INCARE
INTERNATIONAL JOURNAL OF EDUCATIONAL RESOURCES
Publisher:
FKDP (Forum Komunikasi Dosen Peneliti)
E-ISSN: 2622-1942

INCARE, International Journal of Educational Resources
Volume 6, Number 5 (2026) : 606-622
Available online at https://ejournal.ijshs.org/index.php/incare/

DENOTATIVE AND CONNOTATIVE MEANING IN ARABIC TEXTS: IMPLICATIONS FOR ENHANCING SEMANTIC COMPETENCE IN ARABIC LANGUAGE EDUCATION

Ahmad Fauzi[1], Iis Susiawati*[2]
Pendidikan Bahasa Arab, Institut Agama Islam Al-zaytun Indonesia, Indonesia
e-mail: [1] fauzisemesta79@gmail.com , [2]susiawati@iai-alzaytun.ac.id

DOI: http://doi.org/10.59689/incare.v6i5.1262

Received:	Revised:	Accepted:	Published:
December 14, 2025	January 18, 2026	January 28, 2026	February, 2026

*Corresponding author

Abstract

This study examines denotative and connotative meaning in Arabic texts and explores their contribution to strengthening the semantic competence of students in Arabic Language Education. Employing a qualitative literature review with a descriptive-analytical approach, the study analyzes scholarly works on Arabic semantics, contextual meaning construction, and pedagogical strategies in language instruction. The findings indicate that denotative meaning provides lexical clarity and structural accuracy in understanding Arabic texts, while connotative meaning enhances interpretative depth by integrating cultural, contextual, and pragmatic dimensions. The interaction between these two layers of meaning plays a crucial role in developing students' semantic sensitivity, interpretative skills, and critical linguistic awareness. Furthermore, the study highlights that the systematic integration of denotative and connotative analysis within instructional design—supported by contextual learning strategies and digital resources—can significantly improve students' semantic competence. These findings suggest that semantic instruction in Arabic language education should move beyond literal interpretation toward contextualized and meaning-oriented approaches that foster deeper comprehension and communicative proficiency.

Keywords: *Denotative Meaning; Connotative Meaning; Arabic Semantics; Semantic Competence; Arabic Language Education.*

Abstrak

Penelitian ini mengkaji makna denotatif dan konotatif dalam teks Arab serta mengeksplorasi kontribusinya terhadap penguatan kompetensi semantik mahasiswa Pendidikan Bahasa Arab. Menggunakan metode studi pustaka dengan pendekatan deskriptif-analitis, penelitian ini menganalisis berbagai karya ilmiah mengenai

Copyright © 2026 The Author(s).
This article is distributed under the terms of the Creative Commons Attribution-ShareAlike 4.0 International License (CC BY-SA 4.0).

semantik bahasa Arab, konstruksi makna kontekstual, serta strategi pedagogis dalam pembelajaran bahasa. Hasil penelitian menunjukkan bahwa makna denotatif memberikan kejelasan leksikal dan ketepatan struktural dalam memahami teks Arab, sedangkan makna konotatif memperkaya kedalaman interpretasi melalui integrasi dimensi kultural, kontekstual, dan pragmatik. Interaksi antara kedua lapisan makna tersebut berperan penting dalam mengembangkan sensitivitas semantik, kemampuan interpretatif, dan kesadaran linguistik kritis mahasiswa. Lebih lanjut, penelitian ini menegaskan bahwa integrasi sistematis analisis denotatif dan konotatif dalam desain pembelajaran—yang didukung oleh strategi pembelajaran kontekstual dan pemanfaatan sumber digital—dapat meningkatkan kompetensi semantik secara signifikan. Temuan ini mengindikasikan bahwa pembelajaran semantik bahasa Arab perlu melampaui interpretasi literal menuju pendekatan yang kontekstual dan berorientasi pada makna guna mendorong pemahaman mendalam serta kemahiran komunikatif.

Kata Kunci: *Makna Denotatif; Makna Konotatif; Semantik Bahasa Arab; Kompetensi Semantik; Pendidikan Bahasa Arab.*

INTRODUCTION

In an era characterized by global communication, digital literacy, and intercultural exchange, semantic precision has become increasingly essential in academic and social discourse (Mirra & Garcia, 2021; Satar et al., 2023; Xu et al., 2025). Accurate interpretation of meaning is particularly crucial in Arabic texts, which often contain multilayered semantic structures combining literal and figurative dimensions. Contemporary linguistic scholarship emphasizes that meaning construction is inherently contextual and dynamic, shaped by sociocultural and pragmatic factors (Saeed, 2022). In Arabic semantic theory, the relationship between *mukjami* (lexical) and *siyaqi* (contextual) meaning underscores the complexity of interpretation (Thayyibah & Susiawati, 2025). Furthermore, research in applied linguistics highlights that semantic awareness significantly influences reading comprehension and critical thinking skills (Zhang & Zhang, 2022). Therefore, strengthening students' ability to distinguish between denotative and connotative meaning is not merely a linguistic objective but a broader educational imperative that supports intellectual literacy and responsible communication.

