



Study of the Morphology of the Verb Ja'ala in the Al-Qur'an

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ABSTRACT

This article discusses the form of changes in the verb *ja'ala* in the Qur'an with a morphological study. This article is descriptive qualitative with the type of literature study and data collection techniques and data analysis using the help of the Alfanous Qur'an Research Application. The results of this study indicate that changes in the form of the verb *ja'ala* in the Qur'an were found in 277 words spread across 63 different letters. The form of this verb variation includes a form of change called *tasrif lugawi* and *tasrif istilathiy*. The verb *ja'ala* found changes based on *tasrif*, namely *the fi'il māḍi form* is mentioned 179 times with a distribution of 103 times *ḍamīr huwa (ja'ala)*, once *ḍamīr huma (ja'ala)*, once *ḍamīr hiya (ja'alat)*, three times *ḍamīr antum (ja'altum)*, once *ḍamīr ana (ja'altu)*, and 70 times *nahnu (ja'alnā)*; *the fi'il muḍāri' form* is mentioned 72 times with a distribution of 35 times in *ḍamīr huwa (yaj'alu)*, 6 times in *ḍamīr hum (yaj'aluuna)*, 8 times in *ḍamīr anta (taj'alu)*, 8 times in *ḍamīr antum (taj'aluuna)*, twice in *ḍamīr ana (aj'alu)* and 13 times in *ḍamīr nahnu (naj'alu)*; *the fi'il 'amr form* is mentioned 21 times with a distribution of 20 times in *ḍamīr anta (ij'al)* and once in *ḍamīr antum (ij'alu)*. The form of *isim fa'il* is *ja'ilun* 5 times. Based on these results, it shows that morphologically, the most frequently found *ja'ala* verbs based on quantity are those in the form of *fi'il māḍi*, then *fi'il muḍāri'*, *fi'il 'amr* and *isim fa'il*.

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Introduction

Some words in Arabic can change into other forms, and some cannot change into other types of words. Words that can change into various other types of words with additional letters and have an impact on changing their meaning. This also happens to verbs or verbs found in the Qur'an. These changes occur in verbs (verbs) that have derivatives or *tasrif*s that are studied in the science of *sarf* or morphology. The morphology of verbs affects the meaning of each word. One of the phenomena of word changes occurs in the verb *ja'ala*. The word *ja'ala* is interesting to study because the verb *ja'ala* and its morphological derivatives have various meanings. In addition, this verb is often found in the Qur'an because it is related to creation. Examples of changes in the verb *ja'ala* in the Qur'an (Kemenag RI. 2013) are:

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا (al-Qur'an Surah Nuh (71): 16).

In the verse, the verb *ja'ala* is still in its basic form, namely the *madi* verb which shows the past tense for the third person singular *muzakkar*. The change of the verb in another form, for example, in the verse:

وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ النَّيْلِ وَالشَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا يُؤَاسِرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَعْمَلِ فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ (al-Qur'an surah Saba'(34): 33).

In the verse, the verb *ja'ala* is in the form of the verb *mudari'* for the first person plural, namely *naj'alu*, and in the form of the verb *madi*, *ja'alnā*. Another verse:

وَيُؤْمِدْكُمْ بِأَمْوَالِكُمْ وَأَنْتُمْ كَاذِبِينَ وَيَجْعَلْ لَكُمْ جَنَّتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا (al-Qur'an surah Nuh (71): 12).

In this verse, the verb *ja'ala* is in the form of the verb *mudari'* for the third person singular *muzakkar* in the *majzum* state, namely *yaj'al*. Other verses:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ أذكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَأَلْهَمَكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ (al-Qur'an surah Al-Maidah(5): 20).

In the verse, it is in the form of a *madi* verb for the third person, just *muzakkar*, and connected with its object, namely the word *ja'alakum*. In the example above, the verb *ja'ala* is found with several different derivations. This is interesting to study from the aspect of the changes in the verb *ja'ala* and its derivations in the Qur'an.

Morphology in Arabic is known as the science of *ssaraf* which discusses word forms or studies the ins and outs of words and the influence of word changes on the group of word meanings. This article discusses more about the phenomenon of changes in the form of the verb *ja'ala* based on *lugawi* interpretation by dividing each existing phenomenon into the division of verbs based on the category of time it occurs such as *mādi* verbs, *muḍāri'* verbs, and 'amr verbs or other types of *isim* and terminological interpretation in this case on the *isim fā'il* (doer of the work). This paper aims to analyze the verb *ja'ala* in the form of an active verb only found in the Qur'an, studied from a morphological perspective. This is interesting to study because of the occurrence of many verb phenomena based on the *Taṣrīf* *lugawi* and *Taṣrīf istilāhi* of the verb *ja'ala* in the Qur'an.

