



Hyponymy Analysis in the *al-I'tirāf* poem by Abu Nawas

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Abstract:

This study aims to analyze the hyponymy present in the *al-I'tirāf* poem by Abu Nawas. Hyponymy is the semantic relation between a generic meaning (superordinate) and another specific meaning (subordinate). The hyponymy analysis could assist in a deeper understanding of the meanings of literary texts. This study utilized a qualitative descriptive method using reading and writing techniques. The findings revealed 12 hyponyms and six hypernyms in 7 categories: heaven, hell, forgiveness, sin, God, age, and hope. The hyponymy analysis aids in understanding Abu Nawas' word selections in describing his sinful condition and his wish for forgiveness from his God. It is concluded that semantic analysis of hyponymy could provide a more in-depth interpretation of the poem.

INTRODUCTION

Language is an instrument used by humans to communicate and cooperate as well as express their goals and aims. In order to understand the purpose and intent of the speaker to the listener, it is necessary to know the meaning of the utterance, which is called linguistics or the study of natural language. It usually includes the study of language structure (grammar), the study of meaning (semantics) and the social function of language (sociolinguistics). In recent years, it has become a popular subject of study (Kuntarto, 2017, pp. 1–40).

In many languages, there are common words that have interrelated meanings between words or linguistic units and other words or linguistic units (Carston, 2022). Some of these semantic relationships are pervasive, and the branch of science that studies this aspect is known as semantics. Semantics is the study of meaning or the branch of linguistics that explores theories of meaning or investigates the requirements for a symbol to convey meaning. Semantics is concerned with meaningful words (Issa & Awadh, 2021). A meaningful word refers to a word which conveys a sense of meaning or shows the relationship between a word or linguistic unit and another word or linguistic unit. These meaningful terms or words can be in the form of similarity of

meaning (synonymy), opposition of meaning (synonymy), opposite meaning (antonymy), anonymity (antonymy), diversity of meaning (polysemy), ambiguity of meaning (ambiguity of meaning), gradation of meaning (hypernymy), deviation of meaning (homonymy), repetition of meaning (homonymy), and others.

This study employed an analytical model to explore the significance of Abu Nawas's *al-I'tirāf* poem. It allows the meaning of words to be analyzed based on their levels, focusing on three main aspects. First, the author analyzes some words to understand each position of meaning and interpret the relationship between these meanings. The second is that the study analyzes words which have more than one meaning to obtain their significance. Finally, the study synthesizes the meanings to derive the different elements of the composition (Mufid & Mukhorida, 2022). The *al-I'tirāf* poem was one of the poems attributed to Abu Nawas, a famous Arabic poet from the 8th century AD. This poem shows the self-awareness and humility of Abu Nawas, who confesses his sins. He speaks of his recognition of his faults and sins and his hope to receive forgiveness from God despite his many sins. Although these words depict guilt and remorse, they also reflect sincerity and reflection on his relationship with God.

This study focuses on the technique of analyzing meaning relatedness in four main aspects, namely meaning relatedness analysis, form relatedness analysis, part-whole relatedness analysis, and word correspondence analysis. The research focuses more deeply on analyzing the relationship between part and whole, which helps to understand how specific meanings relate and interact within the context of the whole poem.

In this context, hyponymy takes center stage in the meaning analysis technique. Hyponymy is a semantic relationship that connects a specific meaning with a general meaning. According to Kholison (2016), the specific meaning is at a lower level (subordinate/hyponym), while the general meaning is at a higher level (superordinate/hypernym). This categorization makes it easy to identify forms of speech in poetry, whether they are linguistically general phrases or specific phrases at a broader level. In Arabic, words that function as synonyms are termed "*Syāmīl*", while the words that function as antonyms are so-called "*Masymūl*" (Mufid & Mukhorida, 2022). Based on the description above, the issue proposed by the author is how to analyze the hyponymy presented in the poem *al-I'tirāf* by Abu Nawas. Hence, this paper aims to find out the use of hyponymy featured in the *al-I'tirāf* poem by Abu Nawas.

Literature Review

Semantics

Etymologically, the term semantics in Indonesian comes from the English "*Semantics*," which refers to the study of meaning. In Arabic literature, this field of science is referred to by various terms, such as "*ilmu ad-dilālah*" and "*ilmu al-m`āniy*," even mentioned as "*simāntik*" which is an absorption word from English (*Semantics*) or French (*Semantique*). It was first introduced in 1883 AD by a French scientist named Breal in his article "*Le Lois Intellectuelles du Language*" (Nasution, 2017).

