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Antonyms in the Qur'an According to the Perspective of Ali Al-Khuli

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Abstract

This study aims to identify the antonyms present in Surah Al-Waqiah. It provides a general description of antonyms (al-Tadhad), the theory used in determining antonyms (al-Tadhad), and the classification of antonym types (al-Tadhad) found in Surah Al-Waqi'ah based on the perspective of M. Ali Al-Kuli. The study adopts a library research approach, using the primary data of Surah Al-Waqi'ah from the Quran and secondary data from books and articles on semantics and antonyms. Data analysis follows the Miles and Huberman technique, involving data collection, reduction, presentation, and conclusion. The findings reveal six types of antonyms: mutadarrij antonyms (multilevel), juz'I antonyms (sections), imtidadiy antonyms (extensional or straight line), had (binary) antonyms, intisabiy (affinity) antonyms, and axis (poles) antonyms. However, from M. Ali Al-Khuli's perspective, Surah Al-Waqi'ah does not contain the antonyms of Antonim Amudi, Antonim Daairi, and Antonim Rotiby. The practical implication of this study is that every word in the Quran holds its aesthetic meaning.

Keywords: Arabic Semantics, Antonyms, Qur'an, Surah Al-Waqi'ah.

ملخص البحث

يهدف المقال المعنون "الأضداد في القرآن: وجهة نظر محمد علي الخولي" إلى الكشف عن الكلمات المتضادات في سورة الواقعة. ناك العديد من الأشياء المهمة فيه. ومن بينها وصف عام للمتضادات ثم النظرية المستخدمة في تحديد المتضادات وتجميع أنواع المتضادات الواردة في سورة الواقعة بناءً على المنظور علي الخولي. تستخدم هذه الدراسة البحث المكتبي، والبيانات الأولية لهذا البحث هي سورة القرآن الكريم، بينما تتكون البيانات الثانوية من كتب ومقالات حول الدلالات

والمتضادات. لتحليل البيانات ، استخدم الباحثون تقنية مايلس و هوبرمان التي تتكون من أربع خطوات ، وهي جمع البيانات وتقليل البيانات وعرض البيانات واستخلاص النتائج. نتائج هذه الدراسة هي أنه لا يوجد سوى ٦ أنواع من المتضادات، وهي متضادات معادرج (متعددة المستويات)، ومتضادات الجزئي (أقسام)، ومتضادات إمتدادي (ممتد أو خط مستقيم) ، والمتضادات حاد (الثنائية) ، والمتضادات إنتيستي، والمتضادات عكشي (القطبية). ولا يوجد في سورة الواقعية ثلاثة متضادات من وجهة نظر السيد علي الخولي، وهي متضادات عمودي، أنطونيم دائري، وأنطونيم روتيبي. المعنى العملي لهذه المقالة هو أن كل كلمة في القرآن لها معناها الجمالي.

الكلمات الرئيسية: الدلالة، الكلمة المضادة، القرآن، سورة الواقعية.

Introduction

Studies in linguistics cover phonology, morphology, syntax, and semantics which are components of language objects. The side that deepens the discussion of the study of meaning or meaning is called semantics which in Arabic is usually called Dalalah Science (Imam Asrori, 2008). Dawud stated that the science of dalalah has the meaning of linguistics, which studies meaning starting from all aspects of meaning to phonological meaning, syntactic meaning, morphological meaning, lexicon meaning, and context meaning which still has something to do with tone (Irfanuddin & Halimi, 2019). In various forms, a word has a relationship with one another. There is an attachment between meanings that shows similarities, contradictions, and overlaps, called meaning relations. What is meant by the relation of meaning here is the meaning of several words. The relationship can be a relationship of similarity, opposite, or inclusion. In linguistics, they are synonyms, antonyms, hyponyms, homonyms, and polysemy (Imam Asrori, 2008).

