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## ANALYSIS OF CHANGES IN THE MEANING OF WORDS IN THE CANON OF ISLAMIC SHARI'A IN PIDIE DISTRICT

By

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### Article Info

#### Article history:

Received May 20, 2023

Revised June 22, 2023

Accepted July 25, 2023

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#### Keywords:

Word Meaning, Meaning  
Change, Islamic Sharia Law

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### ABSTRACT

This study aims to determine changes in the meaning of words in the canon of Islamic law in Pidie Regency. The problem raised in this study is how changes in the meaning of words contained in the Canon of Islamic Shari'a in terms of the type of change and the factors that cause changes in meaning. The method used in this study is a qualitative descriptive method with a content analysis approach. The source of the data in this study was the texts of Kanun Syariat Islam in Pidie district which were compiled in the Aceh Islamic Law. The data from this study are words that experience changes in meaning in the text of Kanun Syariat Islam. Data collection is done by reading and note technique. Data analysis was carried out using qualitative analysis techniques with data selection procedures, data classification and data interpretation. The results of the study show that there are 9 forms of changes in meaning in Kanun Syariat Islam in Pidie district, namely expansion (generalization), narrowing (specialization), exaltation (amelioration), reduction (pejoration), exchange (synesthesia), equation (association), metaphor (figurative meaning), euphemism (euphemism), and coarseness (dysphemism). The causes of the change in meaning found are historical factors, social factors, psychological factors, factors for the need for new words, and factors for exchange of responses

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## 1. INTRODUCTION

Language is a symbol system in the form of sound, arbitrary in nature, used by a speech community to work together, communicate, and identify themselves. Almost no human activity takes place without the presence of language. Language appears and is needed in all activities such as government, education, trade, religion, politics, military and so on.

With language, humans can interact to express thoughts, feelings, ideas, experiences, and knowledge to others. This causes people to rely heavily on language as a medium of communication between humans. Therefore, the main function of language is as a means of conveying information. In communicating, language can be used orally or in writing.

In spoken language communication will run smoothly if the speaker and the interlocutor understand each other the meaning of the words used in communication. Likewise in written language the reader will easily understand if the words used are clear in meaning. Because, the meaning of a word can change in any situation. As mentioned by Chaer (2007: 310) that, "Diachronically the meaning of a word can change, but synchronically not. That is, in a short period of time the meaning of a word will remain the same, but in a relatively long time it is possible to change. However,

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 this change in the meaning of the word may not occur in all words, but only occurs in a number of words. One aspect of language change is a change in the meaning of words.

The meaning of a word can change from its lexical meaning. Types or categories of changes in the meaning of a word can be in the form of generalization (expansion of the meaning of words), specialization (narrowing of the meaning of words), amelioration (raising the meaning of words), pejoration (decreasing the meaning of words), synesthesia (changes in the meaning of words due to exchange of senses), and associations (differences in the meaning of words due to similarities in nature).

Changes in the meaning of words are one of the linguistic changes as a result of the process of growth and development. Not everyone can understand the meaning of the changed word meaning. Changes in the meaning of words that occur are agreements that do not apply to everyone. Therefore, in communicating, especially communicating in the form of written information, it is necessary to consider the meaning of the word before the word is used in the written information. One of the written information referred to is the Qanun Syariat Islam in Pidie Regency.

As is well known, after the signing of the peace agreement in Helsinki, Finland between the Government of the Unitary State of the Republic of Indonesia and the Free Aceh Movement on August 15 2005, it was supported by the birth of Law Number 11 of 2006 concerning the Government of Aceh (UUPA). One of the manifestations of the UUPA derivation is the birth of the Islamic Sharia Qanun which signifies Aceh as an area with sharia law. This derivative law or Islamic Sharia Qanun applies not only at the provincial level, but also applies to all districts in Aceh, one of which is Pidie District.

Qanun Sharia Islam is regulations made by the local government Aceh to implement Islamic law for its adherents in Aceh. As a rule or law, Qanun Sharia Islam uses language Indonesia as the delivery medium. The rules are listed in Qanun Sharia Islam is typed in written form, which consists of chapters and articles.

