Existence Factor of Synonym in Malay and Arabic Languages: A Comparative Analysis

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Abstract
Every language in the world has its own characteristics particularly in linguistic aspect. Malay and Arabic are among the languages in the world that have special characteristics of their linguistic aspects. Synonym is part of the aspects which highlight the specialty and identity of Malay and Arabic languages. In addition, the synonym has its own significance in the formation of language vocabulary. This article aims to identify the existence factors of synonym in Malay and Arabic languages. Apart from identifying factors, the purpose of this article is also to make a comparison between the existence factors of synonym in both Malay and Arabic languages. Based on a comparative analysis, it appears that the borrowing language is a significant factor in both languages in introducing synonym. From this point of difference, the Arabic language was found to have a lot of synonyms from several dialects, and this is not the case in Malay language. The study of synonym should be extended because of its importance in preserving the identity of a language, as well as a medium to enrich the vocabulary of the language.

Keywords: synonym; existence factor; Malay language; Arabic language; vocabulary

Introduction

Synonym is a semantic field that belongs in the linguistic component of a language. The field is interested in the structure of meaning and the relationship between word meaning. It is also associated with the development of vocabulary and the enhancement of language. Malay and Arabic are languages that are deemed to have shown efforts in expanding their vocabularies. These progresses in both languages happen due to certain factors that exist within both Malay and Arab societies.

This article aims to identify the factors leading to the existence of synonym in Malay and Arabic and to compare between the two. A critical scrutiny on these factors is crucial to look at the history of the language development as well as its influence on Malay and Arab societies today. Studies on the language development can not only bring attention to how certain

people elevate their language, but also allow every individual, particularly the language experts to make comparison, learn and find the existing weaknesses, subsequently exploring the new dimension in their efforts to dignify a language.

From the literal perspective, the word *synonym* is taken from another English word, 'synonymy'. This word comes from two Greek words which are *onoma* that means 'name' and *syn* meaning 'with' (Pateda, 2010: 100). Tarigan (2015: 17) on the other hand stated that the word *synonym* is made up of the word *sin* meaning 'same' or 'similar' and the word *onim* which is 'name'. In its technical sense, synonymy can be defined as "the phenomenon of two or more different linguistic forms with the same meaning" (Stanojević, 2009, as cited in Li, 2019:39). Raminah and Rahim (1985: 280) also asserted that "Synonyms are words in a language that have nearly identical meaning. These words are said to have similar meaning because, the word does not mean exactly the same as another word."

Synonym is **ترادف** (taraduf) in Arabic. The word literally originates from the word **ردف** (radafa) meaning 'to follow' or 'to obey'. In al-Mu'jam al-Wasit (n.d.: 339), there are two definitions of **ترادف** (taraduf); the first definition is **ركب أحدهما خلف الآخر** (one rides behind the other) while the second definition is **ترادف الكلمتين أن تكونا بمعنى واحد** (two words that follow each other to be one meaning). The word **ردف** also appeared in al-Quran through surah al-Nazi'at (79: 7): **تتبعها الرادفة** which means 'the first blow is followed by the second blow'.

From the technical viewpoint, Ibn Jinni (t.th.: 113), an Arabic expert from the fourth year of Hijra defined *taraduf* as **تلاقي المعاني على اختلاف الأصول والمباني** (the encounter of meaning behind the difference in root and form). Based on the definition mentioned, Ibn Jinni believed that *taraduf* is a phenomenon of similar or shared meaning between words with different roots. For instance, the word **الخليقة** originates from the word **خلق** (khalaqa) while its synonym, the word **الطبيعة** stems from the word **طبع** (taba'a). Both words, nevertheless, have same meaning. Al-Antaki (n.d.: 380), an Arabic contemporary linguist meanwhile, defined *taraduf* as **دلالة الألفظ المختلفة على المعنى الواحد** (A few different words pointing to one meaning).

On the other hand, Ahmad Fawaid (2015) recently mentioned in his article that al-Suyuti has referred *taraduf* to two words with same or related definition. Al-A'rabi, however, has provided a more elaborate definition; the distinct usage of two separate words by the Arabs to denote one exact name or thing. He specifically placed an emphasis on the utilization when differentiating the two words.

Methodology

This article is a descriptive literature review employing contrastive analysis. Contrastive analysis can be defined as a method of the synchronic linguistic analysis that reveals the difference and similarity between two languages or more, or between two dialects or more, with the purpose of searching for the principle that can solve the language teaching and translation problem (Kamus Linguistik, 1997: 11). Through the contrastive analysis, the factors leading to the existence of synonym in Malay and Arabic will be compared by examining the similarity and difference between the two.

Existence Factors of Synonym in Malay

Synonym exists in every language. The existence of synonym in a language is influenced by the living and cultural pattern of a group of people who speak the language. Therefore, the difference between one group with another in improving their lexicons and creating synonym for the existing words in the dictionaries is inevitable. Synonym in Malay exists because of few factors. These factors are:

Language Borrowing

Haugen (in Carmel 1989: 12) defined borrowing as "the attempted reproduction in one language of patterns previously found in another". In explaining what does borrowing mean, Amat Juhari (1993: 717) asserted that borrowing refers to the adoption of words or elements from a foreign language and then their absorption to another language as part of the latter. However, he (1993: 717) further mentioned that the term *borrowing* is a misnomer, and this is because the word *borrow* means to take something with the intention to return it later, but that is not the case in language borrowing. A language is taken without its return date.

The borrowing process brings about a language being able to accept various lexicons of other languages. Based on the views of linguists who study this field such as Haugen (1969), Carmel (1989) and Weinreich (1967), borrowing happens due to the engagement of two languages or more, either because of historical facts such as through colonization or commerce, or the need to represent new concepts that are not found in the lender or former language. In Malay context, borrowing that happens because of colonialism or trade contributes to the increasing amount of glossary and concomitantly, synonym in Malay.

