical Antonyms, Extension Antonyms, Partial Antonyms, Circular Antonyms, Rank Antonyms, and Affiliation Antonyms. It is also essential that we know the antonyms in Arabic because the revelation revealed by Allah to the prophet Muhammad in the form of the Qur'an was conveyed in Arabic, as stated in Surah Yusuf verse 2: *"Indeed, We sent it down as an Arabic Qur'an, so that you understand"*.

Each branch has its subject and specialization (D. A. K. Putra, 2023). The first means participation, a single word that denotes many meanings. The second means inclusion is the general word of special words, and the special word is called dissonance (Miftahuddin et al., 2017). For example: In Arabic, the word "دواجن" is the inclusion from which the special is called dissonance, which is a bird - a goose - a duck - a chicken (دجاج – بطة – أزة – طير) (Deviyana, 2016). The third means synonymy, which is the difference between the two words and the meaning is one, and its example in the words "ظنّ" and "حسب" (Miftahuddin et al., 2017). The fourth means the opposite, is the words

that the Arabs signed on the opposite meanings, so the same word leads to two different meanings in terms of context and race (Ridlo, 2018).

In this study, researchers prefer antonyms as the object of study because they feel more unique to be studied, and only a few researchers discuss antonyms in Arabic. The uniqueness of antonyms lies in their role in presenting conflicting concepts or ideas, creating dynamism and diversity in language. Some of the uniqueness of antonyms are contrasting meanings, rich in variety, essential in communication, language creativity, deepening understanding, supporting language learning, presenting dynamics, and also important in poetry and literature. In this case, the Qur'an is a very relevant object for researchers to use in revealing the existence of antonyms in Arabic, with its gorgeous and diverse language.

The researcher wants to focus on surah ar-Rum, especially in terms of semantics, namely antonyms. Researchers chose antonyms because of God's Word, which says that every creature was created in pairs. So in communication tools, namely language, vocabulary is needed in pairs to distinguish one another. Based on this, surah ar-Rum is very relevant to this study, because many words contradict each other, further strengthening the reason for researchers to choose surah ar-Rum. Thus, before other languages use the term antonym, the Qur'an itself has shown the uniqueness of its language, one of which is in terms of the antonym.

About the very broad semantics researcher, this research focuses on one branch of science, which is the antonym (Ritonga, 2020). The reason for choosing to study antagonism is that it is considered unique. Antonym is a branch of linguistics that discusses a word with the opposite meaning (Tumanggor, 2019). The opposite here means conjugation, as the word "الْحَيَاةُ" (life) has the antonym that means the word "الْمَوْتُ" (dead). We also know that God created man in pairs, which is explained in the words of the Almighty in the Holy Qur'an:

"O people, fear your Lord, who created you from one soul, and from whom He created her husband, and from whom He spread many men and women..." (An-Nisa (4): 1).

According to this verse, the antonym is unique (Rahmah & Mujianto, 2023). Because in fact, it is not only humans who are paired but also the word in the language has its opponent or partner (Kolintama, 2022). For this reason, antonym is a study in this research. In addition to the fact that the antagonism is uniquely considered, in this case, this research will further strengthen and clarify the reason for discovering many of the issues of antagonism contained in the Qur'anic verse, which is Surat Al-Rum, which contains 60 verses and enters the type of Meccan surah except verse 17 and

Madaniya, in the order of the thirty surahs in the Holy Qur'an (العثيمين, ٢٠١٥). There are several antonyms in each verse.

The previous research related to this research is the first, Fuji Lestari research as a result of which there are five types of antonym in Surat Al-Hasyr, namely acute antonym, partial antonym, affiliate antonym, gradual antonym, and reverse antonym (Lestari, 2019). Second, Chicin Marchella Kolintama found seventeen opposing words in Surat Saba. These antonyms contain three types of antonym: acute antonym, gradient antonym, and extension antonym (Kolintama, 2022). Third, Amran Purba argued that antonym is not only general, but also categorized as acute antonym, inverse antonym, and vertical antonym (Purba, 2018).

METHOD

The method used in this study is a type of qualitative research. Qualitative research is a research approach used to understand and explain social phenomena or human behavior through in-depth data analysis in words, images, or objects (Adi et al., 2021). The approach used in this study is library research by collecting data from various books, journals, articles, magazines, written documents, and so on (Sama et al., 2021). This assists researchers in collecting important material related to the research object. All types of research observations collected, mean the raw material still needs to be collected and sorted in the next stage, i.e. in the data analysis stage (Darmuki et al., 2023).

