



MORPHOLOGICAL STUDY OF THE MEANING OF WAZAN AF'ALA AND TAF'IL IN THE QUR'AN JUZ 30

Abdul Kosim¹, Julia Rizkiani², Fennie Rufaidah S³, Irham Maulana⁴

^{1,2,3,4}Sunan Gunung Jati State Islamic University, Bandung, Indonesia

*Corresponding Author: juliarizkiani4@gmail.com

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ABSTRACT

In helping to reveal the deep meaning of the verses of the Qur'an so as to enrich understanding and add insight through the structure and root words in the verses of the Qur'an that are related to historical and spiritual contexts, morphological analysis has been important significance. By analyzing examples of Al-Qur'an verses, this study shows the effect of using wazan in expressions in Arabic. morphology or look at the structure of words. This type of library research is used in a qualitative descriptive manner with data in the form of verses of the Qur'an Juz 30 printed by Mujamma' Malik Fahdi Lithoba'ah Al-mushaf Alsyarif Madinah. The results of the study revealed that there were 24 words with wazan af'ala and taf'il in the Qur'an juz 30 which explained the change from fi'il mujarrad to fi'il mazid giving a different meaning to the meaning of the verses of the Koran.

Keywords: Youth organization program, village empowerment, development communication Morphology, Wazan af'ala and taf'il, Al-Qur'an Juz 30

ABSTRAK

Dalam membantu mengungkapkan makna mendalam dari ayat-ayat Al-Qur'an sehingga memperkaya pemahaman dan penambahan wawasan melalui struktur dan akar kata dalam ayat-ayat Al-Qur'an yang berhubungan dengan konteks historis dan spritual, analisis morfologi memiliki signifikansi yang penting. Dengan menganalisis contoh ayat Al-Qur'an, penelitian ini menunjukkan pengaruh penggunaan wazan dalam ekspresi dalam bahasa Arab Studi ini bertujuan untuk memberi deskripsi mengenai ayat-ayat Al-Qur'an yang berwazan af'ala dan berwazan taf'il serta maknanya ditinjau secara morfologi atau melihat struktur kata. Jenis penelitian kepustakaan digunakan secara deskriptif kualitatif dengan data berupa ayat Al-Qur'an Juz 30 cetakan Mujamma' Malik Fahdi Lithoba'ah Al-mushaf Alsyarif Madinah. Hasil penelitian mengungkapkan terdapat sebanyak 24 kata yang berwazan af'ala dan taf'il dalam Al-Qur'an juz 30 yang menjelaskan berubahnya fi'il mujarrad menjadi fi'il mazid memberikan makna yang berbeda pada arti ayat Al-Qur'an.

Kata Kunci: Morfologi, Wazan af'ala dan taf'il, Al-Qur'an Juz 30

1. INTRODUCTION

Language is a tool or medium that humans use to convey their ideas. According to Parera, language is a means of conveying all aspects of meaning that the speaker wishes to convey. Language is also a system of arbitrary sound symbols used by members of social groups to work together, communicate and identify themselves. Arabic, one of the many language systems used by social groups to communicate, is the language Arabs use to convey their intentions and ideas. Arabic is a Semitic language family, which originates from Semitic languages (Semitic languages/samiah) and has the largest number of speakers according to Arsyad. Arabic is also the language of the Koran, the word of Allah which was revealed to the Prophet Muhammad SAW through the angel Gabriel which was written in the mushaf, and has come down to us through the history of mutawatir. The Koran is also a source of law for Muslims. Therefore, for Muslims, to be able to understand the meaning of the Al-Quran, they must understand and study Arabic.

However, Arabic has different structures and characteristics from other languages. Arabic, which has a Semitic family, is different from Indonesian, which has an Austronesian family. Mirdayanti et al said that in terms of structure, Arabic is different from Indonesian which is Austronesian. These differences in language families have implications for typological differences. The Semitic language family generally has a flexion type, while the Austronesian language family has an agglutination type. A language with a flexion type of word structure is formed by changes in word form, both phoneme changes and vowel changes (internal modification).

Arabic has special rules in its formation, especially in sharaf science which studies the science of word forms and the rules for their formation. Neuroscience discusses words in terms of their visible form and talks about morphological units, morphological processes, and tools in the morphological process. In Indonesian, neural science is known as morphological science. Basically, basic words in Arabic are based on three consonants separated by a vowel. Isim, fi'il, and letters are types of words in nahwu science. Fi'il itself is divided into two, namely fi'il mujarrad and fi'il mazid, depending on the arrangement of the letters that form the word. In this study, researchers only examined Mazid's fi'il tsulasi.

