

## THE ROLE OF TPQ AND MADRASAH DINIYAH IN FORMING STUDENT CHARACTER

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### Abstract

*This study aims to examine the role of Taman Pendidikan Al-Qur'an (TPQ) and Madrasah Diniyah in shaping students' character and strengthening Islamic education. The main problem discussed is how non-formal Islamic institutions contribute to religious understanding and moral development. This research uses a qualitative descriptive method with a literature study approach. The findings indicate that TPQ plays a fundamental role in introducing Qur'anic literacy, basic worship practices, and early moral values. Meanwhile, Madrasah Diniyah provides deeper knowledge related to Islamic teachings, including fiqh, aqidah, and akhlak. Both institutions complement formal education and significantly contribute to building students' religious character. Therefore, strengthening TPQ and Madrasah Diniyah is essential in developing morally responsible and religiously competent individuals.*

**Keywords:** Character building, Islamic education, Madrasah Diniyah, TPQ.

### Abstrak

Penelitian ini bertujuan untuk mengkaji peran Taman Pendidikan Al-Qur'an (TPQ) dan Madrasah Diniyah dalam membentuk karakter serta memperkuat pendidikan Islam pada peserta didik. Permasalahan utama yang dibahas adalah bagaimana kontribusi lembaga pendidikan nonformal dalam meningkatkan pemahaman agama dan pembinaan akhlak. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan studi pustaka. Hasil penelitian menunjukkan bahwa TPQ memiliki peran dasar dalam mengenalkan kemampuan membaca Al-Qur'an, praktik ibadah, dan penanaman nilai moral sejak dini. Sementara itu, Madrasah Diniyah memberikan pemahaman yang lebih mendalam terkait ajaran Islam seperti fiqh, akidah, dan akhlak. Kedua lembaga ini saling melengkapi pendidikan formal dan berkontribusi besar dalam pembentukan karakter religius peserta didik. Oleh karena itu, penguatan TPQ dan Madrasah Diniyah menjadi sangat penting dalam menciptakan generasi yang berakhlak dan berilmu.

**Kata Kunci :** Karakter, pendidikan Islam, TPQ, madrasah diniyah

## INTRODUCTION/PENDAHULUAN

Introduction Education is one of the most fundamental aspects of human life, playing a crucial role in shaping the quality of individuals and societies. Through education, humans not only gain knowledge and intellectual skills but also undergo a process of character formation, value internalization, and personality development. In the context of Islamic education, the objectives

extend beyond cognitive achievement and include affective and psychomotor dimensions, particularly in nurturing moral character (akhlak), spiritual awareness, and social responsibility. Therefore, Islamic education is expected to produce individuals who are not only knowledgeable but also possess strong faith, noble character, and the ability to apply Islamic values in their daily lives.

In Indonesia, Islamic education is implemented through multiple educational pathways, including formal, non-formal, and informal systems. Formal education consists of schools and madrasahs that are officially integrated into the national education framework and follow standardized curricula set by the government. Meanwhile, non-formal and informal education develops within the community and family environment, often characterized by flexibility and adaptability to local needs. Institutions such as Taman Pendidikan Al-Qur'an (TPQ), Madrasah Diniyah, Islamic study groups (majelis taklim), and family-based religious education play an essential role in complementing formal education. These institutions provide opportunities for learners to deepen their understanding of Islamic teachings in a more contextual and practice-oriented manner.

Among these non-formal institutions, Taman Pendidikan Al-Qur'an (TPQ) holds a strategic position as the initial stage of Islamic learning for children. TPQ focuses primarily on teaching Qur'anic literacy, including recognizing hijaiyah letters, learning proper pronunciation (tajwid), and developing fluency in reading the Qur'an. In addition, TPQ introduces basic Islamic practices such as daily prayers, supplications, and moral conduct in everyday life. This early exposure is extremely important because childhood is considered a critical period for cognitive and moral development. Values and habits instilled during this stage tend to have a long-lasting impact on an individual's character and behavior. Therefore, TPQ serves not only as a place for learning to read the Qur'an but also as a foundation for shaping a Qur'anic generation that loves and practices Islamic teachings.

In line with TPQ, Madrasah Diniyah functions as a continuation of Islamic education that provides a deeper and more comprehensive understanding of religious knowledge. The curriculum in Madrasah Diniyah generally includes subjects such as aqidah (Islamic creed), fiqh (Islamic jurisprudence), akhlak (moral teachings), and tarikh (Islamic history). Through these subjects, students are expected to gain a holistic understanding of Islam, encompassing belief, worship, and social interactions. Unlike TPQ, which emphasizes basic skills, Madrasah Diniyah encourages critical thinking, reflection, and the application of Islamic principles in various aspects of life. As such, Madrasah Diniyah plays a vital role in strengthening students'

religious identity and guiding them toward becoming morally responsible members of society.

Despite their significant contributions, TPQ and Madrasah Diniyah often face various challenges that hinder their optimal development. One of the main issues is the lack of recognition and support compared to formal educational institutions. In many cases, these institutions are still perceived as secondary or supplementary, leading to limited funding, inadequate facilities, and insufficient attention from policymakers. This situation affects the quality of education provided, including the availability of learning materials, infrastructure, and qualified educators.

Another challenge lies in the human resources aspect, particularly the competence and professionalism of teachers. Many educators in TPQ and Madrasah Diniyah are volunteers who have strong religious commitment but may lack formal training in pedagogy and instructional methods. As a result, the teaching process may rely heavily on traditional approaches, such as rote memorization, which may not fully engage students or develop higher-order thinking skills. Therefore, efforts to improve teacher competence through training and professional development programs are essential to enhance the effectiveness of learning in these institutions.

