THE DYNAMICS OF ANTONYM IN ARABIC AND INDONESIAN LINGUISTIC STUDIES

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ABSTRACT

The concept of antonym in Arabic and Indonesian linguistics exhibits significant differences in terms of definition, structure, and usage both in everyday language and academic contexts. This study aims to reveal the differences in the concept of antonym between the Arabic and Indonesian languages. A qualitative descriptive method was employed by collecting data from classical Arabic and Indonesian linguistic texts, as well as relevant literature from reputable journals. The findings reveal differences in the definition and use of terms such as *adhdad/tadhad* in Arabic and antonym in Indonesian. In Arabic, the concept of antonym is known through the terms *adhdad* and *tadhad*, which denote opposition but can apply to either two distinct words or a single word with opposing meanings. This reflects the semantic depth and flexibility of the Arabic language system. On the other hand, in Indonesian, the concept of antonym is more straightforward, referring to two words with opposite meanings, such as long and short, or happy and sad. These differences not only reflect the structural and systemic aspects of the two languages but also highlight the differing worldviews, cultural perspectives, and cognitive approaches of their speakers. Theoretically, this study contributes to a deeper understanding of this linguistic phenomenon, while practically, it offers a foundation for further research and enhances readers' comprehension of semantic relationships within language.

INTRODUCTION

In Indonesian, a semantic relationship that conveys opposing meanings is referred to as "antonym", and it shares similar characteristics with those found in many other languages around the world. For instance, this can be seen in pairs such as "big" and "small", "old" and "young", or "black" and "white". However, this concept does not always align with that of Arabic. In Arabic, the terms *tadhad* and *adhdad* are used, each representing distinct concepts. *Adhdad* refers to opposing meanings within a single word, where one word carries two contradictory senses. This concept is closer to what is known in general linguistics as a "contranym". For example, the Arabic word "قزع" can mean both "fast" and "slow," representing two opposite meanings within a single lexical item. From the explanation above, it becomes clear that there is a conceptual difference between *adhdad/tadhad* in Arabic and antonym in Indonesian.

Today there remains a difference of opinion regarding the concepts of *adhdad* and *tadhad* (Suryaningrat, 2019). Some scholars prefer the term *adhdad*, while others use *tadhad*. However, upon closer examination, this variation in terminology does not pose a major issue, as it is evident that many linguists use both terms interchangeably to refer to the same concept. In Arabic linguistics, *tadhad/adhdad* encompasses two distinct definitions. The first refers to "two words with opposite meanings" (Pratami et al., 2025), such as "life" and "death". The second refers to "a single word that carries opposing meanings" (Ya'qub, n.d.), such as the word *haram*, which can mean both "forbidden" and "sacred." This phenomenon illustrates the diversity and richness inherent in the Arabic language. In contrast, the concept of antonym in Indonesian is well-established and generally undisputed (Ghafar & Ahmad, 2023). An antonym is defined as two words with opposite meanings (Maruti & Cahyono, 2021), while a contranym refers to a single word that holds two contradictory meanings within it (Hogenraad, 2024).

Several studies related to antonyms have been conducted. These can be categorized into several areas: those that examine it purely as a theoretical concept, those that relate it to the Qur'an, and those that explore its use in speeches, literature, and media. One of the earlier studies that specifically discussed *tadhad* or *adhdad* is by Apriwanto, who concentrated his research on *tadhad* or antonym in the socio-cultural context of the Arabic language, under the title *"Tadhad: Socio-Cultural Phenomena in Arabic"* (Apriwanto, 2019). Lastly, there is Azam Bahtiar's work, *"Al-Adhdād (Contranym) and its Implications in Differences of Interpretation"*, which also focuses on contranyms, particularly in their application in Qur'anic interpretation (Bahtiar, 2021). These three studies explain the forms of *adhdad* and *tadhad* in Arabic and briefly touch upon how similar phenomena occur in the Indonesian language.

