Change in the Affixation Meaning in Animation Film Entitled 'Bilal: A New Breed of Hero' (Semantic Analysis)

Fernanda Venturini Nur Salimova
Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia.
Email: fernandaventurini97@email.com

Abstract

Bilal: a New Breed of Hero is a film produced by Barajoun Entertainment and released in 2015 in Arabic and English. This study aims at identifying the meaning change of Arabic affixation occurring in the film. The theory used is Chaer's theory of meaning change in semantic studies. The study used a descriptive qualitative method on depictions that can provide an objective picture and the tenique Meanwhile, the researchers used listening and taking notes to collect the data. The collected data were then analyzed using a semantic approach, especially affixation consisting of meaning change and the factors that influence it. The results showed that the Bilal film: A New Breed of Hero conveys five meaning changes. Those changes are broadening, narrowing, total change, euphemism, and dysphemism. As for two factors, linguists and non-linguists, influence the change in meaning. The results found in this study which consists were 52 research data consisting of 16 the amount of broadening data (30,8%), 18 of narrowing data (34,6%), 10 of total change data (19,2%), 5 of euphemism data (9,6%), and 3 of dysphemism data (5,8%).

Keywords: Arabic Affixation; Change in Meaning; Bilal: a New Breed of Hero; Subtitling.

A. Introduction

Science always develops from time to time following current technological developments. Language becomes a system of tools

necessary in various sciences, such as politics, society, culture, economics, medicine, education, and entertainment. Entertainment in the form of literary works such as novels, poetry, songs, comics, dramas, and films is effortless to obtain with today's sophistication of technology. For example, films from a country can be easily downloaded from various websites.

However, if a film uses a foreign language that the reader has never learned before, it will be difficult for the audience to accept. Therefore, the existence of language that the general public can understand will make it easier for someone to digest and accept the intention depicted in the film. However, many bilingual films seem stiff and difficult for readers to understand in terms of interpreting the translator's language. Lack of insight into the source culture and lack of vocabulary for the target language of a translator will also affect the quality of the translation results in one of the languages. The ability to translate messages contained in the source language into the target language must follow the grammatical and semantic arrangement.

One of the essential grammatical elements is morphology. Morphology in Arabic is called *sharf.* Morphology is one of the linguistics levels that studies and analyzes words' structure, form, and classification. Morphology is a science that has more emphasis on syntax. Dhanawaty classifies morphemes into four categories. They are (1) free morphemes and bound morphemes (whether or not they can stand alone as words); (2) whole and divided morphemes (positions in successive arrangements); (3) root morpheme and base morpheme (their capacity as basic morphemes); and (4) segmental and non-segmental morpheme.[1] According to Ramlan (1983), morphology is a part of linguistics that discusses or studies the intricacies of words and the effect of changes in word form on the group and meaning of words.[2]   Al-Kailani mentions that *Sharf*

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[1] Ni Made Dhanawaty, dkk, *Pengantar Linguistik Umum,* (Denpasar: Pustaka Larasan, 2017), p.52.

[2] M. Ramlan, *Bahasa Indonesia: Morfologi suatu Tinjauan Deskriptif,* (Yogyakarta: CV Cukaryono, 1983), p. 21.

etymologically means *at-taghyīr* (change). However, terminologically, *Sharf* is a change in the origin of one word into different examples to get the desired meaning when the meaning cannot be obtained except by making changes to the word.[3] Ramlan in Dhanawaty divides the morphological process into affixation (prefix, infix, suffix, confix, and circumfix), reduplication, and morphophonemic.[4]

This study will discuss the changes in the affixation meaning in the animated film 'Bilal: a New Breed of Hero' (2015) by Aiman Jamal. Barajoun Entertainment, United Arab Emirates, produces the film. This animated film is 01:51:43 in length. The animated film 'Bilal: a New Breed of Hero' already has two official languages, Arabic and English. This information exists on their website address https://www.barajoun.com/bilal.html. This study will examine Arabic films and film subtitles in Indonesian. The meaning change in the subtitle text will be classified as affixation based on Chaer's theory.

The reason the researchers examine this film is because of its charm. They are the visual appeal that has been presented in the form of 3D animation, one of the Middle Eastern films that have reached Hollywood, and the appeal of the film genre in the form of historical religion in the form of an animated film. In addition, the researchers also found meaning changes in the translation of Arabic into Indonesian in specific conversations. Thus, it can be concluded that two things need to be considered in translating a text into a film subtitle. First, the translation must be adapted to the structure and rules of the target language. Second, transl ation must also always look at the context in the utterance so that there are no errors in translating by following the semantic rules. Third, with the limitations of space and time in translation, the translation is adjusted as well as possible without ignoring the intended meaning of the source language.

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[3] Abu Hasan Ali bin Hisyam Al-Kailani, *Syarah Kailani* 'Izzi, (Surabaya: Darul Ihya al-Kutub al-'Arabiyyah, 1375), p. 8.

[4] Ni Made Dhanawaty, dkk, *Pengantar Linguistik Umum,* (Denpasar: Pustaka Larasan, 2017, p. 58-60.