Morphology is the study of the internal structure of words and the process of word formation. In Arabic, verb morphology involves the use of wazan, or patterns. There are six wazans for fi'il mujarrad, or simple verbs, and 12 for fi'il tsulasi mazid, or auxiliary verbs. Each addition of ziyadah (suffix) to the wazan provides a different meaning and function.

For example, the word "do" comes from the root word "kerja", which means "to work". The suffixes "me-" and "-kan" have been added to create the word "do", which is now a transitive verb. The phoneme /k/ is replaced with /ng/ because of the prefix "me-". In Arabic, the word "أَكْرَمَ" is fi'il mazid with the wazan "أَفْعَلَ" and the base form "كَرَّمَ". The prefix "أ-" was added to create the word "أَكْرَمَ", and there was also a change in the vowel sound. The verb "كَرَّمَ" means "noble", while "أَكْرَمَ" means "glorify".

Similar research was also carried out by Fauzi with the title " al-af'al al-tsulasyah al-mazidah bi harfin wa fawaiduha fi surah al-kahfi: dirasah tahliliyah sharfiyah". What this research has in common with research conducted by Fauzi is that they both research fi'il mazid and changes in its meaning. However, Fauzi focused on researching fi'il mazid with only one mazid letter added. Meanwhile, the difference between this research and previous research is that this research discusses the morphological processes that occur in the formation of the word fi'il mazid, including the affixation process, the internal modification process and the morphophonemic process, and discusses changes in the meaning of fi'il mazid both fi' il mazid which is affixed with one letter mazid, two letters mazid, and three letters mazid. Then the next difference lies in the research focus. Previous research used Al-Quran objects which focused on Surah Al-Kahf. Meanwhile, this research uses the object of the Al-Quran which focuses on juz 30.

2. RESEARCH METHODE

This research is library research because the aim of this research is to describe the morphological functions and processes in fi'il mazid in the form of wazan af'ala and taf'il in the Al-Qur'an juz 30. Zed said that library research is a series of activities related to using library data collection methods, reading and taking notes and processing research materials. Based on this definition, this research is included as library research because the researcher deals directly with the text.

The data in this research are the fi'il-fi'il mazid contained in the Al-Qur'an juz 30 printed by mujamma' malik fahdi lithoba'ah al-mushaf alsyarif madinah. Then the fi'il mazid is analyzed in morphological studies regarding how the meaning is produced.

The data source for this research is a document, namely the Al-Qur'an juz 30. The letters contained in juz 30 are surah an-naba' (40 verses), surah at-takwir (29 verses), surah al-infitar (19 verses), surah al-muthaffifiin (36 verses), surah al-insyiqaq (25 verses), surah al-buruj (22 verses), surah al-tariq (17 verses), surah al-a'la (19 verses), surah al-ghasyiyah (26 verses), surah al-fajr (30 verses), surah al-balad (20 verses), surah asy-syams (15 verses), surah al-lail (21 verses), surah ad-duha (11 verses), surah al-insyirah (8 verses), surah at-tin (8 verses), surah al-alaq (19 verses), surah al-qadr (5 verses), surah al-bayyinah (8 verses), surah al-zalزالah (8 verses), surah al-'adiyat (11 verses), surah al-qari'ah (11 verses), surah at-takasur (8 verses), surah al-'asr (3 verses), surah al-humazah (9 verses), surah al-fil (5 verses), surah quraish (4 verses), surah al-ma'un (7 verses), surah al-kausar (3 verses), surah al-kafirun (6 verses), surah an-nasr (3 verses), surah al-lahab (5 verses), surah al-ikhlas (4 verses), surah al-falaq (5 verses), surah an-nas (6 verses). All of these letters are madaniyah letters.

The auxiliary instrument for this research is a table which functions to capture and facilitate data collection. The data collection technique used is documentation technique. The data collection steps in this research are: (1) Reading, in this stage the researcher begins to read the Al-Qur'an juz 30 repeatedly, (2) the researcher separates the fi'il-fi'il mazid for later analyzed, and (3) the researcher recorded and grouped the Mazid fi'is that were appropriate to the thing to be researched.