In terms of terminology, semantics is the system and investigation of meaning and significance in a language system or languages in general. Verhaar described semantics as the theory of meaning (Rezeki & Sagala, 2020). Similarly, this definition could also be

identified in the Encyclopedia of Britannica, Volume 20, 1965, p. 313, which states that semantics is the study of the relationship between various linguistic distinctions and mental processes or symbols in speech. Pateda (2001, p. 7) cites that “it is the study of the relationship between linguistic differences and mental processes or symbols in speech”.

The scientific study of semantics generally deals with the study of systems, theories, and investigations of meaning and meaning in a language or language. Its focus is analyzing the relationship between words, linguistic structures, and how mental processes or symbols affect meaning in speaking. As such, it seeks to understand the way of meaning production, interpretation, and connection in linguistic communication.

Semantics and Linguistics

The issue of meaning exists at all levels of linguistics except phonetics. Phonology, morphology, and syntax are always related to meaning. From this point of view, semantics is not necessarily part of the linguistic level. Because semantics is at all levels, semantics is like a spirit in all levels of linguistics. However, on the other hand, the issue of meaning (semantics) is part of the discussion of linguistics. Thus, it is accurate to say that semantics is part of linguistics, but its position is above all levels of linguistics. The position and relationship of semantics with the levels in linguistics can be seen in the figure 1.

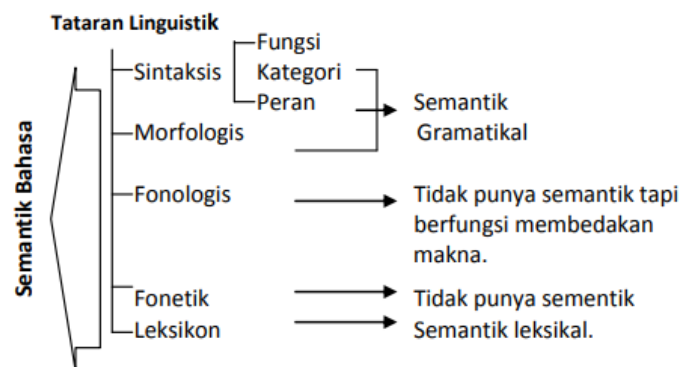


Figure 1 relationship of semantics with the levels in linguistics

The illustration presented shows that semantics encompasses all aspects of linguistics except phonetics. The meaning that emerges at the semantic level is referred to as grammatical meaning. At the morphological level, meaning is referred to as lexical-morphemic meaning. While at the phonological level, although it does not produce meaning, its units can distinguish meaning.

The Relation of Meaning

We often find a semantic relationship between a word or other language unit and another word or language unit. This relationship or relation of meaning may involve the following:

1. Etymology

Etymology is a branch of linguistics that seeks to investigate the historical origins of words since their inception and explain the changes that have occurred in words and their meanings. Word origins are not limited to one language but involve a collection of developing languages (Muhajirin, 2021).

The link between words and meaning through the investigation of the origin of language (read: etymology) becomes a part of analyzing the meaning of vocabulary in lexicology. The development of meaning in vocabulary and the phenomenon of foreign words are the objects of lexicology in analyzing words and applying meaning correctly.

2. Homonyms and Homophones

Homonymy refers specifically to two words or speech units with the same “coincidental” meaning but which have different interpretations as they are different words or speech forms (Mahdi, 2012). In Arabic, homonymy is referred to as *musyarak lafziy*. Although *musyarak lafziy* summarizes homonymy and polysemy, Syahin defines *musyarak lafziy* as language units with the same form but different meanings. This formulation shows that *musyarak lafziy* is closer to the concept of homonymy. For example, the word “*dalil*” can have several meanings, such as (1) road guide, (2) tourist guide, (3) guidebook, and (4) argument, proof, evidence.

Another example is the term “book,” which can refer to a book, a segment in bamboo/bamboo, or bones and joints. In the study of *Balaghah*, homonymy is referred to as *Jinas*, which is the similarity between two words with different meanings. In Indonesian, some homonyms have the same sound but not the exact spelling, known as homophones or in Arabic as “*al-musyarak as-sauti*”. For example, the word “*sanksi*” in Indonesian means doubt and punishment.

3. Polysemy

A word or speech unit is categorized as polysemy if it has multiple meanings. Soedjito explains that polysemy refers to a word that has multiple meanings. For example, the word “*ra's*” has several meanings such as (1) part of the body from the neck up in humans and animals, (2) part located at the top, front, or beginning, (3) leader or chairman, and (4) something that is considered as the base, center, or source (Miftahuddin et al., 2017).