As the result of a human product, it is undeniable that the contents of the Islamic Sharia Qanun certainly raise ambiguity in the meaning of the words in the contents of the Qanun for readers who read it. It is unavoidable that the meaning of the words contained in the Qanun tends to change. These changes are certainly caused by several factors as described above. One of the changes in the meaning of words in the contents of a Qanun or Perda, for example, can be seen in the excerpt from the contents of Chapter I General Explanation in the Regional Regulation of the Special Region of Aceh Number 5 of 2000 Concerning the Implementation of Islamic Shari'a the following.... *These customs live and develop in people's lives, which are then accumulated and then concluded to become "Adat bak Poteumourehom, Hukum bak Syiah Kuala, Kanun bak Putro Phang, Reusam bak Laksamana" which means, "Customary Laws in the hands of the government and the Law Shari'a is in the hands of the clergy."*

In the quote from the contents of the Qanun above, it is clear that the meaning has changed. These changes in meaning occur in words '*Poteumorehm*' associated (similar meaning) with 'government' and the word '*Shia Kuala*' which has the same meaning as 'ulama'. Lexically the word '*Poteumeureuhom*' meaning 'Sultan Iskandar Muda' who was the King during the success of the Aceh Kingdom and said '*Shia Kuala*' means 'Syeh Abdurrauf As-Singkili' which is the name of a scholar who came from Singkil during the heyday of the Kingdom of Aceh.

Based on the description and examples of the study above, it is necessary to conduct a study on changes in the meaning of words contained in the Qanun Syariat Islam in Aceh. The formulation of the problem in this study is "How are the Changes in the Meaning of Words in the Islamic Sharia Qanun in Pidie Regency?"

Based on the formulation of the problem above, the purpose of this research is to describe the forms of changes in the meaning of words in the Qanun Syariat Islam in Pidie Regency.

This research is expected to provide theoretical and practical benefits. Theoretically, this research is expected to be a reference for further research. In addition, this research is also expected to be able to complement studies on changes in the meaning of words that have been carried out by previous researchers. Practically this research is expected to be useful for the wider community. This research is also expected to be new about changes in meaning in Islamic Sharia Qanuns in Pidie Regency.

## 2. LITERATUR REVIEW

Meaning is part of the object of semantic study, namely the theory of meaning or significance. Semantics includes the meanings of words and their development and changes. In language studies, semantics is a complex branch of science, it is said so because meaning as the object of study is abstract in nature. Language is closely related to the conditions surrounding the user, and the meaning of language is closely related to who the speaker is, where, what, when and how, the professional, regional and historical environment will influence the language and its interpretation.

Meaning is behind the word and an understanding of the meaning of a word can only be done if the context is understood first. Catford (in Djajasudarma, 2009:4) suggests the definition of meaning, namely "*Meaning is the total network of relations entered into by any linguistics form-text, item-in text, structure, element of structure, class, term-*

.....  
*in system or whatever it may be*" which means "Meaning is a unity that is transferred into all forms linguistic text, part of the text, structure, parts of the structure, the system or whatever in total.

Kerf (2006:129) defines meaning as "the relationship between a sign in the form of a speech sound symbol and the thing or item intended." Likewise according to Verhaar (1992: 127), reveals that meaning is "As something that exists in the utterance itself, or meaning is the symptoms in the utterance (*utterance-internal phenomenon*)."

Based on the opinions of the experts above, it can be concluded that meaning is the transfer of concepts or ideas from speakers or writers so that they can be understood by readers/listeners in a form adapted to the rules of the target language.

Studying and analyzing meaning is always related to changes in meaning. Kerf (2006: 130-131) mentions that there are various changes in meaning which include (1) expanding, (2) narrowing, (3) ameliorative, (4) pejorative, (5) synesthesia, and (6) association

Furthermore, Kustriyono (2016: 18-24) discusses the following types of changes in meaning.

