

documentation (manuscripts of the Qur'an) and guidelines for recording data. Then the data was analyzed both in (1) qualitative and (2) quantitative.

IV. FINDINGS AND DISCUSSION

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

- The pattern of morphological polysemy which has pattern *fa'iil* (فَعِيل) consists of 110 words containing morphological forms: adjective (65.45%); noun (27.27%); adjective-noun (6.36%); plural (0.90%); and adverb (0.90%).
- The pattern of morphological polysemy which has pattern *fi'aal* (فِعَال) consists of 81 words containing morphological forms: singular (54.32%); plural (44.44%); singular-plural (1.23%).
- The pattern of morphological polysemy which has patterns *fa'laan*, *fu'laan*, and *fi'laan* (فُعْلَان- فُعْلَان- فُعْلَان) consists of 48 words containing morphological forms: singular (45.17%); plural (33.33%); dual (12.50%).
- The pattern of morphological polysemy which has pattern *fu'l* (فُعْل) consists of 40 words containing morphological forms: singular 60%; plural (37.50%); singular-plural (2.50%).
- The pattern of morphological polysemy which has pattern *fa'alah* (فَعْلَةٌ) consists of 24 words containing morphological forms: singular (58.33%); plural (37.50%); singular-plural (4.17%).
- The pattern of morphological polysemy which has pattern *fu'uul* (فُعُول) consists of 62 words containing morphological forms: singular (33.87%); plural (62.90%); singular-plural (3.23%).
- The pattern of morphological polysemy which has pattern *tafa'ala/tafa'al* (تَفَعَّل) consists of 29 words containing morphological forms: past verb (68.97%); present/future verb (13.79%); past verb-present/future verb (17.24%).
- Polysemic form which has pattern *tafa'aluu* (تَفَعَّلُوا) consists of 23 words containing morphological forms: past verb (39.13%); present/future verb (8.70%); imperative verb (30.43%); prohibitive verb (4.35%); past verb-imperative verb (4.35%); imperative verb-prohibitive verb (4.35%); past verb-present/future verb-prohibitive verb (4.35%).
- The pattern of morphological polysemy which has pattern *af'ala* (أَفْعَل) consists of 80 words containing morphological forms: past verb (65%); comparative (20%); present/future verb (5%) past verb-comparative (5%); past verb-plural (1.25%); adverb-comparative (1.25%); *shifat musyabbahah* (2.50%).
- The pattern of morphological polysemy which has pattern *fa'ala* (فَعَّل) consists of 83 words containing morphological forms: past verb (85.54%);

present/future verb (1.20%); noun (10.84%); verb-noun (2.41%).

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

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

Theoretically, the patterns (*wazan*) of *tsulatsi mazid* with extra *ta* and duplication of *ain* and its derivatives (تَفَعَّلُوا - تَفَعَّلُوا - تَفَعَّلُوا) have the same forms between *fi'il madhi*, *fi'il mudhari'*, *fi'il amr* and *fi'il nahyi*. It is caused by deleting (التاء) attached to *fi'il mudhari* in the context of sentence. Nevertheless, the whole polysemic of languages form (morph) and morphological meaning can be determined based on morphological distribution, syntactic distribution and its lexical meaning. These three aspects are interrelated and function simultaneously in the application of category or morphological classification. This means that the determination of word meaning and word category in Arabic is not just to use inflection analysis table (tables of affixation, derivation, and predication).

To determine the meaning/morphological category contained in the polysemic form, we should use three (3) criteria, namely: (1) lexical meaning, (2) morphological distribution, and (3) syntactic relation (function of words in a sentence). Related to lexical meaning, for example, a word can be categorized as *fi'il* أَهْلَكَ if its meaning is *to destroy*, but it can also be categorized as *isim* (accusative) + pronoun if it means *your family*, so that why it has polysemic form.

