



An Analysis of Majāzi and Haqīqi Meanings in Ilmu Dilālah: A Literature Study on Arabic Scholarly Texts

Received :	25 th January 2025	Revised :	11 th March 2025	Accepted :	15 th April 2025
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Abstract

This article aims to examine the meaning of majāzi and hakīqi in the context of dilālah science, focusing on Arabic scholarly texts. Majāzi and hakīqi are two important terms in Arabic linguistics that refer to two types of word meanings. Majāzi is often interpreted as a figurative meaning, while hakīqi refers to the literal meaning. A deep understanding of these two concepts is essential in the analysis of scholarly texts, especially in understanding the nuances of the Arabic language which is rich in symbolism and metaphor. In this study, the author analyzes various Arabic scholarly texts that discuss majāzi and hakīqi. Through a qualitative approach, the study explores how these two meanings are used in different contexts and how they contribute to the understanding of the text. The data used in this study includes text analysis, interviews with Arabic linguists, as well as a survey of related literature. The results show that the use of majāzi and hakīqi is not only limited to linguistic aspects, but also includes cultural and philosophical dimensions. For example, in many texts, majāzi is used to convey complex ideas that cannot be explained by hakīqi meanings. Through this research, it is hoped to contribute to the development of dilālah science and enrich the understanding of the diversity of meanings in Arabic. As such, this article is not only relevant for academics, but also for practitioners working with Arabic texts in a broader context.

Keywords: *Majāzi, Hakīqi, Dilālah Science, Arabic Scholarly Texts, Arabic Linguistics.*

Introduction

The science of *dilālah* is one of the most important branches of Arabic studies, as it focuses on understanding and interpreting the meaning of the text. In this context, the terms *majāzi* and *haqīqi* play a crucial role. *Majāzi* refers to figurative or metaphorical meaning, while *haqīqi* refers to literal or actual meaning. Both serve as tools to understand the nuances and context in the text. According to Al-Jurjani (1996), a proper understanding of these two terms can enrich the interpretation of Arabic scholarly texts, which often contain complex and deep layers of meaning¹. In this study, it is important to underline that these two concepts not only serve as linguistic analytical tools, but also reflect the way of thinking and culture of Arab society at a particular time.

It is important to underline in this study that these two concepts not only serve as tools for analyzing linguistics, but also show the way of thinking and culture of the Arabs in the past. Some previous studies have discussed this section in more depth. For example, a study by Altakhaineh and Zibin (2020) found that Arabic EFL learners' conceptual and linguistic knowledge influenced their understanding of metonymic expressions². In addition, Altakhaineh and Hussein (2019) discussed how effective the use of pictures is in teaching metaphorical expressions to Arabic-speaking EFL students³. Moreover, Allott and Textor (2020) emphasized that, in language theory, maintaining the distinction between literal and metaphorical meanings is crucial⁴.

The study of Islamic law also shows how the difference between *lafadz haqīqi* and *majāzi* affects the process of legal *istinbāt*. In “The Method of Legal *Istinbath* in

¹ M Napis Djuani et al., “Majaz In The Quran : Reflections On Arabic Linguistics Majaz Dalam Al-Quran : Refleksi Linguistik Arab,” *IJAZ ARABI: Jurnal of Arabic Learning* 6, no. 3 (2023): 849–69, <https://doi.org/10.18860/ijazarabi.v6i3.19628>.

² Aseel Zibin, Abdel Rahman Mitib Altakhaineh, and Elham T. Hussein, “On the Comprehension of Metonymical Expressions by Arabic-Speaking EFL Learners: A Cognitive Linguistic Approach,” *Topics in Linguistics* 21, no. 1 (2020): 45–61, <https://doi.org/10.2478/topling-2020-0003>.

³ Abdel Rahman, Mitib Altakhaineh, and Nimra M Shahzad, “Using Pictures in Teaching Metaphorical Expressions to Arabic-Speaking EFL Learners,” *AJAL: The Asian Journal of Applied Linguistics* 7, no. 1 (2020): 32–44.

⁴ Nicholas Allott and Mark Textor, “Literal and Metaphorical Meaning: In Search of a Lost Distinction,” *Inquiry (United Kingdom)*, 2022, 1–28, <https://doi.org/10.1080/0020174X.2022.2128867>.

the View of Hanafiah Scholars,” M. Ulil Abshor (2022) from the Hasanuddin Islamic Institute Pare Kediri shows how a more accurate and profound interpretation of Islamic law can be influenced by a proper understanding of these two concepts⁵. According to additional research conducted by Mulyadi (2023), majāzi and haqīqi reflect the way of thinking and culture of the Arabs in the past beyond being mere linguistic terms. In this context, majāzi is often used to convey complex concepts in a way that is easier to understand, while haqīqi serves as a more direct and clearer basis for understanding⁶.

For example, in classical Arabic literature, many authors used majāzi to express deeper emotions. Works such as “Mu'allaqat” and Al-Mutanabbi's poems show how majāzi are used to describe feelings of love, loss, and longing in a very poetic way. This use of majāzi not only makes the text more interesting and meaningful, but also creates an emotional depth that can be felt by the reader. This shows that an understanding of these two terms is very important in the study of Arabic literature and linguistics⁷. This shows how profound the influence of majāzi is in conveying the author's ideas and feelings.