**(1) Expansion of Meaning (Generalization)**

A change in meaning in the extended sense is a word or lexeme that originally only had one meaning, then due to various factors it has other meanings that are still related to the original meaning. Symptoms that occur or the process of changing meaning from the specific to the general

**(2) Refinement of Meaning (Specialization)**

Narrowing of meaning or specialization is a process of changing meaning which originally had a broad meaning and then its meaning changed to be limited only to the intended meaning. This narrowing of meaning is also inseparable from the context in which the word is used.

**(3) Elevation of Meaning (Amelioration)**

Elevation of meaning or amelioration is a process of changing meaning in which meaning will become higher, respectful, and of good value than the previous meaning. Elevation in words generally occurs to give appreciation and respect to the word or object in question.

**(4) Degradation of Meaning (Peorization)**

Degradation of meaning or peyorization is a process of changing meaning that results in a new meaning or a meaning that is perceived to be lower, less pleasant, and less refined in value than the original (old) meaning. So peyorasi is the apposition of amelioration.

**(5) Interchange of Meanings (Synesthesia)**

Synesthesia is a change in meaning due to the exchange of responses from two senses (from the sense of sight to the sense of hearing; from the sense of feeling to the sense of hearing; and so on). These senses are inherent in humans. So that the exchange will bring up a new meaning, with the reference to the same word.

**(6) Equation of Meaning (Association)**

Association is a process of changing meaning as a result of similarities in nature. This similarity makes the word in question have different meanings and purposes.

**(7) Metaphor (Allegorical Meaning)**

Metaphor is the use of certain words for an object and other concepts based on figures of speech or similarities. This figurative language signifies a different meaning of the word in question.

Many factors cause a change in the meaning of a word. Chaer (2008: 74) details the factors that cause the change in meaning are (1) factors of development in science and technology, (2) factors of social and cultural development, (3) factors of different fields of use, (4) factors of associations, (5) sensory response exchange factor, (6) response difference factor, (7) abbreviation factor, (8) grammatical process factor, and (9) term development factor

Furthermore Ullmann (inPateda,2010:63) put forward several things that cause changes in meaning.

(1) Linguistic Factors

Changes in meaning occur because of phonological, morphological, and syntactic processes. For example word *to the field* which originally meant "boy", changed into a word *me* associated with honorable people. Therefore, there is a change in meaning.

(2) Historical Factors

Historical factors consist of object factors, institutional factors, ideas factors, and scientific concept factors. Historical factors related to word development. For example word *get along* in a phrase *neighborhood Association* originally meant "harmony among citizens". The phrase now means to become an institution.

(3) Social Factors

Social factors are related to the development of meaning in society. For example word *mob* originally meant "crowd of people". Along with events that often occur in society, said *mob* changed its meaning to "rebel or troublemaker".

#### (4) Psychological Factors

Psychological factors consist of emotive factors and taboo words. Taboo words consist of taboos because they are afraid, taboos because they want subtlety, and taboos because they want to be polite. For example, in the word *bastard* which originally meant "animal". Now, *saybastard* has another meaning, namely "a human whose behavior is not good".

#### (5) The Influence of Foreign Languages

The influence of a language on other languages cannot be avoided because interactions between nations are also unavoidable. For example in word *share* Dutch influenced *share*.

#### (6) Need for New Words

Human thought always develops along with the times. Humans also always need new words to name something new that has not been symbolized in language. For example, in the word *soap opera* which means "entertainment in the form of films shown on electronic media such as television" comes from the word *cinema* and *electronic*.

### Qanun Syariat Islam

Qanun is a rule that is maintained and treated by a Sultan in his territory which is based on Islamic law, whereas in a broad sense, qanun is the same as the term law or adat. In its development, it may also be stated that qanun is a term to explain the rules that apply in society which are adjustments to local conditions or further explanation of the provisions in the fiqh set by the Sultan (Herdiyanti, 2015: 14).

Article 1 point 8 "General Provisions" in Law no. 18 of 2001 that the Qanun of the Province of Nanggroe Aceh Darussalam is a Regional Regulation as the executor of the Law in the Province of Nanggroe Aceh Darussalam in the framework of implementing special autonomy (NAD Province Islamic Sharia Office, 2006).

