



Changes Of The Meaning In Arabic Words And Expressions On Student's Daily Conversation

Sukkan Arya Putra

STIT Darul Hijrah Martapura

Corresponding Email: sukkanarya@gmail.com

Abstract

Arabic is a language that is often used in modern Islamic boarding schools in Indonesia as a means of communication for students in their daily conversations. When Arabic is used among students as a communication tool, Arabic words or expressions arise that have changed from the meaning of fusha or from the initial meaning to meanings that other people, especially native speakers of the language cannot understand, except by the students themselves. Therefore, this research is focused on changing Arabic words and expressions of the students of Pondok Modern An Najah Putra in daily conversation. To achieve this goal, the researcher uses a type of field research by using a descriptive qualitative approach to describe the facts that exist in the research area with the main subject of research changing meaning and the object of research is the words and expressions that exist in the students of Pondok Modern An Najah Putera. both verbally and written. The results of this study are words and expressions that have exchanged their meaning from the meaning of fusha or the initial meaning to other meanings that are only understood by students, forms of meaning exchange such as narrowing of meaning, expansion of meaning, and exchanges in new meanings with associations, exchanges in meaning. the meaning of mashdar to fi'il, exchanging the meaning of mashdar to ismul fa'il, exchanging the meaning of shifah musyabbah bi ismi al-fail to mashdar, exchanging the meaning of ismul fa'il to isim maf'ul, exchanging ismul maf'ul to fi'il, and exchanging harf to fi'il. Because the change in meaning is the influence of Indonesian in a variety of conversations, the emergence of the need for Arabic expressions, the influence of the Banjar language in various conversations, deviations in understanding Arabic, which is often used among students.

Keywords: *Semantic, Change, Conversation, Arabic*

Introduction

Arabic is an international language that is widely used by humans,¹ There are about 315 million people who speak Arabic in the world.² According to data published by ethnologue, Arabic occupies the fourth position of the most widely spoken language after Mandarin in the first position, Spanish in the second position and English in the third position. Arabic is identical to the religion of Islam which also makes it widely used in all countries where there are Muslims in it.

The population of Indonesia, which is famous for having the largest number of Muslims in the world, cannot be separated from Arabic in their daily life. As a Muslim, the Indonesian population is required to learn Arabic to carry out their obligations, namely carrying out worship such as praying, reading the Qur'an and others. Arabic is the language of the Arabs as well as the language of Muslims, therefore Arabic cannot be separated from Islam.³ There is nothing other than Arabic that can be used to understand the contents of the Qur'an which is a guide and source of rules in Islam.⁴

In the beginning, Arabic learning was only to fulfill the needs of special worship rituals such as the five daily prayers and various kinds of worship rituals that were required to use Arabic. According to these needs, the material taught cannot be separated from learning to read hijaiyah letters, memorizing prayers, short suras and so on or what is called verbalistic Arabic learning. This learning is considered insufficient, because the Arabic-language Koran is not only read in worship, but must be understood in its meaning to understand the teachings in it. Then came the next Arabic language learning to deepen the Islamic religion that grew and developed in Islamic boarding schools.⁵

Arabic is a language that is often used in modern Islamic boarding schools in Indonesia as a means of communication for students in their daily conversations. When Arabic is used among students as a means of communication, Arabic words and expressions arise that have changed from the meaning of fusha or the initial meaning to a new meaning that no one else can understand, especially speakers of the language, except by the students themselves.

¹Nandang Sarip Hidayat, "Problematika Pembelajaran Bahasa Arab," *An-Nida'*, Vol. 37, No. 1, 2012, h. 82-88.

²Muhbib Abdul Wahab, "Peran Bahasa Arab dalam Pengembangan Ilmu dan Peradaban Islam," *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, Vol. 1, No. 1, 2014, h. 59.

³Ahmad Muradi, "Tujuan Pembelajaran Bahasa Asing (Arab) Di Indonesia," *Jurnal Al Maqayis*, Vol. 1, No. 1, 2014, h. 129-131.

⁴Aziz Fahrurrozi, "Pembelajaran Bahasa Arab: Problematika dan Solusinya," *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, Vol. 1, No. 2, 2014, h. 162.

