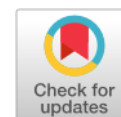


# Morphosemantics in *Infa'ala* Patterned Verbs in The *Al-Munawwir* Dictionary by K.H. Ahmad Warson Munawwwir

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## ABSTRACT

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VTau2 pattern VII *Infa'ala* is one of the Arabic trilateral verbs with augmented affixes. This research is language research that aims to find out the meanings formed from the process of affixation VTau2 pattern VII *Infa'ala* in the *Al-Munawwir* Dictionary. Data collection uses the see-through method with tapping techniques and advanced techniques in the form of recording techniques. The data of this study is VTau2 pattern VII *Infa'ala* in the *Al-Munawwir* Dictionary. This study uses the distribution method as a data analysis method. The data analysis technique uses the technique for direct elements (BUL) as the basic technique while the advanced technique uses the missing technique and the mark reading technique. Based on the results of the research from data collection and analysis of 620 VTau2 pattern VII data, the researcher classified ten meanings with details: 1) the meaning of the consequences of VDT amounted to 390 data; 2) means *aslul fi'il* totals 190 data; 3) means reaching something amounting to 1 data; 4) means equal to its VDT totaling 3 data; 5) means superlatives totaling 3 data; 6) means reciprocal totaling 2 data; 7) VTau2 pattern means compulsion totaling 3 data.; 8) means stating a repeating action totaling 3 data; 9) means the similarity amounting to 1 data; 10) means the same as *af'ala* totaling 3 data.

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## 1. Introduction

Language is one of the important aspects of human life. It not only acts as a means of communication but also as a bridge to express ideas and emotions and occupies an important role in advancing civilization and culture. Language has a very complex function in human life both individually and socially (Fatoni, 2021; Hakim, 2020). In the context of Arabic, the term "*lughah*" refers to language, while in Latin it is called "*lingua*" which is the root of the term linguistics, which is the science of language or scientific study of language used by humans. With the existence of linguistics, interpreting language becomes an interesting and in depth object of study.

Micro linguistics is a term in linguistics whose study refers to the internal structure of language. There are various subdisciplines within micro linguistics, which include phonology, morphology, syntax, semantics and lexicology. Not only do they stand alone, but these various subdisciplines can be related to each other such as morphosemantics which is a combination of morphology and semantics. Morphosemantics is a branch of linguistics that studies grammatical units and the meanings contained in them using morphological and semantic theories (Chaer, 2014).

Morphology is a field that identifies the basic units of a language grammatically to produce a variety of different meanings (Nasution, 2017; Rachman, 2021; Verhaar, 2012). Semantics is the study of meanings that a person can understand either from words, expressions, or sentences (Umar, 1982; Wijana, 2019). The element of meaning in linguistics occupies a certain class, as well as the element of sound and the element of grammar. If sorted, the sound element occupies the first class, the grammatical element in the second class, and then the meaning element in the last class (Zuhriah et al., 2023).

Judging from the morphology of Arabic, *fi'il* (verbs) can be formed from 3 letters or 4 letters. Verbs formed of 3 letters is called *fi'il tsulasi mujarrad* (triliteral verb) without augmented affixed (VDT), for example *raḥima* which is composed of the letter *ra-ḥi-ma*, while verbs formed of 4 letters is called *fi'il ruba'i mujarrad* (quadraliteral verb) without augmented affixed (VDQ), for example *fa'lala* which is composed of several letters *fa-'-la-la*. The first letter or consonant (C1) is called *fa fi'il*, the second consonant (C2) is called *'ain fi'il*, the third consonant (C3) is called *lam fi'il* (Firman, 2022; Syafaah, 2021).

The *mazid* (additional) form is also called the augmented form. When triliteral verb undergoes affixation (the process of affixing affixes to the basic form), it will change to *fi'il tsulasi mazid* (triliteral verbs additional) with augmented affixes (VTAu), while quadraliteral verb becomes *fi'il ruba'i mazid* or quadrilateral verbs with augmented affixes (VQAu). *triliteral verbs* that has one augmented affix is called *fi'il tsulasi mazid biharfin* or triliteral verb with an augmented affix one abbreviated to (VTAu1), if it has two augmented affixes then it is called *fi'il tsulasi mazid biharfaini* or triliteral verb with augmented affix two (VTAu2), and is called *fi'il tsulasi mazid bi tsalasati ahrufin* or triliteral verb with three augmented affixes (VTAu3) if it has three affixes (Nurani et al., 2023; Ryding, 2005).

There are 15 patterns of affixation verbs that come from VTAu, namely, *افعلّ, انفعّل, افتعل* (Al-Ghalayini, 2020; Qorny, 2017). Each of these VTAu patterns has its own meaning and uniqueness that is different from one another (Nabilah, 2025). In terms of semantics, the resulting meaning is

grammatical meaning due to the incorporation of lingual units, in this case affixation. In contrast to lexical meanings which are in the form of basic meanings of words without having to undergo morphological processes, grammatical meanings require the union of other lingual units along with the characteristics of the accompanying prosody in order to express meaning (Handayani et al., 2024).