Despite the recognized importance of semantic competence, students in Arabic Language Education programs frequently experience difficulties in interpreting Arabic texts beyond their literal meanings. Many learners rely heavily on dictionary definitions without adequately considering contextual, rhetorical, or sociocultural dimensions. This limitation often results in superficial comprehension and reduced interpretative depth. Studies analyzing denotative and connotative

meaning in Arabic literary texts demonstrate that students struggle to identify figurative nuances embedded in poetic and narrative discourse (Hidayatullah, 2023). Similarly, research on Arabic vocabulary interpretation reveals that meaning construction is strongly influenced by linguistic and social context (Afifah & Mashuri, 2022; Ferdiyana & Susiawati, 2025; Khairani & Susiawati, 2024). These findings indicate a persistent gap between lexical knowledge and applied semantic competence.

Classroom practices further reveal that students can often identify the literal meaning of words but encounter challenges when interpreting connotative, ideological, or emotional layers of meaning. For instance, semiotic analysis of the film *Capernaum* shows that certain lexical items function symbolically to represent social injustice and structural suffering beyond their denotative sense (Meisyaroh et al., 2025). Likewise, research on Qur'anic interpretation highlights the importance of understanding collocational and contextual relations in achieving accurate semantic interpretation (Insani et al., 2023). These phenomena suggest that without systematic training in denotative and connotative analysis, students risk misinterpreting texts and failing to grasp their deeper cultural and communicative significance.

Recent studies in Arabic semantics have examined the classification of meaning, including distinctions between *haqiqi* (literal) and *majazi* (figurative) usage, as well as lexical and contextual meaning structures (Thayyibah & Susiawati, 2025). Other scholars have explored the role of denotation and connotation in Arabic literary discourse and semiotic analysis (Hidayatullah, 2023). At the same time, international research in semantics and applied linguistics emphasizes the integration of contextualized instruction to enhance communicative competence and interpretative skills (Godwin-Jones, 2021; Saeed, 2022). These contributions demonstrate growing scholarly attention to semantic instruction within both Arabic linguistic studies and global language education research.

However, most previous studies tend to focus either on theoretical semantic classification or on isolated textual analyses, without explicitly constructing a systematic pedagogical framework that integrates denotative and connotative analysis into Arabic Language Education curricula. Although research has introduced lexical and contextual semantic methods for Qur'anic vocabulary instruction (Hizbullah et al., 2024), limited attention has been given to synthesizing semantic theory with instructional design in a comprehensive manner. Consequently, semantic teaching often remains fragmented, emphasizing theoretical definitions rather than applied interpretative competence. This gap is

significant, as the absence of an integrative framework may hinder students' ability to develop sustained semantic sensitivity and critical linguistic awareness.

This study offers a novel contribution by developing a literature-based integrative framework that positions denotative and connotative meaning analysis as a core pedagogical strategy in Arabic Language Education. Unlike previous research that primarily examines semantic categories descriptively, this study systematically connects semantic theory with instructional implications aimed at strengthening students' interpretative competence. In line with recent discussions on holistic and adaptive Arabic curricula in the digital era (A. Nugraha & Syafe'i, 2025), and the dynamic evolution of Arabic semantic traditions (M. Nugraha, 2024), this research situates semantic analysis within a contemporary educational context responsive to technological and sociocultural change.

This study addresses the central question: How do denotative and connotative meanings function in Arabic texts, and how can their systematic analysis strengthen students' semantic competence in Arabic Language Education? The objectives of this research are (1) to examine the conceptual distinctions between denotative and connotative meaning in Arabic texts through a systematic literature review, and (2) to formulate pedagogical implications for strengthening semantic competence. This study argues that the structured integration of denotative and connotative analysis within instructional design enhances students' semantic sensitivity, interpretative depth, and critical linguistic awareness. By articulating this framework, the research contributes theoretically to Arabic semantic studies and practically to innovative curriculum development in Arabic Language Education.

RESEARCH METHODS

This study employed a qualitative library-based research design with a descriptive-analytical approach to examine denotative and connotative meaning in Arabic texts and their pedagogical implications for strengthening semantic competence in Arabic Language Education. A qualitative framework was selected because the study emphasizes interpretative analysis, contextual meaning construction, and theoretical synthesis rather than statistical measurement, which aligns with contemporary qualitative inquiry principles (Creswell & Poth, 2023). The descriptive-analytical orientation allows for systematic categorization and contextual interpretation of linguistic phenomena, consistent with qualitative research standards that prioritize depth, meaning, and conceptual clarity (Braun & Clarke, 2021). The research was conducted over a six-month period from January to June 2025, ensuring a structured process of literature review, text selection, and semantic synthesis based on recent scholarly publications (2020–2025).