In addition to internal challenges, external factors such as globalization and technological advancement also influence the role of TPQ and Madrasah Diniyah. The rapid flow of information, facilitated by digital technology and social media, exposes children and adolescents to various values and lifestyles that may not always align with Islamic teachings. Without a strong foundation in religious knowledge and moral values, students may struggle to filter and respond to these influences appropriately. In this context, TPQ and Madrasah Diniyah serve as important institutions for strengthening students' resilience by equipping them with Islamic principles that guide their behavior in the modern world.

Furthermore, the issue of character education has become increasingly urgent in contemporary society. Various social problems, such as declining moral values, lack of discipline, and increasing cases of juvenile delinquency, highlight the need for education that emphasizes character building. Islamic education, particularly through TPQ and Madrasah Diniyah, has great potential to address these issues by integrating moral and spiritual values into the learning process. Character values such as honesty, responsibility, discipline, respect,

and empathy can be effectively instilled through both formal instruction and daily practices within these institutions.

The process of character formation in TPQ and Madrasah Diniyah is not limited to theoretical teaching but also involves habituation and role modeling. Students are encouraged to practice Islamic values in their daily activities, such as performing prayers regularly, reciting the Qur'an, showing respect to teachers and peers, and maintaining good manners in social interactions. These practices help internalize values and transform them into consistent behaviors. Moreover, the presence of teachers as role models plays a significant role in influencing students' attitudes and actions, as children tend to imitate the behavior of adults they respect.

However, to maximize their impact, TPQ and Madrasah Diniyah need continuous improvement and innovation. Curriculum development is necessary to ensure that learning materials remain relevant to the needs of students and the challenges of the modern era. In addition, the use of interactive and student-centered teaching methods can enhance students' engagement and understanding. Collaboration between stakeholders, including government, community, and educational institutions, is also crucial in providing support and resources for the development of these institutions.

Based on the discussion above, it is evident that TPQ and Madrasah Diniyah play a vital and strategic role in the implementation of Islamic education in Indonesia. They function not only as complementary institutions to formal education but also as centers for moral and spiritual development. By providing foundational and advanced religious education, these institutions contribute significantly to shaping individuals who are intellectually capable, morally upright, and spiritually aware.

Therefore, this study aims to explore and analyze the role of TPQ and Madrasah Diniyah in Islamic education, particularly in relation to character building among students. This research also seeks to identify the challenges faced by these institutions and propose possible solutions to enhance their effectiveness. Ultimately, the findings of this study are expected to contribute to the development of Islamic education that is more relevant, effective, and responsive to the needs of contemporary society.

## **METHOD/METODE PENELITIAN**

This study employs a qualitative approach with a descriptive design. The qualitative approach is chosen because it allows for an in-depth understanding of the phenomenon under study, particularly regarding the role of Taman Pendidikan Al-Qur'an (TPQ) and Madrasah Diniyah in Islamic education. This approach does not focus on numerical data or statistical analysis but emphasizes interpretation, conceptual understanding, and meaning derived from various sources related to the research topic. Through this approach, the researcher aims to describe comprehensively how these institutions contribute to character building and the enhancement of students' religious understanding.

The type of research used in this study is library research. Library research is conducted by collecting and analyzing various written sources relevant to the research topic. These sources include books, academic journals, previous research findings, and official documents related to Islamic education, particularly TPQ and Madrasah Diniyah. This method is selected because the study emphasizes theoretical and conceptual analysis, requiring support from credible and relevant references. By reviewing the literature, the researcher is able to explore different perspectives, compare expert opinions, and develop a comprehensive understanding of the subject.

The data used in this study are secondary data, which are obtained from existing sources. These data include literature discussing Islamic education, non-formal education, character education, as well as the roles of TPQ and Madrasah Diniyah. In addition, the researcher utilizes online sources such as electronic journals and educational websites that meet credibility standards. The selection of data sources is carried out carefully by considering their relevance, accuracy, and recency to ensure the scientific validity of the research findings.

The data collection technique used in this study is documentation. This technique involves identifying, collecting, and reviewing documents related to the research topic. The researcher carefully reads the selected sources, records important information, categorizes the data based on specific themes, and organizes them systematically. The themes analyzed in this study include the definition and function of TPQ, the role of Madrasah Diniyah, character education in Islam, and the challenges faced in non-formal education. Through this process, the data become well-structured and ready for further analysis.

To ensure data validity, this study applies source triangulation. Triangulation is conducted by comparing information obtained from various sources. By examining different perspectives from books, journals, and previous studies, the researcher can achieve a more objective understanding and minimize potential bias. In addition, priority is given to reputable sources, such as academic journals and recognized reference books, which have undergone scholarly review processes.

The data analysis technique used in this study is descriptive qualitative analysis. This analysis is carried out through several stages. The first stage is data reduction, which involves selecting and focusing on relevant data while eliminating unnecessary information. The second stage is data presentation, in which the selected data are organized into a systematic and coherent narrative form to facilitate understanding. The final stage is drawing conclusions, which involves interpreting the analyzed data to answer the research questions.

In the analysis process, the researcher also applies interpretative and synthesis approaches. The interpretative approach is used to understand the meaning of the data, while synthesis is used to integrate information from various sources into a unified explanation. As a result, the findings of this study are not only descriptive but also provide a deeper insight into the role of TPQ and Madrasah Diniyah in Islamic education.