So far, writings related to the verb *ja'ala* and morphological studies include studying the Analysis of the Vocabulary of the Hereafter in the Qur'an, Morphological and Semantic Studies. This study found that the forms of the vocabulary of the hereafter in the Qur'an are mostly *isim* which are derivations or fragments of verbs. Then from the forms of vocabulary that have been identified, the changes in words from the vocabulary are described and the meanings of the vocabulary of the hereafter and the naming of the vocabulary of the hereafter are reviewed. The vocabulary of the afterlife in this article shows implications in the form of a deeper understanding both in terms of morphology and semantics and can understand the meaning of the vocabulary of the afterlife in more detail by showing that there are many contents or events that occur on that day (Irmamutiah, 2019). In the journal of Arabic Learning and Teaching entitled *Af'al berwazan (Verba berpola) Tafa'ala in the Qur'an (Morphosemantic Analysis)*. The results of this study found that there were 85 data of *tafa'ala* pattern verbs in total, but only 35 data were taken for research which were divided into several categories, namely aspects (14 verbs of *fi'il mādi* were found, 17 verbs of *fi'il muḍāri'*, and 2 verbs of *fii'il amr* and the type of radical letters (17 verbs of the consonantal type were found and 16 verbs of the detective type) while the grammatical meaning consisted of 19 verbs meaning *lil musyarikah* and 14 verbs meaning *qad yakunu bima'na mujarraand* (Siti Lisudah et al., 2020).

In the *Arabiyat* journal: Journal of Arabic Language Education and Arabic Language entitled *A Semantic Analysis of Words "Khalafa, Ja'ala, Bada'a, Shana'a, Fathara" in Revealing the Concept of Human Creation*. This study discusses the concept of human creation in the Qur'an expressed with analysis of the words *khalafa*, *ja'ala*, *bada'a*, *shana'a*, and *fathara*. The results of this research found that there are only two words used in the verse about human creation, namely *ja'ala* and *khalafa*. The word *lam* is a transitive verb which functions to describe the role of objects in each context (Yayan Nurbayan, 2019). The results of research on *Al-Hayawan* in the Koran (Morphological and Semantic Analysis in the Koran) found 25 *al-hayawan* in the Koran with morphological and semantic analysis, both types of *al-hayawan* such as mammals, reptiles, birds, fish, amphibians, invertebrates and their morpheme forms such as *isim jamid*, *isim musytaq*, and *muarrabat* and the meanings contained in this *al-hayawan* are the meaning of *haqiqi* and *majazi* (parable), prohibition (prohibition), command (recommendation), punishment, warning or threat, insult, disbelief, power of Allah or miracles of the Messenger (Ibrahim, 2017). Identify basic units of language as grammatical units.

In Arabic, morphology is known as neuroscience, namely the postulates about the state of words before they are arranged in sentences or the science that discusses the form and words in Arabic and their aspects before they are arranged in sentences (Irawati, 2013). Morphology is the science that studies and analyzes the structure, form and classification of words. Ismail added that morphology or neuroscience discusses word formation (Mudrofin, 2021: 52-58). Morphology is a branch of linguistics that studies morphemes and their combinations or parts of language structures that include words and parts of words (Big Indonesian Dictionary (KBBI). Morphology in Arabic is known as the science of *as-sarfi*, but the study of science of *as-sarfi* is more varied than morphology. Verbs in Arabic are usually formed from three consonant roots, the three consonant roots are vocalized so that they can be pronounced as meaningful words in the form of verb patterns. There are three semivowel phonemes in Arabic that are problematic for word formation, namely *alif* (ا), *wau* (و), and *ya* (ي). These phonemes are considered weak, so that in the process of verb conjugation, many morphophonemic processes occur (changes in phonemes as a result of morphological processes) (Rafkahanun, Rifa, and Agus Nero Sofyan, 2021: 79-94).

The classification of verbs in neuroscience in terms of the time of occurrence (*min haisu zaman al-wuqu'i*) is 3, namely *mādi* verbs, *muḍāri'* verbs and *amr* verbs. First, *mādi* verbs are verbs that indicate something that has happened or occurred in the past (*dalla 'ala hudus syai' qabla zamani takallum*) and pronouns (*ḍamīr*) that can be connected with the *wazan* of *mādi* verbs are all *ḍamīr al-mutaharrik* (*ta al-fa'il*, *na nun al-niswah*) and *ḍamīr sakinah* (*alig al-isnanin* and *wa al-jama'ah*) except *ya al-mukhatab*. Second, the verb *mudhari'*, which is a verb that indicates something is happening now or in the future (*dalla 'ala hudus syai' fi zamani takallum au ba'dahu*) and the pronoun (*ḍamīr*) that can be connected with the injunction of the verb *mudhari'* are all the *ḍamīr al-sakinah* (*alif al-isnain*, *wa al-jama'ah*, and *ya al-mukhatab*) and cannot be used for the *ḍamīr mutaharrik* *nun al-niswah*. Third, the verb '*amr* is a command verb that occurs after the event (*ma yutlabu bihi hudus syai' ba'da zamani takallum*) and the pronoun (*ḍamīr*) that can be connected with the *wazan* of the verb '*amr* is all *ḍamīr al-sakinah* (*alif al-isnanin*, *wa al-jama'ah* and *ya al-mukhatab*) and cannot be in *ḍamīr mutaharrik* except *nun al-niswah* (Fuad Nikmah, 1973). In verbs there are changes in form based on *lughawi taṣrīf* and terminological *taṣrīf*. *Taṣrīf* is a change in words from their original form (verb) to other forms. Neuroscience is also often referred to as the science of *taṣrīf* because the core of neuroscience is *taṣrīf* itself. Etymologically, *taṣrīf* means changing, but according to the term *taṣrīf* is the process of changing the original form to other forms to achieve the desired meaning or that can be achieved with the change. *Lughawi taṣrīf* is a change in words based on changes in the number and type of the perpetrator. This change is made from the form of words and different types based on the number (*mufrad*, *tsaniyah*, *jamak*) and type (*mudzakkar*, *muannaṣ*) of the perpetrator. Each word form (*fi'il mādi*, *fi'il muḍāri'* and *fi'il amr*) has its own *lughawi taṣrīf*. Terminological interpretation is the change of a word from one form to another, for example from the verb *mādi* to the verb *muḍāri'* or the

noun fā'il or into the noun masdar or into the noun ma'ul form and so on (Aziz Muzayin, 2023: 52-61).

