



THE MEANING OF WEAPON LEXICONS IN ARABIC PROVERBS

Muhammad Muzaki Adnan¹, Siti Masyitoh², Odang³

^{1,3} UIN Sunan Gunung Djati Bandung, Indonesia

² University of Gadjah Mada Yogyakarta, Indonesia

Corresponding E-mail: masyitohadnan21@gmail.com

ABSTRACT

This research studied the use of weapon lexicons in Arabic Proverbs (AP). The discussion aims to find the meaning interpretations of the use of weapon lexicons in AP and the moral messages reflected in there. The method used is descriptive qualitative method. The data collection was carried out by the observation method with note-taking technique. The data is obtained from the *Mahfuzat* Arabic Proverbs Dictionary. The results showed that there were three types of weapon used in AP, there are sword (*As-saif, As-sharim*), arrow (*As-Sahmu, Al-Kana'in*), and spear (*al-Asnah*). The figurative meaning of the weapon lexicons is a reflection of Arabic culture that likes to fight - in ancient times -. The moral messages contained in the AP with the weapon lexicons are 1) utilizing the time; 2) keeping the words; 3) be alert; 4) introspection; 5) creative thinking.

Keywords: Arabic Culture, Weapon, Arabic Proverbs.

ABSTRAK

Penelitian ini mengkaji tentang penggunaan leksikon senjata dalam Peribahasa Arab (PA). Pembahasan bertujuan untuk menemukan interpretasi makna dari penggunaan leksikon senjata dalam PA dan pesan moral yang tercermin di dalamnya. Metode penelitian yang digunakan adalah metode deskriptif kualitatif. Adapun pengumpulan data dilakukan dengan metode simak dengan teknik catat. Data didapatkan dari kamus peribahasa Arab Mahfuzhat. Hasil penelitian menunjukkan bahwa ada tiga jenis senjata yang digunakan dalam PA yaitu pedang (*As-saif, As-sharim*), panah (*As-Sahmu, Al-Kana'in*), dan tombak (*al-Asnah*). Makna figuratif leksikon senjata adalah sebagai refleksi budaya Arab yang gemar berperang –pada zaman dahulu-. Adapun pesan moral yang terkandung dalam PA yang berleksikon senjata tersebut adalah sebagai berikut: 1) menghargai waktu; 2) menjaga perkataan; 3) siap siaga; 4) mawas diri; 5) berpikir kreatif.

Kata Kunci: Budaya Arab, Senjata, Pribahasa Arab.

INTRODUCTION

Actually, talking about language has something to do with culture. As with the Sapir-Worf hypothesis which states that language and culture are like a coin, two things can't be separated (Chaer, 2007). Then, Kramsch (1998) explains that language is a symbol that reflects the culture of the speaking community. In other words, language as part of culture becomes a tool for storing and recording the culture of these language speakers (Kramsch, 1998).

One form of cultural recording in a language is proverb. Proverbs are a summary of the nation and a description of society, history, and culture's experiences in the form of short utterances (Ali & Mat Teh, 2020). Snegirev said that the proverbs express thoughts, ways of judging, special points of view, there are habits, souls and characters, morals and traditions, beliefs and superstitions (Rachmat, wy). Omar states that proverbs are manifestations of a number of factors including how humans view their surroundings, how people gain experience in their daily lives and also the accumulation of the many experiences in herited by their anchestors and the norms of life combined with religion and culture (Saragih & Mulyadi, 2020). Proverbs and adage are seen as an illustration of the way of life and geographic location, history, traditions of a social group that are united by one and the same culture. Therefore, it can be said that proverbs are a description of the cultural values of a language society.

With regard to these proverbs, it can be found in various languages, Arabic is no exception. Taking advantage of the richness of their language, Arabian people choose the right words to clearly convey their innermost thoughts and feelings. In Arabic, proverbs are known as *amtsal*. With *amtsal*, those thoughts and feelings are more visible and to the point.