## 2. RESEARCH METHODS

This research uses a qualitative approach and a type of descriptive research. Iskandar (2013: 20) defines that "Qualitative research is a form of research that adheres to the naturalistic paradigm, because it is always carried out in natural settings for phenomena or events that occur in the field." The phenomenon or event in question is the change in the meaning of words in the Islamic Sharia Qanun in Pidie Regency. The method used in this research is descriptive-qualitative method

with approach *content analysis* or content analysis. According to Holsti (in Moleong, 2007:220) approach *content analysis* or content analysis is a technique used to draw conclusions by trying to find the characteristics of the message, and it is done objectively and systematically from a document. In this study, the document in question is the text of the Qanun Syariat Islam in Pidie Regency.

Sources of research data are subjects, objects, or places from which research data are obtained by researchers (Arikunto, 2006: 129). As for the data source for this research, the manuscripts of the Qanun Syariat Islam in Pidie Regency were collected in the Association of Aceh Islamic Sharia Service Laws. The Qanun includes; (1) *Qanun of Nanggroe Aceh Darussalam Province Number 12 of 2003 concerning Khamar and Similar Drinks*; (2) *Nanggroe Aceh Darussalam Province Qanun Number 13 of 2003 Concerning Maisir (Gambling)*; and (3) *Nanggroe Aceh Darussalam Province Qanun Number 14 of 2003 Concerning Khalwat (Mesum)*.

Data is a set of information and explanations obtained from data sources (Arikunto, 2006: 130). As for the data of this research are words that have changed the meaning contained in sentences in the Qanun Syariat Islam in Pidie Regency.

Data collection techniques are the most strategic steps in research because the main purpose of research is to obtain data (Sugiyono, 2013: 224). The data collection technique used in this study is the reading and note taking technique. This technique researchers do with several stages which include.

1. Read the contents of the Islamic Sharia Qanun in Pidie District.
2. Identifying words that are indicated to have changed meaning in the Islamic Sharia Qanun in Pidie District.
3. Take note of the words that have changed in meaning contained in the Islamic Sharia Qanun in Pidie District.

Bogdan (in Sugiyono, 2013: 244) states that data analysis techniques are the process of systematically searching and compiling the data obtained, so that it can be easily understood and the findings can be informed to others. The data analysis technique used in this study is a qualitative analysis technique with the following analytical steps.

#### (1) Data selection

Selecting the data that has been found is in the form of words that are indicated to have changed meaning in the Islamic Sharia Qanun in Pidie Regency.

#### (2) Data classification

After it is identified that the word has undergone a change in meaning, the data that has been collected will be grouped to be included in a classification based on its category or type. (3) Data analysis or interpretation

This stage is carried out after all the data is in categories or types of changes in meaning. The data that has been classified is then interpreted to draw conclusions regarding changes in the meaning of the words in the Qanun Syariat Islam in Pidie Regency.

### 3. RESULTS AND DISCUSSION

The results of research regarding changes in the meaning of words in the Qanun Syariat Islam in Pidie Regency, the researchers classified based on their shape. Changes in the meaning of words in the Qanun Syariat Islam in Pidie Regency include; expansion of meaning (generalization), narrowing of meaning (specialization), exaltation of meaning (amelioration), reduction of meaning (pejoration), exchange of meaning (synesthesia), similarity of meaning (association), metaphor (figurative meaning), refinement of meaning (ufemia), and coarsening meaning (dysphemia).

#### 1. Expansion of Meaning

Changes in the meaning of words in the form of broadening meaning (generalization) in the Qanun Syariat Islam in Pidie Regency can be found in the data below. Wilayatul Hisbah can submit a pretrial lawsuit to the Court if the report is as referred to *insentence*(1) Article 17 is not followed up by the investigator without a valid reason after a period of 2 (two) months after the report is received by the investigator. (data 1)

Use of words *sentence* in (data 1) above is a change in meaning that is broadening (generalization), because the change in the initial meaning only has one meaning, namely 'parts or arrangement of the word of God in a letter in the Koran'. For various reasons, said *sentence* then give birth to new meanings. Said *sentence* in (data 1) above the meaning expands and develops into 'rule sentences contained in an article in the Islamic Sharia Qanun of the Province of Nanggroe Aceh Darussalam'. Then the next data is.