4. Synonym

Synonym in Arabic are known as *al-taraduf*, which is “two or more words whose meanings are roughly equivalent. It can be said more or less because there will not be two words that are different and very similar in meaning. Umar argues that synonymy is many words with one meaning (Muhajirin, 2021). What is commensurate is only the information, while the meaning is not commensurate. For example, some words in Indonesian, like “*jenazah*,” “*bangkai*,” and “*mayat*,” are considered synonyms, but their meanings are not the same. This is evident by the fact that synonymous words are not freely interchangeable. For example, the sentence in Indonesian “*Aku melihat bangkai anjing*” cannot be freely replaced with “*Aku melihat jenazah anjing*”.

5. Antonym

Literally, antonym is an adopted word from English, which is antonymy. According to Verhaar, the term comes from ancient Greek: "*Anoma*," which means 'name' and "*Anti*" for "against". Hence, it means "another name for another thing." Alternatively, it is more often referred to as the opposite word. Conveniently, antonyms are words that have opposite meanings. For example, the good word is opposed to the bad word, the big word is opposed to the small word, and the buying word is opposed to the selling word.

In Arabic, Taufiq mentions in his book that antonyms are called (*at-tad'ād*), which are two words used with two opposite meanings. The Arabic antonyms are divided into several types, as follows (Taufiqurrochman, 2008):

- *at-tad'ād' al-ḥad* or non-tiered antonyms such as "*ḥayyun - mayyitun*" and "*mutazawwij - a`zab*".
- *at-tad'ād' al-mutadarrij* or nested antonyms such as "*sākhin - bārid*" because warm and cold have specific measurements.
- *at-tad'ād' al-`aks* or paired antonyms such as "*bā`a - isytarā*" and "*akhaḥa - dafa`a*".
- *at-tad'ād' al-ittijahi*, or directional antonyms such as "*fauqa - taḥta*" and "*a`la - safula*".

6. Hyponymy

Hyponymy is a semantic relationship connecting a specific meaning with a generic one. The specific meaning is at the lower level (subordinate/hyponym), while the generic meaning is at the upper level that overshadows it (superordinate/hypernym).

The term hyponymy was derived from the ancient Greek words *Onama*, which means name, and *Hypo* which means below. Hence, it means another name. Verhaar says a hyponym is an expression (word, phrase, and sentence) whose meaning is considered part of the meaning of another expression. Meanwhile, hypernyms are words that cover the meaning of other words. Djajasudarma also notes that hyponyms are a relationship of meaning that contains the notion of hierarchy. The term hierarchy means that there are levels and upper and lower ones. The upper meaning refers to the general meaning, and the lower meaning refers to the specific meaning. Similarly, Soedjito states that hyponyms are words whose level is below that of the superordinate word or hypernym (upper-class) (Amalia & Widyaruli, 2017).

While the relations of meaning between two words that are synonyms, antonyms, and hyponyms are bidirectional, the relation between two hyponyms is unidirectional. So, the word *wardah* (وردة) 'rose' is synonymized with the word *zahrah* (زهرة) 'flower,' but the word *zahrah* 'flower' is not synonymized with the word *wardah* 'rose' because the *zahrah* 'flower' includes all kinds of flowers including *wardah* 'rose.' In this case, the relation between *zahrah* 'flower' and *wardah* 'rose' (including other flowers) is called hypernymy, so if *wardah* 'rose' is a hyponym to *zahrah* 'flower,' then *zahrah* 'flower' is a hypernymy to *wardah* 'rose.' Take a look at the figure 2.

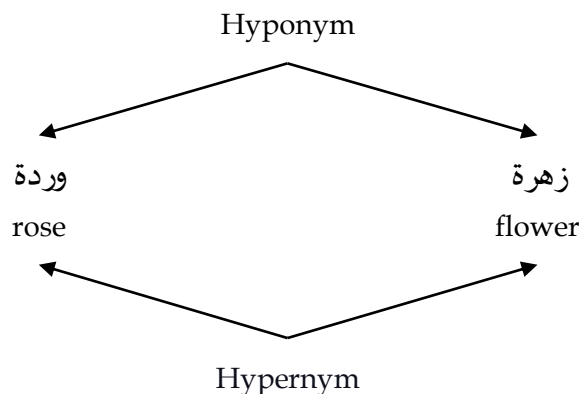


Figure 2. the relation of hyponym and hypernym

In other examples, the word flower includes rose, jasmine, or rose belongs to the class of flowers, so the word rose is a hyponym of flower, or rose includes the superordinate of the flower. The word color includes all colors; it can be said to be the superordinate of green, red, yellow, or blue, and so on. Alternatively, read as one of the hyponyms of color; red is below, and the word color is above red, yellow, green, and blue. Consider the following figure 3.