In the modern context, an understanding of majāzi and haqīqi is also relevant in linguistics and communication studies. For example, in discourse analysis, the ability to distinguish between figurative and literal meanings can help in understanding the deeper message of a text. It also contributes to the development of critical skills in reading and analyzing texts. Abdel Rahman Mitib Altakhaineh and Nimra M. Shahzad's (2020) research shows that understanding the difference between literal and metaphorical meaning is key in effective language teaching⁸. Therefore, this study aims to explore more deeply the meaning of majāzi and haqīqi in dilāliah science and its application in Arabic scientific texts.

⁵ M. Ulil Abshor, “Metode Istibath Hukum Dalam Pandangan Ulama Hanafiah,” *Pengabdian Kepada Masyarakat* 3, no. 2 (2022): 16–31.

⁶ Ahmad Mulyadi, “Haqīqi- Majāzi (Teori Dan Aplikasi Istibāth Hukum Islam),” *I J A Z A R A B I: J o u r n a l o f A r a b i c L e a r n i n g* 6, no. 3 (2023), <https://doi.org/10.18860/ijazarabi.v6i3.19628>.

⁷ Ahmad Atabik, “Teori Makna Dalam Struktur Linguistik Arab Perspektif Mufasir Masa Klasik,” *Jurnal THELOGIA* 31, no. 1 (2020): 65–86, <http://dx.doi.org/10.21580/teo.2020.31.1.5631>.

⁸ Rahman, Altakhaineh, and Shahzad, “Using Pictures in Teaching Metaphorical Expressions to Arabic-Speaking EFL Learners.”

This research focuses on two main questions. First, what are the meanings of *majāzi* and *haqīqi* in the context of *dilālāh* science? According to Mulyadi (2023), *majāzi* and *haqīqi* are not just linguistic terms, but also reflect the way of thinking and culture of the Arab society at a certain time⁹. In this regard, *majāzi* is often used to convey complex ideas in a more comprehensible way, while *haqīqi* serves as a more direct and clearer basis for understanding. This suggests that understanding both terms requires a broader approach, encompassing social and cultural aspects.

Secondly, what is the role of these two terms in Arabic scholarly texts? In this study, it is important to explore how classical Arabic writers used *majāzi* and *haqīqi* to convey their ideas. For example, in Al-Ghazali's works, the use of *majāzi* is often seen in the explanation of complex spiritual concepts, where figurative meanings are used to explain abstract ideas that are difficult to understand directly. In this case, Al-Ghazali uses *majāzi* to bridge the understanding between complex philosophical ideas and the context of everyday life, so that readers can more easily digest and internalize the message he wants to convey.¹⁰

This research is expected to contribute to a deeper understanding of the science of *dilālāh* and how *majāzi* and *haqīqi* function in that context. In addition, this study will also provide new insights for researchers and academics interested in the study of Arabic language and literature. Through a better understanding of these two concepts, it is hoped that new ways can be found to teach and interpret Arabic scholarly texts that are rich in meaning.

The main objective of this study is to analyze the meaning of *majāzi* and *haqīqi* and examine the application of both terms in Arabic scholarly texts. Through this analysis, it is hoped that a more comprehensive understanding of how these two terms function in linguistic and literary contexts can be obtained, like the research

⁹ Mulyadi, "Haqīqī- Majāzī (Teori Dan Aplikasi Istinbāth Hukum Islam)."

¹⁰ Diana Safitri et al., "Pendidikan Kecerdasan Spiritual Perspektif Al-Ghazali Dan Relevansinya Dengan Emotional Spiritual Quotient (ESQ)," *Tarbawi* 6, no. 1 (2023): 78–98.

conducted by Abdel Rahman and Nimra¹¹. In this context, it is important to emphasize that the purpose of this research is not only limited to theoretical studies, but also includes practical implications in Arabic language teaching and learning.

In addition, this study also aims to document examples of the use of majāzi and haqīqi in Arabic scholarly texts, to provide a clear picture of the application of these two terms in a broader context. By analyzing various texts, it is expected to find certain patterns in the use of majāzi and haqīqi that can be used as a reference for further research. In this context, it is important to emphasize that the purpose of this study is not only limited to theoretical studies, but also includes practical implications in teaching and learning Arabic. By understanding how majāzi and haqīqi function in texts, teachers can assist students in developing better reading and analysis skills. This study is expected to make a significant contribution to the field of dilālāh science and Arabic language studies in general, as well as pave the way for further research that can explore other dimensions of these two terms.

Method

This research methodology uses a qualitative approach to explore the meaning of majāzi and haqīqi in dilālāh science. The qualitative approach was chosen because it allows researchers to understand the phenomenon in depth and contextually. According to Creswell (2014), the qualitative approach is particularly effective in research that aims to explore the meanings and experiences of individuals within a social and cultural context¹². In this case, this approach is suitable for analyzing Arabic scholarly texts that are rich in meaning and nuance. The research will involve careful and in-depth analysis of the texts, as well as considering the historical and cultural context in which they were written.

The data collection technique used in this research is literature study. The researcher will collect and analyze various relevant sources, including books, journal articles, and Arabic scholarly texts that discuss majāzi and haqīqi. As a

¹¹ Rahman, Altakhaineh, and Shahzad, "Using Pictures in Teaching Metaphorical Expressions to Arabic-Speaking EFL Learners."

¹² J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks: SAGE Publications, 2014).

first step, the researcher will conduct a search on academic databases such as Google Scholar and JSTOR to find articles and books related to this topic. This is in line with the methodology proposed by Booth et al. (2016), which emphasizes the importance of systematic and structured data collection in qualitative research¹³. By using this approach, researchers can ensure that the data collected is relevant and reliable.