Data were collected through purposive documentation of two primary sources: (1) Arabic texts—including literary works, film dialogues, and media discourse—that demonstrate denotative and connotative usage; and (2) peer-reviewed scholarly literature on Arabic semantics and language pedagogy. Purposive sampling was employed to ensure relevance, recency, and theoretical contribution, in line with qualitative sampling principles that emphasize information-rich data sources (Creswell & Creswell, 2022). An analytical matrix was developed to classify lexical items based on denotative meaning, types of connotation (emotional, social, cultural, ideological, positive, negative, or neutral), contextual usage, and instructional implications. This procedure reflects qualitative content analysis practices that facilitate systematic coding and interpretative categorization (Schreier, 2021).

Data analysis followed a qualitative content analysis framework involving theoretical comparison, close reading, semantic classification, and contextual interpretation. The findings were synthesized to construct a pedagogically oriented conceptual model for strengthening students' semantic competence. To ensure trustworthiness, the study applied source triangulation, transparent documentation of analytical procedures, and expert validation by Arabic language and semantics lecturers. These strategies align with contemporary criteria of credibility, dependability, and confirmability in qualitative research (Creswell & Poth, 2023; Holland, 2025). Through these methodological procedures, the study maintains analytical rigor and coherence consistent with current qualitative research standards in applied linguistics and language education.

RESULT AND DISCUSSION

Denotative and Connotative Meaning in Arabic Texts

Denotative meaning refers to the literal or primary meaning attached to a lexical item according to its dictionary definition or conventional usage. For example, the word *qalb* قلب, denotatively refers to the human heart as a physical organ. However, within certain textual contexts, it may acquire a connotative meaning, such as "emotion" or "inner feeling." In modern Arabic texts—including literature, media discourse, and film—connotative meaning frequently enriches expression by adding emotional, ideological, or cultural nuance. In the poetry of Nizar Qabbani, for instance, the word *al-layl* الليل, which denotatively means "night," may connotatively symbolize loneliness, sorrow, or longing. This supports the view that meaning in Arabic is dynamic and context-dependent, as emphasized in the distinction between *mukjami* (lexical) and *siyaqi* (contextual) meaning (Thayyibah & Susiawati, 2025).

Empirical findings from recent studies further demonstrate how connotative meaning operates in diverse discourse contexts. Meisyaroh et al. (2025), in their semiotic analysis of the film *Capernaum*, show that words such as *quyūd* (chains) قيود, *al-jahīm* (hell) الجحيم, and *khādimah* (maid) خادمة extend beyond literal reference to symbolize oppression, suffering, and social exploitation. Similarly, Yaskur (2024) notes that even in animated film dialogues, literal expressions may acquire humorous or ironic connotations through tone, visual cues, and contextual framing. These findings confirm that connotation is not limited to literary texts but also emerges in audiovisual and popular media discourse.

In poetic discourse, connotative meaning often dominates textual interpretation. Hidayatullah (2023) in his analysis of Qabbani's poem *Khubzun wa Hasis wa Qomar*, demonstrates that lexical items such as "bread" and "moon" function symbolically to convey social critique and emotional longing. This aligns with Salsabila & Budi (2022), who found aesthetic, emotional, and hyperbolic connotations in classical Arabic poetry. In contrast, news discourse tends to prioritize denotative meaning, although connotative elements remain present to evoke empathy or ideological framing. Ma'arif & Widadt (2023) in their analysis of news coverage on the Palestine–Israel conflict in Kompas.com, found that out of 89 sentences analyzed, 69 conveyed denotative meaning while 20 contained connotative meaning. This indicates that although news texts aim to be informative, connotative elements are strategically employed to evoke empathy or influence readers' perspectives.

Furthermore, Thayyibah (2025) explains that meaning in Arabic is layered rather than singular, and the relationship between denotative and connotative meaning is closely connected to the classical semantic concepts of *haqiqi* (literal) and *majazi* (figurative). Connotative meaning emerges through social, cultural, and emotional contexts that shape figurative meaning, while denotative meaning corresponds more closely to literal lexical reference.

Several factors influence the emergence of connotative meaning, including socio-cultural context, rhetorical style, and communicative intention. Social context determines how particular words are interpreted by modern Arabic readers. Rhetorical devices such as metaphor (*majaz*), hyperbole, and figurative expression intensify the emotional and aesthetic effects of texts. Communicative intention also plays a central role: news texts use connotation to evoke sympathy, literary texts use it to stimulate imagination, and religious texts often employ connotation to deepen moral or spiritual meaning.

For students of Arabic Language Education, understanding these two layers of meaning is essential. The inability to distinguish between literal and implicit

meaning can result in misinterpretation, particularly in literary and media texts rich in symbolism and cultural expression. Therefore, text-based semantic analysis training is necessary. Students must be guided to identify linguistic markers and contextual cues that signal shifts from denotative to connotative meaning.