Overall, the research method used in this study is considered appropriate as it provides a comprehensive understanding of the topic. Through a qualitative approach and library research, this study is expected to contribute to a better understanding of the role of non-formal Islamic educational institutions, particularly TPQ and Madrasah Diniyah, in shaping students' character and religious values.

## RESULTS AND DISCUSSION

The discussion of the role of Taman Pendidikan Al-Qur'an (TPQ) and Madrasah Diniyah cannot be separated from the broader context of Islamic education, particularly within the realm of non-formal education. Islamic education plays a crucial role in shaping the moral, spiritual, and character development of learners. In Indonesia, as a country with a predominantly Muslim population, community-based religious education institutions such as TPQ and Madrasah Diniyah have become an integral part of the national education system.<sup>1</sup>

Non-formal Islamic educational institutions possess characteristics that distinguish them from formal education. TPQ and Madrasah Diniyah are generally established and managed by local communities, resulting in a strong connection with the surrounding social environment. This community-based nature allows these institutions to be more flexible in adapting their teaching and learning processes to the needs of students. However, on the other hand, this condition also leads to variations in the quality of educational implementation, depending on the availability of resources, the competence of educators, and the level of community support.

In the current development of education, the role of non-formal education has gained increasing attention, especially in relation to character education. Formal education often places greater emphasis on academic achievement, which may result in less optimal development of moral and spiritual values. Therefore, TPQ and Madrasah Diniyah serve as complementary institutions that

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<sup>1</sup> Muhammad Hidayat Ginanjar dan Edi Purwanto, "Merumuskan Visi dan Misi Lembaga Pendidikan," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 5, no. 01 (2022): 67, <https://doi.org/10.30868/im.v5i01.2024>.

provide a balance between knowledge acquisition and character formation. Through a more value-based and religious approach, these institutions contribute to shaping students into individuals with strong moral character.

Furthermore, the rapid advancement of technology and globalization has brought significant impacts on the field of education. Unlimited access to information can produce both positive and negative effects on students. Without a strong foundation of religious values, students are more vulnerable to influences that may contradict Islamic teachings. In this context, TPQ and Madrasah Diniyah play an essential role as moral fortresses, helping students to filter information and develop attitudes that align with Islamic values.

Another issue that has become a major concern in today's educational landscape is the decline of moral values among the younger generation. Phenomena such as lack of discipline, decreased respect for parents and teachers, and the rise of deviant behaviors highlight the urgent need for character education. Islamic education, as taught in TPQ and Madrasah Diniyah, holds great potential in instilling noble values such as honesty, responsibility, and social awareness.

Another advantage of TPQ and Madrasah Diniyah lies in the integration of theory and practice. The learning process does not only focus on delivering theoretical knowledge but also emphasizes its application in daily life. For instance, students are not only taught about the importance of prayer but are also habituated to perform it regularly. This approach enables the values being taught to be more easily understood and internalized, becoming part of the students' everyday behavior.

Based on the explanation above, it can be understood that TPQ and Madrasah Diniyah play a highly significant role, not only as educational institutions but also as social entities that contribute to shaping the character of society. Therefore, examining the roles, challenges, and contributions of these institutions is highly relevant in understanding their strategic position within the broader framework of Islamic education

## 1. The Role of TPQ in Islamic Education

Taman Pendidikan Al-Qur'an (TPQ) is a non-formal educational institution that plays a strategic role in introducing the fundamental teachings of Islam to children from an early age. TPQ serves as the first formal environment where children begin to recognize Arabic letters (hijaiyah), learn to read the Qur'an, and understand basic Islamic teachings. The learning process in TPQ is not limited to developing reading skills but also includes the cultivation of religious attitudes and the habituation of Islamic behavior in daily life.<sup>2</sup>

The importance of TPQ lies in the fact that childhood is a critical stage in human development, particularly in the formation of character and moral values. At this stage, children are highly receptive and tend to imitate behaviors and values taught to them. Therefore, the educational process in TPQ emphasizes not only cognitive development but also affective and psychomotor aspects. Students are encouraged to love the Qur'an, practice daily prayers, and demonstrate good manners toward teachers and peers.

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<sup>2</sup> Anis Zohriah Chepi Rafiudin, Abdul Mu'in Bahaf, "perumusan visi misi jasa lembaga pendidikan," *JIP - Jurnal Ilmiah Ilmu Pendidikan*, 2024, 28.

Furthermore, TPQ functions as a complementary institution to formal education. In many cases, religious education in formal schools is limited in terms of time allocation and depth of material. As a result, TPQ fills this gap by providing additional religious instruction that strengthens students' understanding of Islamic teachings.<sup>3</sup> Through activities such as Qur'an recitation, memorization of supplications, and basic worship practices, TPQ contributes significantly to building a strong foundation of faith and piety among students.

However, despite its important role, TPQ faces several challenges. One of the main challenges is the limited number of qualified teachers with adequate pedagogical skills. In addition, the teaching methods used are often conventional and less engaging, which may reduce students' interest in learning. Therefore, there is a need for innovation in teaching methods and improvement in teacher competence to ensure that TPQ can perform its role effectively.