Malay also adopts foreign features after the clash of various races and cultures happened. The first foreign language that Malay is reported to be derived from is Sanskrit (Amat Juhari, 1993: 717). This can be seen through the inscriptions written in Sanskrit found at Kutai and Kalimantan Timur dating back to 400 AD (Moorhead, 1965: 51). Moreover, there are several Malay inscriptions at Pulau Sumatera, Jawa, Champa, Vietnam and the Philiphines. All these inscriptions use Malay but are written in Sanskrit, which is a writing brought from India. There are also few Sanskrit words in those written texts (Amat Juhari, 1993: 717).

In 13th century, numerous languages were brought across the Strait of Malacca by sailors and traders and then were spread to Malay Peninsula through Malacca. The strategic location of Malacca as the trading port as well as the centre of the spread of Islam precipitate the visit of merchants, preachers, and colonizers. Hindu and Buddhist traders introduced Sanskrit, Tamil, and Hindustan. Muslims from Middle East spread Arabic while the Chinese with their dialects introduced words that then became the common usage (Brennan, 1992: 552).

Sanskrit loanwords are frequently used by Malay community. These loanwords are mostly in essential fields such as government and administration. For example, *berita* (news), *perdana menteri* (prime minister), *suami* (husband), *isteri* (wife), *raja* (king), *permaisuri* (queen), *bendahari* (treasurer), *dosa* (sin), *dusta* (lie), *syurga* (heaven) and *neraka* (hell) (Beg, 1981: 13). Loanwords from Hindustan are *budiman* (courteous), *cukai* (tax), *curi* (steal), *cuti*

(holiday), *kapas* (cotton), *kelas* (class), *roti* (bread) and *topi* (hat) (Brennan, 1992: 564). Tamil loanwords meanwhile are *cemeti* (whip), *apam* (a name of food), *jodoh* (meant-to-be partner), *katil* (bed) and *keldai* (donkey) (Beg, 1981: 27).

The arrival of Islam to Malaya becomes the catalyst for the existence of Arabic loanwords in Malay. Other than Islamic preachers and merchants who came from Middle East, many Malays have continued their studies there consequently leading to the emergence of Islamic scholars who were involved in the propagation of Islam through the process of translating books from Arabic to Malay and the construction of madrasah for Islamic studies. Through these efforts, Arabic-originated lexicons are abundant in Malay. It is reported that there are over 1200 Malay words that come from Arabic, making the latter language the second source of Malay language borrowing after Sanskrit (Mansor, 2017). Some Arabic loanwords include *akal* (mind), *batal* (cancel), *hadiah* (gift), *wajah* (face), *waktu* (time), *taubat* (repent) and *adab* (manner) (Beg, 1979: 28-29).

Other than that, European merchants and colonizers also left their linguistic influence on Malay. The Portuguese introduced words like *almari* (cupboard), *meja* (table), *mentega* (butter) and *gereja* (church) (Brennan, 1992: 556). British colonizers meanwhile brought words such as *duit* (money), *engsel* (hinge), *kamar* (room), *korupsi* (corruption), *kursus* (course) and *senapang* (rifle) in Malay. Loanwords from English are *skuad* (squad), *krisis* (crisis), *riben* (ribbon), *artikel* (article), *generasi* (generation) and more (Halimah, 1992: 1151; Brennan, 1992: 556).

The Adoption of Words from Dialects and Indigenous Languages into Malay

The variation of Malay dialects is also a vital factor leading to the existence of synonym in Malay. The word *dialect* comes from the Greek word *dialektos* meaning 'a manner of speech'. Dialect is defined by Francais (1983: 1) as "... varieties of a language used by group smaller than the total community of speakers of the language". According to Collins (1986: xx) on the other hand, "Dialect is one variety of language that can be differentiated clearly from other varieties based on its pronunciation, lexicon and grammar. This form of language is spoken in certain geographical area and in certain social situation."

Dialect exists in every language. A language might be uniform at first, but the difference in the geographical location and way of living brings about even the slightest contrast in the language (Nik Safiah, 1996: 28). Asmah (1985) further categorized dialect into two – social dialect and geographical dialect. Social dialect differs in accordance with the type of social group or class such as occupation, residence, education, cultural background, religion, and such. Geographical dialect meanwhile is self-explanatory; it is a technical term referring to the efforts of mapping the linguistic features according to its origins (as cited in Nurul, 2015).

Malay is the parent language of numerous dialects in Peninsular Malaysia. Geographically, there are dialects that differ in accordance with the regions in Peninsular Malaysia; Northern Region dialects (Kedah, Perlis, Pulau Pinang, North Perak), Central Region dialects (Middle Perak, South Perak, North Selangor), West Region dialects (Negeri Sembilan, Malacca), East Coast Region dialects (Kelantan, Terengganu, Pahang) and Southern Region

dialect (Johor). In Sabah and Sarawak meanwhile, there are indigenous languages such as Sarawak Malay, Sabah Malay, Iban, Kadazan, Murut and Bajau (Sohaimi, 1996: 887).

One of the synonymous words that come from the dialect is a type of grasshopper called *pepatung* in most dialects, but it is *cakcibau* in Perak dialect (Abdullah, 1989: 242). The word *batas* in Kedah dialect means 'road' (Abdullah, 1989: 242). The word *ambo* from Kelantan dialect is synonymous with the word *eden* from Negeri Sembilan dialect, referring to 'me' (Nik Safiah, 1996: 29).

Indigenous languages refer to the languages spoken by the ethnic groups living in Sabah and Sarawak. The speakers of these languages, however, normally are not constricted to specific regions, as opposed to the dialect. For example, Iban is spoken by the indigenous group, the Ibans. They do not live in only one area, instead are scattered all over Sarawak (Abdul Jalil, 1991: 432-433).

Some synonyms derived from indigenous languages are the word *merarau* which is synonymous with *makan tengahari* (lunch), and the word *menggambi*, a synonym for *makan malam* (dinner) (Abdul Jalil, 1991: 439). The word *pugai* is synonymous with *guna-guna* (a spell or curse) while *pugas* and *meronta-ronta* (struggle to being released from something) are synonyms (Kamus Dewan, 2016: 1241).