Then the data taken in this study are forms of antonyms proposed based on the perspective of Muhammad Ali Al-Khuli. This data will help researchers analyze the antonyms contained in Surah Ar-Rum. The main data source researchers use is the entire verse of Surah Ar-Rum. Then, the data analysis technique is in the form of documentation by collecting some data and materials related to the object of research (Ulum & Setiawan, 2016). By collecting some of these materials, researchers will conduct data analysis using content analysis methods. So that researchers can describe the results of the content analysis that the research objectives have carried out (Syaputra et al., 2023).

FINDINGS AND DISCUSSION

Findings

After researchers analyzed the antonyms in Surah Ar-Rum based on the perspective of Muhammad Ali Al-Khuli, several forms of antonyms were found in Surah Ar-Rum. Of the nine forms of antonyms proposed by Muhammad Ali Al-Khuli, four forms of antonyms are present in Surah Ar-Rum. The four forms of antonyms are binary antonym, gradient antonym, converseness antonym, and affiliation antonym. Of the 60 verses in Surah A-Rum, there are 17 verses containing the four forms of antonyms, namely found in verses 4, 6, 7, 8, 17, 18, 19, 22, 23, 24, 25, 26, 29, 36, 40, 41, and 54. Each of these verses will be classified into table form based on each antonym form, namely:

Table 1. Binary Antonym Form in QS. Ar-Rum

No	Qur'an Surah	Words	Meanings
1	QS. Ar-Rum: 7	الدنيا – الآخرة	الدنيا: Present life (cohabitation). الآخرة: Versus life after, death.
2	QS. Ar-Rum: 19	الحي – الميت	الحي: Sprouts and moves from its inertia (the believer), who lives, against the dead. الميت: Does not sprout or move, but is rigid in his place (the infidel), whoever the soul left his body from the sons of Adam.
3	QS. Ar-Rum: 24	خوفا - طمعا	خوفا: The traveler from lightning. طمعا: The resident in the rain.
4	QS. Ar-Rum: 41	البر - البحر	البر: What is not a sea includes cities, buildings, and so on. البحر: Water.

The table explains that the words antonyms do not accept a third option, nor do they accept gradualism. This antonym is also called a real antonym because it is the most contradictory type of antonym (Maruti & Cahyono, 2021). The other calls it an integrative antonym because one means negating the other. A binary antonym is also called a non-gradient antonym or *ungradable* or *non-gradable* (Purba, 2018).

Table 2. Gradiant Antonym Forms in QS. Ar-Rum

No	Qur'an Surah	Words	Meanings
1	QS. Ar-Rum: 8	السماوات – الأرض	السماوات: The most hight world. الأرض: Underworld.

2	QS. Ar-Rum: 22	السماوات – الأرض	السماوات: The most hight world.
			الأرض: Underworld.
3	QS. Ar-Rum: 25	السماء – الأرض	السماء: The most hight world.
			الأرض: Underworld.
4	QS. Ar-Rum: 26	السماوات – الأرض	السماوات: The most hight world.
			الأرض: Underworld.
5	QS. Ar-Rum: 36	رحمة - سيئة	رحمة: Grace.
			سيئة: What hurts them is against mercy.
6	QS. Ar-Rum: 54	ضعف - قوة	ضعف: Youth.
			قوة: Sheikh.

The table explains that the previous antonym words can lie between two ends of a gradient standard or between the weights of internal antonyms (Adriana, 2011). To deny one of the two members of the opposite does not mean to recognize the other member. This type bears the same name when the antonym and describes that the two terms in it do not benefit the whole world of the article, and therefore they may lie together, in the sense that something may not apply to one of them, as there is a middle between them (Salleh et al., 2020).

Table 3. Converseness Antonym Form in QS. Ar-Rum

No	Qur'an Surah	Words	Meanings
1	QS. Ar-Rum: 4	قبل - بعد	قبل: The predominance of Persian first.
			بعد: The predominance of Rum second.
2	QS. Ar-Rum: 6	وعد - يخلف	وعد: Vow.
			يخلف: Reverses.
3	QS. Ar-Rum: 17	تمسون - تصبحون	تمسون: Night turnout.
			تصبحون: Daytime yellowing.
4	QS. Ar-Rum: 23	منامكم - ابتغائكم	منامكم: The time of rest, that is a place to sleep which is the night.
			ابتغائكم: A time to ask for living, that is the day.
5	QS. Ar-Rum: 29	يهدى - أضلّ	يهدى: Guide.
			أضلّ: make him not be guided to the path of truth, unlike guide.
6	QS. Ar-Rum: 40	يميتكم - يحييكم	يميتكم: eliminate it, that is make it die.
			يحييكم: Make it alive.