Knowledge of Dalalah is essential to learn to know the meaning of the Qur'an. One of the discussions in the science of Dilalah is al-Tadhad (antonyms). This study will focus on the theory of antonyms in Arabic. Lots of linguistic experts divide antonyms into several parts. However, researchers focused on Muhammad Ali Al-Khuli's theory to be used as a guide in research. Muhammad Ali al-Khuli is the most influential figure in developing modern Dilalah science. Therefore, this article will discuss how antonyms are found in the Qur'an. According to Muhammad Ali Al-Khuli, antonyms are divided into nine parts,

including Binary Antonyms, Polar Antonyms, Stratified Antonyms, Vertical Antonyms, Extentional Antonyms, Part Antonyms, Round Antonyms, Order Antonyms, and Affinity Antonyms (Mohammad Matsa, 2016). It is also essential that we know the antonyms in Arabic because the Revelation revealed by Allah to the prophet Muhammad in the form of the Qur'an was conveyed in Arabic, as stated in Surah Yusuf verse 2: "*Indeed, We sent it down as an Arabic Qur'an, so that you understand*".

Because the Al-Quran was revealed in Arabic, it is essential to learn Arabic for those who want to understand the Al-Quran. At the time of the Prophet, conveying the contents of the Koran to friends who were native Arabs was very easy because they understood based on their instincts (Al-qattan, 2012),

In terms of language and literature, the language style in the Qur'an has a distinctive language style. Very different from the language of the Arab community, starting from the selection of the meaning of the letters to the sentences. In addition, we find many words in the Qur'an related to each other in reverse or called antonyms. In semantics, there is a discussion of antonyms or what we often call opposites in Arabic at-Tadhad. Furthermore, in the Qur'an, many words are antonyms. Therefore, the author wants to describe the forms of antonyms contained in sura Al-Waqi'ah because many verses contain antonyms in this surah al-Waqi'ah. So that with this discussion, the meaning and types of antonyms contained in Surah Al-Waqi'ah can be known. This study has similarities with the study of the word al-Zauj in the Qur'an (Assyifa et al., 2021), except that this study uses the term antonym in only one letter.

Several studies examining antonyms include Iswah Adriana's research (Adriana, 2011), whose study focuses on al-Tadhad, a phenomenon of conflicting meanings in Arabic linguistics. There are two significant opinions regarding this conflict of meaning in the treasury of Arabic linguistic studies, especially in interpreting the concept of al-Adldâd. The controversy arises among modern and traditional Arabic linguists in determining whether al-Adldâd is an antonym, as we are very familiar with it, or a contranym. This study seeks to photograph the differences between the two terms from various sources and then relate

them to the concept of al-Adldâd in Arabic linguistic terms according to Arab linguists. His research results in differences of opinion between traditional and modern Arabic linguists in understanding the concept of al-Adldâd. For traditional Arabic linguists, what is meant by al-Adldâd is not a conflict of meaning as expressed by modern Arabic linguists, namely the existence of two different words whose meanings are contradictory. The factors that caused the emergence of the al-Adldâd phenomenon are divided into three external, internal, and historical factors, which are the background to the occurrence of al-Tadhad.

Then the research of Akhmad Fuad Irfanuddin and Halimi (Irfanuddin & Halimi, 2019), whose focus study is examining antonyms in the letter Ar-Rum from the perspective of Al-Khummas. The Al-Quran can be understood and dissected with any knowledge, including linguistics. Because the Qur'an was revealed in Arabic, it is essential to learn Arabic. Many branches of Arabic can be used to understand the Koran, including meaning (Dalalah), words (Shorof), or Balaghah. Among the objects of study in Dalalah or semantics are the relations between lexemes, including antonyms, synonyms, and isytimals. The researcher conducted studies and studies on the forms of antonyms in the letter Ar-Rum and their types based on the perspective of Al-Khummas. The object used is the Al-Quran because the miracles of the Al-Quran will be endless to be studied with any scientific discipline. The results of his research are that in the Al-Quran surah Ar-Rum, there are four types of antonyms from the five types of antonyms based on the Al-Khammas perspective, namely absolute antonyms (absolute Tadhad) found in verses 4, 7, 8, 18, and 19. Multilevel antonyms (Tadhad Mutadarrij) which is found in verse 54. Opposite antonyms (Tadhad Aksy) are found in verses 29, 40, and 41, and straight-line antonyms (Tadhad Imtidadi) are found in verses 17 and 23.

Then Ubaid Ridho's research (2018)focuses on synonyms and antonyms in the Qur'an. The researcher explains the meaning of synonyms and antonyms in the context of Arabic linguistics, the background of the emergence of synonyms and antonyms in Arabic, namely the variety of synonyms and antonyms, as well as the phenomena of synonyms and antonyms in the Qur'an. The results of this study show that there are disagreements about the phenomenon of synonyms and antonyms in the Koran. The use of synonyms and

antonyms in different expressions is a testament to the majesty and miracles of the Quran. When the Qur'an is read, its meaning will be clear. However, if you read it one more time, you will also find other meanings that are different from the previous meaning.