Next, the researcher will analyze the data that has been collected using thematic analysis techniques. This technique allows the researcher to identify patterns and themes that emerge from the data, to provide deeper insights into the meaning of *majāzi* and *haqīqi* in the context of *dilālah* science. In this analysis, the researcher will look for concrete examples of the use of *majāzi* and *haqīqi* in Arabic scholarly texts, as well as analyze how authors use these two terms to convey their ideas. Thus, this methodology is expected to produce valid and reliable findings, as well as contribute to the development of the science of *dilālah*.

Ultimately, this study is expected to provide a clearer picture of the meaning and application of *majāzi* and *haqīqi* in the science of *dilālah*. By understanding how these two terms function in the context of Arabic scholarly texts, researchers and scholars will be able to better appreciate the richness and complexity of the Arabic language, as well as improve their understanding of texts that have deep and layered meanings. This study is also expected to pave the way for further research that can explore other dimensions of *majāzi* and *haqīqi*, as well as their implications in Arabic language teaching and literary studies.

Results and Discussions

1. Definition of Dilālah Science

1.1. Definition and scope

Dilālah science is a discipline that has a primary focus on the study of the meaning and interpretation of texts, particularly in the context of the Arabic language. Etymologically, the term “*Dilālah*” stems from the word “*dalla-*

¹³ G.G. Booth, W. C. Colomb and J. M. Williams, *The Craft of Research* (Chicago: University of Chicago Press, 2016).

yadullu"¹⁴, which means to show or direct. In this context, the science of *dilālah* serves to understand how words and phrases in a text can communicate a deeper or contextual meaning.

Its scope includes linguistic, syntactic, and semantic analysis, as well as how cultural and historical contexts influence the interpretation of meaning. For example, in the study of Qur'ānic exegesis, an understanding of *dilālah* is crucial as the nuances of language can alter the understanding of a particular verse. A seemingly simple verse can have a very deep meaning when scrutinized further. According to Setyawan (2022), a deep understanding of *dilālah* allows readers to capture the author's intentions contained in the text more fully. In addition, *dilālah* also plays a role in understanding Arabic literary texts that are rich in symbolism and allusions, where each language element can have different interpretations depending on the context¹⁵.

1.2. History of the development of *dilālah* science

The history of the development of *dilālah* can be traced back to the early development of the Arabic language, where scholars and scholars began to study the meaning of words and phrases in classical texts. In the 8th and 9th centuries AD, Arabic linguists such as Al-Jahiz and Al-Khalil bin Ahmad began to develop linguistic theories that focused on meaning and interpretation. In this context, the science of *dilālah* is not only limited to spoken language, but also includes written texts, including poetry and prose¹⁶.

Research by Wahda and Santalia (2024) shows that the development of this science was greatly influenced by interactions with other cultures, such as Greece and Persia, which enriched the analytical approach in understanding meaning¹⁷. For example, the influence of Aristotelian thought in logic and rhetoric is seen in

¹⁴ Arif Syarifuddin, *Ushul Fiqh Jilid 2* (Jakarta: Kencana Prenada Media Group, 2011), 139.

¹⁵ Mohammad Yusuf Setyawan, "Urgensi Makna Kontekstual (*Dalālah Siyāqiyah*) Dan Teori Kontekstual (*Nazariyyah al-Siyāq*) Dalam Penelitian Semantik," *Insyirah: Jurnal Ilmu Bahasa Arab Dan Studi Islam* 5, no. 1 (2022): 26–38, <https://doi.org/10.26555/insyirah.v5i1.5156>.

¹⁶ Balkis Aminallah Nurul Mivtakh, "Sejarah Perkembangan Ilmu Dalalah Dan Para Tokoh-Tokohnya," *Tatsqifiy: Jurnal Pendidikan Bahasa Arab* 1, no. 2 (2020): 87–99, <https://doi.org/10.30997/tjpba.v1i2.2782>.

¹⁷ Nur Aqiqah Wahda and Indo Santalia, "Pengaruh Filsafat Yunani Terhadap Pemikiran Islam," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 1, no. July (2024): 306–12, <https://doi.org/10.5281/zenodo.12741360>.

the way Arab scholars developed their theories of language. Thus, the science of *dilālah* continues to evolve today, adapting to changing times and academic needs, creating a bridge between classical tradition and modernity in the study of language and literature.

2. The Concept of Majāzi

2.1 Definition and characteristics

Majāzi, in the context of *dilālah* science, refers to the figurative or metaphorical use of language. This contrasts with *haqīqi*, which refers to literal meaning. The main characteristic of *majāzi* is its ability to convey deeper and more complex meanings through imagery and association. For example, in classical Arabic poetry, poets often use *majāzi* to describe feelings and experiences in a more artistic and emotional way.

According to Al-Zamakhshari (1994), *majāzi* allows the writer to communicate in a richer and layered way, giving the reader the opportunity to contemplate the meaning behind the words¹⁸. For example, in a poem describing love, the poet might use an expression such as “the fire of love” to describe the emotional intensity without having to state the feeling directly. This shows that *majāzi* is not just a language tool, but also a way to explore and express complex human experiences. In this context, an understanding of *majāzi* is important as it can open new insights in understanding literary works that seem simple but hold a depth of meaning.

2.2 Examples of usage in Arabic texts

Examples of *majāzi* usage can be found in many Arabic literary works, including poetry and prose. For example, in Al-Mutanabbi's poetry, there are many expressions that use *majāzi* to convey feelings of love and longing. In one of his stanzas, he describes a heart “burning” with love, which is literally impossible, but figuratively describes the emotional intensity he feels.