The Existence of Different Language Styles and Values

There is a need to diversify the language styles which brings about synonym. The well-known slogan 'bahasa jiwa bangsa' (language is the soul of people) insinuates the huge role that the language plays within the society to the extent that it is described as the soul, pulse or life of one group of people. Teo (1998: 40) stated that "The purpose of a language in general is to convey meaning. It essentially acts as a communication tool. To realize this function, the language exists in various forms to fulfil every communication need". Hence, as a communication tool, the language not only aims to deliver information, but also becomes a bridge that connects two parties.

This is in line with Palmer (1981: 35) who asserted that, "A lot of meaning that we intend to convey are not only an idea, but also the individual or social relationship that involves us and others". Lyons (1968: 449) expressed that using language involves two or more different psychological ability; one is the mind and another one is imagination as well as emotion. From these two scholars' opinions, it can be deduced that a language consists of two elements – external and internal. The external element includes the denotation or cognitive meaning that allows the language to function as the source of information for human beings. The internal element meanwhile refers to the connotation comprising emotive and evaluative meaning that allow a word to be thoroughly understood.

In this regard, Keraf (2010: 36) also stated, "The third factor that leads to the existence of synonym is the emotive and evaluative meaning. The cognitive meaning of a synonym is still the same, only its evaluative and emotive meaning is different". Keris Mas (1990: 28-29) further explained, "Emotion and evaluation in meaning have various reasons. These reasons are initially because of one's social or personal relationship with the other. The extant relationship creates few ways and arrangements in using language. One of them is to influence others to

agree with us. To achieve that, we persuade, bluff, remind, taunt and more. Thus, our language style keeps changing to match with the method we use to influence others. The corollary of the ever-changing style is the emergence of either the connotative or evaluative meaning or only the denotative meaning.

Variation in meaning that exists within a language indirectly increases the number of synonyms. According to Abdullah (1992: 243), synonym can also exist because of the different language styles and values. For instance, the change in language style based on the need for certain expression in certain context. The language style used when speaking with a friend is surely different than the language used in a formal event. Examples include these words – *mangkat, wafat, mati, kojol* and *mampus*. All words mentioned signify 'die' but *mangkat* refers to the king's death, *wafat* for the prophet, *mati* for common people, *kojol* and *mampus* meanwhile are used to denote the same but in more offensive manner. In explaining the evaluative meaning in a synonym, Keris Mas (1990: 25-26) asserted, "*meninggal* has more polite sense, *mangkat* has royal value, *wafat* has holy sacred sense and *mampus* has the lowest value, most suitable to refer to animals."

From the discussion above, it can be concluded that synonym is sometimes formed deliberately with a detailed plan or spontaneously without any notice. The three factors mentioned highlight the adoption of foreign words as the main contributor to the lexicon and synonym in Malay. The difference in language styles and values on the other hand reveals that Malay society prioritizes the courtesy in using language. The absorption of words from foreign languages, dialects, and indigenous languages as well as the efforts to create different values in exercising language not only give synonym for the existing words in standard Malay, but also generate new lexicon or term that can explain certain thing, action or meaning whose synonym does not exist yet in Malay.

Existence Factors of Synonym in Arabic

The existence of synonym in Arabic is likewise influenced by several factors. The factors are:

The Interplay between Different Arabic Dialects

Arab society is made up of various tribes who travelled from one place to another place to find nutritious land. Every Arab tribe has its own language or dialect that differs from each other. Hence, a particular meaning or object is known with more than one name or word in Arabic because one tribe will call it with certain word that is different than the other tribe' dialect. The example of this difference is explained by al-Suyuti (in al-Jarim, 1935: 321) through the following story:

> Al-Azdi in the book of al-Tarqis said: "Abu Bakr ibn Durayd told us, 'Abd al-Rahman narrated from his uncle: "A man from either Bani Kilab or Bani 'Amir bin Sa'sa'ah has gone out to Dhi Jidn. He looked up to the castle porch and there was the king. Upon seeing him, the king greeted him, saying ثب which means

'sit'. The man replied, "Your Highness, I am a loyal servant." He then jumped from the porch. The king asked, "What is wrong with him?" Those who were there explained, "May Allah protect. الوثب in Nazzar language is الطمر (to descend from the top). The king said, "Our language is different than theirs. Whoever wants to reside in Zafr must speak Himyar language" (Translated by the authors)

This story proves that there is a difference in the dialects of Himyar and Bani Kilab. The word الوثب in Himyar language denotes القعود (sit) while in Bani Kilab dialect, الوثب means القفز or الطمر (jump or pounce) (al-Jarim, 1935: 332).

According to al-Suyuti (n.d.: 405), the existence of synonym is because of two factors. Firstly, there are two people who name one same thing. This happens when a tribe decides on a name from a particular object, thing, or situation, then another tribe puts a different name for the same thing and both tribes are not aware of each other's action. The second factor is when there is only one source that gives something two names.

Consequently, many words are coined which then become synonymous to each other. For example, words that denote 'lion' include أسامة, الأسد, الليُث، السبع. (Zaidul and Siti, 2020). It is also reported that there more than a thousand words signifying 'sword' and honey has over 80 names in Arabic.

Al-Suyuti's assertion explains how the phenomenon of similar meaning between two different words works. Nonetheless, words from every dialect will not spread unless there is communication happens between the tribes. Regarding this, Tawfiq (1980: 223) expressed:

وجود الترادف في العربية يرجع إلى اِختلاط الكثير بسبب الهجرة الدائبة للعرب جريا وراء الكلاء أو حين يجتمعون في الأسواق، فيستعمل بعضهم ألفاظ بعض فتنتشر تلك الألفاظ وتشيع على الأسنة.

Translation: Synonym exists in Arabic due to the many interactions within Arab society who always travels searching for nutritious land or when they gather at the market. They then use the language of other tribe until the word spread among them. (Translated by the authors)

Hilal (1986: 292) meanwhile stated that the contact between these dialects leads to the clash between the words leading to several words pointing to one meaning. Arabic dialects are combined and used together through activities like trade, pilgrimage and gathering at the market. During the pilgrimage for instance, the Quraysh who acted as the host, became acquainted with other tribes. From this meeting, they listened to the language used by the other tribes and then adopted the style and beautiful words from that language. Besides, the existence of market as the gathering place for Arab society also contributes to the clash of Arabic dialects. The corollary of this is اللغة المشتركة (common language) which comprises words from various dialects (Ramadan, 1999: 316).