## 2. The Role of Madrasah Diniyah in Deepening Religious Understanding

Madrasah Diniyah is a non-formal Islamic educational institution that functions as a continuation of TPQ in providing more comprehensive religious education. While TPQ focuses on basic Islamic knowledge, Madrasah Diniyah aims to deepen students' understanding of Islamic teachings. The subjects taught in Madrasah Diniyah typically include aqidah (Islamic creed), fiqh (Islamic jurisprudence), akhlak (moral teachings), and Islamic history.<sup>4</sup>

Through these subjects, students are expected to develop a holistic understanding of Islam that encompasses belief, worship, and social interaction. Unlike TPQ, which emphasizes basic literacy in the Qur'an, Madrasah Diniyah encourages students to think critically and reflect on the application of Islamic teachings in their daily lives. This process helps students internalize religious values and apply them in real-life situations.

In addition, Madrasah Diniyah plays an important role in shaping a moderate and tolerant religious mindset. In a diverse society, a proper understanding of religion is essential for fostering harmony and mutual respect among individuals. Therefore, the education provided in Madrasah Diniyah not only focuses on ritual aspects but also emphasizes social values such as tolerance, cooperation, and respect for diversity.

Nevertheless, Madrasah Diniyah also faces several challenges, including the lack of standardized curricula and limited institutional support. These issues affect the quality of education and lead to disparities in learning outcomes across different regions. Therefore, efforts are needed to improve curriculum development and strengthen institutional capacity to ensure the effectiveness of Madrasah Diniyah as a non-formal educational institution.

## 3. The Role of TPQ and Madrasah Diniyah in Character Building

One of the primary objectives of Islamic education is the development of noble character (akhlak). In this regard, TPQ and Madrasah Diniyah play a significant role in instilling character values

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<sup>3</sup> Diana Harding, Anissa Lestari Kadiyono, dan Rahma Talitha, "Organizational Citizenship Behaviour Untuk Mewujudkan Pendidikan Berkualitas Di Sekolah," *Journal of Psychological Science and Profession* 4, no. 1 (2020): 65, <https://doi.org/10.24198/jpsp.v4i1.26467>.

<sup>4</sup> Wilda Amananti, "PENGELOLAAN MADRASAH DINIYAH NONFORMAL DALAM MENINGKATKAN KUALITAS PEMBELAJARAN MUATAN LOKAL DI MADRASAH ALIYAH AL-HIDAYAH BASMOL, JAKARTA BARAT" 4, no. 02 (2024): 7823–30.

in students. Through various learning activities and daily practices, these institutions contribute to the development of values such as honesty, discipline, responsibility, and respect for others.<sup>5</sup>

Character building in TPQ and Madrasah Diniyah is not limited to theoretical instruction but also involves practical implementation and habituation. Teachers serve as role models who demonstrate appropriate behavior, while students are encouraged to practice Islamic values in their daily lives. Activities such as reciting prayers, performing congregational prayers, and engaging in respectful interactions with others are essential components of this process.

The continuous and integrated nature of character education in these institutions ensures that values are not only understood but also internalized and practiced consistently. As a result, students develop not only intellectual competence but also strong moral character, which is essential for their personal and social development.

#### 4. Challenges in the Implementation of TPQ and Madrasah Diniyah

Despite their important contributions, TPQ and Madrasah Diniyah face various challenges in their implementation. One of the major challenges is the lack of adequate facilities and infrastructure. Many institutions operate with limited resources, which affects the quality of the learning environment.<sup>6</sup>

Another significant challenge is the limitation of human resources. Many teachers in TPQ and Madrasah Diniyah are volunteers who may not have formal training in education. This situation can lead to less effective teaching methods and limited innovation in the learning process. Additionally, the lack of financial incentives for teachers may affect their motivation and performance.

The rapid development of technology and globalization also presents challenges. The widespread access to information through digital media can influence students' attitudes and behaviors, sometimes in ways that are not aligned with Islamic values. Therefore, TPQ and Madrasah Diniyah must adapt to these changes by incorporating technology into their teaching methods while maintaining strong moral guidance.

#### 5. Efforts to Improve the Quality of TPQ and Madrasah Diniyah

To address these challenges, several efforts can be undertaken to improve the quality of TPQ and Madrasah Diniyah. One important step is enhancing the competence of teachers through training

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<sup>5</sup> Hafizin Hafizin and Herman Herman, "Merumuskan Visi Dan Misi Lembaga Pendidikan," *JURNAL MANAJEMEN PENDIDIKAN ISLAM*, 2022, 99–110.

<sup>6</sup> Hilmi Nor Yahya, "Pengelolaan Madrasah Diniyah Nonformal Dalam Meningkatkan Kualitas Pembelajaran Muatan Lokal Di Madrasah Aliyah Al-Hidayah Basmol, Jakarta Barat," *institut PTIQ jakarta*, 2024.

and professional development programs. By improving their skills, teachers can adopt more effective and innovative teaching methods.<sup>7</sup>

Curriculum development is also essential to ensure that the content of education remains relevant to the needs of students and the demands of the modern era. A well-designed curriculum should integrate religious knowledge with character education and life skills, enabling students to apply what they learn in real-life situations.

Support from the government and the community is also crucial. Providing adequate facilities, financial assistance, and supportive policies can significantly enhance the quality of education in these institutions. Community participation, in particular, plays a vital role in sustaining the activities of TPQ and Madrasah Diniyah.