VTau2 pattern VII *infa'ala* is one of the VTAu that is interesting to study. In the morphological process, this verb is entered by a prefix, which is an affix that is added at the beginning of the root word form (Arifin & Hidayati, 2015; Maulana & Sanusi, 2020). The letters *hamzah washl* and *nun* are the prefixes that are included in the prefix of the verb *fa'ala+a+n*. The augmented affixation to VTAu2 pattern VII not only changes its shape but causes a change in the meaning contained in it.

Called VTAu2 pattern VII because it stands for the verb trilateral augmented 2 pattern VII, this verb is entered by 2 augmented affixes, namely the prefixes *hamzah washl* and *nun*. The European linguists assigned a number to each VTAu starting from the numbering of the numbers II-XV, the number I it used for the original form VDT. The verb *infa'ala* is the VII order pattern in the numbering (Haywood & Nahmad, 1965; Ryding, 2005).

Based on the results of the researcher's reading, it was found that the meaning of VTAu2 pattern VII according to various linguists including, the meaning of *mutawa'ah* (the result of the basic verb), *ashlul fi'li* (its own meaning that is different from the VDT), *bulugusyai'i* (to achieve something), reflexive, resultive, passive or mediopassive (Al-Ghalayini, 2020; Haywood & Nahmad, 1965; Ma'sum, 1965; Ryding, 2005; Wright, 1896; Ya'qub, 1988).

The researcher tried to examine more deeply the consistency of the meaning of VTAu2 pattern VII in the *Al-Munawwir* Dictionary and then compare it with the perception of linguists. The *Al-Munawwir* Dictionary itself is familiar to the ears of Arabic students in Indonesia because of its popularity and advantages, namely explanations and translations from the root of the word to the complete change of each word.

From the meaning of VTAu2 pattern VII that has been explained by linguists, there is a new meaning that researchers have found in the *Al-Munawwir* Dictionary. The presentation in the table is as follows.

**Table 1.** Shift in the Meaning of Verbs with *Infa'ala* Patterns due to the Influence of Affixation

No.Data/ Page	Shift Meaning	Meaning	VTau <i>infa'ala</i>	Meaning	VDT
337/1484	المبالغة (Superlative)	Very scared	انْفَشَلَ: خاف عليه خوفا في دُعر	Weak, discouraged	فَشِلَ- فشلا: خار عزمه

Based on the explanation of the table, a meaning was found that was not expressed by

linguists. It can be observed that the meaning of *infa'ala* is not only limited to the meaning of *muthawa'ah*, but the researcher assumes that the meaning contained is more than that.

The research relevant to this research is research conducted by Syafaah (2021) with the results of research on triliteral verb and *mazid* and their meanings contained in surah *Al-Jumu'ah* (Syafaah, 2021). Athiyah (2024) analyze *wazan fi'il tsulasi mazid bi harfin* and the benefits of its meaning in the Book of *Nūrul Burhān* II (Athiyah, 2024). Qolby (2018) explained the results of the study that *wazan fa'ala* is the most productive producing meaning among *wazan fi'il mazid* in the Arabic-English-Indonesian Dictionary by Yan Tirtobisono Ekrom Z (Qolby, 2018). Of the three studies, they did not provide the novelty of the benefits of pattern found and did not focus on one pattern of VTAu only, in contrast to the research that the researcher will conduct which focuses on one pattern of VTAu, namely VTAu2 *infa'ala* in the *Al-Munawwir* Dictionary by explaining the novelty of the benefits of pattern found.

There is research that inspires researchers to conduct similar research, namely research conducted by Fiddienika, 2015 with the results of the research in the form of proof of the problem of consonant changes and the grammatical meaning of verbs with the pattern VIII *ifta'ala* in the Dictionary of *Al-Munjid fi Al-Lughah* (Fiddienika, 2015). The difference in the research that the researcher will do is the object and source of research data in the form of the grammatical meaning of VTAu2 pattern VII *infa'ala* in the *Al-Munawwir* Dictionary. The researcher hopes that this research can contribute to morphosemantic studies by providing a novelty of meaning to VTAu2 pattern VII *infa'ala* which is not limited to the meaning of *muthawa'ah* alone.

## 2. Method

This type of research is linguistic research. According to Mahsun (2017) Language research is a structured, practical, and analytical research on the object of study in the form of speech or language (Mahsun, 2017). The design of this research is qualitative descriptive that presents the results of descriptive data orally and in writing. In qualitative research, the research instrument is the researcher himself (human instrument) or the key instrument to determine the results of the research accompanied by relevant scientific theories, methods, and techniques. There are four stages that will be passed in this study, namely, the stage of providing research materials, the stage of data collection, the stage of data analysis, and the stage of presenting the results of the analysis.

