



Derivation of the word Zhahara and the context of its meaning in the Qur'an: Morphosemantic Analysis

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Abstract

The purpose of this study is to describe the derivation of the word **ظهر** in the Quran, and also describe the context of its meaning in the Quran. This research is a qualitative research with the research design in the form of a literature study, the data collection technique is listening-note. The method uses the distribution or distributive method. The result of this study is that the derivation of the word **ظهر** in the Al Quran was found to be 58 data in total, but the study took 14 data to be analyzed to the maximum, because many data are of the same type. Derivatives of the word **ظهر** have 11 forms, with 8 wazn, :namely

ظهر: فعل ماضٍ، أظهر: فعل ماضٍ زيادة بحرف، ظهير: مصدر قياسي، يظهر: فعل مضارع،
تظاهر: فعل مضارع زيادة بحرفين، ظهور: مصدر قياسي، ظاهر: اسم فاعل، ظهر: مصدر قياسي

From the derivation of the word **ظهر** in the context of its meaning, several meanings of the word are found, namely: **تظاهر**; Please help, **ظهور**; back,, **يظهر**; powerful, **ظاهر**; born, **ظهر**; apparently, **ظَهْر**; surface, **تظهر**; the time of Zuhr and **يظاھر**; zihar.

Keywords: Derivation, Context, Morphosemantics.

Introduction

The phenomenon of the development of language meaning occurs in Arabic. A real description of the development of the meaning of the Arabic language, is depicted in the Qur'an which was revealed using Arabic. This happens because in terms of language, the editorial structure of the Qur'an has indeed reached the highest peak of Arabic language and literature. The Qur'an does have many very interesting aspects to study, including the semantic aspect. Semantics is one of the branches of linguistics that is seen as the pinnacle of the study of language. Semantics is part of the structure of language that deals with the meaning of an expression and with the structure of the meaning of a speech. The meaning of words is a field of study that is

discussed in semantics In relation to the meaning of a vocabulary, it is inseparable from the changes in the form of the word itself, this is the cause of changes in the meaning of a vocabulary. This is what causes language to develop continuously, because it is dynamic. This development occurs in one of the components of language, namely the vocabulary component. Especially the language that has the most vocabulary components is Arabic. (Setiawan, 2005) (Fathurrahman, 2010) (Fathurrahman, 2010) (Kridalaksana, 2009) (Kridalaksana, 2009)

Arabic is one of the flexi languages that usually has a number of word forms that are in accordance with the grammatical or syntactic function of the word. So to form a sentence, the basic form must be formed into grammatical words, both through the

affixation process, the reduplication process, and the composition process. Abdul Chaer said that there are two properties in word formation, namely forming words that are inflexible and the second is in the form of derivatives. Between the two forms, the derivative form is the basis of a large vocabulary that produces a new form that still has a similar meaning to the root word. (Chaer, Linguistik Umum, 2007)

For example, from the word قتل which means to kill, the derivation is مقتل, يقتل, قاتل, from each change has a different meaning, قاتل which follows the pattern ف+ع+ل of (فاعل) with the meaning of *Al-Musyarakah* means mutual or there is fellowship means killing each other, يقتل which follows the pattern ي+ف+ع+ل of (يفعل) with the meaning of being or will mean killing. In Arabic, this derivation is called *Isytiqaq*. In the Qur'an there are many vocabulary words that have been studied by intellectuals, such as the writing of Asep Abdul Malik of the State Islamic University of Gunung Djati Bandung 2019 the word 'aduww and its derivation in the Al Quran with the discovery of the word aduww (عدو) has many derivations, namely 12 forms contained in 93 verses and 33 letters, for example also the writing of Khaerul Augusty from the State Islamic University of Sunan Gunung Djati Bandung 2019 which examines the word *Riih* and its derivation in the Qur'an with the discovery of the derivation of the word *Riih* repeated 55 times in 40 letters and 52 verses, from the word *Riih* this has different meanings, namely blowing, blowing, scenting, breeze and something invisible or something moving.

In the Qur'an, there are many verses in which are the forms of a *Wazan* in science *sharf*. Therefore, from the above explanation, the author will explain how the

derivation of the word ظهر and the context of its meaning in the Qur'an through Morphosemantis analysis. Morphosemantis is a combination of sub-disciplines of linguistics, morphology, and semantics that use morphology as the basis for taking semantic meaning. In Morphosemantis, in addition to changing the construction of words, it also has implications for changing meanings. The meaning resulting from this morphological process is called Morphoemantis. (Lutfi, 2010)

The author found that this study has never been studied, therefore this study is interesting to study through morphosemantis analysis, which is a subsystem in the study of morphology and semantics, because considering the importance of understanding the meaning in understanding the Quran, and will be found through the study of morphology, the form and context of the meaning of the word ظهر is very broad *.zhahara* and its meaning context in the Quran, the purpose of this study is to find out how the derivation of the word *zhahara* and its meaning context in the Quran.