## 6. The Relevance of TPQ and Madrasah Diniyah in the Modern Era

In the modern era, characterized by rapid technological advancement and globalization, the role of TPQ and Madrasah Diniyah becomes increasingly important. These institutions serve not only as centers for religious learning but also as moral fortresses that help students navigate the challenges of contemporary life.<sup>8</sup>

By integrating technology into the learning process, TPQ and Madrasah Diniyah can make education more engaging and accessible. For example, digital learning media, online resources, and educational applications can be used to support the teaching of Islamic subjects. This approach not only enhances students' interest but also aligns the learning process with the needs of the digital generation.

Based on the discussion above, it can be concluded that TPQ and Madrasah Diniyah play a vital role in Islamic education, particularly in character building and the development of religious understanding.<sup>9</sup> Despite facing various challenges, these institutions have great potential to contribute to the formation of a generation that is knowledgeable, morally upright, and capable of facing the challenges of modern society. Therefore, collaborative efforts from various stakeholders are needed to strengthen and develop the role of TPQ and Madrasah Diniyah in the future.

## CONCLUSION

In conclusion, Taman Pendidikan Al-Qur'an (TPQ) and Madrasah Diniyah hold a strategic position within the framework of Islamic education, particularly in the non-formal education sector. These institutions contribute significantly to the development of students' religious understanding,

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<sup>7</sup> Ririn Rosdiarini, "Implementasi Prinsip-Prinsip Manajemen Pendidikan Islam: Studi Kasus Madrasah Ibtidaiyah," *jurnal manajemen pendidikan islam*, 2020, 80–101.

<sup>8</sup> Edi Mulyadi, "Strategi Perumusan Visi, Misi, Tujuan, Tantangan, Dan Sasaran: Pendekatan Komprehensif Dalam Pendidikan Islam," *JURNAL KEPENDIDIKAN* 6, no. 1 (2018): 1–13, <https://doi.org/10.24090/jk.v6i1.1688>.

<sup>9</sup> Kafi Nadhifah, "Peran Kepala Madrasah Diniyah Dalam Meningkatkan Mutu Pendidikan Agama Islam Di Madrasah Diniyah Takmiliah Nurul Jannah Kecamatan Bergas," *UNDARRIS*, 2024, 45–50.

moral values, and spiritual awareness from an early age. Through structured learning activities and the habituation of Islamic practices, TPQ and Madrasah Diniyah play an essential role in shaping individuals who are not only knowledgeable but also possess strong character and ethical behavior.

Despite their important contributions, the effectiveness of these institutions is still influenced by several factors, such as the availability of qualified educators, adequate facilities, and consistent community support. Therefore, efforts to improve the quality of teaching, strengthen institutional management, and enhance collaboration among stakeholders are necessary to ensure the sustainability and development of these educational institutions.

Ultimately, the presence of TPQ and Madrasah Diniyah is not only relevant but also indispensable in addressing contemporary educational challenges, especially in reinforcing character education and maintaining Islamic values in the midst of rapid social and technological changes. Their continuous development will greatly contribute to the formation of a morally grounded and intellectually capable generation.

## ACKNOWLEDGMENT

The authors express their sincere gratitude to Allah SWT for His blessings and guidance in completing this article. Peace and salutations be upon the Prophet Muhammad SAW for his guidance to humanity.

The authors would like to thank the lecturer for valuable guidance and support throughout the research and writing process. Appreciation is also extended to all parties who contributed to this work, directly or indirectly, including colleagues for their support and constructive feedback.

The authors also acknowledge the references and sources that have enriched this study. This article has limitations; therefore, constructive criticism and suggestions are welcomed for future improvement.

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### TRANSLITERATION GUIDELINES

Arabic-Latin transliteration was used in the Jurnal Pendidikan Islam based on the *Library of Congress* model;

b	=	ب	dh	=	ذ	ṭ	=	ط	l	=	ل
t	=	ت	r	=	ر	ẓ	=	ظ	m	=	م
th	=	ث	z	=	ز	‘	=	ع	n	=	ن
j	=	ج	s	=	س	gh	=	غ	w	=	و
ḥ	=	ح	sh	=	ش	f	=	ف	h	=	ه
kh	=	خ	ṣ	=	ص	q	=	ق	‘	=	ء
d	=	د	ḍ	=	ض	k	=	ك	y	=	ي

Short vowel     a = اَ ;     I = إ     u = أُ

Long vowel     ā = آ ;     Ī = إِي     ū = أُو

Diphthong     ay = أَي ;     Aw = عو

Note:

1. A word that ends with a *ta marbūṭhab* (ة) is transliterated with or without “h”; if the word is the first part of a construct phrase, the *ta marbūṭhab* is transliterated into “t”.
2. An article *alif-lām* (ال) is transliterated into *al-*; if it takes place after a preposition, the article *alif-lām* is transliterated into *l-*.
3. A Qur’anic verse is transliterated according to its pronunciation.