This paper takes some previous studies as references. First, a study on meaning changes was also written by Kustriyono entitled "*Perubahan Makna dan Faktor Penyebab Perubahan Makna dalam Media Cetak (Kajian Semantik Jurnalistik)*", translated: Changes in Meaning and Factors Causing Meaning Changes in Printed Media (Journalistic Semantic Studies). Kustriyono stated that the study of journalistic semantics in the Nova tabloid obtained seven types of meaning changes and found eleven factors that influence the occurrence of meaning changes, namely changes with broadening, narrowing, elevation, deterioration, exchange, equation, and metaphor.[5] Second, regarding the translation of Bilal's film: A New Breed of Hero has also been studied by Khasanah et al. (2020) in their paper entitled "*Kritik Terjemahan Arab-Inggris Konten Ideologis Islam dalam Film Bilal: A New Breed of Hero*", translated: Criticism of Arabic-English Translation of Islamic Ideological Content in the Bilal Film: A New Breed of Hero. The study stated that the translation method used in the film was oriented towards the readability of Target Language, such as adaptation, freedom, and communicativeness. The translation of Bilal's film tends to have the ideology of domestication, namely eliminating dialogue in an Islamic context with the ideology of Western society as the target community.[6]

This study used a qualitative descriptive research method. The data collection techniques used were in the form of listening and taking notes. The data are classified based on the criteria for the meaning change in the form of word affixations that occur in the Bilal film: A New Breed of Hero and its transliterated text in film or subtitles. Dialogue in the film is made into text and transliterated regularly. In Sutopo's book Qualitative Research Methods, it is stated that the data collection methods in qualitative research are generally

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[5] Erwan Kustriyono, *Perubahan Makna dan Faktor Penyebab Perubahan Makna dalam Media Cetak (Kajian Semantik Jurnalistik)*, Pekalongan: Jurnal Bahastra, vol. 35 no. 2 (2016), pp. 13 – 25.

[6] Aniswatu Khasanah, et all, *Kritik Terjemahan Arab-Inggris Konten Ideologis Islam dalam Film Bilal: A New Breed of Hero*, Jakarta: Multaqa Nasional Bahasa Arab III vol. 3 no 1 (2020), pp. 207-218.

grouped into two types, namely interactive and non-interactive techniques.[7] The data in this study is word classes that appear in the film without forgetting the context in the story (per sentence) at the linguistic level.

One of the studies in semantics is meaning. The meaning will be seen if it is in the context. According to Suwandi, the word meaning can be interpreted as meaning, ideas, thoughts, concepts, messages, statements, intentions, information, and content.[8] The meaning can be understood if the speaker and the speech partner know what is meant by associating the speech with the discussed concept. Analyzing the definite meaning cannot be separated from the meaning change. With the current development, a word will have several different meanings.

Various factors and points of view can influence it. Singleton (2000: 143) said that one of the causes of changes in meaning is knowledge about the world which always changes every time.[9] Also, Suwandi states that 12 factors cause changes in meaning they are; (1) linguistic factors; (2) historical factors; (3) community social factors; (4) psychological factors; (5) new word need factors; (6) the development of science and technology; (7) the difference in the field of environmental use; (8) the foreign language influence factor; (9) the association factor; (10) the exchange of sensory responses; (11) the difference in language use responses; and (12) abbreviation factor.[10] As for Arabic, meaning changes can occur through linguistic and non-linguistic. Linguistic factors are factors in the language itself, such as phonetics, syntax, and morphology. Meaning changes

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[7] H.B. Sutopo, *Metodologi Penelitian Kualitatif.* (Surakarta: Sebelas Maret University Press, 2002), p. 48.

[8] Sarwiji Suwandi, *Semantik Pengantar Kajian Makna*, (Yogyakarta: Media Perkasa, 2011), p. 48

[9] David Singleton, *Language and the Lexicon: An Introduction,* (London: Arnold, 2000), p 143..

[10] Sarwiji Suwandi, *Semantik Pengantar Kajian Makna*, (Yogyakarta: Media Perkasa, 2011), p. 151.

in phonetics are obtained from changes in phonemes or vowels, for example, on phonemes in Azzuhri's journal:[11]

سريعة = quick, and

شريعة = *syari'a* or law

Non-linguistic factors mean factors originating from outside the language, such as historical factors, science, and technology factors, psychological factors, foreign language influence factors, and differences in the field of use. It is relevant and is part of Kelvin's theory of meaning changes.

Meaning changes can also be classified by word and meaning. According to Chaer, there are five changes in meaning in semantics they are (1) broadening is the process of changing the meaning from the specific to the general, (2) narrowing is the process of changing meaning from broad to limited meaning, (3) total change is the process of changing word into very different from the original meaning, (4) euphemism is the appearance of words or forms that are considered to have a softer meaning or are more polite than those to be replaced, and (5) dysphemism is an attempt to replace a word that has an innocuous meaning or an ordinary meaning from harsh words.[12] Other experts also mention other meaning changes such as amelioration (elevation), pejorative (deterioration), metaphor (analogical comparison figure of speech), metonymy (significant relationship figure of speech), synesthesia (exchange), and also association (parable). However, in this study, we will use the theory of meaning change according to Chaer.

Changes in meaning in the form of broadening and narrowing according to chaer have almost the same meaning as shifting meaning according to Simatupang (2000). He explained that shifts in translation are divided into two, namely shifts in form and shifts in meaning. The shift in form is related to the linguistic aspect, while the shift in meaning is seen from the semantic and pragmatic aspects.