⁵Abu Maskur & Puji Anto, "Metode Pembelajaran Bahasa Asing Arab di Pondok Pesantren Modern," *El Banar: Jurnal Pendidikan dan Pengajaran*, Vol. 1, No. 01, 2018, h. 63-68.

Pondok Modern An-Najah Putra is an educational institution of Modern Islamic Boarding School that requires its students to use Arabic and English in daily conversation, this language obligation raises the phenomenon of changing meanings in words and expressions in the Arabic language they use which can only be understood by their environment. Therefore, this research is focused on changing Arabic words and expressions of the students of Pondok Modern An-Najah Putra in daily conversation.

Research Method

This study aims to describe words and expressions that have changed meaning, forms of meaning change and the causes of changes in meaning that exist in Arabic words and expressions in the conversations of santri at Pondok Modern An-Najah Putera.

To achieve this goal, the researcher uses a type of field research by using a descriptive qualitative approach to describe the facts that exist in the research place with the research subject changing the meaning that is in the students' Arabic conversation and the object of research is in the words and expressions used. There are students at Pondok Modern An Najah Putera both verbally and in writing.⁶

To analyze the data obtained, the researcher used data analysis techniques, the distributional method and the identity method. The method is an analytical method with its determinants located in a self-determined part of the language. The equivalent method is a method whose determinant is outside, independent of, and does not become part of the language in question. Data analysis in this study was carried out by identifying data from field observations and then classifying it linguistically and its form, followed by analysis and concluding.⁷

Results and Discussion

Narrowing of Meaning

Narrowing is the opposite of meaning expansion. This means that all meanings are changed from general meanings to small or narrow meanings. It is to renew and reduce the meaning of words. For example in America since 10 years ago, a woman said that she was taking “pills” and then curious people as listeners wondered “what is the purpose? Is it to prevent pregnancy? To treat headaches? to treat a stomach ache?”

⁶Anan Sutisna, *Metode Penelitian Kualitatif Bidang Pendidikan* (UNJ Press, 2021), h. 72.

⁷Punaji Setyosari, *Metode Penelitian Pendidikan & Pengembangan* (Prenada Media, 2016), h. 96.

Simultaneously the use of a device to prevent pregnancy is called a "pill" (control pill birth) so the word pill narrows its meaning to just a contraceptive tablet.⁸

The narrowing of meaning in the Arabic words or expressions of the santri at Pondok Modern An Najah Putra is the change in the initial general meaning to a special meaning that is still related to the previous meaning. An example is the following sentence:

الترجمة	العبارة	النمرة
When did your parents meet you?	متى مضيف أنت؟	1
Not my parents who visit but my uncle	لست مضيف ولكن عمي	2
Yesterday my parents came	كنت مضيفا بالأمس	3

On the word "مضيف" often they use for someone whose parents visit. The initial meaning of the word "مضيف" is someone who is visited by guests in general (the host) both parents or anyone, but in its use by students it is specifically for someone who is visited by their parents, we can see from example number 2 which he stated "not my parents who visited but my uncle" from the context of this sentence that the word "مضيف" dedicated to their parents.

الترجمة	العبارة	النمرة
The person doesn't exist	إنسانه ما فيه	1
My friend is a good person	صاحبي إنسانه خير	2
What kind of person is Muhammad?	محمد ذلك كيف إنسانه؟	3

As we know that the meaning of the word "إنسان" are all living things that can think both male and female which refer to individuals or groups of people. In its use the word becomes special to someone as in the example sentence above.

⁸Al-Hajj, Ustman Idris Hasan, and Ustman Idris Yahya Idris, "At Tagayyur Ad Dilali Fi (Surati Yusuf)" (PhD Thesis, Universitas Sudan Lil Ulum wa Tiknulujiya, 2017), h. 27-39.