Example:

- a. Arabic word in general:

أهلية	=	<i>Ahliyyah</i> atau <i>ahliyya</i>
سورة البقرة	=	<i>Sūrat al-Baqarab</i>
أهل السنة والجماعة	=	<i>Ahl as-sunnah wa l-jamā‘ah</i>

- b. Qur’anic verses:

يا أيها الناس	=	<i>Yā ayyuha ‘n-nās</i>
ذالك الكتاب لا يفييه	=	<i>Dhālika l-kitābu lāraiba fih</i>

شهد العصر الحديث ولادة العديد من منصات الأخبار الرقمية ووسائل

التواصل الاجتماعي، مما أدى إلى تدفق المعلومات بسرعة كبيرة. الأخبار، كوسيلة

إعلامية ضخمة، ستعتمد دائماً على اللغة كأداة لنقل المعنى. القدرة على فهم المعنى الوارد في الأخبار أصبحت ذات أهمية متزايدة من أجل إنشاء مستهلكين للأخبار يتمتعون بذكاء. تعد الدراسات الدلالية في سياق الأخبار العربية مفيدة للكشف عن طبقات المعنى الخفية، حتى يتمكن القراء من الحصول على فهم أكثر شمولية للمعلومات المقدمة. يهدف هذا البحث إلى تقديم معلومات حول وجود الدراسات الدلالية في العصر الحالي، والتي بدأت تحظى بالتقدير، خاصة في سياق اللغة العربية الغنية بالمعاني. يستخدم هذا البحث منهج الدراسة الأدبية من خلال تحليل النصوص لمعرفة التغيرات في المعنى في الأخبار العربية. وتكشف نتائج هذه الدراسة عن وجود أربعة من أصل سبعة تحولات في المعنى واردة في أحد الأخبار العربية بعنوان "مواجهة أمريكية روسية في مجلس الأمن بشأن سوريا" الصادرة عن موقع قناة الجزيرة، وتشمل الجوانب الدلالية: تضييق المعنى (التخصص)، وتدهور المعنى (التحقير)، وتغيير المعنى نتيجة لتشابه الصفات (الارتباط)، والاستعارة (الاستعارة). يمكن أن تُثري تحولات المعنى في هذه الأخبار استخدام القراء للغة المعاصرة، ولكنها غالباً ما تؤدي إلى سوء فهم للمقصود الذي يرغب الصحفي في إيصاله.

### الكلمات المفتاحية: التغيرات الدلالية، أخبار العربية، الدلالية

#### المقدمة

مع تطور التكنولوجيا اليوم، أصبحت وسائل الإعلام الإخبارية هدفاً خصباً للبحث الدلالي الصحفي، لا سيما في الجوانب اللغوية المستخدمة. (Krustiyono, 2016) وذلك بالنظر إلى الأهمية الكبيرة للغة في التأثير على تطور طريقة تفكير المجتمع. تتطور اللغة مع تطور العصور والثقافة والمعرفة، وهذا يمكن أن يحدث لأن اللغة لها خصائص إنتاجية سيتم إنشاؤها دائماً من قبل البشر وفقاً لاحتياجات الاتصال. (Arif, 2018) عند تقديم خبر، استخدام اللغة المناسبة ضروري لأنه

سيؤثر على عقول القراء (Zayani, 2016) ولكن، دون أن نشعر، لا يزال هناك العديد من اللغات التي تمت مواجهتها في النص الإخباري والتي تم العثور على تغييرات في معناها (Suwandi, 2008). يتم تعديل تغييرات المعنى في الأخبار وفقاً لاحتياجات المعنى التي يرغب الصحفي في تحقيقها. في اللغويات التاريخية، تغيير المعنى هو تغيير في أحد معاني الكلمة" (Ramadani, 2024).

"فرديناند دي سوسور، أو أبو اللغويات الحديثة، يُعرّف المعنى بأنه الفهم أو المفهوم الموجود في علامة لغوية، حيث تتكون كل علامة لغوية من عنصرين: ما يُشير إليه (Signified) وما يدل عليه (Signifier) (Saussure, 1959). أما ما يُشير إليه فهو في الواقع ليس سوى مفهوم أو معنى علامة صوتية، في حين أن ما يدل عليه هو الأصوات التي تتكون من الوحدات الصوتية للغة المعنية (Arif, 2018). يأخذ الكاتب على سبيل المثال كلمة "دمية"... إذن، كلمة "دمية" هي بمثابة شيء يدل (علامة لغوية)، و"دمية" كأداة هي الشيء الذي يُشار إليه والظاهرة المرجعية في العالم الخارجي (Ramadani, 2024; Suwandi, 2008)."

بناءً على الفقرة التي تتناول تعريفات المعنى عند علماء اللغة واللسانيات (خاصةً سوواندي وكريدالاكشانا)، إليك التوثيق العلمي والمراجع المناسبة لهذه الجزئية مع الروابط المتاحة: يرى سوواندي أن معنى الكلمة في الاستعمال يمكن أن يُفسَّر بالمعنى، والفكرة، والفكر، والمفهوم، والرسالة، والبيان، والقصد، والمعلومات، والمحتوى (Suwandi, 2008) وهذا يتفق مع رأي كريدالاكشانا الذي يقول إن أقرب تعريف للمعنى هو المعنى نفسه (Kridalaksana, 2008). بناءً على آراء الخبراء المذكورة أعلاه، يستنتج الكاتب أن معنى الكلمة يظهر عندما ينطق شخص ما بكلمة معينة ويتخيل معنى الكلمة التي نطق بها. العلاقة بين الكلمة المقصودة والمعنى هي ما يسمى

بالمعنى (Ramadani, 2024) قد يكون الكائن الخطابى نفسه، ولكن ليس بالضرورة أن يكون المعنى

المقصود هو نفسه (Fakhrozi, 2024)

علم المعنى هو جزء من الدراسات اللغوية أو ما يعرف بعلم الدلالة. يختلف علماء اللغة في

تعريف وحدة المعنى الدلالي، حيث يعرفها البعض بمكون الدلالة، ومكون المعنى، والوحدة الدلالية

(Fakhrozi, 2024) الوحدة الدلالية أو مكون الدلالة هي أصغر مكون من مكونات المعنى... لا يمكن