The theory of antonym has also been applied in the study of the Qur'an. Several researchers have examined antonyms found in specific surahs of the Qur'an. In their analyses, they identify antonymous word pairs within the surahs. Among these researchers are Miftahul Mufid, who studied antonyms in Surah Luqman (Mufid, 2017), Fuji Lestari, who focused on antonyms in Surah *al-Hasyr* (Lestari, 2019), Ilham Tumanggor, who explored antonym in Surah Al-Lail (Tumanggor, 2019), and Nahdia Asyifah, who investigated antonyms in Surah Yusuf (Asyifah, 2022). From these studies, which use the Qur'an as the material object, it was found that the surahs contain varying numbers of antonyms, depending on the type of antonym identified. The theoretical

frameworks used also vary some researchers employ antonym theories from Indonesian linguistics, while others refer to Arabic linguistic theories.

Beyond the Qur'an, antonym has also been used as a theoretical framework for analyzing political debates, specifically the regional head election debates in Karawang Regency. This research was conducted by Raisa Bilqis Ramadhani, Dian Hartati, and Roni Nugraha Syafroni in March 2022 under the title *"Antonyms in the 2020 Karawang Regent Candidate Election Debate and Its Implementation in Debate Text Teaching Materials"* (Ramadhani et al., 2022). The study found several types of antonyms present in the debate, including: (1) absolute oppositions, (2) polar oppositions, (3) relational oppositions, (4) hierarchical oppositions, and (5) multiple oppositions.

In addition to its use in linguistics, antonym has also been applied as an analytical tool in literary studies. One such study is titled *"Relasi Makna dalam Antologi Puisi Masih Ingatkah Kau Jalan Pulang Karya Sapardi Djoko Damono dan Rintik Sedu: Analisis Semantik"*, conducted by Siti Vitandari Yudmianti et al. (Yudmianti et al., 2022). This study concludes that there are various types of semantic relationships found in the poetry anthology, including: (a) synonymy, such as the pairs *reruntukan* (ruins) and *remah-remah* (crumbs), or *obat* (medicine) and *penawar* (remedy); (b) antonym, such as *Utara* (North) and *Selatan* (South), *sorga* (heaven) and *neraka* (hell); (c) homographs, such as the word *tahu* (to know/tofu); and (d) hyponymy, such as the phrase *secarik kata* (a scrap of words). From this study, we can understand that antonym can be applied across all areas of language research, whether in linguistics or literature.

This study aims to describe the differences in the concept of antonym, which in Arabic linguistics is represented by two distinct terms, and to examine their equivalents in the Indonesian language. The research will explore books and references discussing *tadhad* and *adhdad* in Arabic, and synthesize them into a unified analysis that highlights both the conceptual differences and the perspectives of linguistic scholars on the notion of *adhdad*. Theoretically, this study is expected to serve as a valuable contribution to the field of linguistics, particularly in the study of antonym. Practically, it is hoped that the research will provide a foundation for further studies and help readers gain a clearer understanding of semantic relations and how *adhdad* can be interpreted from the perspective of the Indonesian language.

METHOD

This study is descriptive and qualitative, aiming to explain the phenomenon of *adhdad/tadhad* in actual linguistic reality. The material object of this research is *adhdad/tadhad* in the Arabic language, which has been a subject of conceptual disagreement among linguists. This research falls under the category of library research in linguistic studies, by collecting qualitative data and applying qualitative analysis in presenting the data, analyzing it, and in the conclusion-drawing process. The research data consist of antonyms found in various Arabic and Indonesian linguistic literatures, specifically those discussing *tadhad/adhdad* and their counterparts in the Indonesian language. Several main sources used in this study include: *Al-Adhdad fi al-Lughah* by Muhammad Husain Alyasin, *Semantic Teaching* by Henry Guntur Tarigan, *Arabic Semantics Study* by Matsna, and other relevant works. This research also makes use of additional sources such as relevant magazines and academic journal articles.

Data collection in this study employs the observe and note-taking method, which involves observing written language usage and recording relevant data for further analysis. The steps in this method are as follows: 1) collecting data on *adhdad* and *tadhad* in Arabic from classical Arabic books and journal articles; 2) collecting data on antonyms in Indonesian from books and journals; 3) transcribing the data regarding *tadhad*, *adhdad*, and antonyms for analysis. The stages of data analysis include: 1) grouping the data according to the categories to be discussed, which include literature on *adhdad/tadhad*, and organizing it based on definitions, classifications, and the views of linguistic experts on *adhdad/tadhad*; 2) after the data is grouped, analyzing the conceptual differences between *tadhad/adhdad* in Arabic and antonyms in the Indonesian language; 3) concluding. The conclusion presents a comprehensive summary of various differing views in addressing the phenomenon of *adhdad/tadhad*.