From the table, it can be explained that the previous antonyms have a relationship between pairs and require a correlation between the two opposites and a reciprocal relationship between two

parties (Gao & Zheng, 2014). Such as: sold >< bought, husband >< wife (Lestari, 2019). If it is said that Ibrahim sold fruit to Ismail, it means that Ismail bought fruit from Ibrahim. If it is said that Muhammad is Khadija's husband, it means that Khadija is Muhammad's wife. This relationship is called additive. The two additives are those who cannot imagine one and do not exist without the other (Lestari, 2019).

Table 4. Affiliation Antonym Form in QS. Ar-Rum

No	Qur'an Surah	Words	Meanings
1	QS. Ar-Rum: 18	عشيا - تظهرون	عشيا: Asr prayer.
			تظهرون: Dhuhr prayer.

From the table it can be explained that the previous antonym word is a type of prayer. This antonym is called affiliation because the words all belong to one type: prayer. Either of one kind, but the afternoon prayer cannot be called the noon prayer, and its opposite (الخولي, ٢٠٠١).

Discussion

In the previous discussion, researchers have explained four forms of antonyms in Surah Ar-Rum. In the first table, there are antonymous verses namely in the words خوفا, الحي – الميت, الدنيا – الآخرة البر – البحر, – طمعا. These words are categorized into binary antonym form because the word is not a stratified antonym. It is impossible if there is a word very world or less world. The word is also not a part-antonym, because the world is not part of the afterlife (Arbyanto, 2021).

Then in the second table, there are antonymous verses namely in the words رحمة, السماء – الأرض ضعف – قوة, – سيئة. The type of antonym in the word is gradient antonym, which is an antonym in the form of pairs that are positioned with each other but are still graded, level, or level. So this type of antonym can be in the form of words unit name, size (weight, length, and content), unit name, count, calendar, or rank-level name. As in the words strong and weak. Both words have levels, which can be very strong and weak or just strong and weak (Irfanuddin & Halimi, 2019).

Next is the third table which contains antonymous verses namely تمسون, وعد – يخلف, قبل – بعد يميتكم – يحييكم, يهدى – أضلّ, منامكم – ابتغائكم, – تصبحون. All of these words are a form of converseness antonym, if there is such a word then there must be an opposite word. For example, in the word before, then there must be a word after. These two words are related to each other. Although two words that

contradict each other use different word bases, as long as the words are related to each other, it is called a converseness antonym (Sugita & Mus, 2019).

Finally, in the fourth table, there are only two opposite words, عشيا – تظهرون. Both words belong to the category of affiliation antonym, which is the opposite word, but taken from the same type or group. Examples of these two words are the meaning of Asr prayer and Zuhr prayer. Both are taken from the same type and group, namely five prayer times. So that the word is categorized into the form of affiliation antonym (Purba, 2018).

Based on the explanation above, it can be concluded that in QS. Ar-Rum contains several forms of antonyms. If adjusted to the division of antonyms according to Muhammad Ali Al-Khuli, who said there are nine forms of antonyms, then QS. Ar-Rum has only four kinds. The four kinds of antonyms were analyzed based on the theory put forward by him. So this discovery is very relevant for future researchers to complete some of the antonym forms commonly found in this discovery. And also this research can be a complement to existing research (Taufiq et al., 2023).

CONCLUSION

After completing this research, it came to an end. In conclusion this research found the words antonyms in Surat Ar-Rum according to the types of antonyms, which are seventeen verses of Surat Al-Rum, which are in verses 4, 6, 7, 8, 17, 18, 19, 22, 23, 24, 25, 26, 29, 36, 40, 41, 54. There are four forms of antonyms of nine forms in Surah Ar-Rum according to the perspective of Muhammad Ali Al-Khuli. Hence, he obtained the classification of the types of antonyms mentioned in Surat Al-Rum. First, the antonyms words in Surat Al-Rum in the type of binary antonym is the antonym that does not accept a third option, as it does not accept gradually. These antonyms are in verses 7, 19, 24, and 41. Second, the antonyms in Surat Al-Rum are the type of progressive antonym, which can be located between the ends of the gradient standard or between the weights of internal antonyms. These antonyms are in verses 8, 22, 25, 26, 36, and 54. Third, the antonyms in Surat Al-Rum in the type of inverse antagonism, means a relationship between pairs and requires correlation between the two opposites, and the existence of a reciprocal relationship between two parties. These antonyms are in verses 4, 6, 17, 23, 29, and 40. Fourth, the antonym word in Surat Al-Rum in the type of antonym affiliation, means the antonym word belongs to one type. This word is located in verse 18.

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