Here's an example of *amtsal* (Arabic Proverbs):

الوقت كالسيف

(*al-waqtu kassaiif*)

"Time is like a sword"

The word السيف is used for the simile of time in Arabic. Lexically *as-saiif* means sword. However, culturally, in Arabic culture the sword is a symbol of defense and protection for something very important. Therefore, Arabian society will fight for everything that is considered noble and special with the sword. Therefore, Arabian society likens time to the sword. This indicates that for them, time is as important and valuable as a sword that is so precious.

From the *amtsal* example above, it can be indicated that Arabic culture is reflected in Arabic Proverbs (hereinafter said to be AP). In other words, AP is a form

of perspective and mindset of Arabian society that represents how Arabian perceive themselves and their world, as proof that AP is not just an empty expression without meaning. Therefore, AP which contains parables and analyzes certainly requires meaning both lexically and metaphorically in order to know the values contained therein.

The research is devoted to AP using the weapon lexicons. As stated by Koentjaraningrat (2015) that one of the elements of culture is a system of living equipment, which includes weapon. Weapon is a tool used by Arabian in their lives, especially in pre-Islamic times (Koentjaraningrat, 2015).

Based on that background, the following problems can be formulated: 1) what words are included in the weapon lexicons?; 2) What moral messages are reflected in the AP which uses the weapon lexicons? So that the objectives to be achieved in this study are: 1) To explain the interpretation and meaning that arises from the use of weapon lexicons in AP; 2) To describe the moral messages in AP that uses the weapon lexicons.

Furthermore, regarding the theoretical benefits, this research is expected to provide a reference contribution in the semantic repertoire, especially with the main data in Arabic. The practical benefits of this research are as a guide for life or controlling daily attitudes and behavior, considering that proverbs are linguistic facts that contain moral values.

Research on AP has been done quite a lot, including by Abdur Rohman (2009) with the title *Analysis of Forms and Meanings in Arabic Proverbs*. This study discusses the structure of AP formation and its meaning. Because there is too much discussion, this research focuses more on form analysis than meaning analysis. Therefore, this study is different from Rohman. In this study, the discussion will be limited and focused on AP with weapon lexicons (Rohman, 2009).

Furthermore, research conducted by Nur Aini (2014) entitled *the Use of Animal Names in Arabic Parables and Proverbs (Cognitive Semantic Analysis)*. This research discusses the meaning and function of AP using animal names in it. Therefore, this research is also different from what the researchers will do. This is because the object of the researcher's study is AP using the weapon lexicons (Aini, 2014).

METHOD

The method used in this research is descriptive qualitative method. Through this method, the problems contained in this study regarding the interpretation of meaning and moral messages in AP using the weapon lexicons can be described and explained clearly in the presentation of the results of the data analysis.

The data source in this study is the AP dictionary contained in the *Mahfuzhat* book. Turos Pustaka Team Publisher, 2015 (Turos, 2015). The data of this research are sentences that show AP using the weapon lexicons. Collecting data in this study

using the observation method with note-taking techniques. Therefore, the steps in this study are as follows: 1) collecting AP data on weapon lexicons through literature study techniques; 2) record and classify the types of weapon used in AP; 3) to analyze the meaning and moral message in AP which has weapon lexicons. Furthermore, the results of data analysis are presented formally, namely the formulation with signs and symbols such as phonetics, and translating them. Through this stage, the results of research on weapon lexicons in AP with semantic studies can be clearly described in accordance with the research objectives, namely the interpretation of the meaning and function of AP with weapon lexicons.