RESULT AND DISCUSSION

A Brief Overview of Antonyms

The word *antonym* in Indonesian originates from the Greek words *anoma*, meaning "name," and *anti*, meaning "opposite" (Nasution, 2017). According to Henry Guntur Tarigan, in the Indonesian language, *antonym* refers to a word that carries a meaning opposite or contrary to another word (Tarigan, 2009). In Arabic, antonym is equivalent to the terms *al-ʾaḍdād* (الأضداد) and *taḍādd* (تضاد). Linguistically, *al-ʾaḍdād* means "opposition" and is derived from the root word *ḍidd* (ضد). The term *mutaḍādd* (متضاد) refers to an object or word that contains *taḍādd*, while *taḍādd* itself functions as a noun (Bahtiar, 2021). In the field of linguistics, scholars often prefer to use the term *opposition*, as it can encompass both absolute opposites and words that merely contrast in meaning (Sabrina & Rahmawati, 2025). For example, the word *white* is in opposition (*ḍidd*) to *black*, and *night* is in opposition to *day*.

A *contranym* refers to a word that contains two contradictory meanings. Not all opposing meanings can be considered *contradictory* (Mizar & Shofwan, 2024). Determining whether a word qualifies as a contranym is based on whether its contradictions align in a coherent direction (Ritonga, 2018). For example, the word *weak* differs from *smart*, but the two are not contradictory. The true opposite of *weak* is *strong*, not *smart* (Bahtiar, 2021). However, this view is contested by other experts, who argue that antonyms represent a distinct type of semantic relationship (Lestari, 2019). *Musytarak lafẓī* refers to a word that carries multiple meanings, such as the Arabic word *al-ʿayn*, which can mean *eye*, *spring*, and more (Khoiriyatunnisa et al., 2022). These meanings do not necessarily stand in contradiction to one another.

In Indonesian, *antonym* is often equated with *aḍdād/taḍādd*, meaning something that stands in opposition to something else (Ridlo, 2017). Arabic linguists offer various definitions of antonyms, but many of them refer back to a single authoritative definition provided by Dr. Amil Badi' Ya'qub (Ridlo, 2017). He defines an antonym as a single word that carries two opposing meanings (Lestari, 2019; Ya'qub, n.d.). This aligns with the explanation previously offered by Dr. Amil Badi' Ya'qub also states that every antonym is a homonym, but not every homonym is an antonym (Ridlo, 2017). The researcher

concludes that *al-aḍdād* refers to two or more words whose meanings are perceived as opposites. The term perceived is crucial here, as such oppositeness is often relative (Ridlo, 2017). Therefore, according to the researcher, the most accurate equivalent for *al-aḍdād* in Indonesian is a contranym, since the concept of antonym traditionally paired with *al-aḍdād* does not fully capture its meaning.

The Difference Between Antonyms in Arabic and Indonesian

Abu Ali Qatrub bin Al-Mustanir stated in his book *Kitāb al-Aḍdād* (Qutrub, 2017), that speaking in Arabic involves three aspects in the context of *aḍdād* (contronyms):

a. The first aspect, which is the most common, occurs when two words differ due to a difference in meaning. For example: *man* and *woman*, *day* and *night*, *standing* and *sitting*, *coming* and *going*. These two words differ because of the difference in their meanings. There is no way to group or limit this, as most speech pertains to this aspect.

b. The second aspect occurs when two words differ, but their meanings are the same, such as *donkey*, *wolf*, *lion*, and *fox*. These two words are different but carry the same meaning, as if only one of the two words would be sufficient despite their difference.

c. The third aspect involves the agreement in the arrangement of words, but their meanings vary, so that the same word has two or more meanings. For example, the word *"nation"*

Due to differing opinions regarding the definition of الأضداد(*al-aḍdād*), there have also been various views concerning the classification of الأضداد, or more appropriately called *contronyms* in Indonesian. This is because, according to linguists, الأضداد do not mean two words with opposite meanings, but rather one word that has opposing meanings. Al-Ghalayini classifies contronyms/*aḍdād* as follows (Al-Ghalayini, 2007):

Tabel 1.