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[11] Muhandis Azzuhri, *Perubahan Makna Nomina Bahasa Arab dalam Al-Qur'an: Ananlisis Sosiosemantik* Pekalongan: Jurnal Penelitian vol 9 no. 1, (2012), pp. 133-134.
[12] Abdul Chaer, *Pengantar Semantik (*Jakarta: Rineka Cipta, 2009), p. 140-143.

The shift in meaning is divided into three, namely a shift in meaning from general to specific, a shift in meaning from specific to general, and also a shift in meaning from cultural point of view.[13] Therefore, a shift in meaning from general to specific can be considered as a narrow change in meaning and a shift in meaning from specific to general can be considered as a change in broad meaning. However, the change in meaning according to Chaer is a theory that will be used as the object of this research.

Based based on existing research and the information described above, this research will refer to changes in the affixation meaning from Arabic to Indonesian in the study of semantics through an animated film, especially in the film Bilal: a New Breed of Hero.

B.   Definition of Affixation in Arabic

In morphology, there is affixation. It occurs at the front of the sentence (prefix / *as-sābiq*), the middle of the sentence (infix / *ziyādah*), the end of the sentence (suffix / *al-lāhiq*), and the beginning and end of the sentence (confix / *Sābiq wa lāhiq*). In Arabic, affixes are termed as ahrufu az-ziyādah/ أحروف الزيادة, which are additional letters included in Arabic words. Therefore, from these additions, various meanings will emerge. Affixes are bound morphemes attached to the base morpheme or root and can change the grammatical meaning. Arabic affixation occurs in verbs (*fi "il*) and nouns (*ism*) as well as in a series of letters.

According to Khuli in Chaer, affixation in Arabic is adding one additional letter placed at the beginning of the base word or after or in between to form a new word. Judging from the position attached to the basic form, it is usually distinguished by the presence of prefixes, infixes, suffixes, confixes, interfixes, and transfixes. The following describes the parts of affixation along with examples:[14]
a. Prefix: it is an affix added in the beginning of the base word.

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[13] Maurits D. S Simatupang, *Pengantar Teori Terjemahan,* (Jakarta: Dirjen Pendidikan Tinggi Depdiknas, 2000), p. 74.
[14] Abdul Chaer, *Linguistik Umum*, (Jakarta: Rineka Cipta, 2003), p. 177-182.

For example: *me-* in *menghibur* (in Indonesian)

b. Infix: it is an affix added in the middle of the base word.
   For example: *-el* in *telunjuk* (in Indonesian)

c. Suffix: it is an affix added in the end of the base word.
   For example: *-kan* in *bagikan* (in Indonesian)

d. Confix: It is an affix in the form of divided morphemes. The first part is placed at the beginning of the basic form, and the second is positioned at the end of the basic form.
   For example: *per-/-an* in *pertemuan* (in Indonesian)

e. Interfix: is a kind of infix or connecting element that appears when merging two elements. Interfixes are often found in Indo-German languages.
   For example: Element 1 Element 2 Combined Meaning of Tag Reise Tag.e.reise day's journey

f. Transfix is an affix in the form of vowels added to the base.
   Example: in Arabic the consonant k-t-b → ki:ta:b → ka:ti:b.

First, verbs affixation in Arabic in terms of the number of letters in the composition is divided into two, namely basic verbs and verbs that have affixes. Basic verbs consist of original letters or without any additions; the verbs are *tsulatsi* and *ruba'i*. In Al-Ghulayain's book Jami'ud Durus, the verb *tsulatsi* consists of three original consonants, and the *ruba'i* verb consists of four original consonants. Each of the *tsulasi* and *ruba'i* verbs has an addition called *ziyadah* or one that has an affix. These verbs are divided into *mujarrad tsulasi*, *mazid tsulasi*, *mujarrad ruba'i*, and *mazid ruba'i*.[15] Then, the verb will change various forms of words.

Al Hamalawi suggests that the addition occurs to the basic word (*fi'il tsulasi*/الثلاثي فعل) after receiving the affix of the letter ziyadah to become (*tsulasi mazîd*/الثلاثي المزيد) so that it becomes four letters. The verb *fi'il mazîd* is divided into three criteria, including one letter affixed (*Mazid fîhi harfun Wahidun*) and two letters

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[15] Musthofa Al-Ghalayain, *Jami'u ad-Durûs al-'Arabiyyah*, (Beirut: Al-Maktabah al-'Asriyyah, 2006), p. 40.

(*Mazid fihi harfaini*), or six letters (*mazid fihi tsalasa ahruf*).[16] Ziyadah letters consist of 10 letters, they are ا-هـ-ي-ن-و-م-ت-ل-ء-س. Examples of affixation to verbs in the Zuhriyah Journal are:[17]