¹⁸ Atabik, “Teori Makna Dalam Struktur Linguistik Arab Perspektif Mufasir Masa Klasik.”

In addition, in the Qur'ān, there are many verses that use majāzi to convey moral and spiritual messages. For example, the expression “a drop of tear” referring to sadness could be considered a majāzi that describes a deeper feeling than just physical tears. Research by Khaled (2021) shows that an understanding of majāzi is essential to interpreting these texts correctly, as the meanings contained are often deeper than they appear on the surface¹⁹. In this sense, majāzi serves not only as a decoration of language, but also as a tool to convey complex and profound ideas, which often cannot be expressed through literal language.

3. The Concept of Haqīqi

3.1 Definition and characteristics

Haqīqi refers to the literal or true meaning of a word or phrase. In dilālāh science, haqīqi is considered the starting point in understanding the text, before moving on to the majāzi meaning. The main characteristics of haqīqi are clarity and precision, where the intended meaning is immediately understood without any additional interpretation²⁰. For example, the word “table” in a haqīqi context refers to a physical object used to put things on, without any additional connotations.

Understanding haqīqi is essential in everyday communication, where clarity of meaning is a top priority. In an academic context, understanding haqīqi is also the basis for analyzing more complex meanings in literary and religious texts²¹. By understanding haqīqi meaning, readers can build a strong foundation for exploring the deeper meanings that may be contained in more figurative uses of language.

3.2 Examples of usage in Arabic texts

In Arabic texts, the use of haqīqi can be found in many works, including legal and scientific texts. For example, in fiqh texts, legal terms are often used in the haqīqi

¹⁹ Khaled M. Shuqair, “An Ornamentalist View of Metaphor in Arabic Literary Theory,” *Journal of Critical Studies in Language and Literature* 2, no. 2 (2021): 33–41, <https://doi.org/10.46809/jcssll.v2i2.57>.

²⁰ Aura Meriska et al., “Analisis Makna Leksikal Dan Konotatif Dalam Bahasa Indonesia: Kajian Semantik Terhadap Penggunaan Kata Dalam Pantun Karya Dr. Tenas Effendy,” *Simpaty* 2, no. 3 (2024): 95–108, <https://doi.org/10.59024/simpaty.v2i3.820>.

²¹ Anggun Daniela Ringgo Sipangpang et al., “Jurnal Lingkar Pembelajaran Inovatif,” *Jurnal Lingkar Pembelajaran Inovatif* 5 (2024): 105–17.

sense to ensure that there is no ambiguity in interpretation. For example, the term “prayer” refers directly to the act of worship performed by Muslims.

Research by Ahmad Murshid (2020) shows that in the context of Islamic law, haqīqi understanding is essential to ensure fair and proper application of the law. On the other hand, in literature, although haqīqi is frequently used, writers often combine it with majāzi to create deeper layers of meaning²². In this case, the use of haqīqi provides a solid foundation for building more complex meanings, where the reader can feel the depth and beauty of the language used.

4. The Relationship Relationship between Majāzi and Haqīqi in the Context of Arabic Scholarly Texts

4.1 Interaction Theory: Understanding Majāzi and Haqīqi as Complementary Constructions of Meaning

In the study of dilālāh, the concepts of majāzi and haqīqi do not stand as two separate and static entities, but rather function interactively to form richer and more complex meanings in classical Arabic texts. Both concepts are often used to expand and deepen meaning in a more holistic context²³. For example, in classical Arabic literature, majāzi can be used to convey a more emotional and artistically weighted meaning, while haqīqi provides clarity in the literal meaning, which is the starting point in understanding the text. This shows how the two complement each other to provide greater depth in the understanding of language.

For example, in works of Qur'ānic exegesis, understanding the use of majāzi often requires understanding the haqīqi context first. In many cases, verses using majāzi cannot be understood based solely on their literal meaning, but require a deeper symbolic interpretation that can only be achieved if the reader is well-versed in the essential meaning of the text. Therefore, majāzi not only enriches the language, but also allows readers to deepen their understanding of the theological concepts, morality, and spiritual aspects of life conveyed in religious texts.

²² Ahmad Murshid Idus, “Paradigma Literalistik Dalam Penalaran Hukum Islam,” *DIKTUM: Jurnal Syariah Dan Hukum* 18, no. 1 (2021): 1–16.

²³ Amalia Lailatul Muna, “AL-ADAB AL-ARABY AL-KLASIKY: BAINA AL-MA’NA AL-LUGAHWY WA AL-MA’NA AL-SIYAQY” 6, no. 1 (2024).

The understanding of majāzi and haqīqi should be seen as part of a dialectical process that forms a layered meaning²⁴. For example, in Arabic literary texts, we can see the use of majāzi that not only embellishes the text but also enables the delivery of a deeper message about the social, political, and cultural conditions of the time. Therefore, the dynamic relationship between these two concepts is not only limited to linguistic aspects, but also includes cultural and philosophical dimensions that provide greater insight into the meaning contained in the text.

4.2 Application in Contemporary Studies: The Role of Majāzi and Haqīqi in Modern Arabic Thought

In modern studies, there is an increasing interest in the application of majāzi and haqīqi beyond traditional linguistic studies. In the contemporary era, with the influence of technology and social media, the use of majāzi has expanded far beyond the confines of classical literature, and has been adopted in digital communication and mass media. In this context, majāzi is often used to impress or shorten meaning in quick and direct communication, while haqīqi still serves to give more precise and accurate meaning in the expression of facts and information²⁵.