The research data is in the form of all VTAu2 pattern VII in the *Al-Munawwir* Dictionary. The data sources of this research are divided into two, namely primary and secondary data sources. The primary data source is in the form of *the Al-Munawwir* Dictionary (Munawwir, 1997). The secondary data sources used came from the book *Jami' Ad-Durus Al-'Arabiyyah*, the Arabic grammar book, the *Al-Munjid* Dictionary (Ma'luf, 1998), *Maqayis Lughah* (Faris, 1999), *Liisanul Arab* (Manzur, 2003), thesis, journal and articles on morphosemantic research on wazan.

To collect research data, the researcher will use the method of tapping the use of written language then apply advanced techniques in the form of a recording technique, the researcher will record data in the form of VTAu2 pattern VII obtained in the *Al-Munawwir* Dictionary.

After the researcher provides data with a recording technique, then the researcher will analyze the data. The researcher uses the agih method as a data analysis method because the mention of suffixes or affixes is a mention of the nomenclature reflecting the distribution method. Another reason, the researcher will examine the internal structure of the language in the form of VTAu2 pattern VII and its meaning in the *Al-Munawwir* Dictionary, this is directly proportional to the definition of the distribution method whose determining tool is always in the form of a part or element of the language of the research target object itself (Sudaryanto, 2018). The researcher used the technique for direct elements (BUL) as the basic technique followed by advanced techniques in the form of the missing technique and the mark reading technique.

### 3. Results and Discussion

Based on the morphosemantic analysis of VTAu2 pattern VII in the *Al-Munawwir* Dictionary, there are 10 meanings with details of three meanings that have been explained by linguists and seven new meanings that have been discovered. The researcher also used other dictionaries such as the *Al-Munjid fi Al-Lughah*, *Lisanul Arabic*, and *Maqayis Al-Lughah* dictionaries to strengthen the process of analysis and classification of grammatical meanings in the VTAu2 pattern VII data. Further explanation is presented into several subsections as follows.

#### 3.1. Meanings of VTAu2 Pattern VII Infa'ala in Al-Munawwir Dictionary

Based on the results of the research from data collection and analysis of 620 VTAu2 pattern VII data, the researcher classified ten meanings with details: 1) the meaning of the consequences of VDT amounted to 390 data; 2) means *aslul fi'il* totals 190 data; 3) means reaching something amounting to one data; 4) means equal to its VDT totaling three data; 5) means superlatives totaling three data; 6) means reciprocal totaling two data; 7) VTAu2 pattern means compulsion totaling 2 data.; 8) means stating a repeating action totaling three data; 9) means the similarity amounting to one data; 10) means the same as *af'ala* totaling three data. An explanation of each meaning will be presented as follows.

##### 3.1.1. Pattern VII Infa'ala Means the Consequences of His VDT

There are 390 data found in the *Al-Munawwir* Dictionary, VTAu2 pattern VII which means the result of the basic verb or commonly referred to in Arabic as *muthawa'ah*. The details are as many as 375 data in the form of *muthawa'ah* from *fi'il fa'ala*, three data from *muthawa'ah fi'il af'ala* and 8 data from *fi'il fa'al*. To provide further explanation, three data from VTAu2 pattern VII mean the consequences of VDT as follows.

**Table 2.** VTAu2 Pattern VII Meaning of Muthawa'ah from the Basic Verb

No. Data/ Page	VDT	VTAu2 VII
124/601	سَبَّأَ Peeling	اَنْسَبَّأَ Flaky
	سَبَّأَ الْجِلْدَ: سَلَخَهُ He peels off the skin	اَنْسَبَّأَ الْجِلْدُ: اَنْسَلَخَ وَتَقَشَّرَ The skin becomes peeled off
242/ 1054	فَسَّحَ Expanding, expanding	اَنْفَسَّحَ Being spacious, airy
	فَسَّحَ الْمَكَانَ: وَسَّعَهُ He expands the place	اَنْفَسَّحَ الْمَكَانُ: اَتَّسَعَ The place became spacious
290/ 1143	اَقْفَلَ Lock	اَنْقَفَلَ Become locked
	اَقْفَلَ الْبَابَ He locked the door	اَنْقَفَلَ الْبَابُ The door became locked

Table 2 shows the data for 124 basic verbs *saba'a* has the meaning of 'peeling' which states that there is an active action taken by the subject noun against the object noun. As for example سَبَّأَ الْجِلْدَ (he peeled off the skin), in the sentence *saba'a* It acts as a predicate in the form of a transitive action verb with a double valence. The first valence is the subject noun in the form of a *dhamir mustatir huwa* which indicates the third person is masculine singular while the second valence is the noun of the object in the form of skin *aljilda* who experiences the consequences of the action verb carried out by the subject's noun.