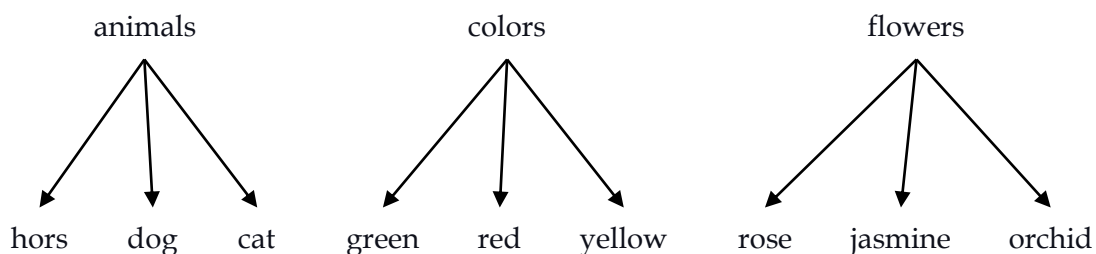


Figure 3. the relationship meaning among several words

In the above examples, animals, colors, and flowers are hypernyms of horse, dog, and cat; green, red, and yellow; and rose and jasmine. Therefore, this study focuses on the meaning relation analysis in the sub-discussion of hyponymy; the author analyzes the words that are hyponyms in one of Abu Nawas's poems, which is the *al-I'tirāf* poem.

METHOD

This study was a descriptive qualitative, in which the data collected were not in the form of numbers but in the form of words or descriptions of things. The use of this qualitative research method arises because of a paradigm shift in how to understand a reality, phenomenon, or symptom. In this paradigm, social reality is considered as something holistic, complex, dynamic, and full of meaning.

This method is used in an analytical study of the word hyponymy contained in Abu Nawas's work, namely the poem *al-I'tirāf*. The data collection technique is in the form of listening and recording techniques, namely listening to the poem *al-I'tirāf* by

Abu Nawas and then recording the data indicated by hyponymy. The data source in this research is the poem *al-I'tirāf* by Abu Nawas.

The data analysis in this research is done by using the high method and pairing method. In the high method, the basic technique is used in the form of a direct element division technique to divide the linguistic elements of the text of the poem *al-I'tirāf* by Abu Nawas so that it can be analyzed further. In the advanced technique of the high method, the extended technique is used, in which the lingual unit that shows hyponymy is expanded by combining it with other lingual units that are still within its scope. Furthermore, the second method used is the pairing method. The commensurate method uses an essential technique in the form of sorting out the determining elements, and in the advanced technique, *HBS* (Hinge Equating Technique) is used. By using *HBS*, the data that shows hyponymy is compared within the same lingual unit so that the relationship between hyponym and hypernym can be identified (Wahyu U et al., 2014).

RESULTS AND DISCUSSION

Result

According to the results of Abu Nawas's *al-I'tirāf* poem analysis, several hyponyms and hypernyms exist in some of the poem's texts. The hyponymy has seven categories, i.e., 1) Heaven, 2) Hell, 3) Forgiveness, 4) Sin, 5) God, 6) Age, and 7) Hope. For further details, the table 1 was brought to light:

Table 1. Summary of the hypernym and hyponym in the *al-I'tirāf* poem

Hypernym	Meaning	Hyponym	Meaning
جنة	paradise	فردوس	paradise full of pleasure
نار	hell	جحيم	the most profound and hottest hell
رحمة	forgiveness	توبة	forgiveness of sins obtained through repentance
		غفرا	forgiveness
ذنب	sin	ذنوب	sinful deeds
		أعداد الرمال	a significant number of sins, like grains of sand
		زائد	sins that continue to increase
إله	God	ذو الجلال	God, the Glorious and terrifying
		عبدك	Your servant
		دعائك	worship and supplication to You
عمر	age	ناقص	the age that decreases every day
أمل	hope	نرجو	hope, rely on

Source: Compiled by author, 2024.