RESULT AND DISCUSSION

Arabic Proverbs (*Amtsah*)

Lexically, the word (*Amtsah*) is the plural form of *matsal* (مثال) or "parable". In the Arabic dictionary, *Lisan al-Arab* and *al-Qamus al-Mubith*, the word *matsal* has various meanings, including: *nazhir* (properties, such as), or *ibrab* (warning, lessons). Another meaning of the word *matsal* is "to be an example for others" or "to be imitated". As for the term, *Amtsah* is an expression circulating in society that contains wise thoughts and aspects of human life, usually in the form of *majaz* words which tend to be imaginative and easy to memorize, aiming as a comparison and life advice (Zulhaim, 1982). In Indonesian, *amtsah* is also called 'peribahasa'. In English, it is also called 'proverb or saying' and in French is 'proverbe', namely (1) a concise expression containing a natural truth, life principle, or code of conduct; (2) short expression containing rules of behavior as a principle of life. For the example: (a) *malu bertanya sesat di jalan* (Indonesian Proverbs), (b) time is money (English Proverbs).

Metaphor

Lakoff and Johnson (2003) in Nirmala (2014) state that metaphor is a reflection of experiences, feelings, and thoughts in the reality of a person's life. This statement shows that a person with life experiences, feelings, and all his actions and thoughts is able to speak or express an event in his life through certain codes such as language. If someone experiences an event and wants to convey it to others but implicitly, then someone will share it with other things that are known according to his experience as an analogy (Nirmala, 2014).

Based on the research results found three types of weapon lexicons used in AP, among others: sword, arrow and spear. The following is an analysis of the data as a representation of the use of the weapon lexicons:

a. Sword

Manzhur said in *Lisan Al-'Arab* that the sword is the main weapon known in the era of Jahiliyah and Islam. It is used for personal defense and sword fighting. It

can be sharp on one side or both sides are equally sharp. In fact, there are swords with very sharp edges that are used specifically to stab opponents. A good sword is a sword made of pure iron or steel. Steel is the best material for making weapons such as sword (Sukiman, 2015)

The sword in Arabic is called '*sayfun*'. This word is taken from the word '*siḥm*' which means 'the edge of the sea'. The sword is said to be '*sayfun*' because generally one of its sides resembles the edge of the sea or coastal land directly adjacent to sea water. Apart from that the sword in Arabic has many names including: *al-aridu*, *as-sharimu*, *al-qadibu*, *al-batiru*, *al-qadmu*, *al-qathiu*, *al-budamu* (Salam, 1985).

As for the data found in AP, there are two sword lexicons used, namely *as-saif* and *as-sharim*, as in the following sentence:

أَلَوْفَتْ كَالسَّيْفِ إِنْ لَمْ تَقْطَعْهُ قَطَعَكَ

(*Al waqtu kas saif in lam taqta'bu qatha'aka*)

"Time is like a sword if you don't cut it then you will be cut"

The word *السيف as-saif* is used for the simile of time in Arabic. Lexically '*as-saif*' means sword. However, culturally, in Arabic culture it is a symbol of defense and protection for something very important. Therefore, Arabian society will fight for everything that is considered noble and special with it. Therefore, they compare the time to it. This indicates that for them, time is as important and valuable as a sword that is so precious. In contrast to Western culture, what is said in the saying of 'Time is Money'. Where for them, money is the most important thing in life.

Furthermore, the lexicon of the sword is also used in the following sentences:

لَقَدْ يُرْجَى لِجَارِحِ السَّيْفِ بُرْءٌ * وَلَا بُرْءَ لِمَا جَرَحَ اللِّسَانُ

(*Laqod yurja lijarhis sayfi bur'un, wala bur'a lima jarabal lisaanu*)

"If the sword injures the body there is still hope of recovery, if the tongue hurts the heart where will the medicine be sought".

جَرَحُ الْكَلَامِ أَعَمَقَ مِنْ جَرَحِ السُّيُوفِ

(*Jarahul kalam a'maq men jarhis suyuf*)

"The wounds caused by words are deeper than those caused by the sword"

Apart from being used for parables of time, in AP, the sword or *السيف as-saif* is also used for the analogy of speech. That AP has the same meaning as the Indonesian Proverbs (hereinafter referred to as IP) which reads "*Mulutmu Harimaumu*" (Your mouth is your tiger), which is about guarding our words because all the words we have

issued if we don't think about it will be detrimental. As in that AP, it is described that a sword with a sharp nature will injure the body compared to verbal which if not guarded will hurt the heart.