Among all Arabic dialects, Quraysh dialect is the most prominent and used dialect in spoken communication. This is due to Quraysh tribe being the most eloquent Arab community. Abu al-Hassan Muhammad Ibn 'Abbas al-Hashki (in al-Suyuti, n.d.: 211) narrated that the

Arabic scholars, poets, linguists, historians, and geography scholars have agreed that the Quraysh has the most fluent tongue and revered language. Therefore, Allah chose them among all Arab tribes and among them, Prophet Muhammad PBUH.

Language Borrowing

Language borrowing also becomes an important factor leading to the existence of synonym in Arabic. Arabic in fact has borrowed various words from the languages of neighboring nations during pre-Islam period (al-'Urayyan, 1991: 406). Language borrowing in Arabic goes with three terms which are الاستعارة اللغوية and القرض اللغوي, الاقتراض اللغوي (Lu'aybi, 1980: 164). Language borrowing is also known as تعريب (ta'rib). Ta'rib can be defined as transferring a word from a different language to Arabic by changing the structure or form of the word. There will sometimes be changes – addition or reduction on the word to ensure its form is compatible with the structure of Arabic word (Hilal, 1986: 186).

The language scholars agree that language borrowing is a principal factor that leads to the emergence of synonym in Arabic. According to Ramadan (1999: 321), among the factors begetting the increase of synonym in Arabic is the borrowing from foreign adjacent languages that has been happening since the period of pre-Islam and Islam. This is further in line with Wafi (1968: 168)'s assertion:

الأسباب الحقيقية لكثرة المفردات والمترادفات يرجع أهمها إلى الأمور ا(تية...:منها أنه قد انتقل إلى اللغة العربية من أخواتها السامية وغيرها مفردات كثيرة.

Translation: The definite factors influencing the abundance of word and synonym in Arabic are as follows: ... among them, the innumerable vocabulary from Samiyyah languages (languages whose source are the same of Arabic) and vocabulary of other languages which have been adopted by Arabic (Translated by the authors)

Al-'Urayyan (1991: 406) meanwhile expressed:

يعد الاقتراض اللغوي سببا من أسباب كثرة الترادف في العربية الفصحى، فقد كانت العربية تستعير من اللغات الأجنبية التي كانت تجاورها في الجاهلية وصدر الاسلام

Translation: Language borrowing is regarded as one of the factors increasing the number of synonyms in Arabic. Arabic in fact has borrowed words from foreign neighboring languages in the pre-Islam and Islamic period. (Translated by the authors)

The process of language borrowing in Arabic has begun since the period of pre-Islam and Islam. However, the intercommunication between Arab society and others at that time is still limited (al-Antaki, n.d.: 444). It only happened when the Quraysh met with the Romans during the summer, between Yemeni people and Habsyah and Persians, as well as the

relationship of Arab society at around Teluk and Dataran Tinggi Iraq with the Persians and Indians in business and military matters (al-Antaki, n.d.: 444).

The opening of Islamic nations later gives the opportunity to Arab society to interact with other nations that they have not known yet. Consequently, various words from the languages of Farsi, Syriac, Greek, Kurdish Qibti and Berber have undergone what is known as Arabization (Wafi, 1968: 195). Some of the loanwords that existed during this time are listed by al-Antaki (n.d.: 444-445) as follows:

1. From Farsi: الالكوز، الابريق، الخوان، الياقوت، السندس، الديباج، الزنجبيل
2. From Romani: الفردوس، القسطاس، البطاقة، القبان، القنطار، الترياق، القنطرة
3. From Habshah language: المشكاة، الهرج، الكفلين، المنبر
4. From Hebrew: الكاهن، العاشوراء، البهاء، السفينة، الصبح

The Crusades that happened between Muslims and Christians bring about the adoption of modern European language into Arabic. This adoption further expands because of factors such as economic, political, and academic relations between Arab people and European people as well as the student exchange programs and the translation of French works into Arabic (Wafi, 1968: 195). Among French words that have been Arabized are التليفزيون، السينما، الراديو، التليفون (Ramadan, 1999: 368).

Regarding the opinion of al-Majma' al-Lughawi bi al-Qahirah (Cairo Language Council) on the Arabization of foreign words, Ibrahim (2010: 131) explained that the council necessitates the utilization of some foreign words when needed and that the Arabization process must follow the Arabic methods. This entails that the adoption of foreign words is allowed, but the use of Arabic words must be prioritized. Moreover, it is required that the Arabization process does not ruin the Arabic structure or is not against the guideline.

The Usage of Adjectives

Every object has many attributes based on its shape or quality such as color, function, state, and origin. Arab society often names a thing according to its characteristic. For example, a house is called الدار because of its trait مستديرة (to shelter/cover). A house is also known with different names such as المنزل because of its function as مكان المنزل (a stopover) for the travelers, المسكن for its role as موضع للسكينة (a place to rest) and البيت as it becomes مكان للمبيت (a place to stay) (al-Mubarak, 1972: 200).

The extensive use of adjective among Arab community becomes a major factor contributing to the development of synonym in Arabic. In respect to this matter, Ramadan (1999: 318) explained that an object originally has one name. That name then is assigned with many adjectives based on its features and condition. It is only later that the adjectives are used as the names for the object. They then spread the use of these adjectives until they forget that those words are merely adjectives for the object.

Tasneem (2019) has demonstrated one clear example of this phenomenon. The word *wine* is called الخمر in Arabic and has many adjectives such as الشمول, الراح, الكأس, الخمط, الشراب and الصهباء. These words signify either the qualities of a wine or the occurrence when one

consumes wine. Nevertheless, they specifically denote the drink which make them to be utilized interchangeably with الخمر in referring the wine.