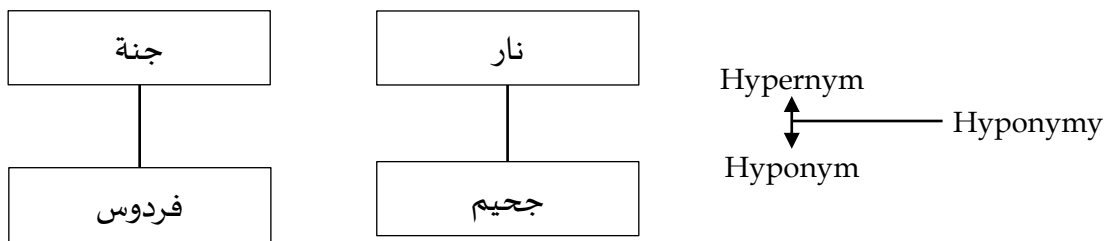
Discussion

First Line

إِلَهِي لَسْتُ لِلْفِرْدَوْسِ أَهْلًا، وَلَا أَقْوَى عَلَى النَّارِ الْجَحِيمِ

Mean: "O my God, I don't deserve your paradise, but I'm but I can't withstand your hellfire."

In the poem's first line, the hyponymy appears in the category of Heaven and Hell as its hypernym. At the same time, each of them has one hyponym, namely *Firdaus* and *Jahīm*. Using a chart, it will look as follows:



Second Line

فَهَبْ لِي تَوْبَةً وَاغْفِرْ ذُنُوبِي، فَإِنَّكَ غَافِرُ الذَّنْبِ الْعَظِيمِ

Mean: "so allow me to repent and forgive my sins, as You are the Forgiver of Sins."

In the second line, the hyponymy that appears is in the category of forgiveness and sin as its hypernym. Where each hyponym is *taubah* and *zunūb*. The categories of forgiveness and sin have more than one hyponym. Using a chart, it will look as follows:

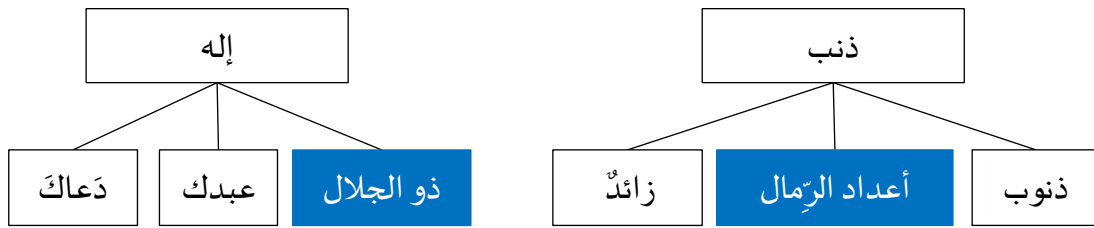


Third Line

ذُنُوبِي مِثْلُ أَعْدَادِ الرِّمَالِ، فَهَبْ لِي تَوْبَةً يَا ذَا الْجَلَالِ

Mean: "My sins are as much as the sands at the beach, so allow me to repent oh He who have all the Greatness."

In the third line, the hyponymy appears in the category of Sin and God as its hypernym. While the hyponyms are *a`dādu ar-rimālī* and *zū al-Jalālī*. Just like in several other categories, the hyponym of God has more than once. It can be described in the following chart:

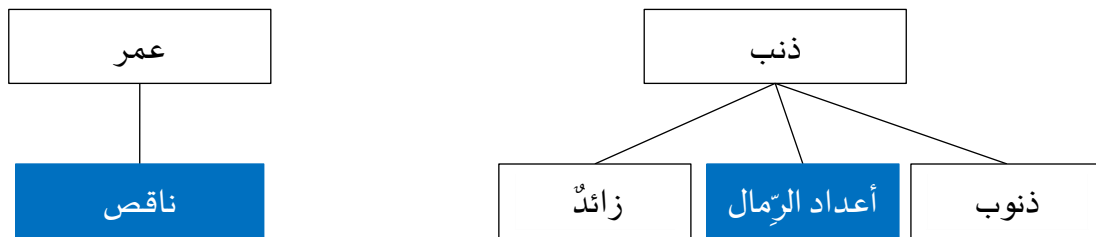


Fourth Line

وَعُمْرِي نَاقِصٌ فِي كُلِّ يَوْمٍ، وَذَنْبِي زَائِدٌ كَيْفَ احْتِمَالِ

Mean: "my lifetime decreases each and every day, but my sins increase, I can't help it."