When the affix is augmented pattern VII *infa'ala* entry to VDT *saba'a* then it will change its shape to *insaba'a*. Inclusion of augmented affix pattern VII *infa'ala*. This not only makes morphological changes but also causes a shift in meaning in transitive active verbs *saba'a*, which means 'peel' turns into a verb meaning passive 'peeled' or 'to be peeled off'. An example of its use in sentences اَنْسَبَّأَ الْجِلْدُ (The skin becomes peeled) which indicates the condition experienced by the subject himself. In this sentence structure, there are also changes in syntactic structure and semantic roles, *insaba'a* is an intransitive verb that only has one valence in the form of the subject noun, namely the word *aljildu* 'skin'. Differences in VDT sentence structure, سَبَّأَ الْجِلْدَ word *aljildu* It functions as the object noun while the one who fills the subject noun function is the single masculine third person.

### 3.1.2. Pattern VII Infa'ala Means of Aslul Fi'il

There are 196 data found in the *Al-Munawwir* VTAu2 Dictionary pattern VII which means *aslul fi'il*. To provide further explanation, three data from VTAu2 pattern VII meaning *aslul fi'il* will be

presented as follows.

**Table 3.** Pattern VII *Infa'ala* Means of *Aṣlul Fi'il*

No. Data/ Page	VDT	VTau2 VII
190/ 861	طَلَّقَ-طَلَقًا Give	اِنْطَلَقَ Go, go
	طَلَّقَ الشَّيْءَ He gave something	اِنْطَلَقَ الرَّجُلُ: ذَهَبَ The young man left
294/ 1158	قَمَعَ Hold, control, press	اِنْقَمَعَ Sitting alone
	قَمَعَ شَعْبَهُ He oppresses/restricts his people	اِنْقَمَعَ الرَّجُلُ: جَلَسَ وَحْدَهُ The young man sat alone
323/1328	مَرَعَ Comb	اِنْمَرَعَ Wander
	مَرَعَ رَأْسَهُ She combed her hair	اِنْمَرَعَ الرَّجُلُ: ذَهَبَ فِيهَا Youth go on a journey
304/ 1193	كَتَمَ Gather	اِنْكَتَمَ Sad, difficult
	كَتَمَ الشَّيْءَ: جَمَعَهُ He collected something	اِنْكَتَمَ الرَّجُلُ: حَزِنَ The young man was saddened

In the data in the table, VTau2 shows the meaning of *aslul fi'il* which means that this *infa'ala* pattern symbolizes the original meaning of the root word that is not found from the base verb itself. For example, in 190 VDT data *ṭalaqa* has the meaning of 'give' and is not used to express the meaning of 'going' or 'leaving' but in VTau2 pattern VII *inṭalaqa* shows the meaning of 'going/leaving' which is very different from the meaning of its VDT. In this case VTau2 pattern VII *inṭalaqa* interpret the meaning of the root word independently without being a derivative of the meaning of the VDT.

The table in the VDT data has a sentence structure with a verb pattern + subject + object, each verb is in the form of a transitive action verb with a double valence with the inclusion of the subject noun that performs an action on the object noun. For example, in the data of 323 basic verbs *mara'a* has the meaning of 'combing' which states that there is an active action taken by the subject noun against the object noun. As for example, مَرَعَ رَأْسَهُ (he combed his hair), in the sentence *mara'a* is a transitive action verb with a valence of two. The first valence is the subject noun in the form of a *dhamir mustatir* (*huwa*) which indicates the third person is masculine singular while the second valence is the noun of the object in the form of hair *ra'sahu* who experience the consequences of the action verb carried out by the subject's noun.

In the VTau2 data, it has a different sentence structure, namely a verb + subject pattern, each



verb only has one valence with the inclusion of the subject noun. As for the example in data 323 انْمَرَعَ الرَّجُلُ (young man goes abroad) , VTAu2 VII 'inmara'a 'go to the countryside' is a verb that has a single valence in the form of the subject noun *arrajulu* 'young man'.

### 3.1.3. VTAu2 Pattern VII Infa'ala Means to Reaches Something

There is 1 data found in *the Al-Munawwir* VTAu2 Dictionary pattern VII which means something. To provide further explanation, the data will be presented as follows.

**Table 4.** VTAu2 Pattern VII Meaning Reaches Something

No. Data/ Page	VDT	VTAu2 VII
55/ 239	حَجَزَ - حِجْزًا Take, confiscate	انْحَجَزَ Coming to the land of the Hejaz
	حَجَزَ الشَّيْءَ He confiscated something	انْحَجَزَ الرَّجُلُ The young man came to the land of Hijaz

On 55 VTAu2 data *hajaza* 'in 'come to the land of the Hijaz' shows the meaning which means achieving something, be it a place, position, or certain circumstances (Ma'luf, 1998; Manzur, 2003; Munawwir, 1997). The example sentence انْحَجَزَ الرَّجُلُ (The young man came to the land of the Hijaz) seen from the translation explains that the young man has arrived or reached a place, namely the land of the Hijaz.