Expansion of Meaning

Expansion of meaning (widening) or extension (extension) is a shift in the specific meaning to the general meaning.⁹ The expansion of meaning occurs more than the definition of meaning, which is a specific general meaning. The expansion of meaning refers more to the previous word, or the scope of use becomes wider than before.¹⁰ Examples are many in all languages, A child can name apples in all round objects that resemble them such as in oranges, tennis balls, and wads of paper. The word "salary" which means salary of any kind, this word originally comes from Latin which means still wid ball, but if we follow the word in history, we will find that it means army salary. The word "picture" which was originally used for painted paintings, is now extended to include photographic images.¹¹

The expansion of the meaning that exists in the Arabic words or expressions of the santri at Pondok Modern An-Najah Putra is the change in the initial meaning that is specific to the general meaning which is still related to the previous meaning. This form of change in meaning is the opposite of the previous narrowing of meaning, for example the following sentence:

الترجمة	العبارة	النمرة
Sweep his feet!	مكنسة قدمه!	1
He got swept 2 times	هو مصيب مكنسة مرتين	2
Watch out for the sweep	انتبه مكنسته!	3

In the sentence above the word "مكنسة" to broaden its meaning, the initial meaning of the word is a tool to clean the floor, but its meaning extends not only to a floor cleaning device but also to the movement of touching the feet when playing soccer and practicing martial arts.

⁹Tatu Siti Rohbiah, "Perubahan Makna Kata Serapan Bahasa Arab dalam Bahasa Inggris pada Istilah Ekonomi," *Buletin Al-Turas*, Vol. 23, No. 2, 2017, h. 326.

¹⁰Mahfud Saiful Ansori, "Perubahan Makna Bahasa: Semantik-Leksiologi," *SEMIOTIKA: Jurnal Ilmu Sastra dan Linguistik*, Vol. 22, No. 2, 2021, h. 154.

¹¹Hisyam Zaini, "PERUBAHAN MAKNA LEKSIKAL DALAM PEMAKAIAN BAHASA ARAB (Studi Kasus Pondok Modern Gontor)," *Adabiyāt: Jurnal Bahasa dan Sastra*, Vol. 9, No. 1, 2010, h. 142.

الترجمة	العبرة	النمرة
Brush! (finish)	فرشة!	1
If you lose just brush!	إذا أنت مغلوب فرشة فقط!	2
Brush the cake!	فرشة طعام هذا!	3

The word "فرشة" what is in the example above originally meant a tool made from hair, there was a wooden or plastic holder that was used to clean clothes, teeth and others. In usage the meaning extends to the verb to finish something like the example above "brush this cake!" the intention is to spend it thoroughly, and it can also mean attacking the opponent with all of his strength and ability when practicing or competing in martial arts.

The Move to a New Meaning

The shift to a new meaning is the transfer of the old meaning to a new meaning that is opposite to the old meaning,¹² whether there is a relationship between the old meaning and the new meaning or not,¹³ example, word خاتم which in the beginning was an object wrapped around a finger that served as a stamp to ratify letters, nowadays خاتم changed its meaning into jewelry that is used on the finger or what we call a ring.¹⁴

The move to a new meaning that exists in the Arabic words or expressions of the santri at Pondok Modern An Najah Putra is the transfer of the old meaning to a new meaning that is opposite to the old meaning, whether there is a relationship between the old meaning and the new meaning or not. An example is the following sentence:

¹²Muhammad Ediyani, "At Taghayyur Ad Dilali Fi Talimi Ilmi Ad Dilalah," *'Arabiyya: Jurnal Studi Bahasa Arab*, Vol. 8, No. 1, 2019.

¹³Bolikhsayim & Thorik, "Zohiratu At Taghayyur Ad Dilali Lil Alfadzi Fi As Siyaqi Al Qurani" (PhD Thesis, Universitas Al Ikhwah Muntawari, 2018), h. 51.

¹⁴Saadah Munaf dkk., "Al-Istifādah Min al-Lahjah al-Ḥijāziyyah Fi Tadrīs al-Asālib al-Nahwiyyah Li al-Nātiqin Bi Ghairi al-'Arabiyyah," *Lughawiyat: Jurnal Pendidikan Bahasa dan Sastra Arab*, Vol. 4, No. 1, 2021, h. 12.

Mashdar changes to fi'il

الترجمة	العبارة	النمرة
I entered the room earlier	أنا دخول حجرة أنفا	1
Ustadz come home tomorrow	أستاذ رجوع غدا	2
Yesterday he lied to me	أمس هو كذب معي	3

In the example above is a grammatical form that is wrong even though we can understand the meaning. In the sentence above there is no verb as a predicate, so the word masdar (verbalnoun) in the sentence above changes to fi'il (verb).

