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THE ANTONYM OF LEXEME USING THE AFFIXATION ‘ME-KAN’: MORPHOSEMANTICS ANALYSIS

Muhammad Yunus Anis, & Kundharu Saddhono

Sebelas Maret University, Surakarta

E-mail: yunus_678@staff.uns.ac.id

Abstract

This research deals with morphosemantic analysis of lexemes. The main source of data in this research was taken from the Arabic-Indonesian dictionary, *Al-Munawwir*, with the primary focus on lexemes using the affixation of “me-kan”. The lexemes with affixation “me-kan” can be compared in the Arabic language using the dominant measure or pattern (*wazan*). This research adopts a qualitative descriptive analysis, employing the distributional approach and the technique of dividing units of language, as well as the technique of marker. The study shows that the lexemes using affixation “me-kan” in Indonesian have similarities with the *wazan fa-'a-la* in Arabic. The affixation of “me-kan” is one of the forms of transitive verb in the Indonesian language, and *wazan fa-'a-la* in Arabic is a form of *ta'diyah* (close meaning with the transitive form). Many lexemes using the affixation “me-kan” in *Al-Munawwir* Indonesian–Arabic dictionary were translated by the *wazan fa-'a-la*. This study indicates that there is a strong connection between the transitive form in Arabic and Indonesian, as indicated through the analysis of the aforementioned lexemes.

Keywords: antonym, lexeme using the affixation of “me-kan”, morpho-semantics, and *Al-Munawwir* Indonesian-Arabic dictionary.

Abstrak

Sumber data dalam penelitian ini diambil dari kamus *Al Munawwir* versi Indonesia-Arab. Pembahasan antonim di dalam kamus tersebut masih terasa luas, belum mengerucut. Oleh sebab itulah peneliti akan memfokuskan pembahasan antonim hanya pada leksem yang mendapat imbuhan “me-kan”. Selanjutnya leksem “me-kan” di dalam bahasa Indonesia ternyata memiliki padanan *wazan(measure)* di dalam bahasa Arab yang sangat dominan. Penelitian ini menggunakan model penelitian deskriptif kualitatif dengan menggunakan metode distribusional dan teknik bagi unsur langsung dan teknik pemarkah. Dengan memanfaatkan metode tersebut, maka penelitian secara masif di dalam kamus tersebut akan menemukan pemakaian *wazan* untuk leksem berimbuhan me-kan dengan frekuensi lebih banyak dibandingkan dengan *wazan* lainnya. Sehingga imbuhan me-kan pada bahasa Indonesia dapat ditemukan padanannya pada *wazan* bahasa Arab. Beberapa data berupa leksem berimbuhan “me-kan” di dalam kamus *al munawwir* versi Indonesia-Arab diterjemahkan dengan menggunakan *wazan fa'ala*. Imbuhan me-kan merupakan salah satu bentuk dari kata kerja transitif. Begitu pula *wazan fa'ala* di dalam bahasa Arab digunakan untuk "*ta'diyah*" yang secara tidak langsung menyerupai dengan proses pembentukan kata kerja transitif di dalam bahasa Indonesia. Oleh sebab itulah *wazan fa'ala* menjadi *wazan* yang paling dominan pada pemberian makna leksem berimbuhan me-kan yang berfungsi sebagai kata kerja transitif.

Kata kunci: antonim, leksem yang menggunakan afiks me-kan, morfosemantik, kamus *Al-Munawwir* Indonesia- Arab.

INTRODUCTION

In a general way, structuralist linguistics had the opinion that the meaning being the focus of Semantics studies is not clear. It cannot be observed empirically such as grammatical units (morphology and syntax). Chomsky, the father of linguistics transformation, in his first book (1957) extremely did not discussed about meaning, but in second book (1965), he started to declare that Semantic is one of the main branches of grammar (the other components are syntax and phonology), and the meaning of the sentences actually was been determining by the Semantics element (Chaer, 2003:285). In its widest sense, the term structuralist has been used for many groups of linguists, including those of the Prague School, but most often it is used to refer to a group of American linguists such as Bloomfield and Fries, who published mainly in the 1930s to 1950s. The work of these linguists was based on the theory of behaviorism and had a considerable influence on some language teaching methods.

Since, Chomsky has been doing the study of semantics deeply, the study of semantics as the part of linguistics study, begins to spread in wide range of linguistics discussion and research. Many attentions are being focused in Semantics study. Many kinds of Semantics theory had been appeared, thus the Semantics study is not being the periphery (*perifer*) again. This condition is also strengthened by the theory appeared by Ferdinand de Saussure, he has concluded that the sign of linguistics (*signe*

linguistique) contain of two components, they are (1) *signifiant* and (2) *signifié*, thus, the study of linguistics extremely needs to the study of semantics, linguistic study without semantic is nothing. Both of two studies cannot be separated.