	(1) كرّم
كرم	
/karuma/	/karrama/

The addition (*ziyâdah*) of *ra tasydid* in the middle of the sentence serves to change the meaning, that is /karuma/ كرم "noble" after the affix *ra* with *tasydid /karrama/* كرّم means "glorifying." The following is the classification of affixation on verbs:

a. Prefix on verbs/ السوابق

فعل الماضي		فعل المضارع		فعل الأمر	
أ + فعل	أَفْعَلَ	أ + فعل	أَفْعَلُ	ا + فعل	افعلْ
ا + ن + فعل	انفعل	ن + فعل	نفعل		
ا + س + ت + فعل	استفعل	ت + فعل	تفعل		
ت + فعلل	تفعلل	ي + فعل	يفعل		

b. Suffix on verbs/ اللواحق

فعل الماضي		فعل المضارع	فعل الأمر	
فعل + ا	فعلا			
فعل + وا	فعلوا		افعل + ا	افعلا
فعل + ثُ	فعلثُ			
فعل + تا	فعلتا	–		
فعل + ن	فعلن		افعل + ي	افعلي
فعل + تَ	فعلتَ			
فعل + نا	فعلتما		افعل + وا	افعلوا
فعل + تم	فعلتم			

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[16] Ahmad Al-Hamalawi, *Kitab Syaza al-'Urfi fi Fanni as-Sharfi*, (Beirut: Dar el-Kutub 'Ilmiyyah, 1953), p. 21.

[17] Lailatul Zuhriyah et all, *Proses Afiksasi Morfologi Ism (Nomina) dalam Bahasa Arab*, Jakarta: Jurnal Arabiyat, vol. 5 no. 2 (2018), pp. 294-295.

				افعل + ن	افعلن
فعل + تِ	فعلتِ				
فعل + تنّ	فعلتنّ				
فعل + تُ	فعلتُ				
فعل + نا	فعلنا				

c. Infix on verbs/ الزيادة

فعل الماضي		فعل المضارع	فعل الأمر
ف + ا +عل	فاعل		
فع + ّ + ل	فعّل		
ف + و +عل	فوعل	–	–
ف + ي + عل	فيعل		
فع + و + ل	فعول		

d. Combined affixation on verbs / المذاوجة

فعل الماضي		فعل المضارع		فعل الأمر	
ت + ف + ا + عل	تفاعل	ي + فعل + ان	يفعلان	ا + فعل + ا	افعلا
ت + فع + ّ + ل	تفعّل	ي + فعل +ون	يفعلون	ا + فعل + ي	افعلي
ا + ف + ت +عل	افتعل	ي + فعل +ن	يفعلن	ا + فعل + و	افعلو
ا + فعل + ّ	افعلّ	ت + فعل + ان	تفعلان	ا + فعل + ن	افعلن
ا + ف + ع + و + عل	افعوعل	ت + فعل +ون	تفعلون		
ا + فع + ا + ل + ّ	افعالّ	ت + فعل + ن	تفعلن		
ا +فع + وّ + ل	افعوّل				
ت + فعل + ل	تفعلل				
ا + فع + ن + ل + ل	افعنلل				
ا + فعل + ّ	افعلّ				

Second, affixation on *ism* (nominal) Nouns (*Ism*) are divided into (*mujarrad*) and additional nouns (*mazid*). A noun (*ism mujarrad*) consists of three original or basic letters, while a noun (*ism mazîd*) has a maximum affix of seven letters. The noun (*ism mujarrad*), based on the number of letters, is divided into *ism mujarrad* (three letters),

which has ten patterns (*wazan*), *ism mujarrad rubâ''i* (four letters), which has forty-eight patterns (*wazan*) and *ism mujarrad al-khumâsi* (five letters) which has four patterns (*wazan*). Therefore, Arabic is an agglutinative language. Agglutinative in Arabic is one type of polymorphemic word, root morpheme, and bound morpheme. Many researchers focused on the affixation process from verb to verb.

Arabic affixation that occurs in the *ism* (noun) carries the change in the meaning contained in the morpheme. *Ism* also has its derivation that needs to be studied regarding changes in word formation. It is one of the crucial things that must be studied and observed, for *ism* is also formed due to a verb. Another function of *ziyadah* is to make a direct analogy with a sentence regarding the number of letters. Then some nouns change in form and meaning due to the affixing letters attached. Examples of words in the journal Zuhriyah (2018) are:[18]

(2) سلم   مسلم
/salima/   /muslimun/

In example (2), the word /*muslimun*/ مسلم means "a survivor" and is affixed to the original verb (*fi''il mâdhi*), the word */salima/* سلم from wazan */fa'ila/* فعل. Affixation with the prefix *mîm* from the base form */salima/* سلم.

In this case, the basic word /*muslimun*/ مسلم "the survivor" is */salima/* سلم, the basic meaning of "safe." In addition, the process is adding the prefix */as-sabiq/* السابق with the letter *mîm* at the beginning of the word. Furthermore, in the forming grammatical words, for example, the word */salima/* سلم above undergoes the affixation of the prefix *mîm* from the word */salima/* سلم, which includes *fi'il mâdhi tsulâsi mujarrad shahih*) becomes /*muslimun*/مسلم which means

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[18] Ibid, pp. 296.