Mashdar Changes to Ismul Fa'il

الترجمة	العبارة	النمرة
You walk so fast	أنت سرعة جدا تمشي	1
Ustadz is quick to explain	أستاذ سرعة يبينه	2
The water runs out fast	سرعة انتهى الماء	3

Changes like Musyabbahah bi ism fa'il Becoming mashdar

الترجمة	العبارة	النمرة
What is wrong with you?	أي مريض أنت؟	1
Corona is a new disease	كورونا هذا مريض جديد	2
I have no disease	ما عندي مريض	3

If we look at the example above the word "مريض" is from the nature of Musyabbahah bi ism fa'il which has the same position as isim fa'il, in its use, students often use the word as mashdar as in the example above, for this expression should use mashdar, such as "أي مرض أصابك؟".

The Change of Ismul Fa'il to *isim maf'ul*

الترجمة	العبارة	الشمرة
I got hit by a ball in the face	أنا مصيب كرة في الوجه	1
My clothes are wet with water	لباسي مبلول مصيب الماء	2
The broken glass was hit by a rock	الزجاج فاسد مصيب حجر	3

In this example, there is a change from Ismul fa'il to isim maf'ul, the word مصيب which the initial meaning is something that is about but in its use as a maf'ul isim that is imposed.

Change of *ismul maf'ul* to *fi'il*

الترجمة	العبارة	الشمرة
You were called by ustadz	أنت مدعو أستاذ	1
Who is called by the administrator	من مدعو مدبر	2
He was called by my friend	هو مدعو صاحبي	3

The word مدعو is the isim maf'ul which means to be called in its usage, referring to the Banjar language you are called ustadz which means ustazd calls you.

Change of letter to *fi'il*

الترجمة	العبارة	الشمرة
I want to go to the mosque	أنا سإلى المسجد	1
Where are you going Ustadz?	أستاذ سإلى أين؟	2
Dai wants to go to his house	هو سإلى بيته	3

Character س in Arabic it means will, but its use is continued with fiil mudhari, in the use of santri the letter changes to fiil.

The reasons for the change in meaning

There are many factors in the change in meaning. Broadly speaking, these factors are divided as follows:

1. The Need for New Expressions

The development of the world all the time very fast in various sides of life gives rise to new ideas, and every idea must be expressed in a suitable word, this is where people use the old language with its connotation that has spread and revive some words and call it innovation.¹⁵

This kind of situation can occur through borrowing words and perhaps by using a new term instrument (Containing) on words in the language, this happens a lot in commercial names which are usually placed without consideration of origin or adoption, but considering the ease of remembering and attractiveness. the good one.¹⁶

As an example of the need for a new expression, the word "السيارة" has a meaning "القافلة" (a group of people walking/traveling), the word "السيارة" in this sense comes from the word "السير" (walking), then now people say the word "السيارة" it's on the four-wheeled transportation machines/tools that we know today as cars.¹⁷ Because it has characteristics related to the origin of the old meaning, which is a process of walking from one place to another with a group of people. As we know now that the car is a means of transportation that can be used to travel long distances with a capacity of many people. So people today need to express the word car in Arabic with the word "السيارة" because both of that have the same relationship.

2. Social and Cultural Development

Social and cultural development often leads to the development of language, some words die and bring other words to life, and some words change meaning, and sometimes the change in meaning from the sense of taste to the abstract sense can result from the development of the human mind and its improvement, and sometimes the old meaning of a sentence lives on along with the new meaning. Then one of them

¹⁵Al-Hajj, Hasan, and Idris, "At Tagayyur Ad Dilali Fi (Surati Yusuf)," h. 33.

¹⁶Erwan Kustriyono & Vega Prisma Kurniawati, "Perubahan Makna dan Faktor Penyebab Perubahan Makna dalam Media Cetak," *Jurnal Bahastra. Universitas Pekalongan*, Vol. 35, No. 2, 2016, h. 19-22.