Theoretically, these findings reinforce the principles of *'Ilm al-Dalālah* (semantics), which emphasize that meaning in Arabic is contextually constructed (*siyaqi*) and dynamic. The relationship between lexical meaning (*mukjami*) and contextual meaning (*siyaqi*), as articulated by Thayyibah and Susiawati (2025), provides a foundational framework for semantic instruction in Arabic language education. Thus, students are expected not only to understand lexical definitions but also to interpret the deeper layers of meaning embedded within texts.

Identification of Types of Connotation in Arabic Texts

Emotional connotation arises when a word is used to express feelings such as love, grief, anger, or longing. For example, the word *dumū' "دموع"*, denotatively refers to the liquid that flows from the eyes, yet connotatively it may signify sorrow, regret, or deep yearning for something lost. This type of connotation illustrates how Arabic lexical meaning extends beyond physical reference to touch the psychological and affective dimensions of speakers and listeners.

Social connotation appears when a word carries particular social values, status implications, or hierarchical meanings. For instance, the word *'abd "عبد"*, denotatively means "servant" or "slave," but in modern social contexts it may symbolize inequality, subordination, humility, or even spiritual devotion, depending on its usage. Khairani & Susiawati (2024) emphasize that connotative interpretation in Arabic is strongly influenced by social, cultural, and psychological contexts, enabling a single lexical item to generate multiple interpretative possibilities.

Cultural connotation plays a significant role in Arabic due to the language's close association with Islamic and Arab cultural traditions. The word *al-nūr* (النور, light), for example, denotatively means illumination, yet connotatively it often represents divine guidance, knowledge, or spiritual enlightenment. Such meanings can only be fully understood when readers possess cultural and religious background knowledge related to Arabic discourse. Fuadah dkk (2025) found that expressions such as *akhi*, *ukhti*, and *barakallah* function not merely as religious greetings but also as markers of identity and solidarity among Muslim students in academic settings.

Ideological connotation emerges in words that convey particular values, beliefs, or political messages. The term *al-jihād "الجهاد"*, denotatively meaning "struggle," may connotatively refer to spiritual striving, social activism, or political

resistance depending on contextual framing. Similarly, research on relational semantic studies in socio-civic contexts (2024) shows that the word *al-ummah* "الأمة" has expanded connotatively to symbolize collective identity and solidarity within Islamic discourse. These examples demonstrate that ideological connotation often reflects broader socio-political narratives embedded in language use.

In addition to these major categories, aesthetic connotation is prominent in Arabic literary works. Azizah & Hidayatullah (2023) in their study of the poem *Al-Quds* by Nizar Qabbani, explain that lexical choices and metaphors create aesthetic connotations in which words such as *Quds* (Yerusalem) قدس, and *dumūʿ* (tears) دموع do not merely convey literal reference but also evoke beauty, sacredness, and emotional attachment. Aesthetic connotation thus enriches textual meaning and contributes to the artistic value of Arabic literature.

Moral and ethical connotations are particularly evident in religious texts. Insani et al. (2023) in their analysis of Surah Al-Jumuʻah, found that words such as *al-ṣalāh* (prayer) الصلاة and *al-maʿrūf* (goodness) المعروف possess straightforward denotative meanings but simultaneously carry moral connotations related to social responsibility and character formation. In such contexts, Arabic language functions not only as an informative medium but also as a normative and ethical guide.

Contemporary research also identifies the emergence of new connotations in digital and social media discourse. Syamsiah Nur (2024) notes that Arabic lexical items in online communication frequently acquire new connotations associated with humor, satire, or digital group identity. Yusuf (2023) further observes that emoticons and visual symbols in Arabic digital communication contribute additional connotative meaning that enhances emotional expression. These findings indicate that connotation is dynamic and adaptive to technological and communicative developments.

Moreover, Sugito & Suparmi (2025) highlight that semantic shift and lexical ambiguity in Arabic contribute to the formation of new connotations. A single word may undergo semantic narrowing, expansion, or polysemy depending on contextual usage. For example, *nūr* (نور, light) may carry spiritual, intellectual, or social connotations depending on discourse context. This demonstrates that connotative meaning in Arabic is not static but continuously evolves alongside cultural and media transformations.

Therefore, understanding the various types of connotation in Arabic texts is essential for students of Arabic Language Education. Awareness of connotative meaning enables students to interpret Arabic texts more deeply—not only linguistically but also culturally, socially, and emotionally. Semantic instruction in higher education should therefore emphasize contextual analysis and meaning

variation to equip students with strong interpretative competence when engaging with both classical and modern Arabic texts.