"person" safe one." The following is the division of affixation that occurs in nouns that have been classified by Tjalau:[19]

a. Prefix on the noun of the verb / م

The affixation is to indicate *ism fa'il, ism maf'ul*, and *ism makan* which are formed from three, four, five, or five letter basic words (*tsulasi mazid and ruba'i*). For example:

1) مُسلِم = م + أسلم (*muslimun*) - *ism fa'il*
2) مُكرَم = م + أكرم (*mukramun*) - *ism maf'ul*
3) مَكتَب = م + كتب (*maktabun*) - *ism makan*

b. Infixes on the noun of the verb / ا

The affixing is to show *ism fa'il* which is formed from three letters. For example: قارِء = ا + قرأ (*qāri'un*) - *ism fa'il*

c. Confixes on nouns of verbs / ا – م / و – م / ة - م

1) ة – م is added to indicate *ism alat*

For example: مكنسة = م + ة +كنس (*miknasatun*)

2) و – م affixed to indicate *ism maf'ul*

For example: منصور = م + و + نصر (*manshūrun*)

3) ا – م is added to indicate *ism alat*

For example: مفتاح = م ا + فتح (*miftāhun*)

d. Prefix on the noun of the adjective / ا

The affixation applies to *ism tafdhil*

For example: أَكبَرُ = أ + كبير

e. Infixes on nouns of adjectives / ا

The affixation applies to *sifah musyabbahah* consisting of several *wazn*. For example: جَبان = ا + جُبنٌ

f. Confixes on nouns from noun / ت – ا / ن – ي / ن – و / ن / ا - ا

Affixation based on the number of the word

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[19] Cuti A. Tjalau, *Afiksasi (Harf Ziyadah) pada Nomina Dalam Bahasa Arab*, Gorontalo: Jurnal Al-'Ajami, vol. 5 no. 1 (2016), pp. 82 - 87.

1) ا – ن affixed to indicate *mufrad - mutsana*

For example: كتاب + ن + ا =   كتابان   (*kitābāni*)

2) و – ن affixed to indicate *mufrad - jama' mudzakar salim* (*nashab fathah* and *dhamah*)

For example: صائم + ن + و =   صائمون   (*shā'imūna*)

3) ي – ن is affixed to indicate *mufrad - jama' mudzakar salim* (*nashab kasrah*)

For example: كاتب + ن + ي   =   كاتبين   (*kātibīna*)

4) ا – ت is affixed to indicate *mufrad - jama' mu'annats*

For example: طالبة + ت + ا=   طالبات   (*thālibātu*)

C. Affixation Meaning Change in Bilal's Film: a New Breed of Hero

This study discusses the meaning change of affixation in the Arabic version of the film Bilal: a New Breed of Hero with the Indonesian version of the translation. This study based on Chaer's theory. The results of the study which consists of 52 research data show that the type of change in meaning "Narrowing" is the most common type experienced in the translation of Bilal's subtitles and "Dysphemism" is not commonly found in the translation of the film. An explanation of the types of changes in meaning in the film Bilal: a New Breed of Hero will be described as follows:

No	Type of Affixation in Changes in Meaning	Amount	Percent
1	Broadening	16	30,8%
2	Narrowing	18	34,6%
3	Total Change	10	19,2%
4	Euphemism	5	9,6%
5	Dysphemism	3	5,8%
Total		52	100%

1. Broadening/*Meluas*

According to Chaer, the broadening meaning change is an occurrence of a word or lexes which at first only has one meaning, but then due to various factors, it has a new meaning. It means a word that initially has a special meaning becomes more general. From the definition, this type of change in meaning is the same as Simatupang's (2000) definition of the meaning change theory from general to specific. An example of a broadening meaning change is as follows:

<div dir="rtl">تسمون أنفسكم رجالا؟</div>

> *Tusammūna anfusakum rijālan*
> Translation: *Kau menyebut dirimu manusia?*
> English: You call yourself human?
> (Bilal: 2015, 00:45:10,311-00:45:12,439)

Based on Chaer, the meaning change above is a broadening meaning change, the word رجالا (SL) to "*manusia*" (TL) or human in English. The word رجالا belongs to the category of plural nouns with a *tanwin* marker. Its singular form is رجل. According to Ni'mah (1978), a noun is called a noun if it can be given *tanwin*, inserted by ال, inserted by *charf nidá*, extended by *charf jar*, or *idhofah*, and given *isnad ilaih*.

The word رجالا is a form of affixation, that is, infix/additions in the middle of nouns. It can be proven by adding the letter ا or alif in the middle. In meaning, the above word means "*laki-laki*" or in English: male, but in the translation above, the word is interpreted as "human" or الناس. The word human is more common than the word "male." Thus, the factor causing the change in meaning lies in the non-linguistic aspect, the difference in the field of use. It is because the word رجالا can be generalized or extended to humans in the context of specific conversations. In addition to the example above, 15 types

of changes in the meaning of "broadening" were also found in the translation subtitles of the film Bilal: a New Breed of Hero which will be listed as follows:

No	Change in Meaning of Broadening		
1	تسمون أنفسكم رجالا؟	Kau menyebut dirimu manusia?	00:45:10,311 - 00:45:12,439
2	جلبت الاصنام التي طلبتها	Aku membawa berhala yang kau pesan	00:16:24,004 - 00:16:26,139
3	لا تفقه!	Kau tidak tahu?	00:31:42,338 - 00:31:43,914
4	لكن ماذا تقدمه في المقابل؟	Tetapi apa yang kau berikan sebagai imbalan?	00:43:19,367 - 00:43:21,981
5	اصنام للبيع	Dijual sesembahan!	00:07:31,860 - 00:07:35,060
6	وحشيتك اليوم كشفت لي حقيقة معتقدادكم	Kebrutalanmu hari ini memperlihatkan padaku, kenyataan dari keyakinanmu	00:45:26,870 - 00:45:31,207
7	أو اغربوا عن وجهي سريعا	Atau pergi dari pandanganku!	00:45:32,751 - 00:45:35,003
8	وسأطلب منه أن يغفر لك خطاياك	Dan aku akan memintanya untuk memaafkan dosamu	01:01:50,227 - 01:01:53,689
9	ماذا سأشتري بدرهم ؟	apa yang bisa aku dapatkan dari uang satu dirham ini?.	00:06:04,990 -- 00:06:05,98