From some of the previous studies above, some gaps still need to be discussed. Therefore the researcher raised this research which will focus on discussing the forms of antonyms in the letter Al-Waqi'ah based on the perspective of Muhammad Ali Al-Khuli. Even though there has been researched on antonyms, according to Ali Al-Khuli, it is just in a different letter, namely al-Hasyar and al-Mulk (Fransisca, 2019; Lestari, 2019). This research focuses on the vocabulary in Surah al-Qaqi'ah.

There are many antonyms in the Qur'an. Likewise, many theories discuss antonyms, one of which is the perspective of M Ali Al-Khuli. Researchers take this theory because he is the most influential figure in developing modern Dilalah science. Then the researcher applies it to the letter Al-Waqi'ah because it contains many antonyms. Surah Al-Waqi'ah also includes the 56th letter. It is classified as a Makiyyah letter whose contents discuss Doomsday. The choice fell on Surat al-Waqi'ah because of the popularity of this letter in Indonesian society. Every Indonesian Muslim almost reads it every morning with understanding or not understanding. Because they believe that if this Surah is read every morning, it can bring abundant fortune. For this reason, the choice of this study fell on Surah Al-Waqi'ah to help the Indonesian Muslim community understand this Surah when reading it.

Research Methodology

This study uses a descriptive qualitative method based on literature research. The primary sources in this study are all the words listed in Surat al-Waqi'ah, and the secondary sources are all scientific works that have a study link with this theme, namely antonyms in Arabic. The data collection technique used repeated reading and note-taking techniques, namely by reading all the vocabulary in surah al-Qaqi'ah three times and writing them down for each reading. It is done in order to avoid mistakes in choosing vocabulary. The data analysis method uses the Miles and Huberman technique; data is

collected, then data is simplified (reduction), data is presented, then conclusions are drawn (Kaelan, 2018).. Conclusions are based on the concept of antonyms. According to Muhammad Ali Al-Khuli, antonyms are divided into nine parts, including Binary Antonyms, Polar Antonyms, Multilevel Antonyms, Vertical Antonyms, Extentional Antonyms, Section Antonyms, Round Antonyms, Order Antonyms and Afiniti Antonyms (Mohammad Matsa, 2016).

Results and Discussion

In learning Arabic, we cannot be separated from linguistics, which contains semantics. Experts define it as follows. Semantics, or al-Dalalah, is a branch of linguistics whose studies focus on the theory of meaning (Umar, 1992). Ali al-Khulli stated that a sentence, expression, or word that someone can understand is called a meaning or sign (Irfanuddin & Halimi, 2019). Likewise, according to Mishel Zakariyah, *semantics* is defined as a science that focuses on the meaning and whose study includes one of the descriptive levels or levels in the language (Zakariyah, 1983).

This semantic study also includes word patterns in Arabic, including antonyms. Opposite words or antonyms, according to Arabic terms, are called al-Tadhad. Meanwhile, based on the Big Indonesian Dictionary, it means a word with the opposite meaning to other words; for example, a good word contrasts with a bad word (*KBBI*, 2008). Antonyms, according to traditional terminology, antonyms are words with opposite meanings (Kusroni, 2019). In ancient Greek, antonym comes from the word "onma", which means "name" and then anti which means "against". Antonym means another name for another thing. Verhaar defines *antonyms* as "words or sentences whose meaning is considered the opposite of other expressions. For example, كبير (big) is synonymous with the word صغير (small) (Kholishon, 2016). The division of antonyms many linguists divide into several parts. Among them is Muhammad Ali Al-Khuli, who groups antonyms into nine parts (Kholishon, 2016).