Research Methods

The data analysis method uses the distribution method. The data used is in the form of primary data, namely in the form of the Quran, by collecting efficient data from meanings that have a context with *the vocabulary of za-ha-ra* in the Quran. Meanwhile, the secondary data is by searching for some of the meanings of these vocabulary through several dictionaries, such as *the Al Munawwir dictionary*, *Mu'jam Mufrod Al-Faz Al Quran*, and the KRAPYAK Dictionary, Journals, theses and several other literature.

Research Results and Discussion

A. Morphology

Morphology in linguistics is the study of word formation. Many put forward the definition of morphology, according to Ramlan, is part of linguistics that talks about or studies the intricacies of word forms and the influence of changes in word forms on the class and meaning of words. Gory Keraf stated that morphology is a part of grammar that talks about word forms. According to the morphological process parera as another name for morphemic processes, namely the process of forming plural morphemic words, both derivative and inflective. Uhlenbenck stated that morphology is the study of the systematic relationship of form and meaning between words in a language (Ramlan, 2010) (Keraf, 2010) (Parera, 2004) (Uhlenbeck, 2010).

According to Soeparno, morphology is a linguistic subdiscipline that studies the form and formation of words, the lowest level studied by morphology is in morphemes while the highest level studied is complex words (Qorny, 2004). In Arabic linguistics, morphology is known as the term *tasrif*, which is the change of the form (origin) of the word into various formations to get different meanings, without which the different meanings will not be born. The morphological process not only produces a new form but also acquires a new meaning called grammatical meaning, while the original meaning is lexical meaning. (Alwasilah, 2010)

According to subhi Al Salih, morphology (*sarf science*) is a science that discusses the rules related to word formations such as changes in their forms, both changes in form, as well as meanings and things related to that meaning. From some of the opinions above, it can be obtained that morphology in Arabic is known as the term *Sharf* which is the cause

of the formation of words so that they produce new words and new meanings but almost the same as the basic meaning.

The nature of the formation of a word is twofold, as stated by Abdul Chaer, namely words that are inflective (*tasrif*) and derivative (*Isytiqaq*). According to Al Gulayainiy, *tasrif* is the process of forming words or knowledge about various laws regarding the form of words and their letters, both original, additional, strong, weak and those that resemble them. (Ad Dahdah) *isytiqaq* is the process of forming words by taking one word and turning it into another word that creates new lexical entries. (Ghulayani, 1993) (Dahdah, 1993)

B. Derivation

Matthews classifies morphology into two fields, namely inflective morphology and lexical morphology. Inflection morphology is a morphemic process that produces a different form of words from the basic lexem. The inflection process is related to changing the shape of a word to establish its relationship to another word in a sentence or marking a syntactic relationship. This inflection process does not result in a new class of words. Furthermore, this lexical morphology examines the rules of word formation that produce words with new identities or different from the word on which they are based (*new word*). Composition and derivation are classified as lexical morphologies. The process of derivation turns a word into a new word. The new word generally occupies a different class or another type with a word that has not undergone a derivation process (Hidayati, 2015)

In Arabic, derivation is called *isytiqaq*, that is, the formation of words. Etymologically, the word *isytiqaq* in Arabic means the source or origin of the word, or a word formed from another word. This word

is equivalent to the word 'derivative' in English and 'derivasi' in Indonesian. Shaykh Mustafa Tomom stated that isytiqaq is the formation of words from the original word with the relationship of meaning between the two and with changes in the pronunciation (Muhdlor, 1996) (Tamim, 1988)

C. Semantics

Another opinion was put forward by Chaer who stated that in semantics what is discussed is the relationship between a word and the concept or meaning of the word, as well as objects or things referred to by that meaning that are outside the language. The meaning of a word, expression or discourse is determined by the existing context. Semantics is one of the branches of linguistics that is seen as the pinnacle of the study of language. His task is to find out how the origin of a meaning, its development, the relationship of meanings to one another, why there is a change in meaning in language, and what is the effect on humans and society (Fathurrahman, 2010)