Denotative and Connotative Meaning Analysis as a Reinforcement of Students' Semantic Competence

The ability to understand and analyze denotative and connotative meanings directly contributes to strengthening the semantic competence of students in Arabic Language Education. Semantic competence does not merely involve understanding dictionary definitions but also encompasses the ability to interpret meaning within context, recognize lexical relations, and understand how meaning functions in real communication. Through meaning-based analytical instruction, students are trained to critically engage with Arabic texts, particularly in distinguishing between explicit (denotative) and implicit (connotative) meanings. For example, in the sentence *"Ashraqa al-amal fī qalbī"* ("Hope shone in my heart"), the verb *ashraqa* denotatively refers to the rising of the sun, yet connotatively expresses the emergence of optimism or renewed spirit. Such exercises require students to connect lexical meaning with contextual interpretation, thereby fostering higher semantic sensitivity.

Khairani and Susiawati (2024) demonstrate that linguistic and social context significantly influence connotative interpretation. Students who are accustomed to exploring contextual dimensions of lexical use are better able to detect hidden layers of meaning and interpret texts more accurately. Similarly, Thayyibah and Susiawati (2025) emphasize that in Arabic, the categories of *haqiqi* (literal) and *majazi* (figurative), as well as *mukjami* (lexical) and *siyaqi* (contextual), play a central role in understanding semantic structure. Students who comprehend these distinctions tend to interpret both literary and non-literary Arabic texts more precisely.

Connotative analysis also assists students in identifying social, ideological, and cultural messages embedded within texts. Meisyaroh et al. (2025), in their study of *Capernaum*, found that terms such as *quyūd* (chains), *al-jahīm* (hell), and *khādimah* (maid) extend beyond literal meaning to represent suffering, social injustice, and exploitation. This type of analysis enhances students' ability to interpret ideological and emotional messages within intercultural communication. Nugraha (2024) further explains that in modern Arabic, lexical meanings often expand under the influence of media, culture, and socio-political dynamics. Therefore, students must be trained to understand that lexical meaning may shift according to cultural and ideological context.

Beyond interpretative ability, denotative and connotative analysis also strengthens critical thinking skills. Sugito and Suparmi (2025) found that students who examine semantic change—such as expansion and narrowing—become more

sensitive to ambiguity and more capable of distinguishing literal from figurative meaning. This process cultivates analytical awareness of semantic structure and lexical relations. Furthermore, Hizbullah et al. (2024), in their research on lexical and contextual semantic methods in Qur'anic vocabulary instruction, demonstrate that students who are trained to move from lexical meaning toward contextual interpretation are less likely to commit literal misinterpretations and better able to grasp nuanced meanings. Their instructional stages include lexical examination, translation analysis, contextual exploration, and formulation of appropriate meaning, thereby guiding learners from dictionary-based comprehension toward richer contextual understanding.

Semantic competence is also closely related to other linguistic domains such as morphology, grammar, and syntax. (I. N. Salsabila & Fithriyana, 2025) found that phenomena such as *musytarak lafzi* (polysemy), lexical ambiguity, and derivational variation significantly influence semantic interpretation in classical and religious Arabic texts. Students who understand morphological patterns (*wazan*), derivational structures, and syntactic relations are better equipped to capture implicit meanings and lexical interrelations. Halil et al. (2024) likewise argue that contextual meaning (*al-dilālah al-siyaqiyyah*) is closely tied to morphological and syntactic awareness. Thus, context-based semantic instruction simultaneously reinforces grammatical competence.

However, implementing denotative–connotative analysis in semantic instruction presents several challenges. Non-native learners often face difficulty interpreting culturally embedded connotations due to limited sociocultural knowledge. Ambiguity also poses challenges, as connotative meaning can be open to multiple interpretations. Additionally, many teaching materials remain focused primarily on classical denotative theory, while contemporary texts rich in connotation are less frequently utilized. Nugraha (2024) notes that limited teacher expertise in teaching connotative meaning may also hinder the strengthening of students' semantic competence.

Theoretically, these findings reaffirm that classical semantic concepts such as *haqiqi*, *majazi*, *mukjami*, and *siyaqi* remain relevant but must be expanded to accommodate contemporary linguistic phenomena emerging in media, film, and social discourse. Practically, denotative and connotative analysis should be positioned as an effective pedagogical strategy for cultivating semantic sensitivity. Instructors are encouraged to employ authentic texts—such as modern poetry, news articles, and films—to train students in contextual interpretation. For example, in *Capernaum*, the word *al-ijārah* (rent) not only denotes payment but also symbolizes economic injustice and social hardship. Similarly, the word *al-nūr* (light)

in spiritual texts denotes illumination but connotes guidance and inner enlightenment.

In sum, denotative and connotative meaning analysis is not merely a linguistic exercise but a pedagogical strategy that broadens students' semantic horizons, strengthens interpretative ability, and enhances critical engagement with both classical and contemporary Arabic discourse.