In terms of morphological distribution, for example, the word (حسنة) can be categorized as *isim* that shows one free morpheme (double), but the word (حسنة) can also be categorized as *sifat* that consists of two morphemes: 1) a free morpheme (حسن) and morpheme (ة) which shows *muannats*. On other example, such the word (عمران) is categorized as singular. However, the word (سحران) has dual category; the word (ماعون) has singular category; but the word (راعون) has plural category and consists of two morphemes, namely (راع) and (ون). That are what causes morphological polysemy symptoms. The terms of syntactic relation, for example, the word (أظلم) can be categorized as verb in the context of the sentence: فإذا أظلم عليهم. However, this word could be categorized as comparative form because it serves as predicate of (كانوا) which considered accusative, so that pattern is the same form as *fi'il madhi* i.e. إنهم كانوا أظلم. The word (أعلم) can be categorized as *fi'il mudhari* in the example: إنني أعلم ما لا تعلمون, but it can be categorized comparative form with regard to the previous word in the context of sentence such as: وهو أعلم بمن (اهتدى (سورة النجم: 30).

In the context of syntax, the polysemic forms of *madhi* and *mudhari* occur because of deletion of *ta mudhara'ah* in *fi'il mudhari marfu muqaddar* such as: 1) قد أفلح من تزكى and 2) فأننت so that its shape becomes equal to *fi'il madhi*. The first example contains *fi'il madhi*, while the second sample contains *fi'il mudhari*. There is no different *i'rab* between *fi'il mu'tall lam* and *fi'il madhi*. However, there is clear different between *fi'il sahih* and *fi'il mudhari marfu'* and *fi'il mudhari' manshub*. Therefore, polysemic form between *fi'il madhi* and *fi'il mudhari manshub* is determined by deleting *ta mudhara'ah* and *haraf nashab* such as (اللام) or (أن) i.e. وأن تصدقوا خير لكم. In addition, *fi'il mudhari manshub* derived from *fi'il madhi tsulatsi mujarrad* can be identical to *fi'il madhi tsulatsi mazid* in the pattern أفعل i.e. (وأن أعمل صالحا ترضاه).

Similarly, the polysemic form between *fi'il madhi* and *tsulatsi mazid* and *isim tafdhil manshub* is determined by syntactic function. *Af'al tafdhil* function as *khobar kaana*, *isim inna* and *majrur* might have an *i'rab manshub*, so that its shape is the same as *fi'il madhi tsulatsi mazid* with additional *hamzah*. If the form is associated with *i'rab*, then *fi'il mudhari marfu'* does not have polysemic form with *fi'il madhi tsulatsi mazid* that has pattern *af'ala* containing zero morphemes as its subject nor has polysemy with *af'al tafdhil* which gives an *i'rab manshub*. However, *fi'il mudhari* that has *i'rab marfu'* has polysemy with *af'al tafdhil* that has *i'rab marfu'*. Besides, *fi'il mudhari* with *i'rab manshub* is polysemic with *fi'il madhi* and *af'al tafdhil* that has *i'rab manshub*. In fact, there are some words with the same meaning are used interchangeably in different contexts. For example, the word (تفرق) can be categorized as *fi'il madhi* and *fi'il mudhari*, so it is classified into *madhi-mudhari*.

The description cited above suggests that morphological polysemy patterns caused some mistakes and morphological errors among the readers/students are polysemy pattern that has many morphological forms (more than two meanings). Therefore, the level of difficulty in the application of morphology will also be determined by many morphological forms which are owned by each polysemy morphological pattern. This implies that the morphology teaching needs to consider the sequence of teaching materials from the simplest materials, namely morphological polysemy containing two morphological forms up to 8 (eight) morphological forms. The terms of teaching methods need to be used mixed methods both of traditional school that refers to *sima'* (listening from native speakers) and *qiyas* technique (analogy) and modern school refers to *ihitidza* technique (following the speech of native speakers) and *iththirad* technique (generally accepted). In addition, the first school refers to the classification of morphological types based on the principle of semantics and logic, while the second school of thought refers to the classification of word types based on structural features [6].