One of the theories of Semantics getting the wide range of development is the theory about the “relation of meaning”. In this theory of meaning relation will be elaborated about the synonym, antonym, polysemy, homonymy, hyponymy, ambiguity, and redundancy. To get the maximal result and focusing, this research just more focused to the one of form of meaning relation, antonym. The study about the opposition relation of meaning is very attractive in the linguistics study, it cannot be unwilling that all over languages in the world have the concept of the opposition relation of meaning, we cannot disclaim that all over languages in the world have the antonym theory. In Arabic language, we can describe it by *'aksi*, in Chinese language we can describe the antonym with *tao-fan*, in France language, we can describe it with *contraire*, in Germany language: *gegensatz*, in Hungarian language: *ellentet*, the last, in the Turkey language: *karşı* (Cruse, 1986:197). In this research will be elaborated as for the problematic of lexeme using the affixation of “me-kan” in Indonesian language especially in the pair of antonym in parallel line with the figuration of the measure (*wazan*) or *ta'diyah* pattern (transitive Arabic verbs pattern). To know the pair of antonym in this research, we will give some example as follow in the table 1.

Table 1: The List of Antonym in Arabic and Indonesian Language

The main Antonym in Indonesian language (1)	Lexeme using the affixation of “ME-KAN” (2)	Antonym in Arabic Language (3)	The Meaning of the opposite meaning of Antonym in Arabic Language (4)	The opposite of Antonym in Arabic Language (5)
Bagus	<u>Membaguskan</u>	أحسن – يُحسِّنُ (79) حَسَّنَ	Menjelekkkan	أقبح – يُقْبِحُ قَبَّحَ – يُقْبِحُ (360)

Beda	<u>Membedakan</u>	مَيِّرٌ – يُمَيِّرُ	Menyamakan	سَوَّى و سَوَّى
		(الواحد من		هذا بكذا
		(الأخر) (109)		(752)

From the table 1, we can conclude that the word or lexeme “bagus” (column 1) in Indonesian language, after getting the affixation of “me-kan”, becomes “membaguskan” (column 2) which has the same meaning in Arabic language with the word /achsana-yuchsinu/ (column 3), the opposite meaning of the word “membaguskan” in Indonesian language is “menjelekkan” (column 4) which has the same and equal meaning in Arabic language with the word /aqbacha-yuqbichu/ (column 5). The lexeme “menjelekkan” in Indonesia language refers to the lexeme JELEK in Indonesian language before getting the affixation “me-kan”. Thus, the lexeme “menjelekkan” is transitive form. Transitive verb is a verb which takes an object, for example *they saw the accident*. A verb which takes an indirect and a direct object is known as ditransitive verb. The transitive verb in Arabic language usually is similarized with the term “al-fi’lu al-muta’adiy” (Richards, 2007:709). These transitive verbs in Arabic language and in Indonesian language have the same concept of relational meaning which is showing the opposite (antonym).

Antonym (tadhād - تضاد) is a word which is opposite in meaning to another word. For example, in English *male* and *female*, and *big* and *small* are antonyms. A distinction is sometimes made between pairs like *male and female*, and pairs like *big and small*, according to whether or not the words are gradable. A person who is not male must be female, but something which is not big is not necessarily small, it may be somewhere between the two sizes *male and female* are called complementaries (or ungradable antonyms); *big and small* are called gradable antonyms or a gradable pair. Some linguist use the term antonym to mean only gradable pairs (Becker, 1980; Fromkin and Rodman

1998; Lyons 1995; Chaer 2003; Husnaini 2005). Several studies on antonyms been done by linguists, both by researchers in Indonesia and other countries (Kostić, 2011, 2015; Anggraeni, 2015; Sasangka, 2004; Susanti, 2009; Ikrarini, 2012). The study shows that the study of antonym very interesting to be studied and analyzed from various perspectives.

Antonym or *at-tadbad* is a pair of words containing two or more words which have the meaning “reputed” as the opposite. It was confirmed as “reputed” because the characteristic of the opposite between two words in the antonym is relative. There are some words or lexemes which have the opposite meaning absolutely, such as (death >< live) and (daylight >< night). And also there are the opposite meaning which is not absolutely characterized, such as (far >< near), (reach >< poor), the meaning of the word “reach” is not absolutely “poor”. The far distance is not always absolutely near. The word “tall” is not absolutely “low”. These kinds of antonym has the relative character.