Although that AP has the same meaning as IP, but the cultural differences that exist in each place, so the way to express it is also different. This is as seen in that AP, namely the Arabian used the parable of the sword in describing guarding speech. The emergence of these words is a result of the influence of the existing Arabic culture, where AP was born, namely the culture of fighting for Arabian in ancient times using a tool in the form of a sword.

لكل صارم نبوة ولكل جواد كبوة ولكل عالم هفوة

(*Likulli Sharim Nabwah Walikulli Jawad Kabwah Walikulli Alim Hafwah*)

'Every sharp sword can miss, every horse can slip, and every knowledgeable one can go wrong'

This proverb implies that no matter how smart a person is, he must have made mistakes or mistakes. In Indonesian there is a proverb that has the same meaning with this proverb, namely "*sepandai-pandai tupai melompat, jatuh juga*" (as smart as squirrels jump, it will fall too). Although the above AP has the same meaning as IP, but cultural differences exist in each place, so the way to express it is also different. This is as seen in that AP, again the Arabian use the parable of the sword in describing a clever person. The emergence of these words is a result of the influence of the existing Arabic culture, where AP was born, namely the culture of war for the Arabian in ancient times using a tool in the form of a sword.

b. Arrow

Arrow in Arabic means '*sabmun*' and the plural form is *ashamun*, *subumun*, *sihamun* (Manzhur, 2003). If the arrow is called '*sabmun*' and the tool for archery is called '*qausun*' because its shape is like a *hلال* for throwing arrow (Salam, 1985). Just like the word 'sword', arrow is also part of the life of the Arabian, so the following proverb appears:

قبل الرمي يراش السهم

(*Qabla ar-ramyi yuraasyu as-sahmu*)

'Before shooting, the arrows are feathered first.'

قبل الرماء تملأ الكنائن

(*qabla rima 'tamlau kana-in*)

'Before shooting, fill in the quiver'

That AP has the same meaning as the IP which reads "*Sedia payung sebelum hujan*" (Prepare an umbrella before it rains) which is to prepare everything before doing an activity or prepare everything before doing it. Although that AP has the same meaning as IP, but the cultural differences that exist in each place, so the way to express it is also different. This is as seen in that AP, namely the Arabian use the word for arrow (*sabmu* and *kanaain*) and the word 'shooting' (*ar-rimaa* and *ar-ramyu*) to describe a purpose related to the suggestion to always prepare everything before it is needed. The emergence of these words is a result of the influence of the existing Arabic culture, where AP was born, namely the culture of fighting for Arabian in ancient times using tools in the form of bow and arrow.

c. Spear

Apart from swords and arrows, the main weapons of the Muslim army were spears. The Arabian usually made sticks from hard tree trunks, then added a sharp knife for stabbing. The spear is an ancient weapon, which was commonly used by ancient peoples, and is more common in teacher countries, including Arabia. Some spears are short and some are long. Therefore, the Arabian have many mentions for the term of spear, including *al-rimaahu al-azma*, *al-arasu*, *al-minjali*, *al-athiru*, *al-wasyiju*, and others (Salam, 1985). As a well-known tool used by the Arabian, it is not surprising that they use the word spear to describe something. For example in the following sentence:

إذالم يكن إلا الأسنه مركب * فمأهله المضطر إلا ركوها

(*Idza lam yakun illal asnah murakkkan, fama baylatul mudbthar illa rukuubuha*).

'If there is nothing but a spear to ride, then there is no other way for those who are forced to but ride it'

That AP has the same meaning as IP which reads "*tidak ada rotan akar pun jadi*" (if there is no root, so it will be from cane). "That is, if there is no good, then the bad can also be used. Although that AP has the same meaning as IP, but the cultural differences that exist in each place, so the way to express it is also different. This is as seen in that AP, namely the Arabian use the word spear '*al-asnah*' to describe a purpose related to making use of everything. The emergence of these words is a result of the influence of the existing Arabic culture, where AP was born, namely the culture of fighting for Arabian in ancient times using a tool in the form of a spear.