Arab society creates various words for an object. One factor that influences them to do so is their pride in their language and its extensive glossary (al-Jarim, 1935: 314). However, there are scholars who do not accept the adoption of adjectives as the name for an object. In other words, they refuse to take adjective as synonym for a noun. They classify adjective as a different word and therefore, is not synonymous with the word or noun that denotes the object in substance. Al-Suyuti (n.d.: 405) narrated a story happened at the event of Sayf al-Dawlah: Narrated from Shaykh Abu Bakr ibn al-Arabi from Abu 'Ali al-Farisi, he reported: "I was at the event of Sayf al-Dawlah in Halab with a group of language scholars whom among them was Ibn Khalawayh. Ibn Khalawayh uttered: "I memorized 50 names for al-Sayf" Abu 'Ali smiled and said: "I did not memorize any other than one name only which is al-Sayf" to which Ibn Khalawayh asked: "What about *al-muhannad*, *al-sarim* and other names?" Abu 'Ali replied: "Those are all adjectives. You seem to not know how to differentiate the noun and adjective" (Translated by the authors).

Ibn Faris (1977: 144) expressed his viewpoint as follows:

يسمى الشيء الواحد بالأسماء المختلفة نحو: السيف، المهند، الحسام. والذي نقوله في هذا: أن الاسم واحد وما بعده من الألقاب صفات

Translation: An object is given different names such as *al-sayf, al-muhannad* and *al-husam*. Our standpoint in this matter is: there is only one name for a particular object. Other names that appear after that are adjectives. (Translated by the authors)

Those who do not accept adjective as synonym base their view on the reason that adjective merely describes the certain quality that an object has, yet its denotation is not the same as what is signified by the noun. Noun indicates the object itself without referring to its shape, state, or function, whereas adjective focuses on one of the qualities owned by the said object (al-'Urayyan, 1991: 413).

This view is repudiated by those who acknowledge adjective as synonym. They asserted that all words that point to one meaning have same denotation because they are created to indicate that meaning. Hence, the words that refer to the meaning of *al-'asal*, for instance, which are *al-ridah, al-darb, al-darib, al-sahib, al-daha* and more are also names for *al-'asal* and their denotations are the same of *al-'asal* (al-'Urayyan, 1991: 414).

Although the argument presented by the first group cannot be denied, it cannot be the reason to disallow adjective from being acknowledged as synonym for noun. This is as what al-Antaki (n.d.: 384) claimed:

وإن كان قد لحظ فيه معنى الصفة أول الأمر، إلا أنه بكثرة الاستعمال، نقل من الوصفية إلى الاسمية، وأصبح لا يعني أكثر مما يعني الاسم الصريح للذات.

Translation: Even though there is an indication of the qualities in the word, its widespread utilization changes its status from an adjective to a noun or name of the object. Thus, the adjective gives meaning that is not far from what is denoted by the noun itself (Translated by the authors)

Al-Antaki (n.d.: 384) also mentioned the example of 99 names of Allah such as *al-Ghaffar, al-Rahim, and al-Qadir*. Those names are initially adjectives, however when they are uttered, the general understanding is that they denote Allah Himself.

In conclusion, using adjectives to name things has become a common phenomenon for Arab society. The tendency to employ adjective brings about the existence of synonym. The extensive utilization of adjective as the name for an object demonstrates the society's acceptance and subsequently making it has an equal status with the original name.

The Use of Words Figuratively

Using words figuratively (*majaz*) is common in Arabic. Poets and writers often use figurative speech as a strategy to beautify their works (Ahmad Matlub, 1985: 84). *Majaz* or figurative speech not only exists in literature, but also in the daily communication of Arab society. Figurative speech is extensively used and has become normal for Arab society to the extent that it is deemed very important and as necessity in Arabic. Abd al-'Aziz 'Atiq (1998: 178) stated **للمجاز دوره الواسع في نمو اللغة** (*Majaz* has an extensive role in broadening language). Al-Suyuti (n.d.: 364) meanwhile affirmed **منكر المجاز في اللغة جاحد للضرورة, ومبطل محاسن اللغة العربية** (Denying *majaz* is equal to denying the fundamentals and therefore destroying the beauty of Arabic).

Arabic scholars acknowledge the function of figurative speech or *majaz* in developing language, and it is considered as one of the factors contributing to the emergence of synonym in Arabic. Tawfiq (1980: 223) expressed that synonym at times exists due to the eminent utilization of *majaz* that its use reaches what is known as *hakiki*, or literal meaning.

Hilal (1986: 299) on the other hand explained words are sometimes used metaphorically or with *majazi* meaning. When the figurative meaning concurs with what is denoted literally, its position as *majaz* is regarded *hakiki*. The *majaz* word or figurative speech then becomes a synonym. For example, the word **لسان** (tongue) is used with the meaning **لغة** (language) and the word **عين** (eye) is used to signify **جاسوس** (spy).

According to Wafi (1968: 167), one of the reasons of the increasing vocabulary and synonym in Arabic is the emergence of words that act as synonym in the dictionary, though these words are used figuratively.

Clearly, the extensive use of *majaz* in Arabic has become one of the factors of language development. Synonym that come from the use of *majaz* not only exists in verbal communication, but also is inserted in the dictionaries.

The Pronunciation Change

Human tongue is indeed different from one another in uttering words. This brings about various pronunciations of a word. The different dictions then beget separate words from the root word.

This occurrence is known as التغير الصوتي or النطور الصوتي (al-'Urayyan, 1991; Ramadan, 1999) (Hilal, 1986; Qaddur, n.d.) in Arabic. In the current discussion, the authors will employ the term *pronunciation change* in referring to this phenomenon.

Pronunciation change also precipitates the addition of Arabic glossary. Hence, it is also regarded as one of the factors contributing to the existence of synonym. Ibn Jinni (t.th.: 374) presented the following instance:

ما روى عن الأصمعي أنه قال: "اختلف رجلان في: (الصقر)، فقال أحدهما (الصقر) بالصاد، وقال الأخر: (السقر) بالسين، فتراضيا بأول وارد عليهما، فحكيا له ما هما فيه، فقال: لا أقول كما قلتما، إنما هو (الزقر!"