The data analysis steps in this research use the interactive model analysis approach suggested by Mile and Huberman, namely: (1) Data collection and checking. In this research, the researcher collected data in the form of fi'il mazid contained in the Al-Qur'an juz 30, (2) Data reduction, in this case the researcher selected data that was in accordance with the research objectives. Namely a morphological study in the form of the meaning of fi'il mazid wazan af'ala and taf'il contained in the Al-Qur'an juz 30, (3) Presentation of data. After the data has been reduced, the next step is data presentation which includes: (a) identification, (b) classification, (c) arrangement, (d) systematic, objective and comprehensive explanation of the data, and (e) meaning, and (4) Conclusion. The researcher concludes the research results based on the categories and meaning of the findings.

The validity of the data in this research applies the following steps: (1) Continuous observation (persistent observation) or reading and studying consistently, carefully and comprehensively the Al-Qur'an juz 30, (2) Re-reading it carefully and perseverance by re-identifying fi'il mazid in Al-Qur'an juz 30, (3) Discussing with colleagues, and (4) Re-checking existing data and notes (reflective adequacy check). Checking the validity of the data is carried out so that the results of the analysis and interpretation of the data can be justified for their legitimacy and validity.

3. RESULT AND ANALYSIS

Extension/derivative verbs (mazid) are verbs in which letters are added to the original. Fi'il mazid is divided into two, namely mazid tsulasi and mazid ruba'i, fi'il mazid tsulasi is a verb with three consonants with an affix, while fi'il mazid ruba'i is a verb with four consonants with an affix.

The results of obtaining data related to the words ber *wazan fi'il mazid af'ala* and *taf'il* contained in the Al-Quran juz 30 show that there are eight *wazan fi'il mazid wazan fi'il mazid* out of the 12 *wazan* proposed by Al-ghhalayaini. The distribution of *wazan fi'il mazid* according to the following: (1) *wazan fa'ala* (2) , (فَعَّلَ) *wazan fā'ala* (3) , (فَاعَلَ) *wazan af'ala* (4) , (أَفْعَلَ) *wazan tafā'ala* (5. لَ) (أَفْعَلَّ) *wazan if'alla* (9) , (_ _ _ _) *wazan istaf'ala* (10) , (اسْتَفْعَلَ) *wazan if'aw'ala* (11) , (أَفْعَلَّ) *wazan if'awwala* (12) , (أَفْعَوْلَ) *wazan ifa'alla* (أَفْعَلَّ). However, what will be discussed here is *wazan af'ala* (أَفْعَلَ) and *wazan taf'il* contained in the *fa'ala chapter* (فَعَّلَ).

In terms of Sharaf science , based on the arrangement of letters that form words, *fi'il* is divided into two, namely *fi'il mujarrad* and *fi'il mazid* . *Fi'il mujarrad* is a word form where all the letters are original. Meanwhile, *fi'il mazid* is a word form that has been added with additional letters, either one or more letters.² According to Alghalayaini, *mujarrad* is a word form in which the letters in *the fi'il madhi* are all original (there are no additional letters).³ Meanwhile, *mazid* is a word form in which some of the letters in *the fi'il madhi* have additional letters. Based on these definitions, it can be concluded that *fi'il mujarrad* is a word form consisting of original letters, while *fi'il mazid* is a word form consisting of original letters and additional letters.

¹ message 168 . تب العلمي ة , (2017) , ص .

² Munjiyah, I, Improving reading skills in understanding short story material through the Cooperative Integrated Reading and Composition Model for class V MI Mambaul students..., (digilib.uinsby.ac.id, 2013), p. 87.

³ message 41 . تب العلمي ة , (2017) , ص .

In a previous study conducted by Mufid (2017) with the title " *fi'il mazid* in the Al-Quran (Arabic morphological study of the Qur'an Surah Yasin)" presented the results of the research in the form of five forms of *wazan fi'il mazid*, namely: (1) *wazan fa'ala* (2) , (*فَعَّلَ*) *wazan af'ala* (3) , (*أَفْعَلَ*) *wazan tafa'ala* (4) , (*تَفَعَّلَ*) *wazan ifta'ala* (5) , (*اِفْتَعَّلَ*) *wazan istaf'ala* (*اِسْتَفْعَلَ*). Mufid found eight words that follow *the wazan fa'ala* (*فَعَّلَ*), seven words that follow *the wazan af'ala* (*أَفْعَلَ*), one word that follows *the wazan tafa'ala* (*تَفَعَّلَ*), one word that follows *the wazan ifta'ala* (*اِفْتَعَّلَ*), and one word that follows *the wazan istaf'ala* (*اِسْتَفْعَلَ*).