10	آملين أن تزوم جميع مشاكلهم	dan berharap semua masalah mereka akan hilang	00:33:04,628 -- 00:33:07,881
11	سيدي وفِّر خطابك لشخص قادرين على أن يستري	Tuan, simpan perkataanmu untuk orang yang bisa membelinya	00:34:00,184 -- 00:34:05,314
12	تسألني كأنك لا تعرفني	Kau bertanya seolah kau tak mengenalku	00:38:41,089 -- 00:38:43,592
13	هذه التفاهات تمكنها ضربك حيث عنك يا امية؟!	Omong kosong ini bisa saja segera menyerangmu, Umayya	00:38:50,223 -- 00:38:53,894
14	ما ها من سارقين الصغار تنقذهم هنا	Tak ada pencuri kecil untuk diselamatkan disini	00:47:04,467 -- 00:47:07,095
15	لم يسبق أن أعملني أحد بهذاه التبة	Tak ada yang memperlakukanku dengan baik,	00:47:58,589 -- 00:48:01,232
16	ليتك سمعت الكهائن ينادون عليها اليوم	Aku harap kau mendapat kabar dari imam, mengenai berhala yang terjual hari ini	00:49:46,295 -- 00:49:50,508

2. Narrowing/*Menyempit*

The opposite of broadening, a narrowing meaning change occurs in a word that initially has a reasonably broad meaning, then becomes limited to only one meaning. In other words, this change is a meaning change that was initially specific to become more general. From the definition, this type of meaning change is the same as

Simatupang's (2000) definition of the changing meaning theory from specific to general. The example is as follows:

<div dir="rtl">كنت سأقلق وكلامهم عن الحرية أليس مقلقا؟</div>

Kuntu sa aqliqu wa kalāmuhum 'anil- Churriyyah alaisa muqliqan?
Translation: "*Itu yang aku khawatirkan, dan mereka bicara tentang kebebasan*"
English: That's what I'm worried about, and they talk about freedom
(Bilal: 2015, 00:50:15,950-00:50:19,495)

CAccording to Chaer, the meaning change above is narrowed, and the word أقلق/*aqliqu* (SL) becomes "*aku khawatirkan*" (TL) or in English: I am worried. The word أقلق belongs to the *fi'l mudhari'*/imperfect verb with *dhamir* أنا; the *madhi* form is قلق /*qalaqa*/. The word أقلق is a form of affixation, that is, prefixes/additions in front of verbs. It can be proven by adding the letter أ or *hamzah* in front. The word above means "*ragu-ragu, gelisah, cemas*" or in English: hesitating/anxious, but in the above translation, the word is interpreted as "*khawatir*/worried." The word worry is more specific than the word "*ragu-ragu*/doubtful". Thus, the factor causing the meaning change lies in the non-linguistic aspect, that is, differences in the field of use. Because the word أقلق can be specialized into the word "worried" in specific conversational contexts. In addition to the example above, 17 types of changes in the meaning of "narrowing" were also found in the translation subtitles of the film Bilal: a New Breed of Hero which will be listed as follows:

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No	Changes in Meaning of Narrowing		
1	يتقين عشرين لغة	Dia tahu 20 bahasa	00:15:06,718-00:15:09,637
2	كنت سأقلق وكلامهم عن الحرية أليس مقلقا؟	Itu yang aku khawatirkan, dan mereka bicara tentang kebebasan	00:50:15,950-00:50:19,495
3	أسهامي تحتاج لأهداف مهمة	Anak panah ini butuh mangsa yang penting.	00:10:59,930-00:11:02,530
4	لن أقوم باحدارها على دجاجة	Tidak mungkin ia mendarat pada seekor ayam.	00:11:03,000-00:11:06,530
5	وأين سنحضر على غزال؟	Kalau begitu, dimana kita bisa menemukan rusa?	00:11:09,990-00:11:12,130
6	بداخلي	Dalam diriku?	00:21:43,948-00:21:45,301
7	حمزة .. وصلت في الوقت المناسب	Hamza, kau tiba tepat waktu	00:44:55,255-00:44:57,882
8	لكن هذه الأيام لا كل جميع تجارنا بعبادة الأصنام	Tetapi beberapa hari ini tak semua pedagang kita menyembah berhala	00:50:58,910-00:51:04,123
9	عليك أولاً أن تتحرر من قيودك	Kau harus terlepas dari belenggu hatimu	00:53:55,086-00:53:58,381
10	ارفع الحجر عنه	Singkirkan batunya	01:04:42,608-01:04:44,151
11	وأين سنحضر على غزال؟	kalau begitu, dimana kita bisa menemukan rusa?.	00:11:09,990 - 00:11:12,130