Furthermore, regarding the moral messages contained in the AP which uses the lexicon of these weapons, among others:

a. Utilizing the time

الْوَقْتُ كَالسَّيْفِ إِنْ لَمْ تَقْطَعْهُ قَطَعَكَ

(*Al waqtu kas saif in lam taqta'hu qatha'aka*)

'Time is like a sword if you don't cut it then you will be cut'

From this proverb, there is a moral message about utilizing the time carefully. This proverb teaches the importance of time. Because if we can't make good use of the time, he can never come back again. Therefore, we should make good use of our time, fill our empty time with useful things so that the time we pass is not wasted. So that we become the losers.

b. Keeping the words

جَرْحُ الْكَلَامِ أَعَمَقَ مِنْ جَرْحِ السُّيُوفِ

(*Jarabul kalam a'maq men jarbis suuyuf*)

'The wounds caused by words are deeper than those caused by the sword'

From this proverb, there is a moral message about keeping the words. This proverb teaches about the importance of keeping speech. Because if we can't keep our words or words properly, it will usually result in a riot. There will be a lot of bad things when people get hurt by someone's words or words. So that it will harm yourself and others. Therefore, let us maintain our speech in good words or speech in order to be able to maintain social relations with other people.

c. Be alert

قَبْلَ الرَّمَاءِ تَمَلَّأْ الْكِنَانِ

(*qabla rima 'tamlau kana-in*)

'Before shooting, fill in the quiver'

From this proverb, there is a moral message about always being alert. This proverb teaches the meaning of the need for preparation in all things. In order for everything we face to run smoothly, we should really prepare everything we need. So that there is no word of regret at a later date.

d. Introspection

لِكُلِّ صَارِمٍ نَبْوَةٌ وَلِكُلِّ جَوَادٍ كِبْوَةٌ وَلِكُلِّ عَالِمٍ هَفْوَةٌ

(*Likulli Sharim Nabwah Walikulli Jawad Kabwah Walikulli Alim Hafwah*)

'Every sharp sword can miss, every horse can slip, and every knowledgeable one can go wrong'

From this proverb, there is a moral message about being introspective. This proverb teaches the importance of being mindful and careful in living life. Because not a few people are negligent and proud of what they have, then they lose it all. Because from this adage we learn that nothing is eternal, nothing is perfect in this life. Even someone who is great at a matter has weaknesses. Therefore, let us have an introspective attitude and always be careful.

e. Creative thinking

إذالم يكن إلا الأسنه مركب * فمأحيلة المضطر إلا ركوبها

(*Idza lam yakun illal asnah murakkan, famaa baylatul mudhtbar illa rukububa*).

'If there is nothing but a spear to ride, then there is no other way for those who are forced to but ride it'

From this proverb, there is a moral message about creative thinking. This proverb teaches the importance of creative thinking. In a state of compulsion, we must be creative to be able to solve the problem at hand by using unusual tools or methods. Because standing still and giving up on one method alone will not solve the problem. Therefore, we must be good at finding alternatives in facing anything.

CONCLUSION

From the results of the data analysis, it is concluded that there are three types of weapon lexicons used in AP, namely sword (*As-saij, As-sharim*), arrow (*As-Sabmu, Al-Kana'in*), and spear (*al-Asnah*). The figurative meaning of the weapon lexicons is a reflection of Arabic culture that likes to fight - in ancient times -. The moral messages contained in the AP with the weapon lexicons are as follows: 1) utilizing the time; 2) keeping the words; 3) be alert; 4) introspection; 5) creative thinking.

The results of this study can be used as evidence that AP has reflected Arabic culture. In this case, the AP which uses the weapon lexicons reflect the culture of the Arabian who like to fight. It is hoped that this research can be followed up with different fields of study such as the realm of trade, plantation, or the universe. As for the approach studied, it can also be followed up with other approaches such as semiotics, hermeneutics, and so on.

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