Translation: Narrated from al-Asma'i: "Two men had a conflicting opinion on the word الصقر. One of them pronounced it as الصقر (with ص) while the other pronounced it as السقر (with س). Both then agreed to accept the opinion of the first person who passed through their way. They told this person about what happened between them. The third man then answered: "I do not pronounce it the way you pronounce it, instead I pronounce it as الزقر (with ز). (Translated by the authors)

The above instance demonstrates the pronunciation change from ص to س and then to ز. This occurrence is called الابدال (al-ibdal) meaning the change of letter. Another kind of pronunciation change that is also regarded as the factor leading to the existence of synonym is القلب المكاني (al-qalb al-makani) or also called القلب (al-qalab), which is the change of position. Al-Ibdal is when a letter replaces another letter and at times it may have the same *makhraj* (the articulation points of Arabic letters) as the former letter or it may not be the case (al-Kirmali, n.d.: 18). Al-Qalb meanwhile means prioritizing a certain letter from the other in a word (al-Kirmali, n.d.: 16).

According to al-Jarim (1935: 325), al-Ibdal and al-Qalb are both factors contributing to the synonym. Some examples of al-Ibdal are ثناء الدار and فناء الدار (front yard), and الأين and الأيم (snake), جدف and جدث (grave). Among the examples of al-Qalb are ربض becomes رضب (a place where animals lie down), صاعقة changes into صاقعة (thunderbolt) and عميق becomes معيق (in-depth). Al-Tha'alibi (n.d.: 183) stated that one of the normal occurrence done by Arabic community is to replace a letter and put another letter in the place of the original letter such as مدحه (praising someone) is switched to مدهه (hardworking) is replaced by جد, مده and جذ and خرم (making a hole) is switched to خزم. Arab society often changes the position of letter in words such as طمس and كبل (to pull) changing to جذب, جبذ (lizard) turning into ضب, بض (to mix) becoming بكل, and طسم (to erase) changing to طمس.

Based on the statement of these two scholars, both al-Ibdal and al-Qalb are used tremendously within Arab society consequently creating new words that become synonym for the root word. However, there are scholars who do not acknowledge pronunciation change as the factor leading to the emergence of synonym. Al-'Urayyan (1991: 405) mentioned that words resulting from the process of al-Ibdal are not considered as synonym because these words are only referring to the first word. There are words that come from the pronunciation change of

letters with same *makhraj* or traits or both, and the process is known as *al-qalb al-makani.* Ibrahim Anis (1952: 172) is in the opinion that the different forms between words are only on the surface. These forms originate from one root word that changes because of the sound-related reasons.

Both scholars mentioned reject pronunciation change as one of the factors leading to the existence of synonym. They argued words that appear as result of pronunciation change are originated from the same word. Moreover, what differentiates those words is merely the position change between two letters. Therefore, they believed these words cannot be deemed as synonymous.

To conclude, the Arabs' manner of speaking in which they tend to replace and change the position of letter in particular words become the catalyst for many new words. Although this factor is not accepted by some scholars, it is undeniable that this phenomenon also contributes to the expansion of vocabulary and hence, the development of synonym.

Comparison of Factors Leading to The Existence of Synonym in Malay and Arabic

This article has found several similarities and differences between Malay and Arabic when it comes to the factors contributing to the existence of synonym. The similarities between both languages' factors in deciding synonym are as follows:

Language Borrowing

Language borrowing is the important factor leading to the emergence of synonym in both Malay and Arabic. Malay scholars (Abdullah, 1989; Keris Mas, 1990) put language borrowing as the principal factor while Arabic scholars (al-'Urayyan, 1991; Hilal, 1986) place language borrowing as the second factor after the intermixing of Arabic dialects. However, al-Antaki (n.d.: 442) stated that language borrowing is indeed seen as the second source of Arabic lexicon before and yet, this day, it has become the main source in fulfilling the need for new Arabic words. Therefore, the role of language borrowing becomes more and more significant in expanding Arabic vocabulary, subsequently making it as the chief factor leading to the existence of synonym in Arabic.

The influence of foreign languages on Malay and Arabic begins after the contact between various races and cultures. Malay itself has adopted many Arabic words after Malaya accepted the arrival of Islam. The trade and colonial process are the main factors that bring about the emergence of foreign languages in both languages. Malay accepts loanwords from those who colonized Malaya such as Portuguese, Belanda and British whereas Arabic adopts loanwords of those who were colonized and conquered during the expansion of Islam such as Parsi, Rom, Habsyah and Yemen.

The Adoption of Words from Dialects and Indigenous Languages

Other than dialect, the adoption of words from indigenous languages in standard Malay also leads to the formation of synonym. This occurrence is like the phenomenon of Arabic dialects. Indigenous languages that exist in Malaysia are the languages spoken by the natives in Sabah and Sarawak such as the Murut, Iban, Kadazan, Melanau and Bidayuh. Among the indigenous groups, there is usually differences in pronunciation and lexicon (Abdul Jalil, 1991: 443). Arabic dialects are spoken by the Arab tribes such as Aws, Khuza'ah, Tamim, Asad and Huzayl. There is similar difference within these Arabic dialects as well.

These words of indigenous languages are gathered and adopted into standard Malay. The effort to unify the indigenous languages are not only aimed to expand Malay vocabulary, but also to create national integration among Malaysians living in Peninsular Malaysia as well as Sabah and Sarawak (Abdul Jalil, 1991: 443). Arabic dialects are also fused together to create the written language and *Fusha* (modern standard Arabic). *Fusha* becomes the official language of the Arabs and subsequently the language that unite Muslims all over the world for its status as the language of the Qur'an.

On the contrary, the difference between factors that precipitate the emergence of synonym in Malay and Arabic are as follows:

Malay and Arabic Dialects

The role of Malay and Arabic dialects in creating synonym is evident. Nonetheless, these two are still different. Factors that create dialect in Malay are geography and time. Teo (1997: 41) remarked the geographical elements such as distance and landforms, i.e., mountains and rivers are some of the factors usually related to the dialect. The time factor which is the gap of a language between two or more places that have long distance in addition to the the absence of frequent contact between the communities are also some of the reasons why dialects exist.