12	إنه ذكي ، يجيد القراءة والكتابة	dia pintar, <u>tahu cara</u> membaca dan menulis	00:15:03,381 - 00:15:06,718
13	مكلف قليلا لكني أعلم أن آلهة كريمة معك	Memang agak mahal, tapi <u>aku yakin</u> dewa akan memberkatimu	00:15:44,089 - 00:15:49,386
14	سأريك ما صنعت للاحتفال الليلة <u>سيعجبك</u>	Akan kutunjukkan padamu yang kubuat untuk merayakan malam ini. Kau akan <u>menyukainya</u>!	00:36:34,421 - 00:36:39,009
15	لكن ماذا تقدمه في <u>المقابل؟</u>	Tetapi apa yang kau berikan sebagai <u>imbalan</u>?	00:43:19,367 - 00:43:21,981
16	اليوم <u>ستتوبون</u> من اخطائكم لي ،يا خونات	Hari ini <u>kau akan menyesali kesalahanmu</u> padaku, Pengkhianat!	00:43:32,505 - 00:43:35,717
17	<u>تسمون</u> أنفسكم رجالا؟	<u>Kau menyebut dirimu</u> manusia?	00:45:10,311 - 00:45:12,439
18	يقولون إننا نقوم <u>استغلال</u> بؤس الناس	Mereka bilang kita <u>mengambil</u> keuntungan dari kesengsaraan orang	00:50:20,747 - 00:50:24,333

3. Total change/*Perubahan total*

Total change is a change in meaning from its original meaning to a new meaning, although it is impossible to find related elements. In other words, this change underwent a significant change. This is

can change the overall meaning of the original meaning. An example of a meaning change of a total change is as follows:

<div dir="rtl">المسلمون <u>الماكرون</u></div>

Al-Muslimūnal-Mākirūna
Translation: *Para muslim pendusta*
English: Muslim liars
(Bilal: 2015, 00:50:04,981-00:50:07,400)

According to Chaer, the meaning change above is a total; that is, the word الماكرون (SL) becomes "pendusta" (TL) or liar. The word الماكرون belongs to the plural noun category in the form of *ism fa'il* with the marker *lam ta'rif*; the singular form is ماكر. According to Ni'mah (1978), a noun is called a noun if it can be given *tanwin*, inserted by ال, inserted by *charf nida'*, extended by *charf jar*, or *idhofah*, and given *isnad ilaih*.

The word الماكرون is a form of affixation, that is, confix/additions in the beginning and in the end of nouns. It can be proven by adding the letter م or *mim* in front and ون or *wawu nun*. In meaning, the above word means "*pembuat tipu daya* or trickster", but in the translation above the word is interpreted as "*pendusta*/liar" or الكاذب. The word "trickser" does not always mean liar. Thus, the factor causing the change in meaning lies in the non-linguistic aspect, the difference in the field of use. Because the word الماكرون experience meaning change therefore the meaning is understandable. In addition to the example above, 9 types of "total change" in meaning were also found in the translation subtitles of the film Bilal: a New Breed of Hero which will be listed as follows:

No	Total Change in Meaning		
1	لعلّها توقف تلك الكوابيس التي <u>تطاردك</u>	mudah-mudahan dewa menghilangkan mimpi buruk yang <u>menghantuimu</u>.	00:06:10,880 - 00:06:13,410
2	المسلمون <u>الماكون</u>	Para muslim <u>pendusta</u>	00:50:04,981- 00:50:07,400
3	صفوان يبدو أنك <u>أصبت</u> غزالك	Safwan, sepertinya kau menembak rusamu	00:12:41,782 - 00:12:44,684
4	ما أعنيه <u>أحسنت</u> الاختيار	Maksudku, <u>itu</u> pilihan yang bagus!	00:15:40,460 - 00:15:43,355
5	الحياة <u>أكرم</u> مما تتخير	hidup itu lebih mudah dari yang kau pikirkan	00:34:07,607 - 00:34:10,277
6	كل يوم تروون دفعكم بمياه <u>قدمتها</u> لكم آلهتنا	Setiap hari kau memenuhi rasa hausmu dengan air <u>yang disediakan</u> berhala kita	00:43:13,528 - 00:43:18,366
7	أو <u>اغربوا</u> عن وجهي سريعا	Atau <u>pergi</u> dari pandanganku!	00:45:32,751 - 00:45:35,003
8	هل تبدو أن <u>تشتري</u> لي؟	Apa kau <u>menawarkan</u> untuk membeliku?	00:47:14,227 - 00:47:16,145
9	ولِكم من الوقت <u>سيتحمل</u> التجار هذه الرسالة	Dan berapa lama para pedagang akan <u>mentoleransi</u> ajaran mereka?	00:50:31,841 - 00:50:35,762
10	أمية نظن هذا العبد <u>لم ينام جيداً</u> أمس؟	Umayya, sepertinya budak ini sedang melindur dari tidurnya	00:53:13,753 - 00:53:17,882

4. Euphemism/*Penghalusan*

According to Chaer (2009), euphemism displays words or forms with more subtle meaning or are more polite than those to be replaced. An example of euphemism is as follows:

وهذا ما ستصبح حالم محارباً عظيماً

Wa hadā mā satushbichu chālimun muchāribān ʻazhīmān
Translation: *Dan itulah yang akan terjadi. Seorang pejuang yang hebat*
English: And that's what will happen. A great warrior
Bilal: 2015, 00:21:04,701 -- 00:21:09,539)

According to Chaer (2009), the meaning change above is a euphemism because the word محارباً (SL) becomes "Seorang pejuang" (TL) or a fighter. The word محارباً belongs to the singular noun category in the form of *ism fa'il* with the *tanwin* marker; the singular form is محارباً. It is called a noun if the *tanwin* marker can be added, inserted ال, inserted *charf nida'*, extended by *charf jar* or *idhofah*, and added *isnad ilaih*.