Chaer in general linguistics books divides meanings into six types, namely: 1. lexical, grammatical, contextual meaning 2. referential and non-referential meaning 3. denotative meaning and connotative meaning 4. conceptual meaning and associative meaning, 5. word meaning and term meaning 6. idiom and proverb meaning. In semantics there are several types of meanings, namely lexical meaning, grammatical meaning and contextual meaning. Lexical meaning is the original meaning, namely the meaning that is in accordance with the results of the observation of the five idras, or the meaning that shows what it is without being influenced by any context. Lexical meaning is the basic meaning of a word according to

the dictionary, this meaning is also referred to as the original meaning that has not been affixed or merged with other words. The grammatical meaning is the meaning of the word that is formed because of the use of the word in relation to grammar such as affixation, the formation of compound words, and so on. while contextual meaning is the use of a word (or a combination of words) in the context of a certain sentence or the overall meaning of a sentence in the context of a certain situation (Chaer, 2007)

Context in the Great Indonesian Dictionary is defined as a part of a description or sentence that can support or add clarity to the meaning. Or in other words, a situation that has to do with an event. In relation to the study of the Qur'an, there are at least two meanings of context: (1) textual context, which is the context related to the formation of the Qur'anic text, in this case the socio-historical and anthropological society that acts as an audience when the Qur'an is revealed, and (2) the interpretive context, which is the context that exists and encompasses the reader today. Today's readers are no longer intended as the first audience of the appearance of the text, but those who carry out the interpretation process are already outside the field of the audience and far from the time of the emergence of the text.

The idea of the need to pay attention to this aspect of context was initiated by Fazlur Rahman with the theory of *Double Movement* (two-way interpretation), that is, formulating a complete vision of the Qur'an and then applying the general principle in the current situation. According to him, the verses of the Qur'an must be understood based on the historical background of the Prophet and the Arab society in the time of the descent of the Qur'an (Fazlurrahman, 1993)

D. Morphoemantisis

Morphoemantisis analysis is a language research using morphological

theory and semantic theory. Morfosemantis
It can be interpreted as a branch of linguistics that identifies grammatical units and their meanings. (Qorni, 1998)Form and meaning are a unit that is interrelated. Morfosemantis is a study of language that uses *Combined* morphological and semantic theories, thus producing morphophonetic forms and their functions. Morphosemantis analysis according to Uhlenbeck is to find the meaning of words by describing the morphemes that make up the word using morphological and semantic theories, thus producing morphosemantis and their functions.

E. Mu'jam Al Mufahros dictionary

In the dictionary of mu'jam al mufahros, the word zhahara in the Quran has a derivation that is divided into 11 forms, found in 58 verses in 29 surah

It	Surah Name & Verse No	Word	Sum
1.	QS; 6:151, QS; 7:33, QS; 9:48, QS; 24:31, QS; 30:41	ظهر	5
2.	QS; 9:8; 18:20, QS; 24:31, QS; 43:33, QS; 18:97	يُظهِرُونَ , يُظْهِرُونَ , أَنْ يُظْهِرُوهُ	5
3.	QS; 60:9; 33:26, QS; 33:4; 9:4, QS; 58:2, QS; 58:3	ظاهروا , ظاهروهم , تظاهرون , يُظَاهِرُ , يُظَاهِرُونَ	6
4.	QS; 66:3	أُظْهِرُهُ	1
5.	QS; 30:18, QS; 40:26 (QS); 27:26, QS; 9:33, QS; 48:28, QS; 61:9	تُظْهِرُونَ , يُظْهِرُ , لِيُظْهِرَهُ	6
6.	QS; 28:48, QS; 66:4, QS; 2:85	تظاهرا , تظاهرون	3
7.	QS; 35:45, QS; 42:33, QS;	ظُهِرَ	4

	84:10, QS; 94:3		
8.	QS; 6:31, QS; 6:94, QS; 43:13 (QS); 2:189, QS; 2:101, QS; 6:138, QS; 3:187, QS; 9:35, QS; 9:39 p.m.; 6:146	ظُهِرَ	10
9.	QS; 6:120, QS; 18:22, QS; 13:33, QS; 57:3, QS; 57:13, QS; 30:7; 31:20, QS; 34:18, QS; 40:29 (QS); 61:14	ظَاهِرًا , ظَاهِرًا , ظَاهِرًا , ظَاهِرِينَ	10
10.	QS; 34:22, QS; 66:4, QS; 17:88, QS; 28:55, QS; 28:17, QS; 28:86, QS; 42:92,	ظُهِرًا	7
11.	QS; 11:92	ظُهِرِيَا	1
Sum	29 Letters		58 verses

WAZN SAYS ظهر

1. Pola فاعل

- Surah Al An'am

وَدَرُوا ظَاهِرَ الْآلِثِمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْآلِثِمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ١٢٠

2. Fاعل pattern

- Surah Al An'am

وَلَا تَقْرُبُوا الْفُجُشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمَ وَصَلْنَاكُمْ بِهِ لَعْنَتُكُمْ تَعْقِلُونَ ١٥١