The meanings contained in Wazan Afala and Wazan Tafil in Al-Quran Juz 30

The results of obtaining data regarding the meanings of *fi'il mazid* in the Al-Quran juz 30 show that there are 19 *wazan afala* words and 4 *wazan tafil* words found with different meanings.

In the book *Jani'uddurus* by Al-Ghalayini, the general benefits of adding letters (affixes) are explained. In *Sharaf's book of science; Nadhariyah wa tathbiqiyah* by Munjiyah, the benefits of *Mazid's wazans* are explained in more detail from Al-ghalayaini. However, it is not more detailed than that explained by Ali (n.d.) in his book *Amtsilah Tashrifiyah*.

According to Al-ghalayaini, *wazan أَفْعَلَ* has the meaning of *ta'diyah* because it mutates the usual *fi'il* and the meaning of *shairurah*. .⁴ Apart from having the meaning of *ta'diyah* and *shairurah* which have the meaning of "becoming", *wazan af'ala* also has the meaning of entering into something (*الدخول في الشيء*); want to go somewhere (*لقصد المكان*); to indicate the existence of an item in the *fa'il*, where the *fi'il* is in *musytaq* from the name of the item (*لوجود ما أشتق منه الفعل في*) (*الفاعل*); to exaggerate or exaggerate (*للمبالغة*); feeling the presence of something in something in a nature (*لوجودان الشيء في صفة*); holds the meaning "has arrived at a time" (*للحينونة*); holds the meaning "to show or offer" (*للعرض*); and holds the meaning of "lost or uprooted" (*للسلب*).

Meaning of Wazan	Meaning of Verses	Verse Number	Say
Has the meaning of <i>li ta'diyah</i>	We take it down	An-naba: 14	أَنْزَلْنَا (انزل- ينزل) (
It means <i>lid dukhul fis syai</i>	Warning	An- naba : 40	أَنْذَرْنَاكُمْ (- ينذر)
It has the meaning of <i>lis shoiruroh</i> because Allah has made the night completely dark	Pitch black	An- nazi'at : 29	أَغْطَشَ (-أغطش يغطش)
It has the meaning of <i>lis shoiruroh</i> because Allah has made water come out and plants grow	Emit	An- nazi'at : 31	أَخْرَجَ (- يخرج)

⁴ message 163 . ص. تب العلمي ة , (2017) .

It has the meaning of <i>lil mubalaghoh</i> which gives the meaning of "very" to humans because of how ungrateful he is to Allah	Alamngkah his kufr he	'Abasa: 17	مَا أَكْفَرَهُ (أكفر - يكفر)
Has the meaning of <i>of li ta'diyah</i>	Then bury him	'Abasa: 21	فَأَقْبِرْهُ (أقبر - يقبر)
Has the meaning of <i>of li ta'diyah</i>	Resurrect him	'Abasa: 22	أَنْشُرْهُ (أنشر - ينشر)
Has the meaning of <i>of li ta'diyah</i>	Then we grow a n	'Abasa: 27	فَأَنْبِتْنَا (أنبت - ينبت)
It has the meaning <i>lil mubalaghoh</i> because it means that Allah knows better what humans are hiding	And Allah is more know	Al- insyiqaq : 23	وَاللَّهُ أَعْلَمُ (أعلم - يعلم)
It has the meaning of <i>lil mubalaghoh</i> because it shows how lucky the person who cleans himself (by having faith) is.	Really lucky	Al- a'la : 14	قَدْ أَفْلَحَ (أفلح - يفلح)
Has the meaning <i>lil mubalaghoh</i>	Then they Lots do damage in the country That	Al-fa j r: 12	فَأَكْثَرُوا فِيهَا الْفَسَادَ (أكثر - يكثر)
Has the meaning of <i>of li ta'diyah</i>	I have use up Lots treasure	Al- Balad : 6	أَهْلَكْتُ مَالًا (اهلك - يهلك)
Has the meaning of <i>of li ta'diyah</i>	So He inspired	Ash- Shams : 8	فَأَلْهَمَهَا (ألهم - يلهم)
Has the meaning of <i>of li ta'diyah</i>	Which is aggravating	A l- Insyirah : 3	الَّذِي أَنْقَضَ - (أنقض - ينقض)
Shows the meaning of <i>li wujuudi maa usytuqqa minhu al-fi'lu fil-faa'il</i> (to show the existence of an item in Fa'il, where the fi'il is dimusytaq from the name of the ang	Convey news	Az- zalzalah : 4	أَخْبَارَهَا (أخبر - يخبر)