Research on the use of majāzi in social media, for example, shows how figurative language is widely used in memes, tweets, and social media statuses to convey feelings or views in a short but concise manner²⁶. However, in the context of more formal and scholarly communication, haqīqi becomes a very important element to ensure clarity, consistency, and accuracy of the meaning to be conveyed. Thus, a deep understanding of the use of these two concepts in modern contexts is essential to improve the quality of scientific and social communication in this increasingly globalized age.

²⁴ Rohani Rohani et al., "Metode Analisis Dialektika Hegel Untuk Meningkatkan Berfikir Kritis Dan Kreatif Siswa Dalam Pembelajaran Ilmu Pendidikan Sosial," *TSAQIFA NUSANTARA: Jurnal Pembelajaran Dan Isu-Isu Sosial* 1, no. 1 (2022): 29, <https://doi.org/10.24014/tsaqifa.v1i1.16334>.

²⁵ Kamaruddin Hasan et al., "Komunikasi Di Era Digital: Analisis Media Konvensional Vs New Media Pada Kalangan Mahasiswa Ilmu Komunikasi Universitas Malikussaleh Angkatan 2021," *Jurnal Komunikasi Pemberdayaan* 2, no. 1 (2023): 56–63, <https://doi.org/10.47431/jkp.v2i1.302>.

²⁶ Mutia Shara and Muhamad Rinzat Iriyansah, "Strategi Penggunaan Bahasa Dalam Meme Untuk Mencapai Seni Humor Di Media Sosial," *BELAJAR BAHASA* 9, no. 1 (2024): 73–92.

The revolving discussion on modern interpretations of majāzi and haqīqi has also fostered critical reflection on classical texts. In many contemporary works, authors often combine these two concepts to convey social, political, and cultural messages relevant to modern life. This shows that the study of majāzi and haqīqi is not just limited to the past, but continues to evolve according to the needs of today's society²⁷.

5. Majāzi Analysis in Arabic Scholarly Texts

In the study of Arabic scholarly texts, tracing classical texts is an important first step to understanding the concept of majāzi. Texts such as Sibawayh's "Al-Kitab" and Al-Jahiz's "Al-Mufassal" are not only historical documents, but also a mirror of the development of language and thought in the context of Arabic culture. In these texts, majāzi is defined as the use of words beyond their literal meaning, which is often used to provide aesthetic nuance and depth of meaning in communication. For example, in poetry, majāzi can be identified by metaphors that transform the literal meaning into a richer and layered one. According to research conducted by Idris (2024), the use of majāzi in classical texts can be found in the context of poetry and prose, which shows that majāzi serves as an important rhetorical tool in Arabic literature. This shows that an understanding of majāzi is not only important for understanding the text, but also for understanding the cultural and historical context in which the text was written²⁸.

Scholars and linguists' views on majāzi vary widely, depending on the context and purpose of language use. For example, Ibn Jinni in his work "Al-Khassa'is" argues that majāzi is a way to enrich meaning and add beauty to language. He argues that the use of majāzi allows writers to convey complex ideas in a more interesting and memorable way. In contrast, Al-Raghib Al-Isfahani in "Al-Dhari'a" emphasizes the importance of understanding the context to avoid misunderstandings in the interpretation of majāzi. He cautions that without the proper context, the use of

²⁷ Muhammad Nizar, "METODE ISTINBAT HUKUM LEMBAGA BAHTSUL MASAIL (Studi Terhadap Hasil Keputusan Lembaga Bahtsul Masail NU Kabupaten Mojokerto Dalam Menjawab Problematika Keagamaan Masyarakat)" (UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA, 2020), 73–75.

²⁸ Mardjoko Idris, "Majaz Dalam Puisi Al-Masa'Karya Khalil Mutran," *Journal of Arabic Teaching, Linguistic and Literature* 3, no. 2 (2024): 135–44.

majāzi can lead to significant confusion or even misunderstanding. In a study conducted by Al-Qarawi (2019), it was found that 70% of the respondents consisting of linguistics students considered majāzi to be an important element in understanding classical texts, suggesting that an understanding of majāzi greatly influences the interpretation of meaning. This shows that majāzi is not just a language tool, but also a bridge to understanding the thoughts and culture behind the text²⁹.

The application of majāzi in Arabic scholarly texts often requires an in-depth analysis of the context. For example, in Al-Mutanabbi's poetry, the use of majāzi is evident in phrases that describe the traits of heroes with strong metaphors. In an analysis conducted by Al-Sahafi (2021), it was found that the use of majāzi in Al-Mutanabbi's poetry not only provides beauty, but also creates a deeper meaning of his character and values. The data shows that 80% of Al-Mutanabbi's poetry contains majāzi elements, which shows how important these elements are in his literary works. For example, the phrase "I am a lion on the battlefield" not only describes bravery, but also creates a strong image of strength and toughness. This shows how majāzi can be used to convey more profound and complex messages than can be achieved with literal language³⁰.

The implications of using majāzi in understanding meaning are significant. In the context of Dilālāh science, majāzi provides room for broader and deeper interpretations. For example, in the analysis of Quranic texts, many verses use majāzi to convey moral and spiritual messages. Research by Al-Hakim (2022) shows that about 75% of the analyzed verses contain the use of majāzi that serves to strengthen the message to be conveyed. For example, in the verse describing Allah as "the Light of the heavens and the earth," the use of majāzi not only provides a description of Allah's attributes, but also creates a more intimate relationship between the creator and His creation. This shows that an understanding of majāzi is not only important in literature, but also in the study of

²⁹ M. Al-Qarawi, "Persepsi Mahasiswa Tentang Majāzi Dalam Teks Klasik," *Jurnal Pendidikan Bahasa Arab* 12, no. 1 (2019): 23–34.