METHODS

The data in this research was taken from the corpus data from the Indonesian – Arabic language Al-Munawwir (2007) dictionary. The focusing analysis of antonym in the Arabic lexicon is very wide scope, so that we should specify the focus of antonym analysis in the Arabic – Indonesian language lexemes, words, and lexicons. The focusing analysis was pointing to the lexemes using the affixation of “ME-KAN”. To get the maximal and professional result, we should get the focusing analysis. The method using in this research is distributional method or (*Agih Method*), (Sudaryanto, 1993:15) defined the distributional method as the method of language research which is having the tools

of determining from the language itself. For example, if the people has determined that the nouns in Indonesian language is the word that can merge with the refuse word or negative words “bukan”, but not using the word “tidak”. So that, the people who determine the nouns in Indonesian language by merging with the word “bukan” is in the work of *Agih Method* or distributional approach in language researching. This method is also used to analyze the use of language in the Friday sermon (Saddhono, 2015)

In this research, the lexeme using the affixation “ME-KAN” will be analyzed using the distributional method or *agih method*. This method has the fundamental technique, we call it in Indonesian language (bagi unsur langsung or BUL), and it is the technique of language analysis to divide the language units directly to exploring the units forming the lexeme in Indonesian language. By using this technique, we can also know the parable form of lexeme using “ME-KAN” in Indonesian language and its measure (*wazan*) in Arabic language. This technique was called “bagi unsur langsung” because in the first analysis language working, it divides the units of language into some parts or elements of certain language units. Finally, the divided units of language are determined as the main parts that directly forming and shaping the units of language. To complete the analysis, this research also used the technique reading the marker of unit language to exploring the original and authentic of lexeme using the affixation of “ME-KAN” in Indonesian language and its pattern and measure of lexeme using “ME-KAN” in Arabic language. Thus, the formal object of this research is antonym of lexeme using the affixation “ME-KAN”. The material objects of this research are the antonym of lexemes in Al-Munawwir Indonesian – Arabic language Dictionary.

Depudyt (1997) has elaborated about the same theme with this research, he tried to give the approach about verbs in Arabic language, he had written about the case gender in Arabic language verbs, in his

paper under the title *Agent-Less Indirect Adjectival Forms in Egyptian and Arabic: The Case of JRRW N.F and MAF’UL LAHU* “for whom one acts. And also Schramm (1962), in wide range, has elaborated about the verb in Classical Arabic. Based on the vowel patterns elaborated by Schramm, this research tries to decide the rendering form of lexeme using the affixation “Me-Kan” into Arabic language which is using the transitive verb (ta’diyyah). To doing the semantic analysis in Arabic verbs, this research made the model from Kinberg (1987) under the title *Causal and Adversative Meanings of the Particle lākin in Arabic*. Anis (2010) has elaborated about semantic analysis in Arabic verbs and Indonesian language, he tried to do his research about the verb “datang” in Indonesian language using the componential analysis, this research doing by Anis (2010, 2013, 2014,2015) becomes the prototype model of Arabic semantic and syntax analysis, especially about the fundamental sentences in Arabic language, such as *jumlah ismiyyah* (nominal sentences: S+V+O) and *jumlah fi’liyyah* (verbal sentences: V+S+O).

FINDINGS AND DISCUSSION

In the linguistics analysis, lexeme (وحدة معجمية) was defined as the smallest unit in the meaning system of a language that can be distinguished from other similar units. A lexeme is an abstract unit. It can occur in many different forms in actual spoken or written sentences, and is regarded as the same lexeme even when inflected. For example, in English, all inflected forms such as *give, gives, given, giving, gave* would belong to the one lexeme *give*. In Indonesia language, all inflected forms such as *berbaik, berbaikkan, berbaik-baikkan, membaik, membaikkan, membaikkan, terbaik, perbaikan, memperbaiki, perbaikan, kebaikan, sebaik* would belong to the one lexeme BAIK. And also in Arabic language, all inflected forms such as /kātib/, /maktab/, /yaktub/, /kitabatan/, /maktub/, /inkataba/, /kattaba/ would belong to one lexeme ka-ta-ba. Similarly, such expressins as *bury the hatchet, hammer and tongs, give up, and white paper* would each be

considered a single lexeme. In a dictionary, each lexeme merits a separate entry or sub-entry (Richards, 2007:388-389).

In Semantics study, the term of lexeme, can be defined as the unit of language having a meaning. One kind of the lexeme's form is a verb. Fundamentally, in Indonesian language and Arabic language, the verb can be divided into two forms, they are: (1) Transitive verb (الفعل المتعدي), a verb which takes an object, for example *they saw the accident*. We can also look in the Arabic language, such as: (عرفتهم) 'I recognized them'. In Indonesian language, the transitive verb immediately having the object after the verb, such as: *membeli* and *mengobati*. (2) Intransitive verb (فعل لازم), a verb which does not take an object, for example *the children danced*. In Arabic language, such as: (خرجت إلى الطريق) 'she went out into the street', (يتظاهرون) 'they demonstrate', (تجري) 'rivers run through it'. In Indonesian language, the intransitive verb is not having an object which participates in, such as *menangis*, *menyanyi*, and *menari*.