فصل مناقشة المعنى وتحليله عن تغيير المعنى (Ramadani, 2024) وفقاً لسارويجي سوواندي،

هناك سبعة تغييرات في المعنى في علم الدلالة، وهي: (1) التعميم، (2) التخصيص، (3) التحسين، (4)

التهجين، (5) التزامن الحسي، (6) التداعي، (7) الاستعارة (Suwandi, 2008) هذه الدراسة

ستتناول بحثاً دلاليًا حول تحولات المعنى في الأخبار الأمنية المنشورة على موقع الجزيرة (Awwiby,

2021)

وفقاً لسارويجي سوواندي، هناك سبعة تغييرات في المعنى في علم الدلالة، وهي: (1) التعميم

وهو ظاهرة تحدث أو عملية تغيير المعنى من الخاص إلى العام. (2) التخصيص وهو عملية تغيير

المعنى التي كانت في البداية ذات معنى واسع ثم تغير معناها ليقتصر على معنى واحد مقصود فقط.

(3) التحسين وهو عملية تغيير المعنى حيث يصبح المعنى أعلى وأكثر احتراماً وجيداً في قيمته من

المعنى السابق. (4) التهجين وهو عملية تغيير المعنى التي تؤدي إلى معنى جديد أو معنى يُنظر إليه

على أنه أقل أو أقل متعة أو أقل تهديباً في قيمته من المعنى الأصلي. (5) التزامن الحسي وهو تغيير

في المعنى نتيجة لتبادل استجابات بين حاستين (من حاسة البصر إلى حاسة السمع؛ من حاسة

الشعور إلى حاسة السمع؛ وهكذا). (6) التداعي وهي عملية تغيير المعنى نتيجة لتشابه الصفات.

(7) الاستعارة وهي استخدام كلمة معينة لكائن أو مفهوم آخر بناءً على التشبيه أو المساواة. هذه

الدراسة ستتناول بحثا دلاليا للغة العربية حول تحولات المعنى في الأخبار الأمنية العربية المنشورة على موقع قناة الجزيرة بعنوان "مواجهة أمريكية روسية في مجلس الأمن بشأن سوريا".

#### المنهج

الدراسة المستخدمة في هذه الكتابة تعتمد على منهج الدراسة الأدبية الذي يتيح تحليل مصادر متنوعة ذات صلة بموضوع البحث. (Suwandi, 2008) البيانات التي تم جمعها تم تحليلها باستخدام طريقة البحث المكتبي للحصول على معلومات دقيقة من الكتب والمقالات العلمية أو ما شابه ذلك. (Ernawati, 2021) قام الكاتب بتحليل تركيب الجملة وتحولات المعنى في أحد الأخبار العربية على موقع قناة الجزيرة (Awwiby, 2021)

#### المباحث والمناقشات

النص الخبر "مواجهة أمريكية روسية في مجلس الأمن بشأن سوريا"

اشتبكت الولايات المتحدة وروسيا خلال اجتماع لمجلس الأمن الدولي عقد في نيويورك مساء الثلاثاء، بسبب التصعيد المفاجئ للقتال في سوريا، إذ اتهمت كل منهما الأخرى بدعم الإرهاب. وشهدت الجلسة دعوة واشنطن مدير الخوذ البيضاء، وهي منظمة دفاع مدنية تطوعية تعمل في المناطق الخاضعة لسيطرة المعارضة في سوريا، للمشاركة في الجلسة، ما قوبل بمعارضة موسكو.

وبدأت فصائل المعارضة السورية المسلحة الأربعاء الماضي هجوما عسكريا حمل اسم عملية ردع العدوان، هو الأوسع منذ سنوات، سيطرت خلاله على مساحات واسعة ومدن وبلدات رئيسية شمال غربي البلاد، شملت معظم مدينة حلب بما فيها مطارها الدولي، واستكملت

سيطرتها على كامل مساحة محافظة إدلب وعشرات القرى والبلدات في ريف حماة وباتت على مشارف حماة.

ودعا روبرت وود نائب السفارة الأميركية لدى الأمم المتحدة إلى خفض التصعيد في القتال في سوريا وحماية المدنيين. كما عبر عن قلقه من أن الهجوم تقوده هيئة تحرير الشام. واتهم وود قوات الرئيس السوري بشار الأسد وروسيا بالتسبب في سقوط ضحايا مدنيين في الهجمات على المدارس والمستشفيات، قائلا إن "حقيقة إدراج الولايات المتحدة والأمم المتحدة هيئة تحرير الشام منظمة إرهابية لا تبرر المزيد من الفضائح التي يرتكبها نظام الأسد وداعموه الروس.

وفي تصريحات موجهة إلى وود، قال السفير الروسي لدى الأمم المتحدة فاسيلي نيبينزيا "ليست لديك الشجاعة للتنديد بهجوم إرهابي واضح على المدنيين المسلمين في المدن السورية المسلمة. ورد وود متهما نيبينزيا بأنه ليس في وضع يسمح له بإلقاء محاضرات علينا بشأن هذه القضية، لأن موسكو تدعم الأنظمة التي ترعى الإرهاب في جميع أنحاء العالم.