The word محارباً is a form of affixation, especially prefixes/additions in front of nouns. It can be proven by adding the letter م or *mim* in front. The word above means "*orang yang bebas* or a free man," but in the above translation, the word is interpreted as "*pejuang*/warrior" or مقاوم. The word warrior is considered more subtle than the word "free man." It is because a free person is more like the man was being imprisoned. Thus, the factor causing the meaning change lies in the non-linguistic aspect, that is, differences in the field of use. In addition, the word محارباً can be changed into a warrior.

In addition to the example above, 4 types of changes in the meaning of "euphemism" in meaning were also found in the translation subtitles of the film Bilal: a New Breed of Hero which will be listed as follows:

No	Changes in Meaning of Euphemism		
1	وهذا ما ستصبح حالم محارباً عظيماً	Dan itulah yang akan terjadi. <u>Seorang pejuang</u> yang hebat	00:21:04,701 - ⁻ 00:21:09,539
2	يمكنك الحصول على... كل ما تتمناه	kamu akan mendapatkan apa yang kamu <u>inginkan</u>	00:10:03,980 - ⁻ 00:10:09,930
3	هذا الوضع <u>الهالك</u> بك يا أخ انهض يا صديقي	Posisi seperti ini <u>tak cocok</u> untukmu, wahai saudaraku. Ayo, bangunlah	00:36:30,638 - ⁻ 00:36:34,421
4	كي <u>نرتب</u> الأشواك	<u>tenangkan</u> suasana hati ini	00:39:14,247 - ⁻ 00:39:15,957
5	إن فكرهم ينتشر <u>كحريك</u> هائل عبر المدينة	Pemikiran mereka cepat menyebar seperti api yang <u>merambat</u> melintasi kota	00:50:07,567 - ⁻ 00:50:11,654

5. Dysphemism/*Pengasaran*

Dysphemism is the opposite of euphemism. It attempts to replace a word with an innocuous or ordinary meaning with a word with a harsh meaning. It is usually done when the word occurs in an unfriendly or annoying situation. An example of dysphemism is as follows:

<div dir="rtl">تحب التباهي فحسب يا سعد</div>

Tuchibbu at-Tubāhī fachasbi yā Sa'ad

Translation: *Kau ini suka sombong, Saad*

English: You like to boast, Saad

Bilal: 2015, 00:28:20,344-00:28:22,972)

Based on Chaer, the meaning change above is a broadening meagggggning change, the word التباهي (SL) to "sombong" (TL) or to boast. The word التباهي belongs to the category of plural nouns with a ٔ marker. Its singular form is التباهي. According to Ni'mah (1978), a noun is called a noun if it can be given *tanwin*, inserted by ال, inserted by *charf nidaˈ*, extended by *charf jar*, or *idhofah*, and given *isnad ilaih*.

The word التباهي is a form of affixation, that is, prefix/additions in the beginning of nouns. It can be proven by adding the letter ال or *alif* in to show something particular. The word above means "*membanggakan diri* or to be proud of oneself," but in the above translation, the word is interpreted as "*sombong*/to boast." The word human is more harsh than the word "to boast." Thus, the factor causing the change in meaning lies in the non-linguistic aspect, the difference in the field of use. It is because the word التباهي seems harsh to become "to boast". In addition to the example above, 3 types of changes in the meaning of "dysphemism" in meaning were also found in the translation subtitles of the film Bilal: a New Breed of Hero which will be listed as follows:

No	Changes in Meaning of Dysphemism		
1	تحب التباهي فحسب يا سعد	Kau ini suka sombong, Saad	00:28:20,344-00:28:22,972
2	ذلك المدلل هو والاخراق الذي يتبعواه	Dia dan para pengawal dungunya, memang senang membuat onar	00:37:33,021 -- 00:37:37,317
3	وحشيتك اليوم كشفت لي حقيقة معتقدادكم	Kebrutalanmu hari ini memperlihatkan padaku, kenyataan dari keyakinanmu	00:45:26,870 -- 00:45:31,207

D. Conclusions and Closing

Each basic word can change into a new word form and a new meaning, either from verbs, nouns, or adjectives, by adding affixes. Affixation in this study includes infixes, prefixes, and confixes. Five types of meaning changes occur in affixation in the film Bilal: a New Breed of Hero, namely broadening, narrowing, total change, euphemism, and dysphemism. The results of this study are noun infixes on the broadening meaning change, verb prefixes on the narrowing meaning change, noun confixes on the total meaning change, noun prefixes on the euphemism, and noun prefixes on the dysphemism. Factors that cause a meaning change in the form of affixation is due to linguistic or non-linguistic factors. When it is caused by non-linguistic factors, it is required to look at the context in the story, both at the previous sentence and the setting in the story.

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