Method

The research method used is a qualitative descriptive method. The type of research used is a literature study or literature study (library research). The literature used is the source of the holy book of the Qur'an, and various references related to the morphology and word ja'ala. The qualitative approach is one of the research procedures that produces descriptive data in the form of speech, writing, and behavior of the figures studied (Bogand and Taylor, 1922). The primary data in this study is the Qur'an with the analysis of the verb ja'ala. Secondary data in this study are data obtained from various references that are related to this writing. The data collection technique uses the help of the Qur'an Research Alfanous application.

Result and Discussion

The verb ja'ala in the Qur'an is found 272 times and 5 times in the form of isim fā'il which is spread across 63 chapters in the Qur'an, with the following division:

1. The Verb Form Ja'ala

The verb ja'ala is included in the fi'il or verb with the wazan fa'ala – ya'alu with the lafadz ja'ala–yaj'alu, the arrangement is a form of fi'il tsulatsiyyul mujarrad which comes from three original letters, namely jim- 'ain- lam. Changes in the form of the verb can occur due to the existence of taṣrīf. Taṣrīf is divided into two forms, namely:

Table 1. Table 1. Lugawi Interpretation of the Verb Ja'ala in the Form of the Māḍi Verb

No.	Pattern	Example	Ḍamīr	Indicates	Used for	Meaning of sentence
1	فَعَلَ	جَعَلَ	هُوَ	غائب – مذكر - مفرد	third person singular male	He made
2	فَعَلَا	جَعَلَا	هُمَا	غائبان – مذكر - مثنى	third person male two	They made
3	فَعَلُوا	جَعَلُوا	هُمْ	غائبون – مذكر - جمع	third person masculine plural	They made
4	فَعَلَتْ	جَعَلَتْ	هِيَ	غائبة – مؤنث - مفرد	third person singular female	She made
5	فَعَلْنَا	جَعَلْنَا	هُمَا	غائبتان – مؤنث – مثنى	third person female two	They made
6	فَعَلْنَ	جَعَلْنَ	هُنَّ	غائبات – مؤنث – جمع	third person female plural	They made

7	فَعَلْتَ	جَعَلْتَ	أَنْتَ	مخاطب - مذکر - مفرد	second person singular male	You made
8	فَعَلْتُمَا	جَعَلْتُمَا	أَنْتُمَا	مخاطبان - مذکر - مثني	second person male two	You made
9	فَعَلْتُمْ	جَعَلْتُمْ	أَنْتُمْ	مخاطبون - مذکر - جمع	Second person masculine plural	You made
10	فَعَلْتِ	جَعَلْتِ	أَنْتِ	مخاطبة - مؤنث - مفرد	second person singular female	You made
11	فَعَلْتُمَا	جَعَلْتُمَا	أَنْتُمَا	مخاطبتان - مؤنث - مثني	Second person female two	You made
12	فَعَلْتُنَّ	جَعَلْتُنَّ	أَنْتُنَّ	مخاطبات - مؤنث - جمع	Second person female plural	You made
13	فَعَلْتُ	جَعَلْتُ	أَنَا	متكلم واحد	first person singular	I made
14	فَعَلْنَا	جَعَلْنَا	نَحْنُ	متكلم مع الغير	first person plural	We made

Tabel 1.2. *Taṣrīf Luġawi Verba Ja'ala Pada Fi'il Muḍāri'*

No.	Pattern	Example	Ḍamīr	Indicates	Used for	Meaning of sentence
1	يَفْعَلُ	يَجْعَلُ	هو	غائب - مذکر - مفرد	third person singular male	He makes
2	يَفْعَلَانِ	يَجْعَلَانِ	هما	غائبان - مذکر - مثني	third person male two	They both make
3	يَفْعَلُونَ	يَجْعَلُونَ	هم	غائبون - مذکر - جمع	third person masculine plural	They make
4	تَفْعَلُ	تَجْعَلُ	هي	غائبة - مؤنث - مفرد	third person singular female	She makes
5	تَفْعَلَانِ	تَجْعَلَانِ	هما	غائبتان - مؤنث - مثني	third person female two	They both (female) make

6	يُفَعِّلَنَّ	يَجْعَلَنَّ	هُنَّ	غائبات - مؤنث - جمع	third person female plural	They (female) make
7	تَفْعَلْ	بَجْعَلْ	أَنْتِ	مخاطب - مذکر - مفرد	second person singular male	You make
8	تَفْعَلَانِ	بَجْعَلَانِ	أَنْتُمَا	مخاطبان - مذکر - مثني	second person male two	You both make
9	تَفْعَلُونَ	بَجْعَلُونَ	أَنْتُمْ	مخاطبون - مذکر - جمع	Second person masculine plural	You make
10	تَفْعَلِينَ	بَجْعَلِينَ	أَنْتِ	مخاطبة - مؤنث - مفرد	second person singular female	You (female) make
11	تَفْعَلَانِ	بَجْعَلَانِ	أَنْتُمَا	مخاطبتان - مؤنث - مثني	Second person female two	You both (female) make
12	تَفْعَلْنَ	بَجْعَلْنَ	أَنْتُنَّ	مخاطبات - مؤنث - جمع	Second person female plural	You (female) make
13	أَفْعَلْ	أَجْعَلْ	أَنَا	متكلم واحد	first person singular	I make
14	نَفْعَلْ	نَجْعَلْ	نَحْنُ	متكلم مع الغير	first person plural	We make