Substantively, the transitive verbs in Indonesian language can be divided into seven parts form of the verb, such as (1)The verb which does not have an affixation, for example: *minta izin*, (2)The verb having an affixation (prefix ME), such as: *menangkap pencopet* and *menembak burung*, (3) The verb having an affixation (ME-KAN), such as: *merapikan rambut*, *melepaskan tali*, etc., (4)The verb having an affixation (MEMPER-KAN), for example: *memperebutkan kekuasaan*, (5) The verb using the affixation (ME-I), for example: *mengawasi pekerja*, (6) The verb having the affixation (MEMPER-I), such as: *memperbaiki sepeda*, and (7) The verb using the affixation (MEMPER-), for

example: *memperdalam ilmu* (Pamungkas, 1994:14-15).

The finding and discussion data in this research concluded that the lexeme using an affixation (me-kan) had been translated into Arabic language in Al-Munawwir dictionary using the *wazan* (the measure) fa-'a-la (فعل). The function of affixation "me-kan" in Indonesian language is to form the transitive verbs. As also, the measure/ *wazan* fa-'a-la in Arabic language has the same function. The function of *wazan fa'ala* is for *ta'diyyah*, which is directly having the same function with the forming of transitive in Indonesian language. As the result of that conditions, *wazan* fa'ala becomes the dominant *wazan*/measure for translating and rendering the lexeme using the affixation "me-kan" in Indonesian language into Arabic language. Syekh Muhammad Ma'sum Ali in his phenomenal book of Arabic Morphology under the title "amtsilah at-tashrifiyah" explained that the function of *wazan fa'ala* is used for *ta'diyyah*.

التعدية نحو: فرح زيدٌ عمراً؛ فإن مجردة لازم

For the example in this sentence /*farracha* Zaidun 'Amran/ the first stem of the verb (*mujarrad*) /*farracha*/ had the character of intransitive verb (*lazim*: does not need the object). But, after changing the pattern from *lazim* (intransitive) into *muta'adi* (transitive), the verb will need the object. The word /*faracha*/ intransitive, the meaning is "happy", but after we changed it into *wazan fa'ala* for transitive verb, the verb /*faracha*/ becomes /*farracha*/, the meaning is "to make somebody happy". Some of the data had been grabbed from this research, such as in the table 2 bellow (the transformation from the intransitive verb into transitive verb).

Table 2. The Transformation From Transitive Verb Into Intransitive Verb

No.	The transitive verb (the second stem) using the <i>wazan</i> <i>fa'-ala</i> (فعل)	The meaning in Indonesian language using the affixation (ME-KAN)	The intransitive verb (the first stem)	The meaning in Indonesian language does not using the affixation (ME-KAN)
1	صَحَّحَ - يُصَحِّحُ	membenarkan	فإن مجرد لازم : صَحَّحَ - يُصَحِّحُ	Benar
2	خَفَّفَ - يُخَفِّفُ	meringankan	فإن مجرد لازم : خَفَّفَ - يُخَفِّفُ	Ringan
3	جَهَّلَ - يُجَهِّلُ	membodohkan	فإن مجرد لازم : جَهَّلَ - يُجَهِّلُ	Bodoh
4	كَدَّرَ - يُكَدِّرُ	mengeruhkan	فإن مجرد لازم : كَدَّرَ - يُكَدِّرُ	Keruh
5	حَزَّنَ - يُحْزِنُ	menyedihkan	فإن مجرد لازم : حَزَّنَ - يُحْزِنُ	Sedih

Antonym in every language dominantly comes from the adjective forms and very little amount of antonym which comes from the verb. This is the specific character of antonym based on Cruse (1986:204). Based on the table 2, we can look that the antonym also dominantly comes from the adjective meaning, such as: sedih, bodoh, keruh, ringan, benar, although the form is verb in Arabic language, because Arabic language has the verb that its meaning is for adjective forms. Thus, the data in this research will be dominant also by the antonym which had been coming from the adjective categories, despite the verb also had been entered to the data, for example: *angguk, gadai, kawin, masuk, menang, ragu, risau, sedih, takut, tidur*, etc.

Some of stems using in this research (nouns and verbs) are *abai, aman, angguk*,

Mengabaikan	><	Memperhatikan
Mengamankan	><	Mengacaukan
Membedakan	><	Menyamakan
Membekukan	><	Mencairkan
Membenarkan	><	Menyalahkan
Memberatkan	><	Meringankan
Membesarkan	><	Memperkecil
Mencukupkan	><	Mengurangi
Menjauhkan	><	Mendekatkan
Memanaskan	><	Mendinginkan
Menyedihkan	><	Menyenangkan

bagus, beda, beku, benar, berat, besar, cerdas, cukup, gadai, jauh, jernih, jinak, kawin, kencang, kental, keras, kuat, lambat, lelah, lembab, lembut, lurus, masuk, menang, mulia, panas, pendek, ragu, risau, rugi, satu, sedih, sehat, sempit, sukar, tajam, takut, tampak, tidur, tinggi.

Furthermore, to get the antonym in the lexeme using the affixation "me-kan" by employing the distributional method, all of the stems had been added by the affixation of "me-kan" which is having the function to change the stems into the transitive verbs. The stems and the lexeme that had been added by the affixation "me-kan" will be contrasted and opposed with the appropriate of lexeme using the affixation "me-kan", until we will get the lexeme using the affixation "me-kan" with its pairs of antonym, such as in the example bellow.