No	Types الأضداد	Example
1.	الأضداد مفرد A word is considered a singular contronym when it appears as a single word but carries two opposing meanings. Although the word is singular in form, semantically it conveys two contradictory concepts. This type of singular contronym often applies to paired parts of the body.	عين "a pair of eyes" يد "a pair of hands" أذن "a pair of ears" In essence, the meanings of the words above are dual (*mutsanna*), but only one form is mentioned to represent both.
2.	الأضداد تغليلا This occurs when there are two different words, but one single word is sufficient to represent both.	القمرين, can mean *the sun* or *the moon*
3.	الأضداد جمع This refers to using the plural form to describe a subject that is only two in	ما أحسن رؤوسهما "How excellent are the two of your leaders."

> number. In other words, using a word that denotes plurality, while the intended reference is to just one or two entities.

In addition to Al-Ghalayini, there is another theory regarding the classification of *al-aḍdād* (الأضداد) proposed by Muhammad Ali Khuli. He divides it into nine categories.

In his conceptualization, Ali Khuli appears to lean more toward the understanding that *adhdad* refers to two words that carry opposite meanings. This perspective can be observed from the following classification of *adhdad* (Asyifah, 2022),

Tabel 2.

No	الأضداد **Type**
1	تضاد حاد
	This type of antonym has an absolute boundary and cannot be graded or ranked.
2	تضاد عسكى
	These antonyms are mutually complementary, where the presence of one implies the absence of the other.
3	تضاد متدرج
	This antonym consists of two opposing words that have gradations or levels. Words of this type may include names of rank, weight units, measurements, counting units, and more. The distinction from *sharp antonyms* lies in the existence of degrees in this category.
4	تضاد عمودي
	This antonym refers to two directions that are vertical but not linear. In other words, the relationship is not unidirectional.
5	تضاد امتدادي
	This type of antonym is the opposite of *vertical antonyms*. These are pairs of words indicating two directions in a straight line.
6	تضاد جزئي
	This type occurs when a word is the antonym of one of its parts. For example, the word "book" has "cover" as its antonym, considering the book as a whole and the cover as a part.
7	تضاد دائري
	An antonym that exists in a cyclical or rotational relationship. For example, "January" and "July" can be considered antonyms due to their cyclical placement in the calendar year.
8	تضاد الرتبي
	These antonyms are ranked or ordered in a hierarchy. Examples include academic degrees such as bachelor's, master's, doctorate, and so forth.
9	تضاد انتسابي
	These are antonyms derived from the same category or group. For example, spinach, broccoli, and carrots are antonyms in the sense that they belong to the same class of vegetables.

In another literature source, namely the book *"Kajian Semantik Arab"* (Study of Arabic Semantics) by Matsna, it was found that the term most frequently used for

antonyms in Arabic is "*tadhād*" (تضاد). In his book, Moh. Matsna tends to adopt the classification of antonyms proposed by Fromkin and Rodman, which are as follows (HS, 2016):

Tabel 3.

No	Type	Example
1	Binary antonyms	الحياة (life), >< الموت (death) رجل (man)>< مرأة (woman)
2	Gradable antonyms	صغير (small) and متوسط (mediun) with كبير (big) جفاف (droght) with أمطار (rain), and خريف (autumn)
3	Relational opposites	زوج (husband) opposite زوجة (wife).
4	Directional opposites	فوق (above) >< تحت (below) جرّ (pull) >< دفع (push)

In the book *Al-Adhdad fil Lughah* by Muhammad Husain al-Yasin, *adhdad* is classified based on the original form of the word (Al-Yasin, 1974),

Tabel 4.