¹⁷Musaidiyah Zahra, "Awamil At Taghayyur Addilali," *Annales Du Patrimoine*, Vol. 16, No. 16, 2016, h. 130.

does not become more authentic than the other, and perhaps the old meaning dies and the new meaning persists in a particular language.¹⁸

The reason for this change in meaning in terms of social and cultural development can be in the form of a shift from the sense of taste to the sense of hearing as a result of the development of the human mind and its improvement.¹⁹ And the transfer of meaning from a certain scope to another. As the expression we often use today "the advice is very spicy". the word "spicy" which is a taste that we can feel with the sense of taste, in the context of this expression the word spicy can be felt with the sense of hearing which means that his advice makes him uncomfortable. It can also be in the form of an agreement by a small group that has a different culture on the use of certain words with meanings that they define in line with everything and experiences and concepts that are by their profession and culture. so that it can lead to the emergence of a special language (jargon). As we all know, in the 90s in South Kalimantan, we often hear the phrase "kanakan plastek" (plastic child) an expression that refers to teenagers who are still looking to be themselves. Because in that year, people in South Kalimantan began to change their habits, which at first used iron materials in household household items such as plates, buckets and others to become household utensils made of plastic, so children born in that year were called " plastic boy".²⁰

A small group of language communities that have a certain culture can use several languages in new meanings that are appropriate to their culture, so they create their language, as happened when Islam emerged with cultural and social shifts.²¹

3. Emotional Feelings And Psychology

Languages in general have different traits and vary in their characteristics, some words have a disliked/hated connotation, as well as words that are not good/inconvenient to mention in a statement, therefore, language people deliberately designed a new term to replace such words, this alternative term usually carries the old

¹⁸Muzaiyanah Muzaiyanah, "Jenis Makna dan Perubahan Makna," *Wardah*, Vol. 13, No. 2, 2012, h. 148.

¹⁹Faisal Mubarak, Ahmad Muradi, dan Ahmad Abdul Rahman, "Izdiwajiyatul Lughah Dan Problematikanya Dalam Pembelajaran Bahasa Arab," *Shaut Al-'Arabiyah*, Vol. 9, No. 2, 2021, h. 1-8.

²⁰Faizetul Ukhrawiyah, "Perubahan Makna Kosakata Bahasa Arab yang Diserap ke Dalam Bahasa Indonesia," *Al-Ma 'rifah: Jurnal Budaya, Bahasa, dan Sastra Arab*, Vol. 16, No. 2, 2019, h. 132.

²¹Arrijal Nagara Yanottama & Siti Rochimah, "Analisis Dampak Perubahan Artefak Kebutuhan Berdasarkan Kedekatan Semantik pada Pengembangan XP," *Jurnal RESTI (Rekayasa Sistem dan Teknologi Informasi)*, Vol. 5, No. 4, 2021, h. 39.

meaning, so this alternative substitute term has two meanings: the first meaning is the old meaning, and the second meaning is the new meaning.²² For example:

- a. Optimism and pessimism: both are human instincts shared by all humans, the former expresses feelings of hope and ideals, and the latter expresses feelings of fear, hate and dislike.
- b. The bad meaning of the word is related to things that are dirty / dirty or things that make someone embarrassed to speak using the word.²³

The phenomenon of pessimism and optimism is one of the human instincts that affect human habits in speaking, and it has an influence in changing the meaning of words, someone may be pessimistic/hate to mention a word so he replaces it with a more appropriate one, so he says: Wiley to avoid the word , wall and to be optimistic in healing.²⁴

4. Deviations / Deviations in Language

According to linguists, deviation in language means that a speaker uses a word in a meaning that is not true. then spread this word in a new and foreign meaning so that it becomes a language reality. Here we have to distinguish between using the word in a meaning foreign to its first (original) meaning, or using it with a meaning close to or similar to the first meaning, in the first case the meaning of the words changes due to language deviations, and secondly from the meaning of the word. -words as a result of metaphors/majaz.²⁵

Deviations in language have many forms including:

- a. Misunderstandings arise from the ambiguity of the meaning of the word or the ambiguity of the meaning for the listener/reader from the speaker of the language, then the listener only guesses the meaning according to the context of the conversation.
- b. Children's mistakes, language deviations may arise from children's mistakes because they depend on the difference between things in a tangible form. For example: word الحمامة (pigeons) which they call the word عصفور (bird), when

²²Kustriyono & Kurniawati, "Perubahan Makna dan Faktor Penyebab Perubahan Makna dalam Media Cetak," h. 24.

²³Rohbiah, "Perubahan Makna Kata Serapan Bahasa Arab dalam Bahasa Inggris pada Istilah Ekonomi," h. 330.

²⁴Bolikhsayim and Thorik, "Zohiratu At Taghayyur Ad Dilali Lil Alfadzi Fi As Siyaqi Al Qurani," h. 53.