By using the method of distributional and the base technique of dividing the units of language directly (Metode agih), we will get the antonym in

Indonesian language and Arabic language, and also the lexeme using the affixation "me-kan" and its antonym, such as in the table 3 bellow.

Table 3. The List of Antonym and Lexeme Using the Affixation "Me-Kan"

No.	The first stem	Lexeme using the affixation "ME-KAN"	The page in Al-Munawwir	Antonym	The page in Al-Munawwir
1.	Abai	<u>Mengabaikan</u>	أَغْفَلَ - يُغْفَلُ أَهْمَلَ - يُهْمَلُ (2)	Memperhatikan	اهْتَمَّ - يَهْتَمُّ بِ لَا حَظَّ - يَلَا حِظَّ (315)
2.	Aman	<u>Mengamankan</u>	أَمِنَ - يُؤَمِّنُ (32)	Mengacaukan	شَوَّسَ (ه) الأَمْرَ (374)
3.	Angguk	<u>Menganggukkan</u> (kepala)	طَأَّ طَأْسَهُ (42)	Menggeleng (kepala)	حَرَكَ - يُحْرِكُ الرَّأْسَ هَزَّ وَ هَزَزَهُ (277)
4.	Bagus	<u>Membaguskan</u>	أَحْسَنَ - يُحَسِّنُ حَسَّنَ (79)	Menjelekkkan	أَفْجَحَ - يُفْجِحُ فَجَّحَ - يُفَجِّحُ (360)
5.	Beda	<u>Membedakan</u>	مَيَّزَ - يُمَيِّزُ (الواحد من الأخر) (109)	Menyamakan	سَوَّى وَ سَاوَى هَذَا بِكَذَا (752)
6.	Beku	<u>Membekukan</u>	جَمَدَ - يُجَمِّدُ أَجَمَدَ - يُجَمِّدُ (112)	Mencairkan	أَذَابَ - يُذِيبُ ذَوَّبَ التَّلْجَ (175)
7.	Benar	<u>Membenarkan</u>	صَحَّحَ يُصَحِّحُ صَدَّقَ . صَوَّبَ (118)	Menyalahkan	عَاطَ - يُغْلِطُهُ (749)
8.	Berat	<u>Memberatkan</u>	أَثَقَلَ - يُثَقِّلُ ثَقَّلَهُ = صَيَّرَهُ ثَقِيلًا (126)	Meringankan	خَفَّفَ - يُخَفِّفُ (729)
9.	Besar	<u>Membesarkan</u>	كَبَّرَ - يُكَبِّرُ (130)	Memperkecil	صَغَّرَ - يُصَغِّرُ (405)
10.	Cerdas	<u>Mencerdaskan</u>	أَذَكَّى - يُذَكِّي حَدَّقَ . فَطَّنَ (192)	Membodohkan	جَهَّلَ - يُجْهِّلُ (ه) (144)
11.	Cukup	<u>Mencukupkan</u>	كَمَّلَ - يُكْمِلُ (203)	Mengurangi	نَقَصَ وَ نَقَّصَ وَ أَنْقَصَ وَ أَنْقَصَ (478)
12.	Gadai	<u>Menggadai</u>	رَهَّنَ بِرَهْنٍ أَرَهَّنَ الشَّيْءَ (262)	Menebus	إِفْتَدَى - يَفْتَدِي فَأَكَ - يُفَأِكُ (الرهن) (870)