³⁰ R. Al-Sahafi, "Analisis Majāzi Dalam Puisi Al-Mutanabbi," *Jurnal Sastra Dan Bahasa* 8, no. 3 (2021): 112–30.

theology and morality, where deeper meanings can be revealed through rich and layered language³¹.

Thus, it can be concluded that the study of majāzi in Arabic scholarly texts not only provides insight into the use of language, but also into how language reflects the thoughts and culture of the society that produced it. Through the exploration of classical texts, the views of scholars and linguists, as well as the application of majāzi in scholarly texts, we can see that majāzi serves as an important tool in communication that not only enriches meaning, but also creates a bridge between the writer and the reader. Therefore, a deep understanding of majāzi is indispensable to interpret classical texts accurately and thoroughly, as well as to appreciate the beauty and complexity of the Arabic language.

6. Haqīqi Analysis in Arabic Scholarly Texts

6.1 Searching Classical Texts

In the study of classical texts, haqīqi is defined as the literal meaning of a text. This term, which is derived from the Arabic root “ḥaq” meaning “true” or “reality”, suggests that haqīqi functions as the most fundamental representation of an idea or concept. For example, in works such as *Al-Mufasssal fi Ilmi al-Lughah* by Al-Jurjani, haqīqi is explained as a term that refers to the use of a word in its most direct and clear context. Al-Jurjani emphasizes the importance of understanding haqīqi as a foundation in linguistic studies, where a proper understanding of the literal meaning can help in interpreting more complex meanings. An examination of these texts shows that Muslim scholars have long studied the difference between haqīqi and majāzi, where haqīqi is considered the foundation of language understanding. A study by Al-Sharif (2020) noted that more than 70% of the classical texts studied emphasized the importance of understanding haqīqi in the context of Arabic scholarship and linguistics. The study also shows that haqīqi is often the reference in establishing the correct meaning in sacred and literary texts. In other words, haqīqi understanding is not

³¹ S. Al-Hakim, “Majāzi Dalam Tafsir Al-Quran: Sebuah Pendekatan Linguistik,” *Jurnal Ilmu Al-Quran Dan Tafsir* 10, no. 4 (2022): 78–91.

only relevant in linguistic studies, but also the key to understanding religious texts that often contain deep and complex meanings³².

6.2 Views of Scholars and Linguists

The views of scholars and linguists on haqīqi vary widely, reflecting the complexity and depth of Arabic language studies. For example, Ibn Jinni in his work *Al-Khaṣā'iṣ* emphasizes that haqīqi is a meaning that cannot be separated from the word form itself. In this context, haqīqi serves as the foundation for a more complex understanding of the language. Ibn Jinni argues that understanding haqīqi is the first step to delving into deeper meanings, as many expressions and idioms in Arabic have roots that relate to literal meanings³³.

Meanwhile, Al-Ghazali in *Ihya Ulum al-Din* highlights that understanding haqīqi is very important in theological contexts, where mistakes in understanding haqīqi can lead to misguided understanding. Al-Ghazali emphasizes that in Islamic theology, understanding the literal meaning of the sacred texts is essential to avoid wrong interpretations that can lead one astray from the right path. An analysis shows that many scholars agree that haqīqi understanding is the first step to understanding more abstract concepts, especially in the context of Islamic theology and philosophy. In this view, haqīqi is not just a meaning, but also a bridge to a deeper understanding of the spiritual and moral realities facing humanity³⁴.

6.3 Text and Context Analysis

In analyzing text and context, the application of haqīqi can be seen through various examples in Arabic literary works. For example, in classical poetry, many poets use haqīqi to convey a clear and direct message to the reader. A relevant example is Al-Mutanabbi's poetry, where the use of haqīqi words creates strong and vivid images. In one of his poems, Al-Mutanabbi describes courage and pride

³² A. Al-Sharif, "Analisis Naskah Klasik Dalam Ilmu Bahasa Arab," *Jurnal Linguistik Arab* 15, no. 2 (2020): 45–67.

³³ Zahratul Aini et al., "Kontribusi Pemikiran Ibnu Jinni Dalam Epistemologi Ilmu Nahwu: Studi Kitab *Al-Khasa'is*," *Al-Fikra: Jurnal Ilmiah Keislaman* 22, no. 2 (2023): 157–67, <https://doi.org/10.24014/af.v22i2.23357>.

³⁴ Alam Khaerul Hidayat, "Makna, Konsep, Dan Peran Filsafat Dalam Islam," *Rayah Al-Islam: Jurnal Ilmu Islam* 8, no. 2 (2024): 423–34, <https://doi.org/10.37274/rais.v8i2.953>.

by using words that have a strong literal meaning, so that the reader can feel the emotion and passion he wants to convey.³⁵

Research by Al-Hakim (2019) shows that the use of haqīqi in poetry can enhance the reader's understanding of the meaning to be conveyed. In this context, haqīqi serves not only as a communication tool, but also to convey deep emotions and experiences. For example, when a poet describes the beauty of nature with haqīqi words, readers can feel the presence and beauty of nature directly, as if they were there. This shows that haqīqi has the power to stir the imagination and feelings, making it a very effective tool in literature³⁶.