Judging from the sentence structure, it has a verb pattern + subject, VTAu2 VII 'in*hajza* is a verb that has a single valence with its accompaniment in the form of a subject noun *arrajulu* 'Change'. In the sentence structure, the VDT has a different pattern, namely a verb + subject + object pattern, for example in the data of 55 basic verbs *hajaza* It has the meaning of 'take/confiscate' which states that there is an active action taken by the subject noun against the object noun. The example sentence, حَجَزَ الشَّيْءَ (he confiscated something), in the sentence *hajaza* is a transitive action verb with a valence of two. The first valence is the subject noun in the form of *a dhamir mustatir huwa* which indicates the third person singular masculine while the second valence is the object noun in the form of 'something' *assyay'u* who experience the consequences of the action verb carried out by the subject's noun.

### 3.1.4. VTAu2 Pattern VII Infa'ala Meaning is the same as the VDT

VTAu2 Pattern VII has the same meaning as the VDT found in *the Al-Munawwir* Dictionary as many as 30 data. To provide further explanation, three data from VTAu2 pattern VII will be presented with the same meaning as the VDT as follows.

**Table 5.** VTAu2 Pattern VII Meaning is the same as the VDT

No. Data/ Page	VDT	VTAu2 VII
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86/394	دَرَأَ Sudden coming/spawning	انْدَرَأَ Sudden coming/spawning
	دَرَأَ فُلَانٌ عَلَيْنَا Someone comes/appears to us suddenly	انْدَرَأَ فُلَانٌ عَلَيْنَا Someone comes/appears to us suddenly
91/407	دَغَرَ Attack	انْدَغَرَ Attack
	دَغَرَ عَلَيْهِ He attacked her	انْدَغَرَ عَلَيْهِ He attacked her
103/422	دَمَقَ Unauthorized entry	انْدَمَقَ Unauthorized entry
	دَمَقَ فِي الْبَيْتِ He entered the house without permission	انْدَمَقَ فِي الْبَيْتِ He went inside the house Without permission

On 86 VDT data *dara* 'a has the meaning of 'come/appear suddenly' undergoing the process of affixation to become VTAu2 pattern VII *indara* 'a 'come/appear suddenly'. Judging from the translation, the inclusion of the VTAu2 affix of pattern VII does not cause a shift in meaning and a change in semantic role. This can be seen more clearly by comparing the sentence structure in the *دَرَأَ فُلَانٌ عَلَيْنَا* (Someone comes/appears to us suddenly) with the sentence *انْدَرَأَ فُلَانٌ عَلَيْنَا* (Someone came/appeared to us suddenly). From the two sentences, both have a verb pattern + subject + preposition + object noun with details *indara* 'a/ *dara* 'a as a two-valence action verb, the first valence is *fulaan* as the subject noun, 'alaa as the preposition and the second valence is *dhomir muttasil nahnu* as the object noun. A similar explanation is also provided for data 91 and 103 with details *دَغَرَ* - *انْدَغَرَ* / *دَمَقَ* - *انْدَمَقَ* as a two-valence action verb, the first valence is *dhomir mustatir huwa* as the subject noun, *harfu Jar fiy/'alaa* as the second preposition and valence is *dhomir muttasil hu* and *albaytu* as the object noun. Because there is no shift in meaning, the VTAu2 affix of pattern VII attached to the VDT in this case is categorized as a zero affix.

### 3.1.5. VTAu2 Pattern VII Infa'ala Means of Superlative

There are three data found in *the Al-Munawwir* VTAu2 Dictionary pattern VII which means superlative. To provide further explanation, three data from VTAu2 pattern VII with superlative meaning will be presented as follows.

**Table 6.** VTAu2 Pattern VII Superlative Meaning

No. Data/ Page	VDT	VTAu2 VII
337/1484	هَبِصَ: نَشِطٌ وَعِجَلٌ Deft, urgent	انْهَبِصَ: بِالْغِ فِيهِ Excessive

	هَبَّصَ الْعَامِلُ فِي عَمَلِهِ The worker is dexterous in his work	انْهَبَّصَ الرَّجُلُ لِلضَّحِكِ: بِالْغِ فِيهِ The young man laughed a lot (laughed)
246/1057	فَشِلَّ-فَشَلًا: خَارَ عَزْمُهُ Weak, discouraged	انْفَشَلَ: خَافَ عَلَيْهِ خَوْفًا فِي ذُعْرِ Very scared
	فَشِلَّ الرَّجُلُ فِي عَمَلِهِ The young man lost his enthusiasm in his work	انْفَشَلَ الرَّجُلُ عَلَيْهِ The young man was frightened of him
339/1490	هَجَفَ-هَجَفًا: جَاعَ Hungry	انْهَجَفَ: وَبَدَتْ عِظَامُهُ مِنَ الْهَزَالِ Very skinny
	هَجَفَ الرَّجُلُ The young man was hungry	انْهَجَفَ الظَّبْيُ The animal is very thin

The above data shows that the process of augmented affixation of pattern VII produces a superlative meaning which expresses the intensity of an action or circumstance excessively, this meaning is marked by the word 'very'. VDT *habaşa* has the meaning of 'dexterous, immediate', when the augmented affix of pattern VII is attached to the VDT then it changes to *inhabaşa* 'excessive' as for the example of the sentence *انْهَبَّصَ الرَّجُلُ لِلضَّحِكِ* (The young man laughed a lot) judging from the translation it describes that the young man laughed excessively or laughed out loud.