13.	Jauh	<u>Menjauhkan</u>	أبعد – يُبعد بعَدَ و باعد (358)	Mendekatkan	قَرَّب – يُقَرِّبُ (ه) (222)
14.	Jernih	<u>Menjernihkan</u>	صَفَّى – يُصَفِّي الشيء = جعله صافيا (363)	Mengeruhkan	كَدَّرَ، أَعَكَّرَ و عَكَّرَ أرِنَقَ الماء (437)
15.	Jinak	<u>Menjinakkan</u>	ألف – يُؤلفه أنس و أنس (365)	Menjadi buas	تَوَحَّشَ – يَتَوَحَّشُ (151)
16.	Kawin	<u>Mengawinkan</u>	أَنكَحَ و زَوَّجَ (401)	Menceraikan (suami-istri)	طَلَّقَ – يُطَلِّقُ زوجته (191)
17.	Kencang	<u>Mengencangkan</u>	شدَّ – يَشُدُّ (422)	Mengendurkan	أرخى – يُرَخِي العُقْدَةَ (423)
18.	Kental	<u>Mengentalkan</u>	خَثَرَ و أَخَثَرَ اللبن (423)	Mengencerkan	رَفَّقَ – يُرَفِّقُ (السائل) (251)
19.	Keras	<u>Mengeraskan</u>	قَسَّى و أَقَسَّى (429)	Melunakkan	لَبَّنَ و أَلَبَّنَ لَبَّقَ و لَبَّقَ (535)
20.	Kuat	<u>Menguatkan</u>	قَوَّى – يُقَوِّي (468)	Melemahkan	ضَعَفَهُ – و أَضَعَفَهُ، سَخَّفَهُ، وَهَنَ، أَوْهَنَ (509)
21.	Lambat	<u>Melambatkan</u>	أَخَّرَ – يَأَخِّرُ بطأ و أبطأ عليه بالأمر أَجَّلَ و أَرَجَأَ (490)	Mempercepat	أَسْرَعَ - يُسْرِعُ (190)
22.	Lelah	<u>Melelahkan</u>	أَتَعَبَ – يُتَعَبُ (508)	Menyegarkan	أَنعَشَ – يُنْعِشُ (769)
23.	Lembab	<u>Melembabkan</u>	نَدَّى – يَنْدِي (510)	Mengeringkan	يَبَسَ و أَيْبَسَ جَفَّفَ (432)
24.	Lembut	<u>Melembutkan</u>	نَعَمَ – يُنْعِمُ (جعله ناعما) دَقَّ – يَدُقُّ (511)	Menjadikan Kasar	خَشَّنَ (ه) (394)
25.	Lurus	<u>Meluruskan</u>	قَوَّمَ – يَقَوِّمُ (جعل الشيء مستقيما سَدَّدَ – يُسَدِّدُ (537)	Membengkokkan	عَوَّجَ – يُعَوِّجُ (121)
26.	Masuk	<u>Memasukkan</u>	دَخَلَ به، دَخَلَهُ أَدْخَلَهُ، أَوْلَجَ (558)	Mengeluarkan	أَخْرَجَ - يُخْرِجُ خَرَجَ، اخْتَرَجَ (416)
27.	Menang	<u>Memenangkan</u>	فاز بـ	Mengalahkan	غلب – يَغْلِبُهُ أَوْ

			(567)		عليه هزم - يهزم هزم (العدو) (379)
28.	Mulia	<u>Memuliakan</u>	شَرَّفَ - يُشَرِّفُ أكرم, كرم (588)	Menghinakan	أهان - يُهين حَفَّرَ, نَلَّلَ (321)
29.	Panas	<u>Memanaskan</u>	حَرَّ - يَحْرُ الماء أسخنه (632)	Mendinginkan	بَرَدَ - يُبْرِدُ و أبرد الشيء (234)
30.	Pendek	<u>Memendekkan</u>	قَصَرَ - يَقْصِرُ قَصَرَ الشيء (655)	Memperpanjang	طَوَّلَهُ و أطاله (637)
31.	Ragu	<u>Meragukan</u>	شَكَّكَ - يُشَكِّكُ (703)	Mempercayai	أمنه و أمن به صدقته, وثق به (661)
32.	Risau	<u>Merisaukan</u>	فَجَعَ و فَجَعُ أفجع (730)	Menenangkan	هدأ - يُهْدِي أهدأ, سَكَنَ (881)
33.	Rugi	<u>Merugikan</u>	خَسَرَ - يُخْسِرُ (736)	Menguntungkan	رَبِحَ و أربحه (931)
34.	Satu	<u>Menyatukan</u>	أَحَدَ و وَحَدَ المتعدد (762)	Menceraiberaikan	فَرَّقَ - يُفَرِّقُ بَدَّدَ, شَتَّتَ (191)
35.	Sedih	<u>Menyedihkan</u>	حَزَنَ و أَحْزَنَ حَزَنَهُ (768)	Menyenangkan	أَفْرَحَ و فَرَحَ سَرَّرَ (787)
36.	Sehat	<u>Menyehatkan</u>	أَصَحَّ - يُصِحِّحُ (770)	Menyakitkan	أَوْلَمَ - يُؤْلِمُ أَوْجَعُ - يُوجِعُ (748)
37.	Sempit	<u>Menyempitkan</u>	ضَيَّقَ - يُضَيِّقُ (786)	Meluaskan (Memperluas)	وَسَّعَ - يُوسِّعُ أوسَّعَ (531)
38.	Sukar	<u>Menyukarkan</u> (Mempersukar)	صَعَّبَهُ, تَصَعَّبَهُ (832)	Memudahkan	سَهَّلَ - يُسَهِّلُ الأمر عليه (له) يسره, هَوَّنَهُ (585)
39.	Tajam	<u>Menajamkan</u>	حَدَّ و أَحَدَّ حدَّد السكين سن, حمز, شحد (850)	Menumpulkan	أَكَلَّ - يُكَلِّ (السيف) (914)
40.	Takut	<u>Menakutkan</u>	خَوَّفَ و أَخَافَهُ خشاه, خوَّفه أفزع (852)	Memberanikan (diri)	تَجَرَّأَ - يَتَجَرَّأُ تَشَجَّعَ (125)
41.	Tampak	<u>Menampakkan</u>	أَظْهَرَ - يُظْهِرُ أرى - يُرَى (856)	Menyembunyikan	خَبَأَ - يُخَيِّئُ كَتَمَ و كَتَمَ و اكتتم (784)
42.	Tidur	<u>Menidurkan</u>	نَوَّمَ و أَنَامَهُ	Membangunkan	أصحي فلانا