Tabel 1.3. *Taṣrīf Luġawi Verba Ja'ala Pada Fi'il 'Amr*

No.	Pattern	Example	Ḍamīr	Indicates	Used for	Meaning of sentence
1	أَفْعَلْ	أَجْعَلْ	أَنْتِ	مخاطب - مذکر - مفرد	second person singular male	Make (you)
2	أَفْعَلَا	أَجْعَلَا	أَنْتُمَا	مخاطبان - مذکر - مثني	second person male two	Make (you both)
3	أَفْعَلُوا	أَجْعَلُوا	أَنْتُمْ	مخاطبون - مذکر - جمع	Second person masculine plural	Make (you)
4	أَفْعَلِي	أَجْعَلِي	أَنْتِ	مخاطبة - مؤنث - مفرد	second person singular female	make (you, female)

5	أَفْعَلَا	اجْعَلَا	أَنْتُمَا	مخاطبتان – مؤنث – مثني	Second person female two	make (you both, female)
6	أَفْعَلْنَ	اجْعَلْنَ	أَنْتُنَّ	مخاطبات – مؤنث – جمع	Second person female plural	make (you, female)

In the table above, it shows that the verb *ja'ala* has different forms from its origin, with changes based on the number of numbers such as *mufrad*, *mušanna* or plural and its type such as *mużakkar* or *muannaš*. If you pay attention, there are additional letters on each *ḍamir* such as *alif*, *wau'*, *nun*, and *ta*.

Tabel 1.4. *Taṣrīf Iṣṭilāhi* on the verb *ja'ala*

No.	Name Part/ form	Example	Meaning	Indicates time
1	الفعل الماضي	جَعَلَ	Has Made	Past tense (already happened)
2	الفعل المضارع	يَجْعَلُ	is Making	Present/future tense
3	مصدر	جَعْلًا	an Event	Name of a job without time
4	اسم الفاعل	جَاعِلٌ	The person who makes	Name of worker (without time)
5	اسم المفعول	جَجْعُولٌ	What is made,	Name of the work done (not accompanied by time)
6	فعل الأمر	اجْعَلْ	make it happen!	Commanding verb (present)
7	فعل النهي	لَا تَجْعَلْ	Don't make	Prohibiting verb (present)
8	اسم الزمان	جَجْعَلٌ	the time of the incident	Name of time (not accompanied by time)
9	اسم المكان	جَجْعَلٌ	the place of the incident	Name of place (not accompanied by time)

10	اسم الآلة	مَجْعَلٌ	a tool to make	Name of tool (not accompanied by time)

In the table above, taṣrīf iṣṭilāhi is the formation of words that still have a relationship or connection with meaning, letters and their order. The change of words from one form to another is seen when the verb changes into a noun (noun or isim) with the example of the verb ja'ala changing into isim fā'il to ja'ilun. Both taṣrīf above (lugawi and iṣṭilāhi) show changes due to affixation (addition of letters).

Name of Surah	Verse	Name of Surah	Verse
Surah Al-Baqarah	22	Surah Al-Qasas	4, 71, 72, 73
Surah Ali Imran	126	Surah Al-'Ankabut	10
Surah An-Nisa	5 and 90	Surah Ar-Rum	21 and 54 (2x)
Surah Al-Maidah	20 (2x), 48, 60, 97 & 103	Surah As-Sajdah	8 and 9
Surah Al-An'am	1, 96, 97, 165	Surah Al-Ahzab	4 (3x)
Surah Al-A'raf	69, 74, 143, 189	Surah Fatir	11 and 39
Surah Al-Anfal	10	Surah Yasin	27 and 80
Surah At-Taubah	40	Surah Sad	38
Surah Yunus	5 and 67	Surah Az-Zumar	6 and 8
Surah Hud	118	Surah Ghafir	61, 64 and 79
Surah Yusuf	70 and 100	Surah Fussilat	10
Surah Ar-Ra'd	3	Surah Asy-Syura'	8 and 11
Surah An-Nahl	72 (2x), 78, 80 (2x), 81(3x), 93 and 124	Surah Az-Zukhruf	Verse 10 (2x) and 12
Surah Al-Isra	99	Surah Al-Jatsiyah	23
Surah Al-Kahf	96 and 98	Surah Al-Fath	26 and 27
Surah Maryam	24, 30 and 31	Surah Qaf	26
Surah Taha	53	Surah Al-Hadid	7
Surah Al-Anbiya	58	Surah At-Talaq	3
Surah Al-Hajj	78	Surah Al-Mulk	15 and 25
Surah Al-Furqan	10, 45, 47 (2x), 53, 54, 61(2x), 62	Surah Al-Qalam	50

Surah Asy-Syu'ara	21	Surah Nuh	16 (2x) and 19
Surah An-Naml	61 (4x)	Surah Al-Qiyamah	39
Surah Al-A'la	5	Surah Al-Fil	5

2. Form of Change of Verb Ja'ala in the Qur'an

The Qur'an in language means that which is being read while according to the term, the Qur'an is kalam (words) or the word of Allah which was revealed to the Prophet Muhammad SAW through the angel Gabriel in a mutawatir (gradual) manner and if we read it then it is considered as worship to Allah SWT. The Qur'an also mentions the word ja'ala and its derivatives 277 times which are spread across 63 surahs.