The sentence structure and semantic role in VDT data 337 and 246 have similarities in the verb pattern + subject + preposition + noun of the object. Verb *habaşa/fasyala* both have two valences, namely the first valence in the form of a subject noun *arrajulu/al'aamilu*, the preposition is in the form of *harfu jar fiy* and the second valence is in the form of object nouns *'amalihi*. In contrast to data 339 which has a verb pattern + subject, because verbs *hajafa* only one valence is in the form of a subject noun *arrajulu*.

In the example sentence VTAu2 data 337 and 246 have the same sentence structure, both have a verb pattern + subject + preposition + object noun. Verb *inhabaşa/infasyala* Both have two valences, namely the first valence in the form of a subject noun *arrajulu*, The preposition is in the form of *harfu jar liy/'ala*, and the second valence is in the form of object nouns *aḍaḥiki*. In contrast to data 339 which has a verb pattern + subject, because verbs *inhajafa* only one valence is in the form of a subject noun *aḍibyu*.

### 3.1.6. VTAu2 Pattern VII Infa'ala Means Resiprokal

There are 2 data found in the *Al-Munawwir* VTAu2 Dictionary pattern VII which means reciprocal. To provide further explanation, two data from VTAu2 pattern VII reciprocal meaning will be presented as follows.

**Table 7.** VTAu2 Pattern VII Reciprocal Meaning (المشاركة)

No. Data/ Page	VDT	VTAu2 VII
193/866	طَمَلَ Herding	اَنْطَمَلَ Associates
	طَمَلَ الرَّاعِي الْاِبِلَ Shepherd herding camels	اَنْطَمَلَ الرَّجُلُ وَاللُّصُّ The young man and the thief conspired with each other
123/595	زَوَى: نَحَاه Remote, remove, move	اَنْزَوَى Close to each other
	زَوَى الرَّجُلُ الشَّيْءَ He got rid of something	اَنْزَوَى الْقَوْمُ: تَدَانُوا وَتَضَامُوا People are close to each other

It can be seen in the table above that the augmented affix of pattern VII causes a shift in the meaning of VDT to a reciprocal meaning that indicates a reciprocal relationship between two or more actors in an action, this meaning is marked by the word 'mutual'.

On VDT 193 data *ṭamala* has the meaning of 'herds', when the augmented affix of pattern VII is attached to the VDT then it changes to *inṭamala* 'associate' as an example of the sentence اَنْطَمَلَ الرَّجُلُ وَاللُّصُّ (The young man and the thief conspired with each other) judging from the translation it describes the mutual relationship that occurs between the youth and the thief in terms of working together to steal, as well as in data 123, people who are close to each other do the act of getting closer.

The sentence structure and semantic role in VDT data 193 and 123 have the same pattern, namely a verb + subject + object noun pattern. Verb *ṭamala* both have two valences, namely the first valence in the form of a subject noun *arraḡulu/arraa'iy*, and the second valence is in the form of object nouns *al'iblu*. In contrast to sentence structure and semantic roles in VTAu2 pattern VII data, which is patterned verb + subject because of verb *inṭamala* is an active verb with a single valence in the form of a subject noun الرَّجُلُ وَاللُّصُّ / الْقَوْمُ.

### 3.1.7. VTAu2 Pattern VII Infa'ala Means Stating Repetitive Actions

There are three data found in the Al-Munawwir VTAu2 Dictionary pattern VII which means repeated actions. To provide further explanation, three data from VTAu2 pattern VII meaning repetitive actions will be presented as follows.

**Table 8.** VTAu2 Pattern VII Meaning of Repetitive Actions

No. Data/ Page	VDT	VTAu2 VII
207/949	عَفَسَ: صرعه Slamming, throwing to the ground	انْعَفَسَ Rolled
	عَفَسَ الشَّيْءَ He slammed something (to the ground)	انْعَفَسَ فِي التُّرَابِ: انْعَفَرَ He rolled on the ground
270/1109	قَرَعَ Knock	انْقَرَعَ: تَقَلَّبَ Back and forth, twisting
	قَرَعَ الْبَابَ He knocked on the door	انْقَرَعَ الْمَرِيضُ عَلَى الْفِرَاشِ: تَقَلَّبَ The sick person was curled up in bed
360/1530	هَالَ Pouring/ sprinkling	انْهَالَ Raining
	هَالَ التُّرَابَ He sprinkled dust	انْهَالَ الْقَوْمُ عَلَيْهِ The men beat him

The process of augmented affixation of pattern VII causes a shift in meaning in VDT to the meaning of iteration or the intensity of actions that are performed many times. This is characterized by the existence of forms of reduplication in data verbs 207, 270, and 360 such as rolling, twisting, and hitting.