3. Fاعل pattern

- Surah At Taubah

كَيْفَ وَإِنْ يَظْهِرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يٰٓ

يٰٓاَيُّهَا نَبِيُّ رَبِّكَ قَدْ جَاءَكَ الْبَيِّنَاتُ وَالْحَقُّ مُخْبِرًا
فَسِوْنًا ٨

4. Pola أفعل

- Surah At Tahirim

وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَرْوَاحِهِ خَدِيثًا فَلَمَّا
نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَع ضَهُ
وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ
أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِي الْعَلِيمُ الْحَبِيرُ ٣

5. pattern فعل

- Surah Fadir

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ
ظَهْرَهَا مِنْ دَابَّةٍ وَلَكِنْ يُوحِّدُنْ دَابَّةً وَلَكِنْ يُؤْخِذُهَا
وَلَكِنَّهَا وَلَكِنَّهَا وَلَكِنَّهَا وَلَكِنَّهَا
وَلَكِنَّهَا وَلَكِنَّهَا وَلَكِنَّهَا وَلَكِنَّهَا
دَابَّةً وَلَكِنَّهَا إِلَىٰ أَجْلِ مُسَمِّي فَإِذَا جَاءَ
أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ٤٥

6. Pola تفاعل

- Surah Al Qassas

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ
مَا أُوتِيَ مُوسَىٰ أَوْ لَمْ يَكْفُفْ ٢ أَوْ يَكْفُفْ ٣ أُوتِيَ
مُوتِي مُوتِ الِ مِي مُوتِي مُوتِي مُوتِي مُوتِ الِ
مُوتِي مُوتِ الِ مُوتِ الِ مُوتِ الِ مُوتِ الِ مُوتِ الِ
مِثْلَ مُوتِي مِثْلَ أُوتِيَ مِثْلَ أُوتِ الِ مُوتِ الِ مُوتِ
مُو مُورُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلِ قَالُوا سِحْرَانِ
تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ٤٨

7. Pola فاعيل

- Surah Al Qassas

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً
مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَاهِرًا لِلْكَافِرِينَ ٨٦

8. pattern فاعول

- Surah Al Baqarah

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ
لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ آمَنُوا
الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَتْ لَهُمْ
بِعْلَمُونَ ١٠١

The derivation of the word ظهر in the Qur'an has different meanings, which are as follows:

QS. Al Baqarah

يَسْأَلُونَكَ عَنِ الْأَهْلِ فَلَنْ هِيَ مَوْقِيتٌ لِلنَّاسِ وَالْحَجُّ وَلَيْسَ
الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ
أَقْبَلَ وَأَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا وَأَتَقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
١٨٩

QS. Al An'am

وَلَقَدْ جِئْتُمُونَا فُرْدَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْجِعُونَ
إِلَيْنَا مَوْتًا وَبَعَثْنَا فِيكُمْ هَدْيًا فَظَاهَرْتُمْ عَنْ وَجْهِكُمْ
عَنَّا وَأَنْتُمْ شُرَكَآؤُا لِّدِينِكُمْ فَاعْلَمُوا أَنَّ اللَّهَ
بِئْتِنَانِكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ٩٤

QS. Al An'am

وَقَالُوا هَذِهِ أَنْعَمٌ وَحَرَّتْ جِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَّشَاءَ
بِزَعْمِهِمْ وَأَنْعَمٌ حُرْمَتُ ظُهُورِهِمْ وَأَنْعَمٌ لَا يَذْكُرُونَ
أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ
١٣٨

The word ظهر in each of the above verses has a different meaning. In verse 189 the word ظهر has a back meaning in the context of direction, where during the time of the Prophet the person who performed Hajj entered his house not through the door but from the back of his house, in verse 94 the word ظهر has a back meaning but in a different context, in this verse the back here is interpreted with the world, That is, when humans do not carry anything while in the world, they leave what is in the world, which means that what is behind is undoubtedly what is left behind. In the third verse, the word ظهر means riding on it, the context of which is the back of an animal.

QS At Taubah

لَقَدْ أَرْسَلْنَا نُوحًا مِّن قَبْلِ وَوَقَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ
وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ٤٨

QS Ar Ruum

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ٤١

In verse 48 the word ظهر means to win, in the context that help is real so that the religion of Allah prevails, in the second verse the word ظهر means to see, the context is to see the damage that exists on the earth

Al Qasas

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ
مُوسَىٰ أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلِ قَالُوا سِحْرَانِ
تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ٤٨

In this verse 48, the pattern تظاهر of follows wazn تفاعل which means للمشاركة, the word تظاهر means to help each other in this

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