		(893)	(dari tidur)	أَيْقَظَهُ (93)
43.	Tinggi	<u>Meninggikan</u>	رفع - يرفع (898)	قصر - يقصر و قَصَرَ الشَّيْءَ (655)

The dominant character of wazan fa'ala (فَعَلَ). By looking at the table 3, we can conclude that the measure/ wazan fa'-'a-la is very dominant in rendering the lexeme "me-

kan" in Indonesian language. We can look at the table 4 as the derivative table from table 3, to get the closer result about the dominant character of wazan fa'-'a-la.

Table 4. The List of Arabic Verbs using the Measure Fa'-'a-la (فَعَلَ)

No	Wazan فَعَلَ	Leksem Me-Kan
1	أَمِنَ - يُؤَمِّنُ	<u>Mengamankan</u>
2	شَوَّسَ - يُشَوِّشُ	<u>Mengacaukan</u>
3	حَسَّنَ - يُحَسِّنُ	<u>Membaguskan</u>
4	قَبَّحَ - يُقَبِّحُ	<u>Menjelekkan</u>
5	مَيَّزَ - يُمَيِّزُ	<u>Membedakan</u>
6	سَوَّى - يُسَوِّي	<u>Menyamakan</u>
7	ذَوَّبَ - يُذَوِّبُ	<u>Mencairkan</u>
8	جَمَدَ - يُجَمِّدُ	<u>Membekukan</u>
9	صَوَّحَ - يُصَوِّحُ	<u>Membenarkan</u>
10	صَدَّقَ - يُصَدِّقُ	<u>Membenarkan</u>
11	صَوَّبَ - يُصَوِّبُ	<u>Membenarkan</u>
12	عَلَطَ - يُعَلِّطُ	<u>Menyalahkan</u>
13	خَفَّفَ - يُخَفِّفُ	<u>Meringankan</u>
14	ثَقَلَ - يُثَقِّلُ	<u>Memberatkan</u>
15	كَبَّرَ - يُكَبِّرُ	<u>Membesarkan</u>
16	جَهَّلَ - يُجَهِّلُ	<u>Membodohkan</u>
17	حَدَّقَ - يُحَدِّقُ	<u>Mencerdaskan</u>
18	فَطَّنَ - يُفَطِّنُ	<u>Mencerdaskan</u>
19	كَمَّلَ - يُكَمِّلُ	<u>Mencukupkan</u>
20	بَعَدَ - يُبَعِّدُ	<u>Menjauhkan</u>
21	قَرَّبَ - يُقَرِّبُ	<u>Mendekatkan</u>
22	صَفَّى - يُصَفِّئُ	<u>Menjernihkan</u>
23	كَدَّرَ - يُكَدِّرُ	<u>Mengeruhkan</u>
24	عَكَّرَ - يُعَكِّرُ	<u>Mengeruhkan</u>
25	أَلَّفَ - يُؤَلِّفُ	<u>Menjinakkan</u>
26	أَنَسَ - يُأَنِّسُ	<u>Menjinakkan</u>
27	زَوَّجَ - يُزَوِّجُ	<u>Mengawinkan</u>
28	طَلَّقَ - يُطَلِّقُ	<u>Menceraikan</u> (suami istri)
29	شَدَّ - يُشَدِّدُ	<u>Mengencangkan</u>
30	خَنَّرَ - يُخَنِّرُ	<u>Mengentalkan</u>
31	رَفَّقَ - يُرَفِّقُ	<u>Mengencerkan</u>
32	قَسَّى - يُقَسِّئُ	<u>Mengeraskan</u>
33	لَيَّنَ - يُلَيِّنُ	<u>Melunakkan</u>