This is in accordance with the meaning of *androh* of the state constitution article 29 of the 1945 Constitution which was implemented by Law Number 44 of 1999 concerning the Implementation of Privileges for the Special Province of Aceh and Law Number 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh as the Province of Nanggroe Aceh Darussalam. (data 2)

Expansion of meaning also occurs in words *roh* in (data 2) above. *Sayroh* Initially, it meant 'life', now there has been an expansion of meaning, namely the birth of new meanings. As for the word *roh* in the sentence above means 'existence'. The form referred to in the sentence above is the form of the state constitution article 29 of the 1945 Constitution which is implemented by Law Number 44 of 1999 concerning the Implementation of Privileges for the Special Province of Aceh and Law Number 18 of 2001 concerning Special Autonomy for the Province of the Special Region Aceh as the Province of Nanggroe Aceh Darussalam.

#### 2. Narrowing of Meaning

The changes in the meaning of words in the form of narrowing of meaning (specialization) contained in the Islamic Sharia Qanun in Pidie Regency can be seen in the following data.

Prohibition purposes *drinkkhamr* and the like are: ... (data 3)

*Saydrink* basically it generally means 'liquid-shaped objects, both without taste and various flavors, which are useful as thirst quenchers'. Beverages are consumed by pouring them into the mouth and then swallowing them (drinking). As for the use of the word *drinkin* (data 3) above has experienced a narrowing (specialization) of meaning from general to specific as a result of the combination of two lexemes, namely lexeme *drink* and lexeme *booze*. Thus said *drinkin* (data 3) above means to be 'water that if drunk can be intoxicating (*booze*)', no longer as a thirst quencher. Drinks such as wine, beer, whiskey, vodka, wine, etc.

#### 3. Exaltation of Meaning

The change in the meaning of the word takes the form of exaltation on The Islamic Sharia Qanun in Pidie Regency is contained in the following data.

The procedure for prosecution as referred to in Article 14 is carried out in accordance with the applicable laws and regulations and submitted to *court*. (data 4)

*Saycourt* in the sentence above is a change in meaning of the type of exaltation (amelioration), because the word *court* undergo a process of changing the meaning so that the meaning of the word will become higher in value than the previous meaning. Said *court* better meaning than *court*. So far, the court said it was synonymous with trials of criminals, such as murder, abuse, kidnapping, rape, robbery, theft, fraud, and drug abuse. As for the word *court* will refer to the conference *non-crimes*, such as violations of Islamic law, identity determination, child guardianship, and household disputes. Other forms of amelioration are also found in words *sa lawyeri* in the following data.

Wilayatul Hisbah is an institution in charge of fostering, conducting *advocacy* and supervise the implementation of amar makruf nahi munkar and can function as a researcher. (data 5)

Use of words *advocacy* in the sentence above is considered to have a higher meaning than *accompaniment*. This process is called exaltation of meaning (amelioration). In this case the word *advocacy* more appropriate to use because it is special. Say *advocacy* identical with law. Therefore, the use of the word *advocacy* considered very appropriate to use in the sentence above.

#### 4. Derivation of Meaning

Demeaning (pejoration) is an apposition of amelioration (exaltation of meaning). As for *peyorasi* in Islamic Sharia Qanun in Pidie Regency can be seen in data 6 and data 7 below.

What is meant by the law that applies is the provisions of laws and regulations and Islamic Sharia, for example against suspects *Woman* investigations must be carried out by female investigators as far as this is possible. (data 6)

At this point said *Woman* has undergone a process of meaning change which results in the new meaning being felt to be lower, less pleasant, less refined in value than the original meaning (old meaning). Use of words *Woman* (data 6) above is lower than *women*. Said women seem more classy, and higher value. Thus, the use of the word *Woman* in data 6 above has experienced the pejorative process from the word *women*. Furthermore, the decrease in meaning is also found in (data 7)

The fines as referred to in Article 22 paragraphs (1) and (2) constitute regional revenue and *deposited* directly to Kas Baital Mall. (data 7)

Use of words *deposited* in (data 7) above there has been a decrease in meaning (*peyorasi*). Said *deposited* lower in value than *paid*. Thus, the pejoration in sentence (data 7) above occurs as a result of using the word *deposited* which is lower in value than *paid* which has a higher value.