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

Additionally, (حسنة) and (سحران) is morpheme additive in terms of relationship, which is a combination between free morpheme and bound morpheme. The first form contains two morphemes, namely morpheme has lexical meaning and grammatical meaning in the form of suffix (أن) that shows dual meaning (*mutanna*). The second form contains lexical meaning and grammatical meaning available on (ة) that shows feminine (*muannats*) meaning. This morpheme is also called subtractive morpheme for masculine (*mudzakkar*) morpheme. In terms of relationship, polysemic form (تفعل) is dual morpheme in the form of *fi'il madhi*; it consists of a free morpheme containing lexical meaning and morpheme zero (*dhamir mustatir* = هو) as subject. Such forms can also be

considered as additive comprising free morpheme and bound morpheme in presence of (التاء) that function as a sign of *fi'il mudhari'* which is deleted and inserted *haraf nashab* so that its shape becomes equal to *fi'il madhi*. There is dhamir mustatir (هو) or (هي) contained in the *fi'il* function as subject. Likewise, polysemic form (تفعلوا) is the type of additive morpheme consisting of a free morpheme (تفعل) containing lexical meaning and bound morpheme in presence of *wawu jama'* (وا) containing grammatical meaning and function as subject. However, the *wawu jama'* contains third plural person pronoun (هم) meaning *they* considering that it is *fi'il madhi*, and contains second plural person pronoun (أنتم) meaning *you all*, considering that it is *fi'il mudhari'* and *fi'il nahyi* deleted one of its *ta mudhara'ah*, and also shows *fi'il amr* (imperative verb) category. Thus, the two morphological meanings (*mudhari'* and *amr*) of these polysemic forms caused by deletion (تاء) *mudhara'ah*, while two other meanings (*madhi* and *amr*) occurs due to the characteristics of the shape itself.

It can be seen from the context or relationships between words in a sentence. Furthermore, the polysemy patterns of Arabic morphological has a level of significant equivalence in Indonesian translated Qur'an related to the usage of Indonesian morphological forms. This is proved by the results of contrastive analysis between the Arabic morphology in the Qur'an and its translation into Indonesian (the Qur'an and its translation by the Ministry of Religious Affair published in 1990 in cooperation with *Mujamma' al-Malik Fahd li Thiba'at al-Mushaf asy-Syarif bil Madinah al-Munawwarah - al-Mamlakah al-'Arabiyyah al-Su'audiyyah*). Each pattern has morphological equivalence between Arabic and Indonesian as respectively follow: فُعِيل = (72,73%); فَعَال = (75,31%); فِعْلَان - فَعْلَان = (85,42%); فُعَل = (80%); فَعَلَةٌ = (79,11%); فُعُول = (69,35%); تَفَعَّل = (82,76%); تَفَعَّلُوا = (100%); أَفْعَل = (88,75%); and فَعَل = (91,53%).

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

V. CONCLUSIONS AND SUGGESTIONS

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

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

The pattern of morphological polysemy in pattern *af'ala* has 7 (seven) morphological forms, namely (1) past verb, (2) verb/noun *tafdhil* (3) *fi'il mudhari*, (4) *fi'il* past verb-*tafdhil*, (5) *fi'il* past verb-plural, (6) adverb-comparative and (7) adjective. The past verb form is more dominant usage ($p = 65\%$) than other forms of comparative ($p = 20\%$) contained in the pattern of Arabic morphological polysemy.

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

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

REFERENCES

- [1] Elkateb, S., Black, W., Rodríguez, H., Alkhalifa, M., Vossen, P., Pease, A., and Fellbaum, C. "Building a wordnet for arabic". In Proceedings of The fifth international conference on Language Resources and Evaluation (LREC 2006), pp. 22-28, 2006.
- [2] Haddad, Bassam. "Probabilistic bi-directional root-pattern relationships as cognitive model for semantic processing of arabic." In Cognitive Infocommunications (CogInfoCom), 2012 IEEE 3rd International Conference on, pp. 279-284, 2012.
- [3] Hassan, T. Al-Lughah al-'Arabiyyah Ma'naaha wa Mabnaaha. Kairo: Al-Haiah al-Mishriyyah Al-'ammah. Li al-Kuttab, 1979.
- [4] Maliki, S. Majallah al-Qadisiyyah fi al-Adabwa al-'ulum al-Tarbawiyah. Al-'Adad (1) wa al-Mujallad (8). Jami'ah al-Qadisiyyah - Kulliyah al-Adab, 2009.
- [5] Isaac, S and William B. M. Handbook in Reseach and Evaluation. California: EdITS Publishers, 1981.
- [6] Parera, J. D. Morfologi Bahasa. Jakarta: PT Gramedia Utama, 1994.