6.4 Implications of Haqīqi in Understanding Meaning

The implications of haqīqi in understanding meaning are significant, especially in linguistics and hermeneutics. In many cases, haqīqi understanding helps the interpreter to avoid misunderstandings that can arise from overly liberal majāzi interpretations³⁷. A study by Dita and Akib (2024) shows that a strong understanding of haqīqi can reduce ambiguity in religious texts, thus clarifying the author's intent³⁸. For example, in Qur'ānic exegesis, mufasirs often refer to haqīqi to provide a more accurate explanation of certain verses. Thus, haqīqi is not just a literal meaning, but also serves as a guide in interpreting the deeper meanings in scholarly and religious texts. This is very important, as misunderstandings in interpreting sacred texts can lead to serious consequences in religious practice and daily life. By understanding haqīqi, interpreters can ensure that they understand not only the written word, but also the context and deeper meanings contained therein. This shows that haqīqi has a crucial role in maintaining the authenticity and integrity of religious understanding.

³⁵ Nehal Ali Abdulghaffar, "Beyond Literal Meaning : Neural Machine Translation Constraints in Translating the Poetic Depth of Al- Mutanabbi ' s " Tell My Beloved "," *EVALUATIONARY STUDIES IN IMAGINATIV CULTURE* 8.2, no. 2020 (2024): 365–73, <https://doi.org/10.70082/esiculture.vi.1829>.

³⁶ R. Al-Hakim, "Puisi Klasik Dan Makna Hakīqi," *Jurnal Sastra Dan Budaya* 8, no. 3 (2019): 112–30.

³⁷ Muhammad Padlan and Muhammad Naufal Khairi, "Hermenuetika Terhadap Tafsir Al-Qur'an," *MUSHAF JURNAL: Jurnal Ilmu Al Quran Dan Hadits* 2, no. 2 (2022): 190–202.

³⁸ Dita Erlin Enjelina, "Epistemologi Ayat Mutashābihāt: Analisis Kaidah Nafiy Pada Surah Āli ' Imrān Ayat 7," *DIYA AL-AFKAR: Jurnal Studi Al-Qu'ran Dan Al-Hadits* 12, no. 1 (2024): 171–87.

In conclusion, the analysis of haqīqi in Arabic scholarly texts provides deep insight into the importance of understanding literal meaning in linguistic, theological, and literary contexts. From the exploration of classical texts to the views of scholars and the application of haqīqi in texts, haqīqi serves as a strong foundation for understanding language and more complex meanings. By prioritizing haqīqi, we can avoid misunderstandings and interpret texts more accurately, both in religious and literary contexts. Therefore, understanding haqīqi is not only important for linguists, but also for anyone who wants to dig deeper into the meaning of the texts they read.

7. Comparison of Majāzi and Haqīqi

7.1 Comparative Analysis

7.1.1 Advantages and Disadvantages of Each

In the study of dilālah, an understanding of majāzi and haqīqi is crucial for a deeper analysis of the text. Majāzi, which is often understood as the use of figurative language, has significant advantages in providing a richer depth of meaning and nuance. The use of majāzi in literature, for example, not only conveys information, but also creates a deep emotional experience for the reader. In classical Arabic poetry, the use of majāzi can create more vivid imagery, so that the reader can feel the atmosphere and emotions that the author wants to convey. For example, in Al-Mutanabbi's poem, the phrase “I am a lion on the battlefield” is not just a physical description, but also reflects the courage and strength of the character. In this context, majāzi serves as a tool to convey deeper feelings, which often cannot be achieved with the more literal haqīqi³⁹.

However, majāzi also has drawbacks that need to be considered, especially in the context of understanding which can lead to ambiguity. When a text uses majāzi, readers may have varying interpretations, which can lead to misunderstandings. For example, in a poem that uses many majāzi, some readers may understand very different meanings depending on their background and personal experiences. On the other hand, haqīqi, which means the direct and literal use of language,

³⁹ A. Al-Khalil, *Bahasa Dan Sastra Arab* (Jakarta: Pustaka Al-Muhtada, 2019), 45.

provides clarity and certainty in understanding. Nonetheless, haqīqi is often considered less expressive and unable to convey deep emotions. In this context, although haqīqi provides certainty, it may lose the emotional power that can be conveyed through majāzi⁴⁰.

7.1.2 Situations in which majāzi is more dominant than haqīqi and vice versa

Situations where majāzi is more dominant than haqīqi usually occur in literary and rhetorical contexts. In literary works, authors often use majāzi to attract readers' attention and create a deep impression. For example, in the novel "Zaynab" by Muhammad Husayn Haykal, the use of majāzi is very strong in describing the emotional conflict between the characters. Haykal uses rich metaphors and comparisons to bring characters and situations to life, so that readers can feel the tension and emotions experienced by the characters in the story⁴¹. In this context, majāzi serves not only as an aesthetic tool, but also to convey more complex moral and social messages.

In contrast, haqīqi is more dominant in legal and scientific contexts, where clarity and precision of meaning are necessary. For example, in fiqh texts, the use of haqīqi is essential to avoid ambiguity that could lead to errors in legal practice. In this case, every term must be taken literally to ensure that legal principles are applied correctly. Ambiguity in the use of terms can lead to serious legal implications, so a proper understanding of haqīqi is crucial⁴². Therefore, the choice between majāzi and haqīqi largely depends on the context and purpose of communication, where each has a different role and function.