Binary Antonyms (تضاد حاد)

Binary antonyms, according to Ali al-Khuli, are called non-level antonyms, meaning they do not receive levels. The reason is that these antonyms are not graded. Such an antonym demands to allow absolutely another opposition. This antonym is very strong

51

because it can negate another. For example, the word حي (life) with موت (dead). There is an absolute boundary between life and death. It means that anything alive is certainly not dead, while something dead is certainly not alive. Another example is the word ذكر (male) and أنثى (female). (Kholishon, 2016) In the letter Al-Waqi'ah, there are several antonyms:

First, in the verses ١٣ (وَقَلِيْلٌ مِّنَ الْأَخِرِيْنَّ) and ١٤ (ثُلَّةٌ مِّنَ الْأَوَّلِيْنَ) In the two verses above there is the antonym اَلْأَوَّلِينَ which has the previous meaning and اَلْأَخِرِينَ which has the last meaning. And the exact antonyms are found in different verses, namely in the verses:

(ثُلَّةٌ مِّنَ الْأَوَّلِيْنُ ٣٩)

(وَثُلَّةٌ مِّنَ الْأَخِرِيْنَّ ٤٠)

(قُلْ اِنَّ الْأَوَّلِيْنَ وَالْأَخِرِيْنُ ٤٩)

From the verses above, some antonyms are included in binary antonyms (Tadhad Had) because there are no levels or levels between the meaning fields in the two words. It means that the two words that have opposite meanings are absolute. So there are three antonyms of had which have the same pronunciation in surah Al-Waqi'ah. Namely in verses 13-14, 39-40, and 49.

Polar Antonyms (تضاد عكس)

From an observation point of view, these polar antonyms are inseparable word pairs. One word and another word need each other and complement each other. For example, in the word باع (sell) and the word اشترى (buy), when buying and selling, a selling and buying process occurs at the same time. Because it is impossible there a selling process without a buying process, so, when there is the word "باع" (selling), there must be the word "اشترى" (buying).

Likewise in another example, the word والدة (a woman who already has children), it is mandatory to have the word مولود (child born). Because it is impossible if there is a mother who gives birth, there must be a child born. (Kholishon, 2016)

In the letter Al-Waqi'ah there is 1 antonym of 'Aksy, namely in the verse:

(لَآكِلُوْنَ مِنْ شَجَرٍ مِنْ زَقُّوْمٍ (٥٢

(فَمَالِؤُنَ مِنْهَا الْبُطُوْنَ (٥٣

(فَشَارِبُوْنَ عَلَيْهِ مِنَ الْحَمِيْمِ (٥٤

In this verse, two words are antonyms, namely the word أَكِلُوْنَ which means to eat, and شُرِبُوْنَ which means to drink. Both words are included in the antonym of 'Aksy. Because the two words are two words that have an inseparable relationship with each other, they complement each other. So there is one antonym of 'Aksy contained in surah Al-Waqiah, namely one word in verse 52 and one more word in verse 54.

Graded Antonyms (تضاد متدرج)

This graded antonym is an antonym in which each pair of words opposes each other, but there are still levels, levels, or gradations. Usually, these graded antonyms are more likely to be adjectives (adjectives). For example, the word سهل (easy) and the word صعب (difficult). These two words have levels, namely the word سهل جدا (very easy) and the word صعب جدا (very difficult), and the word صعب قليل (relatively easy/easy) سهل قليل (difficult/challenging). The difference between binary and graded antonyms is in the gradation if the graded antonym receives a grade (gradation), but the binary antonym does not. So when we look at the binary antonyms above the words life and death, it cannot be said to be موت جدا (very dead) or موت قليل (rather dead) (Kholishon, 2016).

In the letter Al-Waqi'ah, there are several Mutadarrij antonyms, namely in verse: ثُلَّةٌ a قَلِيْلٌ (١٤) وَقَلِيْلٌ مِّنَ الْأَخِرِيْنَّ (١٣) مِّنَ الْأَوَّلِيْنَّ the word ثُلَّةٌ which means a large group with the word small bunch. Then in the next verse ٣ (خَافِضَةٌ رَّافِعَةٌ), the word خَافِضَةٌ has a degrading meaning, which is antonym with the word after that, namely رَّافِعَةٌ which has an elevated meaning. The two anonymous pairs above include Mutadarrij Antonyms (Raised Antonyms). The two words above do not include binary antonyms (that had) because binary antonyms do

not accept gradations, while multilevel antonyms can accept gradations. So there is one Mutadarrij antonym in the letter Al-Waqi'ah, namely in verses 13-14 and 3.