2.1 Verb Ja'ala Form of Fi'il Māḍi in the Qur'an

The verb ja'ala (form of fi'il māḍi) and its derivatives found in the Qur'an are 179 data spread across 55 surahs in the Qur'an. The verbs found are the verbs of origin ja'ala with ḍamīr huwa (ja'ala) as many as 103 data, the verbs of origin ja'ala with ḍamīr huma (ja'alā) as many as one data, the verbs of origin ja'ala with ḍamīr hiya (ja'alat) as many as one data, the verbs of origin ja'ala with ḍamīr antum (ja'altum) as many as three data, the verbs of origin ja'ala with ḍamīr ana (ja'altu) as many as 1 data and the verbs of origin ja'ala with ḍamīr nahnu (ja'alnā) as many as 70 data. The basic words found are verbs with a fa'ala pattern, namely ja'ala which shows work in the past or shows work that has occurred so that it is categorized as a māḍi verb. The verb ja'ala in the form of fi'il māḍi found in the Qur'an, namely:

a. Ja'ala-Ḍamīr Huwa

The verb ja'ala in the form of fi'il māḍi with ḍamīr huwa (ja'ala) is mentioned 103 times in the Qur'an which is spread in 88 Verses with the details of the distribution as follows:

One example of the verb ja'ala in the form of fi'il māḍi with ḍamīr huwa (ja'ala) is in the Qur'an, Surah At-Taubah Verse 40, Allah says:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ
لَا تَخْزِنِ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا
السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

In the Verse, the word ja'ala is found with ḍamīr huwa with wazan fa'ala composed of three letters or called fi'l sulasiy mujarrad which consists of the words jim, 'ain and lam.

a. Ja'alā - Ḍamīr Humā

The verb ja'ala in the form of fi'il māḍi with ḍamīr humā (ja'alā) is mentioned once in the Qur'an, namely in Surah Al-A'raf Verse 190. Allah SWT says:

فَلَمَّا أَتَاهُمَا صَاحِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا اتَّهَمَا فِتْنَتَا اللَّهِ عَمَّا يُشْرِكُونَ ١٩٠

In this Verse, we found the pronunciation of ja'ala with ḍamīr humā (ja'alā) with wazan fa'ala composed of four letters, namely jim, 'ain, lam, and there is an additional letter alif tasniyyah which means alif which contains meaning for two numbers so that changing fi'il to جَعَلَا.

b. Ja'alat - Ḍamīr Hiya

The verb ja'ala in the form of fi'il māḍi with ḍamīr hiya (ja'alat) is mentioned once in the Al-Qur'an, namely in Surah Adz-Dzariyat Verse 42. Allah SWT says:

مَا تَدْرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ ٤٢

In this verse, we found the pronunciation of ja'ala with *ḍamīr hiya* (ja'alat) with wazan fa'ala (فَعَلَ) composed of three letters, namely jim 'ain, lam and there is an additional letter ta' ta'nis as a characteristic form of *ḍamīr hiya* or muannaṣ becomes جَعَلَتْ.

c. Ja'altum – Ḍamīr 'Antum

The verb ja'ala in the form of fi'il māḍi with *ḍamīr antum* (ja'altum) is mentioned 3 times in the Al-Qur'an in surah At-Taubah Verse 19, surah Yunus Verse 59 and surah An-Nahl Verse 91. One example in surah Yunus Verse 59, Allah says:

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ إِنَّ اللَّهَ آذَنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ٥٩

In the Verse, the verb ja'ala is found in the form of fi'il māḍi with *ḍamīr antum* (ja'altum) with the wazan fa'altum consisting of five letters, namely jim, 'ain, lam, and additional letters, namely the letters ta and mim which indicate the return of the word form to *ḍamīr antum* so that it becomes جَعَلْتُمْ.

d. Ja'altu – Ḍamīr 'Ana

The verb ja'ala in the form of fi'il māḍi with *ḍamīr anā* (ja'altu) is mentioned once in the Qur'an, namely Surah Al-Muddatsir Verse 12. Allah says:

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ١٢

In the Verse, the verb ja'ala is found in the form of fi'il māḍi with *ḍamīr hiyā* (ja'alat) with wazan fa'alat consisting of 4 letters, namely jim, 'ain, lam and additional letters ta'u al-fa'il as a substitute for *ḍamīr mutakallim* which shows *ḍamīr anā* becomes جَعَلْتُ.

e. Ja'alna – Ḍamīr Nahnu

The verb ja'ala in the form of fi'il māḍi with *ḍamīr nahnu* (ja'alnā) is mentioned 70 times in the Qur'an which is spread in:

Name of Surah	Verse	Name of Surah	Verse
Surah Al-Baqarah	125 and 143	Surah Al-Furqan	20, 31, 35 and 45
Surah An-Nisa	33 and 91	Surah An-Naml	86
Surah Al-Maidah	13 and 48	Surah Al-Ankabut	27 and 67
Surah Al-An'am	6, 25, 122 (2x) and 123	Surah As-Sajdah	24
Surah Al-A'raf	10 and 27	Surah Saba	18 and 33
Surah Hud	82	Surah Yasin	8, 9, and 34
Surah Ar-Ra'd	38	Surah As-Saffat	77
Surah Al-Hijr	16, 20 and 74	Surah Az-Zukhruf	33, 45 and 60
Surah Al-Isra	8, 12 (2x), 18, 33, 45, 46 and 60	Surah Al-Ahqaf	26

Surah Al-Kahf	7, 32 (2x), 52, 57 and 59	Surah Al-Hadid	26 and 27
Surah Maryam	49 and 50	Surah Al-Muddatsir	31 (2x)
Surah Al-Anbiya	30, 31(2x), 32, 34 and 72	Surah Al-Mursalat	27
Surah Al-Hajj	34 and 67	Surah An-Naba	9, 10, 11 and 13
Surah Al Mu'minin	50		

One example is in the Qur'an, Surah Al-Mu'minin Verse 50, Allah says:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ٥٠

In the Verse, the verb ja'ala is found in the form of the verb māḍi with ḍamīr nahnu (ja'alnā) with the wazan fa'alna consisting of 5 letters, namely jim, 'ain, lam and the additional letters nun and alif as a replacement for ḍamīr mutakallim which shows that ḍamīr nahnu becomes جَعَلْنَا.

2.1 The Verb Ja'ala (form of Fi'il Muḍāri' in the Al-Qur'an.

The verb ja'ala (form of fi'il muḍāri') and its derivations are found in the Al-Qur'an as many as 72 data in 38 surahs. The verbs found are fi'il muḍāri' from the word ja'ala with ḍamīr huwa (yaj'alu), fi'il muḍāri' from the word ja'ala with ḍamīr hum (yaj'alū), fi'il muḍāri' from the word ja'ala with ḍamīr hiya (taj'alu). The verb mudhari' found is a verb with the pattern fa'ala-yaf'alu with the basic words ja'ala-yaj'alu, this indicates work in the present (future) with the meaning of indicating work that is being done now or which will happen and is categorized as the verb mudhari'. Because the verb mudhari' if it is preceded by several conditions or harfun can change the final harakat, then the distribution of the verb mudhari' from the original word ja'ala - yaj'alu based on interpretation luḡawi is as follows:

a. Yaj'alu – Ḍamīr Huwa

The verb mudāri' from the root word yaj'alu with ḍamīr huwa (yaj'alu) is mentioned 35 times with the following distribution details:

Name of Surah	Verse	Name of Surah	Verse
Surah Ali-Imran	156 and 176	Surah An-Naml	62
Surah An-Nisa	15, 19 and 141	Surah Ar-Rum	48
Surah Al-Maidah	6	Surah Saba'	21
Surah Al-An'am	39, 124 and 125(2x)	Surah Asy-Syura'	50
Surah Al-Anfal	29 and 37(2x)	Surah Al-Hadid	21 and 28
Surah Yunus	100	Surah Al-Mumtahanah	7 and 28
Surah Al-Kahfi	1	Surah At-Talaq	2, 4 and 7
Surah Maryam	32 and 96	Surah Nuh	12 (2x)
Surah Al-Hajj	53	Surah Al-Jin	25

Surah An-Nur	40 and 43	Surah Al-Muzammil	17
Surah Al-Furqan	10	Surah Al-Fil	2

One example is in the Qur'an surah Nuh Verse 12, Allah says:

وَمُؤَدِّكُمْ بِأَمْوَالٍ وَبَيْنَ وَيَجْعَلْ لَكُمْ جَنَّتٍ وَيَجْعَلْ لَكُمْ أَهْرًا ۝ ١٢

In the Verse, the word ja'ala is found as a verb (fi'il mudhari') the word yaj'alu berdamir huwa with an additional aandya on the letter ya at the beginning of the word indicating one of the four ahruful al-mudhoro'ah namely the letter ya' as it means that the letter ya' at the beginning of the verb mudhari' functions as an additional prefix letter on the fi'il mufrad, tasniyyah and jamak (male) and they/jamak (female).

b. Yaj'alūna – Ḍamīr Hum

Fi'il muḍāri' from the basic word yaj'alu with ḍamīr hum (yaj'alūna) is mentioned 6 times with details of its distribution in surah Al-baqarah Verse 19, surah Yusuf Verse 15, surah Al-Hijr Verse 96 and surah Al-Nahl Verse 56, 57, and 62 Salah one example is in the Al-Quran surah Al-Baqarah Verse 19, Allah says:

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ۝ ١٩

In the Verse, the word ja'ala is found as a verb (fi'il mudk◊āri') the word yaj'alu has ḍamīr hum with the additional letter ya at the beginning of the word indicating one of the four parts of ahruful al-mudhoro'ah, namely the letter ya as the subject means ḍamīr (pronoun) of the third person male and the additional letters wau and nun at the end of the word as a sign of wau al-jama'ah, namely the letter wau for people who are more than 2 or many so that the word becomes يَجْعَلُونَ.

c. Taj'alu – Ḍamīr 'Anta

The verb mudari' from the basic word yaj'alu with ḍamīr anta (taj'alu) is mentioned 8 times with the following distribution details:

Name of Surah	Verse	Name of Surah	Verse
surah Al-Baqarah	30	surah Al-Kahfi	94
surah Al-A'raf	150	surah Al-Mu'minin	94
surah Al-Isra	22, 29 and 39	surah Al-Hasyr	10

One example is in the Al-Quran surah Al-Hasyr Verse 10, Allah says:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ۝ ١٠

In the Verse, the word ja'ala is found as a verb (fi'il mudk◊āri') the word yaj'alu is ḍamīr anta with the addition of the letter ta at the beginning of the word indicating one of the four ahruful al-mudhoro'ah namely the letter ta as the meaning of the subject means you are a man who is one person.

d. Taj'alūna – Ḍamīr Antum

The fi'il mudari' from the basic word yaj'alu with ḍamīr antum (taj'alūna) is mentioned 8 times with the following distribution details:

Name of Surah	Verse	Name of Surah	Verse
surah Al-Baqarah	22 and 224	surah Fussilat	9
surah Al-Nisa	144	surah Adz-Dzariyyat	51
surah Al-An'am	91	surah Al-Waqi'ah	82
surah An-Nur	63		

One example is in the Al-Quran surah Al-Waqi'ah Verse 82, Allah says:

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ٨٢

In the Verse, the word ja'ala is found as a verb (fi'il mudk◊āri') the word yaj'alu is in the form of a ḍamīr antum with the addition of the letter ta at the beginning of the word indicating one of the four parts of ahurfu al-mudhoro'ah, namely the letter ta as the meaning of the subject means ḍamīr (pronoun) male (mukhatab) refers to ḍamīr antum and the addition of the letters wau and nun at the end of the word as a sign of wau al-jama'ah, namely the letter wau for people who are more than 2 or many so that the word becomes تَجْعَلُونَ.

e. Aj'alu - Ḍamīr 'Ana

Fi'il muḍāri' from the root word yaj'alu with ḍamīr ana (aj'alu) is mentioned twice with details of its distribution in surah Al-Kahf Verse 95 and surah Asy-Syu'ara Verse 29. One example is in the Al-Quran surah Asy-Syu'ara Verse 29, Allah says:

قَالَ لَيْنِ اتَّخَذْتَ إِهْمًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ٢٩

In the Verse, the word ja'ala is found as a verb (fi'il mudk◊āri') the word aj'alu has ḍamīr ana with the addition of the letter hamzah at the beginning of the word indicating one of the four ahurfu al-mudhoro'ah namely the letter hamzah as meaning I/me (mutakallim) so that the word becomes أَجْعَلُ.

f. Naj'alu - Ḍamīr Nahnu

The fi'il mudari' from the root word yaj'alu with ḍamīr nahnu (naj'alu) is mentioned 13 times with the following distribution details:

Name of Surah	Verse	Name of Surah	Verse
Surah Al-Baqarah	259	Surah Saba	33
Surah Al 'Imran	61	Surah Fussilat	29
Al-Kahf	94	Surah Al-Jatsiyah	21
Surah Maryam	21	Surah Al-Qalam	35
Surah Al-Qasas	5(2x), 35 and 83	Surah Al-Haqqah	12

One example is in the Al-Quran surah Al-Qasas Verse 83, Allah says:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ٨٣

In the Verse, the word ja'ala is found as a verb (fi'il mudhari') the word yaj'alu has *ḍamīr nahnu* with the additional letter nun at the beginning of the word indicating one of the four parts of *ahrufu al-mudhoro'ah* namely the letter nun as it means we/us (*mutakallim*) so that the word becomes *نَجْعَلُ*.

2.1 Verb Ja'ala Form of Fi'il 'Amr in the Qur'an

The verb ja'ala form of fi'il 'amr is divided into 6, namely fi'il 'amr with *ḍamīr anta* (you, one person, male), fi'il 'amr with *ḍamīr antuma* (you two), fi'il 'amr with *ḍamīr antum* (you, men with a number of more than 2), fi'il 'amr with *ḍamīr anti* (you, women, one), fi'il 'amr with *ḍamīr antunna* (you women with a number of more than two). This was found in 21 verbs of ja'ala with the following distribution:

a. Ij'al - Ḍamīr 'Anta

The verb ja'ala with *ḍamīr anta* (you, man, one person) is spread 20 times in the Qur'an: *Verba Ja'ala Bentuk Fi'il 'Amr dalam Al-Qur'an*

Name of Surah	Verse	Name of Surah	Verse
Surah Al-Baqarah	126, 128 and 260	Surah Ibrahim	35, 37 and 40
Surah Ali-Imran	41	Surah Al-Isra'	80
Surah An-Nisa	75 (2x)	Surah Maryam	6 and 10
Surah Al-A'raf	138	Surah Taha	29 and 58
Surah Yusuf	55	Surah Asy-syu'ara'	84 and 85
Surah Al-Furqan	74	Surah Al-Qasas	38

One example is in the Qur'an surah Yusuf verse 55, Allah says:

قَالَ اجْعَلْنِي عَلَىٰ حَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْم ۝٥٥

In *ḍamīr mustatir anta* there is a rule of fi'il 'amr *mabniyy 'ala as-sukun*, so the word ja'ala-yaj'alu changes to ij'al. This is done by inserting *hamzatu al-washali* at the beginning of the word. *Hamzatu al-washali* is a *hamzah* that remains when it is at the beginning and falls when it is in the middle, meaning that *hamzah washal* is read when it is at the beginning of the reading but is not read when it is in the middle of the reading, so the word yaj'alu (*يَجْعَلُ*) changes to ij'al (*اجْعَلُ*).

b. Ij'alū - Ḍamīr Antum

The verb ja'ala with *ḍamīr antum* (you with more than two people) is found in the Qur'an Surah Yusuf Verse 62.