Has the meaning of <i>li ta'diyah</i>	You know You	Al-qari'ah : 3	أَدْرَاكَ (أدرك - يدرك)
Has the meaning of <i>li ta'diyah</i>	And he send news	Al-fil: 3	وَأَرْسَلَ (أرسل- يرسل)
It has the meaning of <i>lis shairurah</i> because it changes isim to fi'il	The one who gives Eat they	Quraysh : 4	الَّذِي أَطَعَهُمْ (أطعم - يطعم)
Has the meaning of <i>li ta'diyah</i>	And secure they	Quraysh : 4	وَأَمَّنَهُمْ (أمن - يؤمن)

Of the five benefits of *wazan fa'ala* (فَعَّلَ) stated by Ali (without year), namely: (1) the meaning of *ta'diyah* (للتعديّة); (2) *estimated meaning* على التّكثير (للدلالة); (3) the meaning of relying on work on objects (لِإِنصِبَةِ الْمُفْعُولِ) meaning "to remove" (يَسْلُبُ أَصْلَ الْفِعْلِ مِنَ الْمُفْعُولِ), (4) the meaning of "changing *isim* into *fi'il*" (لِإِحْدَاثِ الْفِعْلِ مِنَ السَّمِّ). Researchers found only four benefits used in juz 30.

Meaning wazan	Meaning paragraph	Letter	Paragraph
Leaning work on objects (لِإِنصِبَةِ الْمُفْعُولِ) Meaning of the word تَسْنِيمُ itself in the Al-Quran is explained in the next verse, namely عَيْنًا يَشْرَبُ بِهَا God which means a spring from which people who are near drink drink	Tasnim	Al- Muthaffifin verse 27	وَمِرَاجُهُ مِنْ تَسْنِيمٍ سَنَمٌ- يُسَنِّمُ- (تَسْنِيمًا)
meaning of <i>appraiser</i> (على التّكثير) (للدلالة) which shows many meanings by showing the unbelievers who always lie and disobey the prophets sent to them	Denies	Al- Buruj verse 19	God willing كَذَّبَ- يُكْذِبُ- (تَكْذِيبًا)
meaning of <i>appraiser</i> (على التّكثير) (للدلالة) which shows that humans were created with an upright body, harmonious body parts, beautiful body structure, eating with their hands and able to distinguish between good and bad in everything, so that the word "form" has a plural meaning.	Form	At-Tin verse 4	أَفْئِدَةً خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ قَوْمٍ يُقْوِمُ- (تَقْوِيمًا)

<p>meaning of <i>appraiser</i> (على التَّكْثِيرِ) (لِلدَّلَّةِ) because the word "in vain" contains various evil efforts and plans of the Christians to destroy the Kaaba as their error which plunged them into perdition</p>	<p>Misdirection / vain</p>	<p>Al-Fil verse 2</p>	<p>أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلِيلٍ ضَلَّالٍ-يُضِلُّ- (تَضَلِيلًا)</p>
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4. CONCLUSION

Based on the research results and discussion, the conclusions in this research are as follows. There were 24 words found that followed *the af'ala and taf'il wazan* in the Al-Quran juz 30. A total of 19 words followed the *wazan* أَفْعَلٌ and 4 words had the *نَفْعِيَّةٌ wazan*. All of them are distributed in nine letters, namely: (1) *An-Naba' letter*, (2) *An-Nazi'at letter*, (3) *Abasa letter*, (4) *Al-Muthaffifin letter*, (5) *Al-Insyiqaq letter*, (6) *Al-Ala letter*, (7) *Al-Fajr letter*, (8) *Al-Balad letter*, (9) *As-Syams letter*, (10) *At-Tin letter*, (11) *Al-Insyirah letter*, (12) *Al-Zalzalah letter*, (13) *Al-Qari'ah letter*, (14) *Al-Fil letter*, (15) *Al-Quraish letter*.

In this research, researchers found a change in meaning in Al-Quran juz 30 caused by the movement of *wazan* from the *mujarrad form* to the *mazid form*. Each *wazan* has its own benefits/functions. *Wazan* أَفْعَلٌ has the meaning of *ta'diyah*, changing *isim* to *fi'il* and *Wazan* أَفْعَلٌ has the meaning of *ta'diyah* and *shairurah*.

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