Pedagogical Recommendations for Teaching Arabic Semantics

Based on the analysis of denotative and connotative meaning in Arabic texts and their relevance to strengthening students' semantic competence in Arabic Language Education, this study proposes several pedagogical recommendations for instructional practice. First, the integration of semantic analysis into the curriculum should become a central priority. The subject of *'Ilm al-Dalālah* (semantics) should not be presented solely as theoretical knowledge but should be accompanied by authentic examples from modern Arabic texts such as media articles, poetry, films, and song lyrics. This approach enables students to understand semantic concepts within real communicative contexts. A. Nugraha & Syafe'i, (2025) emphasize the importance of establishing a holistic and adaptive Arabic language curriculum that integrates technological elements and contemporary socio-cultural contexts to address the challenges of the digital era while preserving linguistic authenticity. An ideal curriculum should also adopt thematic integration, connecting semantic instruction with contemporary Arab socio-cultural issues so that students learn not only semantic theory but also its practical application.

Second, the implementation of the Contextual Teaching and Learning (CTL) model is highly effective in semantic instruction. Through CTL, students are trained to interpret lexical meaning within social, cultural, and pragmatic contexts. Instructors may adopt a multimodal approach by combining textual materials with audio, video, and visual contextualization to help students grasp both denotative and connotative nuances comprehensively. Instruction should also follow a scaffolding strategy, beginning with simple sentence-level analysis and gradually progressing to more complex discourse structures. This systematic progression ensures that students develop interpretative competence without losing foundational understanding of the relationship between literal and figurative meaning.

Third, collaborative learning strategies play a crucial role in strengthening students' semantic understanding. Through group discussions and collective text interpretation, students can compare analytical perspectives and recognize that connotative meaning is often relative and context-dependent. Activities such as role-

play and communicative simulations in Arabic allow students not only to interpret implicit meaning but also to produce contextualized language. Peer-review activities further encourage students to critique and refine one another's interpretations, fostering an academically dynamic and dialogical learning environment.

Fourth, the development of digital learning media should be optimized to enhance interactivity and contextual depth in semantic instruction. Educators can utilize mobile applications, e-learning platforms, and AI-based interactive tools to present authentic examples of denotative and connotative meaning in Arabic discourse. (Nasrullah et al., 2024) found that mobile applications employing semantic mapping significantly improve students' vocabulary acquisition in Arabic for Specific Purposes. Similarly, Haq et al. (2024) demonstrate that e-learning and mobile applications offering interactive exercises and immediate feedback increase student motivation and engagement. Samsudin and Gorontalo (2024) further show that AI-based interactive media facilitate students' understanding of connotative meaning through contextual simulations and visual representation. These technological integrations align with contemporary educational demands and expand opportunities for contextual semantic exploration.

In addition, professional development for instructors constitutes an integral component of successful semantic instruction. Lecturers should participate in workshops and training sessions focusing on connotative theory, discourse analysis, and pragmatic approaches in Arabic linguistics to effectively guide students in contextual interpretation. Collaborative research between lecturers and students in analyzing contemporary Arabic texts can also serve as research-based learning activities. Regular instructional evaluation is necessary to measure the effectiveness of pedagogical approaches and adjust them according to students' needs.

Nevertheless, implementing these pedagogical recommendations presents several challenges. Limited technological access, resistance to innovative approaches, and the time required for in-depth connotative analysis may hinder practical application. Furthermore, the subjective nature of connotative interpretation necessitates clear assessment rubrics to maintain instructional coherence. Despite these obstacles, with adaptive curricula, competent instructors, and relevant digital resources, Arabic semantic instruction can evolve into a contextual, critical, and application-oriented learning process. These pedagogical directions align with Thayyibah and Susiawati's (2025) argument that semantic understanding in Arabic must be taught exploratively and contextually to ensure sustainable development of students' semantic competence in response to contemporary Arabic discourse.

CONCLUSION

This study concludes that denotative and connotative meanings constitute two inseparable and complementary dimensions within Arabic semantic structure. Denotative meaning provides lexical precision and structural clarity, serving as the foundational layer of textual comprehension. Connotative meaning, in contrast, expands interpretative depth by incorporating emotional, cultural, social, ideological, and rhetorical dimensions. The findings demonstrate that meaning in Arabic texts is inherently layered, dynamic, and context-dependent, reinforcing classical semantic distinctions such as *haqiqi–majazi* and *mukjami–siyaqi* while simultaneously accommodating contemporary developments in media and digital discourse.

From a pedagogical perspective, the systematic integration of denotative and connotative analysis significantly strengthens students' semantic competence. Such integration enhances semantic sensitivity, contextual awareness, interpretative accuracy, and critical linguistic reasoning. The study confirms that students trained to identify shifts from literal to figurative meaning demonstrate improved comprehension of literary, religious, media, and contemporary Arabic discourse. Therefore, semantic instruction should move beyond theoretical categorization toward applied, text-based, and context-oriented learning models supported by collaborative strategies and digital technologies.