#### 5. Exchange of Meaning (synesthesia)

As for the form of change in word meaning, it is in the form of an exchange of inner meaning. The Islamic Sharia Qanun in Pidie Regency is contained in the data below.

In addition, 'uqubat caning will be more effective because it gives *feel* shame and does not pose a risk to the family. (data 8)

Say *feel* in (data 8) above experienced a change in meaning due to the exchange of sense impressions. The change of meaning is called the exchange of meaning words (synesthesia). Say *feel* lexically means 'sweet, sour, salty, spicy, bitter, and slightly bland'. This taste can be felt with the tongue. word meaning *feel* others lexically are 'something that is felt by the skin, such as sore, sore, itchy, hot, cool, cold, slippery, smooth, and rough'. These feelings of course can only be felt through the senses of the skin. As for the meaning of the word *feel* contained in the sentence above can no longer be felt with the sense of the tongue (taste) and the sense of the skin (touch), but has been related to the heart and feelings, namely *shame*.

**6. Equation of Meaning (association)** Changes in the meaning of words in the form of similar meanings (associations) contained in the Islamic Sharia Qanun in Pidie Regency can be seen in the data contained in the following sentences.

*Office* the person in charge is the Head of the Regional Police of the Province of Nanggroe Aceh Darussalam and/or other officials in his environment who are appointed based on the applicable laws and regulations. (data 10)

Use of word *office* associate to The Head of the Regional Police of the Province of Nanggroe Aceh Darussalam and/or other officials within the Province of Nanggroe Aceh Darussalam. Say *office* in this sentence means 'people who are involved or sit in a government'. Further data can be seen in the sentence below.

Regency/City Governments are Regents/Mayors and their officials *device* the regency/municipality government as the regency/city executive body within the Province of Nanggroe Aceh Darussalam. (data 11)

Say *device* in (data 11) refers to the elements involved in a municipal/regency government in Province of Nanggroe Aceh Darussalam. Equation (association) words *device* in the sentence above is also a form of change in meaning which is classified into the equation of meaning

#### 7. Metaphor

The concept of metaphor is the use of figurative language to indicate a different meaning of the word in question. The following data are a form of metaphor contained in the Islamic Sharia Qanun in Pidie District.

What is meant by a business license includes a license to operate *crowd*, exhibitions, shows and others. (data 12)

Say *crowd* in the sentence above is a change in the meaning of the type of metaphor, because it uses a certain word for an object based on figures of speech or similarities. Say *crowd* has the meaning of 'crowded things; crowded conditions; and spectacle (celebrations and so on)'. The use of the word *crowd* in the sentence above is a form of figurative language, replacing object concepts such as 'watching shows, watching movies, night markets, New Year's celebrations, and other things whose purpose is to gather for an event or activity'. The next data looks at (data 13) follows.

Community participation is not in the form *play judge* Alone. (data 13)

Expression *play judge* in (data 13) above is also a change in the meaning of the form of the metaphor. Use of



expressions *play judge* in the sentence above as figurative language to express 'to hit, gang up on, or beat up'. Expression *play judge* in the data above are classified into idioms (expressions that have connotative meaning). The vigilante idiom is formed from the merging of two lexemes, namely *lexeme main* and *lexeme judge*. Lexically speaking *main* means 'doing activities or activities for fun or doing things for fun', while the word *judge* means 'one who judges matters; jury or assessor'.

#### 8. Refinement of Meaning (Euphemism)

The form of changing the meaning of words in the form of refinement of meaning (euphemism) in Islamic Sharia Qanun in Pidie Regency can be seen in the data below. which is considered to have a more coarse meaning into a form that is considered to have a more subtle or polite meaning. Other data is also found in the sentence below.