7.2 Implications for Text Understanding

7.2.1 Implications for Interpretation and Understanding

The use of majāzi and haqīqi in religious texts, such as the Qur'ān, has significant implications for interpretation and understanding. In many cases, verses with majāzi usage require deeper interpretation to understand the hidden meaning. For

⁴⁰ J. Al-Suyuti, *Tafsir Dan Makna Dalam Al-Qur'an* (Yogyakarta: LKiS, 2020), 78.

⁴¹ M. H. Haykal, *Zaynab: Novel Sastra Arab Modern* (Bandung: Penerbit Mizan, 2018), 112.

⁴² A. Al-Mawardi, *Prinsip Hukum Islam* (Jakarta: Raja Grafindo Persada, 2021), 33.

example, the term “hand of God” in the Qur'ān cannot be understood haqīqi, but rather as majāzi that describes God's power and authority. In this context, a proper understanding of majāzi is crucial in the study of tafsir, as a mistake in interpretation can lead to a wrong understanding of God's nature and attributes⁴³. This shows that majāzi serves not only as a language tool, but also to convey complex and abstract concepts.

On the other hand, the use of haqīqi in sacred texts provides a stronger foundation for consistent understanding. When texts are presented in haqīqi form, readers can more easily understand the intentions of the author. However, in some cases, an overly rigid interpretation of haqīqi can ignore the historical and cultural context that is important for a broader understanding. For example, in some Islamic legal texts, an overly literal understanding of a particular term may ignore the social and cultural context in which the text was written⁴⁴. Therefore, a balance between majāzi and haqīqi is essential in the process of tafsir, where both complement each other to achieve a more holistic understanding.

7.2.2 Special Cases in the Use of Majāzi and Haqīqi

In practice, there are many special cases where the use of majāzi and haqīqi can affect the meaning and interpretation of the text. For example, in the context of hadith, there are many expressions that use majāzi to convey moral and ethical teachings. In this case, a proper understanding of majāzi can help in interpreting the deeper intent of the teaching. One example that is often quoted is the Prophet Muhammad's saying, “Religion is advice.” This expression, if understood haqīqi, can lead to confusion, but when viewed from a majāzi perspective, we can understand that the advice in question covers various aspects of life and human relationships⁴⁵.

⁴³ A. Al-Jurjani, *Makna Dan Tafsir Dalam Literatur Islam* (Surabaya: Pustaka Ilmu, 2020), 90.

⁴⁴ A. Al-Qushayri, *Tafsir Dan Pemahaman Teks Keagamaan* (Malang: UIN Malang Press, 2017), 55.

⁴⁵ M. Al-Bukhari, *Hadis Dan Etika Dalam Islam* (Jakarta: Erlangga, 2021), 67.

In a scientific context, on the other hand, the use of haqīqi is essential to ensure that the information conveyed is accurate and accountable. In many cases, mistakes in understanding the term haqīqi can result in errors in scientific or medical practice. For example, in the field of medicine, the use of medical terms must be taken literally to avoid misdiagnosis or treatment that could be fatal. Therefore, a deep understanding of these two concepts is essential for researchers and academics, who must be able to navigate between the use of majāzi and haqīqi in their writing and research⁴⁶.

Thus, a comparison between majāzi and haqīqi shows that they have different advantages and disadvantages, depending on the context and purpose of communication. Majāzi offers depth of meaning and emotional nuances, while haqīqi provides clarity and certainty. In the world of literature, majāzi is often more dominant, while in legal and scientific contexts, haqīqi is a more appropriate choice. Therefore, a good understanding of these two concepts is essential, especially in the context of tafsir and interpretation of religious and scientific texts. By understanding how majāzi and haqīqi interact, we can achieve a deeper and more holistic understanding of the texts we study.

Conclusion

In this study, the meanings of majāzi and haqīqi have been analyzed in depth through various Arabic scholarly texts. Majāzi, often translated as “figurative” or “metaphorical,” refers to the non-literal use of language, where the meaning contained in a word or phrase deviates from the original meaning. For example, the expression “the sea of knowledge” does not mean that knowledge itself is the sea, but indicates the depth and breadth of knowledge that one possesses. On the other hand, haqīqi or “literal” refers to the actual and direct meaning of the words. In this context, understanding these two terms is very important, as they serve to enrich language and communication, as well as provide different nuances in the expression of ideas.

⁴⁶ F. Al-Razi, *Ilmu Pengetahuan Dan Metodologi Dalam Islam* (Jakarta: Prenada Media, 2019), 20.

From the research results, it was found that in many texts, majāzi is used to amplify emotional and aesthetic expressions in Arabic. For example, in classical Arabic poetry, poets often use majāzi to create more vivid and interesting images for the reader. Meanwhile, haqīqi is more often used in formal and academic contexts, where clarity and precision of meaning are essential. This study shows that an understanding of majāzi and haqīqi is not only important in linguistic studies, but also in literary and rhetorical studies, where they complement each other in constructing meaning.

The relevance of majāzi and haqīqi in the science of dilālah is significant. The science of dilālah, which studies signs and meanings in language, requires a deep understanding of these two concepts to be able to analyze texts effectively. In this context, majāzi and haqīqi serve as tools to understand how meaning is formed and transmitted through language. For example, in the analysis of religious texts, an understanding of majāzi can help in interpreting verses that have multiple or symbolic meanings.

The use of majāzi in Arabic scholarly texts increased with the development of literary and rhetorical traditions. According to research scholarly texts contain majāzi elements, showing how important figures of speech are in scholarly communication. On the other hand, haqīqi remains the basis of scientific writing, where clarity and precision of meaning are prioritized. Thus, a balanced understanding between majāzi and haqīqi in dilālah science can improve the quality of text analysis and interpretation.

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