Theoretically, this research contributes to Arabic semantic studies by constructing an integrative framework that bridges classical semantic theory and modern pedagogical application. Practically, it offers an instructional model positioning denotative–connotative analysis as a core strategy rather than a peripheral linguistic exercise. However, as a literature-based qualitative study, the findings remain conceptual and interpretative. Future research is recommended to conduct empirical classroom-based investigations to measure the effectiveness of this integrative model in improving students' semantic performance across different educational contexts.

In conclusion, denotative and connotative meaning analysis should be recognized not merely as a linguistic distinction but as a transformative pedagogical approach capable of fostering deeper comprehension, cultural literacy, and critical engagement with Arabic texts in both classical and contemporary domains

REFERENCES

Afifah, A., & Mashuri, I. (2022). Pengaruh Penggunaan Metode Totally Physical Responce (TPR) Terhadap Keterampilan Berbicara Mata Pelajaran Bahasa Arab MI Miftahur Rahman Benowo Surabaya. *INCARE, International Journal*

of Educational Resources, *3*(1), 29–38. https://doi.org/10.59689/incare.v3i1.388

Azizah, A., & Hidayatullah, A. D. (2023). *Makna denotasi dan konotasi dalam puisi "Al-Quds" karya Nizar Qabbani (Kajian semiotika Roland Barthes)*. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Braun, V., & Clarke, V. (2021). *Thematic analysis: A practical guide*. https://www.torrossa.com/it/resources/an/5282292

Creswell, J. W., & Poth, C. N. (2023). *Qualitative inquiry and research design: Choosing among five approaches (5th ed.)*. SAGE Publications.

Ferdiyana, F., & Susiawati, I. (2025). Kajian Pustaka tentang Fenomena Perubahan Makna dalam Bahasa Arab: Perluasan, Penyempitan, dan Pergeseran. *INCARE, International Journal of Educational Resources*, *6*(2), 224–240. https://doi.org/10.59689/incare.v6i2.1261

Fuadah, S. S., Mustofa, I., & Nandang, A. (2025). Bahasa Arab Sebagai Simbol Identitas Religius Mahasiswa UIN Sunan Gunung Djati Bandung. *Al-Lahjah : Jurnal Pendidikan, Bahasa Arab dan Kajian Linguistik Arab*, *8*(1).

Godwin-Jones, R. (2021). Emerging technologies: Digital literacies in language learning. *Language Learning & Technology*, *25*(3), 5–17. https://doi.org/10.10125/73467

Halil, R., Amalia, H. P., Siregar, S. A., Rahmadhani, R., Hidayati, W., Agustiar, A., & Riau, U. S. (2024). Jenis-jenis makna dalam kajian semantik bahasa Arab. *Jurnal Pendidikan Tambusai*, *8*(3), 51435–51440.

Haq, A. Z., Akmansyah, M., Erlina, E., & Koderi, K. (2024). Technology integration in Arabic language learning: A literature review on the effectiveness of e-learning and mobile applications. *Journal of Research in Instructional*, *4*(2). https://doi.org/10.30862/jri.v4i2.473

Hidayatullah, M. R. (2023). Makna Denotatif dan Konotatif dalam Puisi Khubzun Wa Hasis Wa Qomar Karya Nizar Qobbani: Kajian Semantik. *Diwan: Jurnal Bahasa dan Sastra Arab*, *15*(1), 47–57. https://doi.org/10.15548/diwan.v15i1.1014

Hizbullah, N., Mardiah, Z., Hendra, F., & Muklis, A. H. M. (2024). Pengenalan metode semantik leksikal dan kontekstual dalam pemahaman kosakata Al-Qur'an. *Prosiding Seminar Nasional Pemberdayaan Masyarakat (Sendamas)*, *1*(1), 41. https://doi.org/10.36722/psn.v1i1.3240

Holland, F. (2025). Ensuring validity and reliability in qualitative research. *Evidence-Based Nursing*. https://doi.org/10.1136/ebnurs-2024-104232

Insani, R., Rahimah, A., & Susiawati, W. (2023). Pemahaman kolokasi, korelasi, denotasi dan konotasi dalam interpretasi Surah Al-Jumu'ah. *Ukazh: Journal of Arabic Studies*, *4*(2), 502–514. https://doi.org/10.37274/ukazh.v4i2.859

Khairani, P. D., & Susiawati, I. (2024). Eksplorasi denotasi dan konotasi dalam kosakata bahasa Arab: Pendekatan semantik. *Incare: International Journal of Educational Resources*, *5*(3). https://doi.org/10.59689/incare.v5i3.1018

Ma'arif, Moh. S., & Widadt, W. (2023). Analisis Makna Denotatif Dan Konotatif Berita Konflik Palestina Dan Israel Dalam Kabar Berita Harian Kompas.Com Edisi Mei 2021. *Jurnal PENEROKA*, *3*(1), 14–30. https://doi.org/10.30739/peneroka.v3i1.1923