Vertical Antonyms (تضاد عمودي)

Vertical antonyms are words that have the opposite meaning sideways. This type of antonym has pairs of words that show two vertical (sideways) directions, not straight. As an example:

Word	Meaning	Antonym	Word	Meaning
شمال	North	X	شرق	East
شمال	North	X	غرب	West
شرق	East	X	جنوب	South
جنوب	South	X	غرب	West

The table above shows that the antonym for the word شمال (north) is شرق (east). The antonym for the word شمال (north) may be غرب (west) because the nature of this antonym is not just one way. However, in Surah Al-Waqi'ah, there is not a single vertical antonym.

Extensional Antonyms (تضاد امتدادي)

Extensional antonyms are every two words that are straight lines. These extensional antonyms with vertical antonyms are classified as directional antonyms. The difference is that the vertical antonyms are sideways, while the extensional antonyms are straight lines. As an example below:

Word	Meaning	Antonym	Word	Meaning
شمال	North	x	جنوب	South
شرق	East	x	غرب	West
يسار	Left	x	يمين	Right

فوق	Up	x	تحت	Down
أمام	Front	x	وراء	Behind

The table explains that the antonym for the word شمال (north) is the word جنوب (south) because it shows two directions that are extensional (straight line). Another example is the adverb of place, namely the word أمام (in front), the antonym is وراء (behind), or the word على (above), the antonym is تحت (below).

In Surah Al-Waqi'ah there is the antonym Imtidadi, namely in ayat فَأَصْحٰبُ الْمَيْمَنَةِ مَا with (وَاَصْحٰبُ الْيَمِيْنِ مَا اَصْحٰبُ الْيَمِيْنِّ (٨)). Then in the next verse (٢٧) اَصْحٰبُ الْمَيْمَنَةِ ۙ وَاَصْحٰبُ الْمَشْئَمَةِ ۗ مَ the verse (٤١) وَاَصْحٰبُ الشِّمَالِ مَا اَصْحٰبُ الشِّمَالِّ in these two verses there are the words الْيَمِيْن and الشِّمَال which mean right and left. The two antonyms above have the same meaning, namely right and left which correspond to the Imtidadi Antonym which shows two straight lines instead of sideways. So, there are two antonyms of Imtidadi in Surah Al-Waqi'ah, namely in verses 8-9, and verses 27 and 41.

Section Antonyms (تضاد جزئي)

Part antonym is a relationship between two words, including a part related with the whole. Like the word (wall) حائط and the word غرفة (room), the first two words are part while the second word is the whole. Another example is the word غلاف (cover) with the word كتاب (book) (Kholishon, 2016).
In Surah Al-Waqi'ah, there is the antonym of Juz'i, namely in verse:
(أذا ررجت الأرض رجا (٤). وبسة الجبال بسا (٥

In the two verses above, there is the word الْأَرْضُ which means Earth, and the antonym of the word الْجِبَالُ, which means mountain. The words above include juz'i antonyms or part antonyms because mountains are part of the Earth. Then in the verse وَلَحْمِ (طَيْرٍ مِّمَّا يَشْتَهُوْنَّ (٢١)

In verse above, there are two antonym words, namely لَحْمِ which means meat, and then طَيْرٍ which means bird. These words include the antonym of juz'i (part antonym)

because the meat is part of the bird. So there are two antonyms in the chapter Al-Waqi'ah namely in verses 4-5 and 21.

Round Antonyms (تضاد دائري)

According to Muhammad Ali Al-Khuli, the antonym of rounds is the relationship between each word and the next word in a circular or round. As an example of the rotation of the day السبت ـ الأحد ـ الإثنين ـ الثلاثاء ـ الأربعاء – الخميس – الجمعة When starting each day of the week, you can start any day depending on the country. America, for example, starts its daily cycle on Monday. Another example in the world of seasons is the dry season with the rainy season, where the dry season is the opposite of the rainy season because the dry and rainy seasons are seasonal and other seasons. However, in Surah Al-Waqi'ah, there is not even one da'iri antonym or a round antonym.

Order Antonyms (التضاد الرتبي)

Sequence antonyms are every word in which each group is a gradation, starting from the lowest level to the top according to the level determined by each field. As an example

NO	Word Pairs	
	Words	**Meaning**
1.	أستاذ	Profesor
2.	أستاذ مشارك	Assiciate Profesor
3.	أستاذ مساعد	Assistant Profesor

There is no Rotibi Antonym in Surah Al-Waqi'ah.