On VDT 207 data 'afasa has the meaning of 'Slamming/throwing to the ground', when the augmented affix of pattern VII is attached to the VDT then changes to *in'afasa* 'rolling' as an example of the sentence انْعَفَسَ فِي التُّرَابِ (He rolled on the ground) judging from the translation describes the active action that was repeatedly carried out by subject in the form of rolling his body many times on the ground.

The sentence structure of VDT has a verb pattern + subject + object with two valence verbs in the form of subject nouns and object nouns. This is not much different from the sentence structure of VTAu2 *infa'ala* with a verb pattern + subject + preposition + object. VTAu2 *infa'ala* also has a dual valence like the VDT in the form of a subject noun and an object noun.

### 3.1.8. VTAu2 Pattern VII Infa'ala Means Compulsion

There are two data found in the Al-Munawwir VTAu2 Dictionary pattern VII which means compulsion. To provide further explanation, the following data will be presented.

**Table 9.** VTAu2 Pattern VII Meaning of Compulsion

No. Data/ Page	VDT	VTAu2 VII
355/1518	بَهَرَ Exceed	اَنْهَرَ Earnestly
	بَهَرَ الرَّجُلُ الشَّابَّ The young man exceeded his peers	اَنْهَرَ فُلَانٌ فِي الشَّيْءِ Fulan is serious about something

308/1208	كَرَّسَ Laying the foundation	اُنْكِرَسَ To be persistent, to be persistent
	كَرَّسَ الْبِنَاءَ He laid the foundation of the building	اُنْكِرَسَ فِي الشَّيْءِ : دَخَلَ فِيهِ مُنْكَبًا A person pursues something seriously

In the data of 308 basic verbs *karrasa* has the meaning of 'putting' which states that there is an active action taken by the subject noun against the object noun. As for example, كَرَّسَ الْبِنَاءَ (he laid the foundation of the building ), in the sentence the verb *karrasa* It acts as a transitive action verb with a double valence. The first valence is the subject noun in the form of *a dhamir mustatir huwa* which indicates the third person is masculine singular while the second valence is the noun of the object in the form of *albinaa' u* (building) that experiences the consequences of the action verb carried out by the subject noun. The sentence structure of VDT in data 308 and 355 is patterned verb + subject + object noun.

When the affix is augmented pattern VII) *infa'ala* entry to VDT *karrasa* then it will change its shape to *inkarasa*. Inclusion of augmented affix pattern VII *infa'ala* This not only makes morphological changes but also causes a shift in meaning in transitive active verbs *karrasa*, which means 'putting' turns into 'pursuing'. An example of its use in sentences اُنْكِرَسَ فِي الشَّيْءِ (A person pursues something earnestly) which shows the meaning of trying hard, forcing oneself or compulsion this is marked by the word 'earnest'. In this sentence structure, there is a verb pattern + subject + preposition + object noun, *inkarasa* is a transitive verb with a double valence in the form of *dhamir mustatir huwa* which indicates the third person singular masculine and the object noun in the form of a word *asyay'u* 'something'. This is also the same as the VTAu2 sentence structure pattern in data 355.

### 3.1.9. VTAu2 Pattern VII Infa'ala Means Resemblance

There is one data found in the Al-Munawwir VTAu2 Dictionary pattern VII which means resemblance. To provide further explanation, the following data will be presented.

**Table 10.** VTAu2 Pattern VII Meaning of Resemblance

No. Data/ Page	VDT	VTAu2 VII
66/ 296	حَمَقَ Stupid, fool	اُنْحَمَقَ Being stupid or acting stupid
	حَمَقَ الرَّجُلُ: فَسَدَ رَأْيُهُ The young man is stupid	اُنْحَمَقَ الرَّجُلُ: فَعَلَ فِعْلَ الْحَمَقَى The young man acted like a fool

On 66 VDT data *hamuqa* the meaning of the basis 'stupid' in the example sentence means that the young man has a stupid intellect or thought. Basic verbs *hamaqa* is a single valence verb with its accompaniment in the form of a subject noun *arrajulu* 'Change'. When the pattern VII

augmented affix is attached to the VDT *hamuqa* then it will change its shape to *inhamuqa*. In this process there is a shift in meaning from inherent ignorance to behaving like a fool, this shows the meaning of resemblance. The word 'like' as a marker indicates the meaning of resembling. Sentence structure and semantic role of VTAu2 *inhamuqa* also the same as the VDT *hamuqa* namely both have a verb pattern + subject and have a single valence with its accompanying in the form of a subject noun *arraajulu*.

### 3.1.10. VTAu2 Pattern VII *Inf'ala* Means the Same as *Af'ala*

There are three data found in the *Al-Munawwir* Dictionary VTAu2 pattern VII which means the same as *af'ala*. To provide further explanation, three data will be presented as follows.