34	قَوِي - يُقَوِي	<u>Menguatkan</u>
35	ضَعْف - يُضَعِّف	<u>Melemahkan</u>
36	سَخَف - يَسْخَف	<u>Melemahkan</u>
37	وَهْن - يُوهِن	<u>Melemahkan</u>
38	أَخَّر - يُأَخِّر	<u>Melambatkan</u>
39	بَطَأ - يَبْطِئُ	<u>Melambatkan</u>
40	نَدَى - يَنْدِي	<u>Melembapkan</u>
41	يَبَسَ - يُبَيِّسُ	<u>Mengeringkan</u>
42	جَفَفَ - يَجْفَفُ	<u>Mengeringkan</u>
43	نَعَمَ - يَنْعَمُ	<u>Melembutkan</u>
44	دَقَّ - يَدُقُّ	<u>Melembutkan</u>
45	قَوْمَ - يَقُومُ	<u>Meluruskan</u>
46	سَدَدَ - يَسُدُّ	<u>Meluruskan</u>
47	عَوَجَ - يُعْوِجُ	<u>Membengkokkan</u>
48	دَخَلَ - يَدْخُلُ	<u>Memasukkan</u>
49	خَرَجَ - يَخْرُجُ	<u>Mengeluarkan</u>
50	شَرَفَ - يُشْرِفُ	<u>Memuliakan</u>
51	كَرَمَ - يَكْرُمُ	<u>Memuliakan</u>
52	حَقَّرَ - يَحَقِّرُ	<u>Menghinakan</u>
53	ذَلَّلَ - يَذَلُّ	<u>Menghinakan</u>
54	حَزَّ - يَحْزُنُ	<u>Memanaskan</u>
55	بَرَدَ - يُبْرِدُ	<u>Mendinginkan</u>
56	قَصَرَ - يَقْصِرُ	<u>Memendekkan</u>
57	شَكَكَ - يُشَكِّكُ	<u>Meragukan</u>
58	فَجَعَ - يَفْجَعُ	<u>Merisaukan</u>
59	هَدَأَ - يُهْدِئُ	<u>Menenangkan</u>
60	سَكَنَ - يَسْكُنُ	<u>Menenangkan</u>
61	خَسَرَ - يُخْسِرُ	<u>Merugikan</u>
62	رَبِحَ - يَرْبِحُ	<u>Menguntungkan</u>
63	وَحَدَ - يُوْحِدُ	<u>Menyatukan</u>
64	فَرَّقَ - يُفَرِّقُ	<u>Menceraiberaikan</u>
65	بَدَدَ - يَبْدِدُ	<u>Menceraiberaikan</u>
66	شَتَّتَ - يَشْتِتُ	<u>Menceraiberaikan</u>
67	حَزَنَ - يَحْزِنُ	<u>Menyedihkan</u>
68	فَرَحَ - يَفْرَحُ	<u>Menyenangkan</u>
69	سَرَّرَ - يَسْرِرُ	<u>Menyenangkan</u>
70	ضَمَّقَ - يُضَمِّقُ	<u>Menyempitkan</u>
71	وَسَّعَ - يُوسِّعُ	<u>Meluaskan</u>
72	صَعَّبَ - يَصْعَبُ	<u>Menyukarkan</u>
73	سَهَّلَ - يُسَهِّلُ	<u>Memudahkan</u>
74	بَسَّرَ - يُبَسِّرُ	<u>Memudahkan</u>
75	هَوَّنَ - يَهْوِنُ	<u>Memudahkan</u>
76	حَدَدَ - يَحْدُدُ	<u>Menajamkan</u>
77	خَوَّفَ - يَخْوِفُ	<u>Menakutkan</u>
78	خَبَأَ - يُخْبِئُ	<u>Menyembunyikan</u>
79	كَتَمَ - يُكْتِمُ	<u>Menyembunyikan</u>

80	نَوْمٌ - يُنَوِّمُ	<u>Menidurkan</u>
81	قَصْرٌ - يَقْصِرُ	<u>Memendekkan</u>

Table 4 shows that there are 81 words using wazan fa'ala which had been translated using the transitive form with the affixation "me-kan". This study also shows that the prefix Men- movement has a very broad and productive in Indonesian. The same study ever conducted also about prefixes 'Men-' which examines the topic unergative and unaccusative (Nomoto and Soh, 2009a; 2009b; 2011). Studies on anatomy is also giving out new repertoire in researching prefix profound Indonesian or Malay language.

CONCLUSION

Generally, the antonym has a definition as a semantic correlation between speech units which has the meaning of inverse, opposite, or contrast between one and the others. For example the word "bad" has the antonym of the word "good", the word "live" has the opposite meaning with the word "death", the word "student" has the inverse with the word "teacher". And also the word "buy" has the contrast with the word "sell". If we look at the Arabic language, we can find the concept of antonym in *badi'*, such as: in *ath-thibaq* and *al-muqabalah*.

The data in this research was taken from the Indonesian – Arabic dictionary, Al-Munawwir (2007). Dominantly, the data of lexeme using the affixation "me-kan" in Al-Munawwir dictionary had been translated into Arabic language using the *wazan fa'-a-la*. Thus, the affixation of "ME-KAN" in Indonesian language is extremely equivalent with *wazan fa'-a-la* in Arabic language. *Wazan* is the measure of the pattern in Arabic trilateral verbs. The affixation of "ME-KAN" in Indonesian language has the function to form the transitive verb, and also *wazan fa'-a-la* in Arabic language has the same function for *ta'diyah* (to form the verb from intransitive into transitive). So that, *wazan fa'-a-la* is one of the dominant measures to give the meaning of lexeme using the affixation "ME-KAN" inside the

process of forming the transitive verb in Indonesian language.

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