Antonyms of Afiniti (تضاد انتسابي)

Antonym Affinity The words that are in each word group. The meaning of the antonym is if every antonymous word is a group of the same type. For example, the word

موز ، برتقال ، تفاحة is based on one type of word, namely فاكهة (fruits). Another example of بقر ، حصان، غنم is based on one type of word, namely حيوان (animal).

In Surah Al-Waqi'ah, there are affinity antonyms, namely in verses 18 and 28-29. The following is verse 18 and its explanation.

بِأَكْوَابٍ وَّأَبَارِيْقَ وَكَأْسٍ مِّنْ مَّعِيْنٍ (١٨)

In verse above, three words are antonyms, namely أَكْوَابٍ which means glasses, then أَبَارِيْقَ which means kettles, and the word كَأْسٍ which means cups or cups. These three words are included in the antonym of Intisabiy because these three words are based on one type of word, namely broken. Then the following are the affinity antonyms in verses 28-29, along with their explanations;

(فِيْ سِدْرٍ مَّخْضُوْدٍ (٢٨) وَّطَلْحٍ مَّنْضُوْدٍ (٢٩)

In the two verses above, there is the word سِدْرٍ which means bidara tree, then the word طَلْحٍ which means banana tree. Both of these words are included in the antonym of Intisaby because they belong to the group of trees. So there are two affinity antonyms in Surah Al-Waqi'ah, verses 18 and 28-29.

The results of the analysis conducted by the researcher show that in surah al-Waqi'ah, there are only 18 verses that show antonyms in them. According to the perspective of Muhammad Ali al-Khuli, when viewed in terms of types, there are nine types of antonyms, but not all verses in surah al-Waqi'ah. However, there are only six types of antonyms, namely the antonym madaris (level), antonym juz'i (section), antonym imtidadiy (extensional or straight line), the antonym of had (binary), the antonym of intimacy (Infiniti) and antonym of 'asking (polar). Moreover, the antonyms that often appear are الأولين and الآخرين.

When viewed from the antonym side of the vocabulary, namely mentioning opposite meanings, the recitation of Surah al-Waqi'ah, which tends to use many antonym patterns, gives a clear message to its readers to always see the phenomenon opposite of every incident. If the word 'beginning' is mentioned, there is the word 'end'. If the word 'happy' is mentioned, there is also the word 'sad'. This message's editorial motivates readers always to be grateful if they are in a favorable position. Some people are in an unfavorable

position. Likewise, readers are advised to be patient when touched by an unfavorable position. Because there will surely come happy, joyous times when the reader is aware of the meanings of the antonyms in this vocabulary, it will be easier for him to appreciate them fully. So that reading is not just about getting a reward, but also valuable lessons and wisdom.

Conclusion

Surah Al-Waqi'ah is included in the Makiyah letter, the order of the 56th letter in the Ottoman Manuscripts. There are 99 verses in Surah Al-Waqi'ah. In Surah Al-Waqi'ah there are several verses with words that are antonyms. Of the 99 verses, there are 18 verses with antonyms, namely in verses 3, 4, 5, 8, 9, 13, 14, 18, 21, 27, 28, 29, 39, 40, 41, 49, 52 and 54. Muhammad Ali al-Khuli categorizes the types of antonyms into nine. However, not all of these nine types are found in Surah Al-Waqi'ah. There are only six types of antonyms, namely two Mutadarrij antonyms (multilevel) found in verses 13-14 and 3, two Juz'i antonyms (parts) found in verses 4-5 and 21, two Imtidadiy (extensional or straight line) antonyms found in verses 8-9 and 27 with 41, three antonyms of had (binary) are found in verses 13-14, 39-40 and 49, two antonyms of Intisabiy (Afiniti) are found in verses 18 and 28-29 and two antonyms of 'Aksiy (pole) are found in verses 52 and 54. However, two verses in Surah Al-Waqi'ah have two different anatomies, namely in verses 13-14. There are had and mutadarrij antonyms, namely in words underlined ثُلَّةٌ مِّنَ الْأَوَّلِيْنَ (١٣) وَقَلِيْلٌ مِّنَ (الْاٰخِرِيْنَ (١٤). Moreover, there are no three antonyms in Surah Al-Waqi'ah from the perspective of M. Ali Al-Khuli, namely the Antonim Amudi, Antonim Daairi, and Antonim Rotiby.

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