From the statement above, it can be understood that the separation between the speakers precipitates the emergence of dialect. Dialect meanwhile is influenced by the surroundings and the experiences of each place. According to Sohaimi (1996: 848) however, the existing dialects do not differ that much from each other. This is because the separation of dialects in Malaysia from its root language has not been too long. Two most apparent differences between these dialects are the pronunciation and the phonological system. For example, the word *beras* (uncooked rice) is called *bereh* in the Perak dialect, *berayh* in the Pulau Pinang and Kedah dialects, *boreh* in the Negeri Sembilan dialect and *berah* in the Kelantan dialect (Asmah, 1977: 9). These words that differ slightly from each other are not considered as synonym. A particular dialect word can only be regarded as synonym when its structure is different than those of other dialects while still pointing to the same meaning. For instance, the word *beritahu* (to tell) in the Kelantan dialect is known as *royat* (Kamus Dewan, 2016: 1345). The word *ular* (snake) meanwhile is called *cewe* in the same dialect (Abdul Hamid, 1993: 94; Kamus Dewan, 2016: 277).

The dialects in Arabic are the tribal languages. Each of them differs from one another in terms of words and manner of speaking. When the tribes communicate, it brings about the

blend of these dialects consequently creating a unifying language known as *Fusha* (modern standard Arabic). This phenomenon is almost like the phenomenon of incorporating foreign languages into Arabic due to the fact that the words are of different sources. Nevertheless, these dialect words are originated from the same source language and spoken by the Arabs whereas the loanwords come from the foreign languages which are spoken by the non-Arabs.

The Usage of Adjectives

In Malay, the use of adjectives on the objects is limited. A certain object is known with its attributes when it does not have one specific name that refer to its state. Most objects that incorporate the adjectives usually begin with the prefix 'pe' such as *penyangkut kain* (hanger), *pedingin hawa* (air conditioner) and *pemadam papan hitam* (blackboard eraser) (Abdullah & Ainon, 1994: 85).

An adjective can also become a proper noun for an individual or animal when it is used as a nickname by adding 'Si' or 'Che' such as *Si Cantik* (The Pretty), *Si Bodoh* (The Stupid One), *Si Pekak* (The Deaf), *Che' Bulat* (The Round) and *Che' Hitam* (The Black) (Za'ba, 1958: 128). Some examples of nicknames for the animals are *Pak Belang* and *Si Tompok* (Nik Safiah et al., 1995: 99). A tiger is widely known as *Pak Belang* for its dark vertical stripes. A cat is usually referred to as *Si Tompok* because of the spotted pattern on its body. This kind of use, however, often appears only in the spoken communication and storytelling. It does not become a synonym for its root word.

The use of adjective in Arabic, however, is extensive. Most synonyms for the Arabic words are initially adjectives. For example, the word المنزل (house) has few synonyms based on its attributes such as المسكن, الدار and البيت. The word الأسد (lion) also has adjective-based synonyms such as الباسل and الخطام, الخطار. The tendency to use adjectives and its widespread utilization within Arab community make it as one of the factors contributing to the emergence of synonym in Arabic. In short, adjectives are often used as synonym for the existing nouns in Arabic to increase the Arabic glossary whereas in Malay, the adjective becomes a noun for certain objects due to the absence of specific name for the objects.

The Use of Words Figuratively

Using word in *majazi* way in Malay is regarded as metaphor. Metaphor is among the figure of speech applied widely in literature to beautify the language. An example of metaphor in Malay is 'Dia sememangnya *jelatang* di kampong kami' (He is indeed a *nettle* in our village) and 'Kata orang ada sekuntum *cempaka* di pejabatmu' (People said there is a *flower* in your office) (Keris Mas, 1990: 150).

The use of metaphor and figurative language in both verbal and written language is intended to explain certain meaning to the listener, to strengthen a composition or speech so that it can attract the listeners and leave an impact on their hearts, to adorn the language and to avoid from saying unpleasant things directly (Za'ba, 2002: 191). However, words that come from the figure of speech are not listed in Malay dictionary or thesaurus to describe a meaning. In other words, despite the extensive use of metaphor that has become common among Malay

society, that does not acknowledge it as synonym for the actual literal speech. Malay scholars also do not consider the usage of metaphor as one of the factors leading to the existence of synonym. On the other hand, the use of *majazi* in Arabic is common within Arab community, consequently making it equal to the literal speech to extent that some *majaz* expressions are even regarded as synonymous with the words.

Pronunciation Change

In Malay, one question that often arises in relation to this phenomenon is the phonological difference among the Malays when articulating certain words. This question appears due to the variation of pronunciations in Malay dialects. In Malay Sarawak dialects, for example, words that end with the open vowel 'a' will be combined with the letter 'k'. This applies to *juga* (too) which changes to *jugak*, *gila* (crazy) becomes *gilak* and *gula* (sugar) turns into *gulak*. In Negeri Sembilan dialect meanwhile, words ending with 'is' like *habis* (finish), *manis* (sugar), *tulis* (write) and *kudis* (scabies) will become *abeh*, *maneh*, *tuleh* and *kudeh*. The word *air* (water) in Perak dialect is pronounced *ayo*, *ayak* in Kedah dialect and *ae* in Negeri Sembilan dialect (Yeop Johari, 1997: 35). Nevertheless, words resulted from the phonological variation are not deemed as synonym for the original words. This is different than the phenomenon of al-Ibdal in Arabic. al-Ibdal and al-Qalb also exist in Malay, though they are limited unlike in Arabic. For example, the words *pinta* and *minta* give the same meaning which signify 'to ask for something'. Both words *merompak* and *merampok* denote 'stealing by breaking into house and taking belonging forcefully' (Kamus Dewan, 2016: 1279).

In Arabic, the change in pronunciation widely occurs due to the process of al-ibdal and al-qalb. Hence, there are many new words originating from the same root. In regard to this, Ibn al-Sikkit (Ibrahim, 2010: 69) mentioned that the Arabs have replaced a letter with another without any clear reason. They spoke as they please, at times with the letter ن and sometimes with the letter ل. This might happen because of their inability to utter certain letters correctly or their refusal in forcing themselves to pronounce difficult words.