وَقَالَ لِفَتْنِهِ اجْعَلُوا بَضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُوهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ٦٢

In the verse, the verb ja'ala is found in the form of the verb *amr ḍamīr antum* with the word *ij'alū*. This is because 'amr (to command) with the word *mudkārī* is *jazm-ed* or removing the final *harakat* of the sentence or removing the *nun plural mudzakkar* and removing the *mudara'ah* letter, namely *ta* to become *hamzatu al-wasal* which is *kasrah-ed*, namely the word *taj'alūna* (*تَجْعَلُون*) to become *ij'alū* (*اجْعَلُوا*).

Changes in the form of the verb ja'ala were found in 277 words spread across 63 different chapters in the Qur'an. The form of this verb variation includes a form of change called *lugawi taṣrif* and *termiy taṣrif*. The form of change found in this study is the form of change (*taṣrif*) of active verbs based on the *ḍamīr* of each verb, namely by adding *alif al-mutsanna*, *ya'u al-mukhtabah*, *nun*, *wau'al-jama'ah*, *ta'u ta'nits* and *ahrufu al-mudara'ah*, namely *hamzah*, *nun*, *ya*, and *tau al-fa'il* to the verb or verb so that it can affect the form and meaning of the verb. The verb ja'ala was found to have changes based on *taṣrif*, namely the form of the verb *māḍi* was mentioned 179 times with a distribution of 103 times *ḍamīr huwa*

(ja'ala), once *ḍamīr huma* (ja'alā), once *ḍamīr hiya* (ja'alat), three times *ḍamīr antum* (ja'altum), once *ḍamīr ana* (ja'altu), and 70 times *nahnu* (ja'alnā); the *fi'il muḍāri'* form is mentioned 72 times with a distribution of 35 times in *ḍamīr huwa* (yaj'alu), 6 times in *ḍamīr hum* (yaj'alūna), 8 times in *ḍamīr anta* (taj'alu), 8 times in *ḍamīr antum* (taj'alūna), twice in *ḍamīr a na* (aj'alu) and 13 times in *ḍamīr nahnu* (naj'alu); the form of *isim fā'il* is ja'ilun 5 times; the *fi'il 'amr* form is mentioned 21 times with a distribution of 20 times in *ḍamīr anta* (ij'al) and once in *ḍamīr antum* (ij'alu).

2.2 Ja'ala verb forms Isim fā'il in the Al-Qur'an

The verb ja'ala in the form of *isim fā'il* which occurs in the Al-Qur'an is found 5 times in terms of *isim fā'il* which are spread across three letters, namely Surah Al-Baqarah verses 30 and 124, Surah Ali Imran verse 55 and Surah Al-Qasas verse 7. One example is in Surah Al-Baqarah verse 30, Allah says:

وَأَذَقْنَا لِرَبُّكَ لِمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۝ ٣

In the verse, there is a *isim fā'il*, namely ja'ilun with wazan fa'ilun. This happens because the 'ain *fi'il* has gone through the *i'lal* process, so it is replaced with alif from the word *جَعَلَ* (ja'ala) to *جَاعِلٌ* (ja'ilun) to distinguish the *isim fā'il* (ja'ilun) with the nature of *musyabbahah* which indicates a permanent nature in the doer, meaning the person who does the job.

Conclusion

The verb form ja'ala was found in 277 words found in 63 different chapters in the Qur'an. The variation forms of this verb include the form of changes called *lugawi taṣrīf* and *termiy taṣrīf*. The verb ja'ala was found to have changes based on *taṣrīf*, namely the form of *fi'il māḍi* mentioned 179 times with a distribution of 103 times *ḍamīr huwa* (ja'ala), once *ḍamīr huma* (ja'ala), once *ḍamīr hiya* (ja'alat), three times *ḍamīr antum* (ja'altum), once *ḍamīr ana* (ja'altu), and 70 times *nahnu* (ja'alnā); the *fi'il muḍāri'* form is mentioned 72 times with a distribution of 35 times in *ḍamīr huwa* (yaj'alu), 6 times in *ḍamīr hum* (yaj'alūna), 8 times in *ḍamīr anta* (taj'alu), 8 times in *ḍamīr antum* (taj'alūna), twice in *ḍamīr a na* (aj'alu) and 13 times in *ḍamīr nahnu* (naj'alu); the form of *isim fā'il* is ja'ilun 5 times; the *fi'il 'amr* form is mentioned 21 times with a distribution of 20 times in *ḍamīr anta* (ij'al) and once in *ḍamīr antum* (ij'alu). The changes in form found in this study are changes (*taṣrīf*) of active verbs based on the *ḍamīr* of each verb, namely by adding alif *al-musanna*, *ya'u al-mukhatabah*, *nun*, *wawu'al-jama'ah*, *ta' ta'nis* and *ahrufu al-mudara'ah*, namely *hamzah*, *nun*, *ya*, and *ta' al-fa'il* to the verb or verb so that it can affect the form and meaning of the verb.

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