In the fourth line, there is hyponymy in the category of age and sin as its hypernym, the words *nāqish* and *zāidun*. If a chart is made, it will appear as follows:

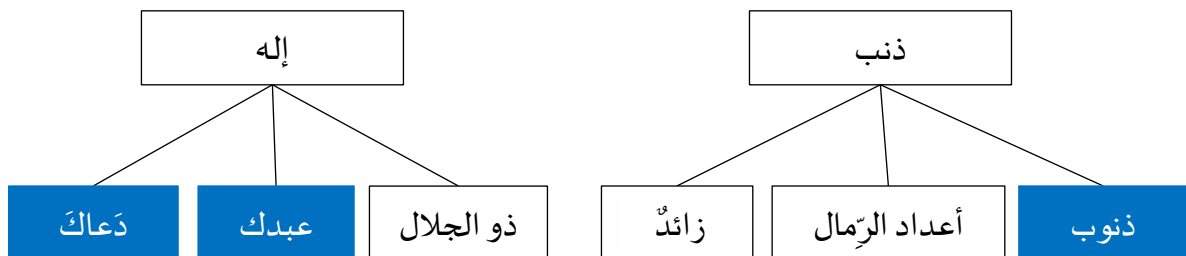


Fifth Line

إِلَهِي عَبْدُكَ الْعَاصِي أَتَاكَ، مُقِرًّا بِالذُّنُوبِ وَقَدْ دَعَاكَ

Mean: "O my God, this sinful servant of Yours comes to face You indeed I have sinned and I ask of You."

In the fifth line, the hyponymy that appears is in the category of God and Sin as its hypernym. As for the hyponym for God, it consists of the word *`abduka* and *d`āka*. While for sin, it is *ẓunūb*. Here is the classification chart:

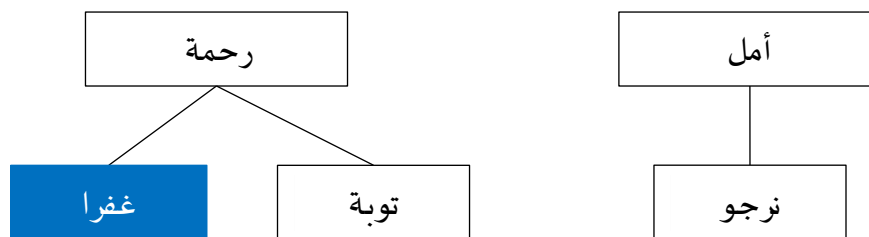


Sixth Line

فَإِنْ تَغْفِرُ فَأَنْتَ لَدَا أَهْلٍ، فَإِنْ تَطَرَّدُ فَمَنْ نَرْجُو سِوَاكَ

Mean: "If You forgive indeed, You are the Forgiver of Sins, but if You refuse, to whom should we pray to other than You."

In the sixth line, the hyponymy that appears is in the category of Forgiveness and Hope as its hypernym. While the words *narjū* and *gufrān* are the hyponyms. If it is described in the chart, the comparison is as follows:



Furthermore, there are some additional points discovered by the author as follows:

- This poem was characterized by using hyponyms to describe an abstract concept (heaven, hell, sin, forgiveness) to be more concrete and emotional (*firdaus*, *raḥīm*, *nāqīš*, *taubah*, *gafara*).
- The hyponymy was also used for visualization (*nāqīšun*, *zā'idun*) and highlighting (*zū al-Jalāli* and *ẓunūb*)
- The hypernym-hyponym relationship was most often non-explicit, sometimes indicated through the chosen words and the context (*ʿabduka* and *da`āka*).

CONCLUSION

The results of the study mentioned here on the analysis of hyponymy in the *al-I'tirāf* poem by Abu Nawas revealed that there are about 12 hyponyms and six hypernyms distributed in 7 categories, such as heaven, hell, forgiveness, sin, God, age, and hope. The hyponymy analysis shows the hierarchical relationship between the poem's generic meaning (hypernym) and specific meaning (hyponym). Suppose "heaven" is the hypernym and "paradise" is the hyponym. The study of hyponymy facilitates a deeper and more detailed understanding of the meaning of *al-I'tirāf* poem, such as understanding "*jaḥīm*" as a highly heated hell type or "*taubah*" as a particular type of forgiveness through repentance. Moreover, it shows that Abu Nawas employed specific and detailed words to describe his sinful condition and beg his God for mercy. Hence, semantic analysis, especially hyponymy, could be used to comprehend better and interpret a literary piece such as a poem.

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