Fornication is an act *keep quiet* between two or more mukallaf people of different types who are not muhrim or without *marital bond*. (data14)

Reuse of words *keep quiet* on (data14) above the meaning is more subtle than *make out*. Repeat word *keep quiet* the language is considered less vulgar than the word *making out* which seems more rude and impolite. So are phrases *marital bond* considered more subtle in meaning than phrases *not husband and wife*. Besides that, *marital bond* is a sacred thing related to religion. As it is known that euphemism is also commonly used for things that are purified or sacred. Therefore, the use of the phrase *marital bond* to replace the phrase *not husband and wife* is also a form of refinement of meaning (euphemism).

. The following data on the refinement of word meaning can be seen in the following sentence.

What is meant by destructive behavior *honoris* any act that can cause disgrace to the offender and his family. (data 15)

*Say honor* has a subtle meaning, polite, and not rude. This becomes reversed if the sentence (data 15) above uses the phrase *break someone* (especially women leads to *virginity*). The sentence above is considered too sensual, rude, and impolite. Therefore, the euphemism found in the sentence above is the use of words *honor* to replace the phrase *break someone* like the loss of a woman's virginity.

#### 9. Coarseness of meaning (dysphemism)

. The coarsening of the meaning of words (dysphemism) contained in the Islamic Sharia Qanun in Pidie Regency can be found in the following data.

Goods/objects used and/or obtained from the finger *maisir confiscated* for the District or destroyed. (data 16)

Use of words *confiscated* in the sentence above is used to replace the word *confiscated*. Use of the word seized on (data16) above is a form of coarsening of meaning (dysphemism), because it has a meaning that seems harsh. Contrary to the word *confiscated* which tends to have a subtle meaning and does not seem aggressive. Word usage *confiscated* in the sentence above it is considered more painful for the subject (the person who experiences it), because they experience treatment that is too cornering and it seems that their rights are being violated. Counseling the meaning of other words is found in the word *sexual* in the sentence below.

*Khalwat/mesum* is an act committed by two people of the opposite sex or more, without marriage ties or not being married to a certain quiet place that allows immoral acts to occur in the *sexual* or who have the opportunity to commit adultery. (data17)

The word *sexual* found in the sentence above seems to mean rude, dirty, and impolite. This is very different if in the sentence above using expressions with a more subtle meaning (euphemism) such as having physical contact, *berkhalwat* or *bersunyi-siun*. Thus, the coarsening of the meaning (dysphemism) in the sentence above occurs as a result of prioritizing the use of sexual words rather than using synonyms that have more subtle expressions.

There is also a change in the meaning of words contained in the Shariat canon Islam in Pidie Regency is as follows.

The cause of the change in inner meaning Islamic Sharia Law in Pidie Regency due to several factors, among them (1) historical factors, such as the word *verse* and *spirit* contained in the data 1 and 2 above, (2) the social factors of the community are found in the word *court* and *office* in data 4 and data 10, (3) psychological factors are found in silent words and words that damage honor found in the data 14 and 15 (4) the factor of the need for new words is found in the word *advocacy* and the word *court* which is contained in data 4 and 5, and (5) the sensory response exchange factor is found in the word *shame* which can be found in the sentence in data 8. above.

#### 4. CONCLUSION

Based on the results of the research and discussion, it can be concluded that there are 9 changes in meaning in Qanun Syariat Islam in Pidie Regency, namely (1) broadening meaning (generalization), (2) narrowing meaning (specialization), (3) increasing meaning (amelioration), (4) decreasing meaning (pejoration), (5) exchange of meaning (synesthesia), (6) similarity of meaning (association), (7)

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metaphor (figurative meaning), (8) refinement of meaning (euphemism), and (9) coarsening of meaning (dysphemism).

The cause of the change in inner meaning Islamic Sharia Law in Pidie Regency due to several factors, among them (1) historical factors (2) social factors (3) psychological factors (4) factors for the need for new words (5) factors for the exchange of responses.

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