Meisyaroh, F., Dayudin, & Rohanda. (2025). Denotative and connotative meanings in the dialogue of Capernaum: A semiotic approach to Nadine Labaki's work. *Alibbaa': Jurnal Pendidikan Bahasa Arab*, *6*(1). https://doi.org/10.19105/ajpba.v6i1.18158

Mirra, N., & Garcia, A. (2021). In Search of the Meaning and Purpose of 21st-Century Literacy Learning: A Critical Review of Research and Practice. *Reading Research Quarterly*, *56*(3), 463–496. https://doi.org/10.1002/rrq.313

Nasrullah, M., Degeng, I. N. S., Murtadho, N., Ulfa, S., & Nugrawiyati, J. (2024). Mobile Application Development Using Semantic Mapping In Learning Vocabulary Arabic For Spesific Purposes (ASP)/Pengembangan Aplikasi Mobile Dengan Semantic Mapping Dalam Pembelajaran Kosakata Arabic For Spesific Purposes (ASP). *Ijaz Arabi Journal of Arabic Learning*, *7*(1). https://doi.org/10.18860/ijazarabi.v7i1.24847

Nugraha, A., & Syafe'i, I. (2025). Curriculum Foundations for Arabic Language Education in the AI Era: Holistic, Juridical, and Technological Perspectives.

Ournal of Arabic Language Learning and Teaching (JALLT), *3*(2). https://doi.org/10.23971/jallt.v3i2.395

Nugraha, M. (2024). Tradisi Semantik Arab Klasik dan Modern. *Jurnal Pendidikan Tambusai*, *8*, 41043–41056.

Saeed, J. I. (2022). *Semantics (5th ed.)*. Wiley-Blackwell.

Salsabila, I. N., & Fithriyana, F. (2025). Relasi Makna Dalam Bahasa Arab Dan Implikasinya Terhadap Pemahaman Kontekstual. *Mahira: Journal of Arabic Studies & Teaching*, *3*(2), 102–112. https://doi.org/10.14421/mahira.2025.32.03

Salsabila, S., & Budi, D. S. (2022). Analisis Penggunaan Makna Denotatif Dan Makna Konotatif Pada Syair Imam Syafi'i. *Al-Lahjah : Jurnal Pendidikan, Bahasa Arab, dan Kajian Linguistik Arab*, *3*(1), 306–321. https://doi.org/10.32764/al-lahjah.v3i1.806

Satar, M., Hauck, M., & Bilki, Z. (2023). Multimodal representation in virtual exchange: A social semiotic approach to critical digital literacy. *Language Learning & Technology*, *27*(2), 72–96. https://doi.org/10.64152/10125/73504

Schreier, M. (2021). *Qualitative content analysis in practice (2nd ed.)*. Sage.

Sugito, S., & Suparmi, A. (2025). Kajian Makna Dan Perubaan Makna Bahasa Arab Dalam Penguatan Kompetensi Linguistik Bahasa Arab. *SIYAQIY: JURNAL PENDIDIKAN DAN BAHASA ARAB*, *2*(1), 32–41. https://doi.org/10.61341/siyaqiy/v2i1.014

Thayyibah, U. (2025). Kajian Semantik Denotasi dan Konotasi dalam Bahasa Arab: Pendekatan Analisis Tematik. *Borneo Journal of Language and Education*, *5*(1).

Thayyibah, U., & Susiawati, W. (2025). Kajian Semantik Denotasi dan Konotasi dalam Bahasa Arab: Pendekatan Analisis Tematik. *Borneo Journal of Language and Education*, *5*(1). https://doi.org/10.59689/incare.v5i3.1018

Xu, H., Wang, Y., & Ma, J. (2025). A comprehensive review of intercultural communicative competence in EFL education and global business. *Cogent*

Education, *12*(1), 2557608. https://doi.org/10.1080/2331186X.2025.2557608

Yaskur, M. Y. (2024). Film Spongebob Squarepants Episode 9 "Uh, Bulu Babi." *Diwan: Jurnal Bahasa dan Sastra Arab*, *16*(1).

Yin, R. K. (2017). *Case study research and applications: Design and methods*. Sage publications.

Yusnia, D. (2018). Analysis the ability of students problem-solving on counting operations of algebra form. *MUST: Journal of Mathematics Education, Science and Technology*, *3*(1), 1–6. http://doi.org/10.30651/must.v3i1.1017

Yusuf, R. (2023). Analisis Semiotik Penggunaan Emosion Dan Maknanya Dalam Bahasa Arab. *Jurnal Al-Mashadir: Journal of Arabic Education and Literature*, *2*(02), 116–132. https://doi.org/10.30984/almashadir.v2i02.433

Zhang, Y., & Zhang, L. J. (2022). Metacognitive awareness and reading comprehension in second language learning. *System*, *105*, 102731. https://doi.org/10.1016/j.system.2022.102731