**Table 11.** VTAu2 Pattern VII Means the Same as *Af'ala*

No. Data/ Page	VDT	VTAu2 VII
46/183	أَجْرَسَ Gurgling	انْجَرَسَ Gurgling
	أَجْرَسَ الْحَلِيُّ: سَمِعَ لَهُ صَوْتُ مِثْلُ صَوْتِ الْجَرَسِ Gurgling jewelry	انْجَرَسَ الْحَلِيُّ: سَمِعَ لَهُ صَوْتُ كَصَوْتِ الْجَرَسِ Gurgling jewelry
357/1519	أَهَمَّ Old	انْهَمَّ Old
	أَهَمَّ الشَّيْخُ: صَارَ هِمًّا The leader became old	انْهَمَّ الشَّيْخُ: صَارَ هِمًّا The leader became old
55/244	أَحْجَزَ Coming to the land of the Hejaz	انْحَجَزَ Coming to the land of the Hejaz
	أَحْجَزَ الرَّجُلُ The young man came to the land of Hejaz	انْحَجَزَ الرَّجُلُ The young man came to the land of Hejaz

The VTAu2 data of pattern VII in the table show the same meaning as the *af'ala* pattern with 46 meaningful data details لوجود ما اشتق منه الفعل في الفاعل, data 357 means 'become', and 55 meaningful data 'to intend the place'.

On data 46 VTAu2 VII *injarasa* has the meaning of 'gurgling' comes from VDT *jarasa* 'speak/say'. An example of its use in sentences انْجَرَسَ الْحَلِيُّ (Gurgling jewelry) which connotes 'bel'. The meaning contained in the sentence is ما اشتق منه الفعل في الفاعل verb indicates the elements contained in the subject, VTAu2 VII *injarasa* 'gurgling' is an element contained in subject 'jewelry' because jewelry can produce a clattering sound if shaken.

On data 357 VTAu2 VII *inhamma* has the meaning of 'being old rent' as for the example of the

sentence انْهَمَّ الشَّيْخُ (The leader became an old man). VTAu2 VII *inhamma* derived from VDT *hamma* 'troublesome/worrying' which connotes (الِهَمُّ: الشَّيْخُ الْبَالِي) 'elderly people who are already weak and old'. Word *asysyaykhu* 'leaders' experience a change in condition to become an elderly parent described through VTAu2 *inhamma*. Subject who undergoes the transition of one condition to another shows the meaning of *aşayruurah*, in this case *asysyaykhu* 'Leaders who were initially in a condition of young age or not too old turned into a condition in old age who was already very weak physically and intellectually.

On data 55 VTAu2 VII *inhajaza* 'come to the land of the Hejaz' shows the meaning لقصد المكان which means going somewhere. The example sentence انْحَجَرَ الرَّجُلُ (The young man came to the land of Hejaz) (Ma'luf, 1998; Manzur, 2003; Munawwir, 1997). VTAu2 VII *inhajaza* derived from VDT *hajaza* 'catch/restrict' which connotes (الْحِجَازُ: اسم البلد) 'the land of the Hijaz'. Judging from the translation, the example sentence explains that the youth is heading to a place, namely the land of the Hijaz. The sentence structure and semantic role of the *data of the infa'ala* and *'afa'ala patterns* have similarities, namely they both have a verb + subject pattern, each verb has a valence of one with its accompanying in the form of the subject noun.

#### 4. Conclusion

Based on the results of morphosemantic analysis from data collection and analysis of 620 VTAu2 pattern VII data, the researcher classified the ten meanings with the first detail, VTAu2 pattern VII *infa'ala* meaning as a result of the VDT (مطاوعة) totaling 390 data. Second, VTAu2 Pattern VII *infa'ala* means *aslul fi'il* totaling 190 data. Third, VTAu2 pattern VII *infa'ala* means to reach something one data. Fourth, VTAu2 pattern VII *infa'ala* has the same meaning as the VDT (معنى فعل مجرده) there are three data. Fifth, VTAu2 pattern VII *infa'ala* means superlative there are three data. Sixth, VTAu2 pattern VII *infa'ala* means reciprocal totaling two data. Seventh, VTAu2 pattern VII *infa'ala* means compulsion there are three data. Eighth, VTAu2 pattern VII *infa'ala* means expressing repetitive actions there are three data. Ninth, VTAu2 pattern VII *infa'ala* means resemblance there are one data. Tenth, VTAu2 pattern VII *infa'ala* means the same as *af'ala* there are three data. The most dominant meaning produced from VTAu2 pattern VII *infa'ala* is the meaning resulting from its VDT which amounts to 390 data while the meaning that is produced the least is the meaning to something and the meaning of resemblance each only has one data. The



process of augmented affixation of VTAu2 pattern VII also causes a diversity of meanings that are not only limited to meanings such as, *أصل الفعل, بلوغ الشيء مطاوعة*.

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