²⁵Ansori, "Perubahan Makna Bahasa," h. 157.

a small child understands the word الحمامة as a bird that can fly, then every bird that can fly he will call الحمامة.

- c. Factors related to word clarity, the clearer the meaning of the word in the mind, the less likely it is to change, but if the meaning is vague and ambiguous, it will be easy to form and easy to experience language deviations. And factors that can help clarify the word, among which are still related to the origin of the word.
- d. Incorrect measurement/typing. Usually someone measures / alludes to what he doesn't know in the meaning of a sentence from what other people know, and usually the relationship between the measurer and the measured there is a similar sound relationship, the word (عتيد) for example, if someone hears it and does not know its meaning beforehand then he will suspect it is (عتيق) in the sense of something that has been around for a long time or something close to it, or maybe he guessed it was a word (عتيد), because between عتيد, عتيق, عنيذ those word have the same side, and between (عتيد, عتيق) both of that have a similiar sound.²⁶

5. Innovation

Innovation or Creativity is the same reason that changes meaning and is often done by one of the following two types of people:

- a. People who are gifted and skilled at speaking, such as poets and writers, and the need for writers to clarify the meaning or amplify the impact of the word in the mind are what make them wary of innovating.²⁷
- b. Linguistic associations/assemblies and scientific bodies when they require the use of certain words to express an idea or concept, thus emerge a word with a new meaning, and then enter the circle of society so that the language spreads. For example, the word root means various things, depending on the

²⁶محمد سعد محمد، في علم الدلالة، ص. 86-88

²⁷muhammad Shohiburrida, "Perubahan Makna pada Komentar Pertandingan Sepak Bola Timnas Indonesia U19 Piala AFF 2017," *Bapala*, Vol. 5, No. 2, 2018, h. 54.

profession of the speaker, whether he is a farmer, scientist, mathematician or linguist.²⁸

6. Foreign Influence

Many changes in meaning are caused by foreign influences or something that does not exist in the language, such as regional languages or dialects and other languages that influence the language.²⁹ For example, the Arabic expression "أنا" "كالمدرس" which is the influence of the English language "I'm As Teacher" textually.

7. Always Used

Words or sentences that are often used for certain terms will cause a change in the meaning of the word because it is often used for that term,³⁰ for example the word صلاة (Salat) which originally means الدعاء (prayer) because it is often used for the term fiqh, called أقوال وأفعال مفتحة بالتكبير... الخ (practice of worship that begins with takbir and ends with greetings) then the meaning changes صلاة which in the beginning prayer in general became the practice of worship that we know today as prayer.

Because the change in meaning is the influence of Indonesian in various conversations, the emergence of the need for Arabic expressions, the influence of Banjar language in various conversations, deviations in understanding Arabic, which are often used among students.

Closing

So many words and expressions have changed their meaning from the meaning of fusha or the initial meaning to other meanings that are only understood by students, such as the wordsay "مكنسة" to broaden its meaning, the initial meaning of the word is a tool to clean the floor, but its meaning extends not only to a floor cleaning device but also to the movement of touching the feet when playing soccer and practicing martial arts.

²⁸Eri Endah Saputri and Andi Haris Prabawa, "Perubahan Makna Dalam Karangan Narasi Siswa Kelas X SMA Negeri 1 Geyer Tahun Pelajaran 2015/2016," (Universitas Muhammadiyah Surakarta, 2016), h. 81.

²⁹Erwan Kustriyono, "Perubahan Makna dan Faktor Penyebab Perubahan Makna dalam Media Cetak (Kajian Semantik Jurnalistik)," *Babastra*, Vol. 35, No. 2, 2016, h. 20.

³⁰فريد عوض حيدر، علم الدلالة..... ص. 92

Changes in meaning such as narrowing of meaning, expanding meaning, and changing new meanings with associations, changing the meaning of mashdar to fi'il, changing the meaning of mashdar to ismul fa'il, changing the meaning of ismul fa'il to mashdar, changing the meaning of ismul fa' il to isim maful, change ismul maful to fi'il and change letters to fi'il.

Because the change in meaning is the influence of Indonesian in various conversations, the emergence of the need for Arabic expressions, the influence of Banjar language in various conversations, deviations in understanding Arabic, which are often used among students.

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