وأضاف أن "الولايات المتحدة حاربت آفة الإرهاب على مدى عقود، وستواصل فعل ذلك." وقال مراسل الجزيرة في الأمم المتحدة مراد هاشم إن الجلسة لم تكن للخروج بنتائج معينة أو على الأقل ببيان، ووصف الجلسة بأنها كانت مواجهة وسجال ساخن وحاد بشكل رئيسي بين طرفين - الولايات المتحدة والغربية وإلى حد ما تركيا في مقابل النظام السوري وروسيا وإيران- مع وجود عدد من الدول بين الموقفين بشأن التطورات الجارية في شمال سوريا.

وأضاف المراسل أن الولايات المتحدة والدول الغربية حملت النظام السوري مسؤولية ما يحدث بالنظر إلى انتهاجه العنف والحل العسكري منذ البدء، مما قاد إلى هذه النتائج بعد أن ضعف

النظام وضعف حلفائه كما قال نائب المندوبة الأميركية. في المقابل، أشار المراسل إلى أن روسيا والنظام السوري حمّلا الولايات المتحدة مسؤولية ما يحدث بوقوفها وراء دعم فصائل المعارضة السورية. وأضاف المراسل أن أغلبية الدول كانت تتحدث عن ضرورة الحل السياسي الشامل وفق قرارات الأمم المتحدة، إذ ترى الدول الغربية أن النظام السوري لم يكن جادا بشأنها وتهرب كثيرا من هذا المسار.

### النتائج والمناقشة

(1) تضيق المعنى أو التخصص هو عملية تغيير المعنى التي يكون لها في البداية معنى واسع ثم يتغير معناها ليصبح محدودًا. لا ينفصل تضيق المعنى هذا عن سياق استخدام الكلمة. يمكن ملاحظة التغيير من العام إلى الخاص في الأخبار على النحو التالي:

"اشتبكت الولايات المتحدة وروسيا خلال اجتماع لمجلس الأمن الدولي عقد نيويورك"

المعنى اللغوي للكلمة التي تحتها خط في قاموس المعاني عربي-إندونيسي هو العراك/القتال. ويمكن تعريف العراك بتبادل الضرب واللكم والطرح والركل وغيرها من الأفعال العنيفة التي يقوم بها الأفراد بدافع الغضب. ومع ذلك، في الخبر المذكور، تفسر كلمة اشتبكت بمعنى المشاجرة الكلامية أو الخصام أو الجدل بين الولايات المتحدة الأمريكية وروسيا.

(2) الانحطاط الدلالي أو التدهور هو عملية تغيير في المعنى تؤدي إلى أن يكون المعنى الجديد أو المعنى الذي يُنظر إليه أقل أو أدنى أو أقل متعة أو أقل دقة في قيمته من المعنى الأصلي (القديم) بحيث يكون التدهور هو النقيض من التحسين. أما شكل التدهور في الأخبار فيرد في التغيرية التالية:

"لا تبرر المزيد من الفضائح التي يرتكبها نظام الأسد وداعموه"

النظام المشار إليه يحمل معنى النظام السياسي. ويفهم النظام هنا بمعنى سلبي، أي الحكومة التي تحكم بشكل مطلق وتميل إلى القسوة ضد الشعب الذي يعارض حكمها.

(3) التداعي هو عملية تغيير المعنى نتيجة لتشابه الصفات. في الأخبار العربية التي تم تحليلها، يقع التداعي في المقطع التالي:

"الولايات المتحدة حاربت أفة الإرهاب على مدى عقود"

في الكلمة التي تحتها خط، المعنى الحقيقي هو الوباء/المرض. وفي الأخبار، حدث تحول في المعنى ليصبح شعبًا مخيفًا نتيجة لتشابه الصفات. يُعتبر الإرهابيون متماثلين في صفاتهم مع الوباء من حيث سرعة الانتشار وإحراق الضرر بالكثير من الناس.

(4) الاستعارة هي استخدام كلمة أو عبارة تشير إلى معنى يختلف عن معناها الحرفي. ويمكن القول إن الاستعارة هي أسلوب لغوي يستخدم لمقارنة شيء ما (مثل أ) بشيء آخر (مثل ب) لوجود تشابه بينهما. أما شكل الاستعارة في الأخبار فيرد في التفرقة التالية:

"كانت مواجهة وسجال ساخن وحاد بشكل رئيسي بين طرفين"

في الأخبار، الكلمة التي تحتها خط تحمل معنى أصليًا "حار" أو "دافئ". ومع ذلك، في نص الأخبار باللغة العربية، تُستخدم هذه الكلمة لتشبيه شيء ما، أي أن الخلافات الشديدة والمتوترة تُشبه بالوضع "الحار".

بناء على التحليل أعلاه، هناك عدة عوامل تؤدي إلى حدوث تحول في المعنى وفقا للأخبار المستخدمة. هذا التغير في المعنى متنوع للغاية، ويعتمد على السياق والمجتمع، والأهم من ذلك، القصد والوظيفة التي يراد تحقيقها من اللغة المستخدمة.

الخلاصة

بناء على نتائج المناقشة والحوار، في الخبر المنشور باللغة العربية تحت عنوان "مواجهة أمريكية روسية في مجلس الأمن بشأن سوريا" على موقع قناة الجزيرة، تم تحديد أربعة (4) من أصل سبعة (7) تغييرات في المعنى، وهي: (1) التضييق أو التخصص، (2) الانحطاط في المعنى أو التحقير، (3) الترابط أو نتيجة التشابه في الصفات، و (4) الاستعارة أو التشبيه. أما التغييرات في المعنى من التعميم، والتحسين، والتداخل الحسي، فلم يتم تحديدها في الخبر المذكور.

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