It can be clearly adduced here that the change in pronunciation of words does not make them synonym for the initial words in Malay, instead it is considered as a form of phonological variation among the dialects in Malaysia. The pronunciation changes of the Arabic words, on the other hand, is considered as one of the factors contributing to the existence of synonym in Arabic.

Creating Different Values and Maintaining the Politeness When Speaking

Malay society is known for their manners when it comes to communication. This can be seen through the abundance of synonyms for pronoun as well as the name and greeting system in accordance with one's social, ancestry, economic, age, knowledge, and status. Synonymous pronouns for the first person (I/me) are *saya*, *aku*, *beta* and *patik*. Synonyms for the second type of pronouns (you) are *awak*, *engkau*, *anda* and *kamu* while *dia*, *ia*, *beliau*, *mereka* and *baginda*

are regarded as the synonyms of the third person pronoun (he/she/they/it). The word *saya* is deemed as 'bahasa halus' or refined language that highlights its polished and polite sense in communication. Words such as *aku*, *awak*, *kamu*, *engkau* and *dia* on the other hand, are part of what is called colloquial language or 'bahasa basahan' that are used in informal situations whereas *beta*, *patik* and *baginda* are the royal terms. Words like *anda*, *beliau* and *mereka* are known as part of formal language or 'bahasa rasmi' and the pronoun *ia* (it) refers to non-human and inanimate things (Abdullah & Ainon, 1994: 121). Therefore, most scholars of Malay language put the context as well as emotive and evaluative value as the important elements in the formation of synonym.

Arabic is a language that has a very extensive glossary and synonyms that can be said to include almost every meaning. However, synonyms with different usages are not that many compared to Malay synonyms. The Arabs have different idea when it comes to the aspect of politeness in the speaking manner. The use of pronoun usually does not change much even though the people addressed are different in terms of social, age, status, and others. Among synonymous words that have different utilizations in Arabic are عقيلته and زوجته which mean wife. The word عقيلة is used to refer to the upper class while the other word زوجة is to denote the working class ('Umar, 2013: 71). When it comes to pronoun, the different value can be observed through the usage of pronoun نحن as a replacement of the pronoun أنا to refer to the elite whereas the pronoun أنتم to instead of the pronoun أنت when speaking to someone who is respected. This can also be seen in the letter from Arabic Language Council (Dewan Bahasa Arab) addressed to Wafi (1968: i) which said:

عرض على لجنة الأدب في المجمع كتابكم "علم اللغة" وصنوه "فقه اللغة"، وقد حمدت لكم اللجنة ما بذلتم من جهد
في البحث والدرس والاستخلاص ...

Translation: Sir, your book entitled "Ilmu al-Lughah" and "Fiqh al-Lughah" have been presented to Panel of Literature at the Language Council. The panel appreciates your hard work in the research ... (Translated by the authors)

In the letter above, two pronouns are used as a sign of respect to Wafi which are كم and أنتم.

The similarities and differences of the factors leading to the existence of synonym in Malay and Arabic are simplified in the table below:

Table 1: The similarities and differences in the factors contributing to the emergence of synonym in Malay and Arabic

Language	Malay	Arabic
similarity	1. Language borrowing is the chief factor leading to the existence of synonym.	1. Language borrowing is the chief factor leading to the existence of synonym.

Difference	2. The adoption of different indigenous words aimed to unite the Malaysians.	2. The adoption of different dialect words from the Arabs' interaction creates Arabic Fusha that unites all Muslims.
	1. Malay dialects are not that different from each other and not many synonyms come from them.	1. The difference between languages of Arabic tribes is very apparent consequently creating many synonyms.
	2. Adjective becomes a noun when the object does not have a specific name.	2. Adjective becomes a synonym for the existing noun to increase the Arabic vocabulary.
	3. The extensive usage of figurative language does not allow the synonym to denote literal speech.	3. The extensive usage of figurative language causes some figurative expression to be of equal status with the literal speech.
	4. Pronunciation change is only because of the phonological variation and hence is not considered as synonym.	4. Pronunciation change resulting from the process of al-Ibdal and al-Qalb is also regarded as the factor leading to the existence of synonym.
	5. The polite norm in speaking also becomes a factor contributing to the emergence of synonym.	5. Priority is given more to the need to represent the meaning than the polite norms in speaking.

Conclusion

As all the above points have demonstrated, both Malay and Arabic have observed the development of synonym. Language borrowing becomes the most essential factor in both languages when it comes to the formation of synonym. As an effort to broaden the vocabulary, language borrowing is inevitable. In fact, the adoption of Arabic loanwords into Malay should be increased so the Malay Muslims are exposed more to the language of al-Quran subsequently learning more about the two legal sources of Islam which are al-Quran and Hadith. Regarding the dialect words, this factor does not actually contribute much to increasing Malay synonyms. This is different in the case of Arabic where many synonyms are originated from various dialects. Nevertheless, the adoption of words of indigenous languages seems to be a prominent strategy in expanding Malay glossary. Hence, it is believed that the indigenous words should be taught in the primary school curriculum, so the students are exposed to the usage early.

The Arabs' tendency in creating synonyms is more apparent compared to Malay community through their several common practices that then become the source of synonym formation such as using words figuratively as well as employing al-Ibdal and al-Qalb on certain words. The fact that there are numerous objects that are known with their functions and traits such as sharpener, blackboard eraser, screwdriver and many more means that Malay still has inadequate synonymous words to fulfil the need for meaning. Nonetheless, their concern about the aspect of politeness and refinement when speaking has brought about the emergence of synonym specifically for the pronouns in Malay.

In summary, this article has proven that language development depends on the effort and devotion of the people who speak the language in expanding its utilization and then the

vocabulary. Although language sometimes evolves unknowingly and impromptu, the minds and efforts of the people are nonetheless the main agents precipitating the language enrichment. Thus, when it comes to developing the language, every individual - both speaker and user, plays a role in finding the word to signify certain definition and subsequently creating synonym for the existing words.

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