No.	Type Adhdad	Examples	Meaning
1	Adhdad fil 'alam	أيوب إسحاق	This is a foreign language with an unknown meaning in Arabic
2	Adhdad fil asma	حزّور	Means a strong young man and a weak old man
3	Adhdad fil mashdar	البين تسبيد	Means separated and connected Means to grow long hair and to shave
4	Adhdad fil musytaqat (Isim fail, isim maful, sifah musyabahah, isim tafdhil, mubalaghah, and others)	• الفاري • المسجو • الأعور	• Means a person who cuts leather and a bead maker • Means full and empty • Means healthy and one-eyed blind
5	Adhdad fil dzurufi	• فوق • دون • وراء	• Means big and low • Means bigger and smaller • Means front and back
6	Adhdad fil dhomair	نحن	Can mean singular or plural
7	Adhdad fi af'al. contranym in verb or noun.	• تأئم • ظنّ	• Means appearing and avoiding • Means doubtful and certain
8	Adhdad fil huruf wal adawat. Contrary to that are found in particles and function words.	• لا • ما • هل	• Means affirmation and negation • Means negative and serves as a connector • Means interrogative (question word) and means possibility

9	Adhdad fil muta'alliqat, contranyms that exist in the context of relational or contextual opposition.	راغ على وراغ عن رغب في رغب عن قسط في قسط عل	
10	Adhdad fil ta'abir wal tarakib, contranyms that appear in idiomatic expressions or syntactic constructions.	نسوا الله فن سيهم	"They forgot Allah, so Allah forgot them."
11	Adhdad fi ashwat la ma'na laha, contranyms derived from sounds that have no inherent meaning.	طر طب طرطبة	This word means to call or to drive away sheep

Some of the views previously presented are qthose of Arab linguists or concern *Adhdad* in the Arabic language. From the perspective of the Indonesian language, according to Henry Guntur Tarigan, antonyms are divided into several types (Tarigan, 2009):

Tabel 5.

No.	Type of antonym	Example
1	Complementary: This type of antonym pair is incomplete if one of the pair is missing.	Dead >< Live
2	Gradable (Comparison): In this type, the negation of one word does not result in a synonym of the other. This antonym also has the characteristic that the excess of one word implies the deficiency of the other.	More Expensive >< Less Cheap
3	Relational: These antonyms have a close relationship and show symmetry between the pairs.	Student >< Teacher
4	Reciprocal: These antonyms are functionally related yet still opposite in meaning.	Buy >< Sell
5	Hyponym: Antonyms that are not fully opposite in meaning, but rather represent a subset or inclusion of the other.	Family includes father, mother, and child

In addition to Tarigan, there is also Parera, who proposed a different concept of antonym. Parera categorizes antonyms logically into: contradictories and contraries (Parera, 2004), Below is the explanation,

1. Contradiction: Something is considered to have a contradictory meaning when two meanings are mutually exclusive and cannot coexist in the same context at the same time. If one is true, then the other is false.

Tabel 6.

Word	Phrase "Not"	Contradiction
Healthy	Not healthy	Sick
Fast	Not fast	Slow
Fragrant	Not fragrant	Rotten
Bright	Not bright	Dark
Move	Not move	Still

Antonyms of the contradiction type do not always contradict in an absolute sense. The phrase "not" does not necessarily guarantee a contradiction, as it must still be tested with other propositions according to context.

2. Contraries. A contrary position occurs when two words cannot both be true at the same time, but it is also possible that both may be false. From this type of contrary, Parera categorizes it into five subtypes (Parera, 2004), namely:

a. Relational Opposition. This type of opposition indicates a familial, duty-based, or organizational relationship. Examples include: *husband–wife; sibling–sibling; commander–soldier; leader–follower; teacher–student; driver–passenger; boss–employee*, and so on.

b. Reciprocal Opposition. This indicates a demand for a reciprocal or complementary response. Examples include: *question–answer; negative–positive; less–more; sell–buy; add–subtract*, etc.

c. Spatial Opposition. This opposition indicates locations or directions that are opposite each other. Examples: *up–down; left–right; inside–outside*, and others.

d. Gradational Opposition. This includes opposition in ranks, measurements, days, and months. Examples include: *Monday–Tuesday–Wednesday–Thursday–Friday–Saturday–Sunday; captain–major–lieutenant colonel–colonel–assistant; January–February–March–April; millimeter–centimeter–decimeter*, and others.

e. Morphological Opposition. This is called "specific" opposition because the antonyms emerge due to morphological factors, where a base word becomes its opposite through affixation. Examples: *rent (to receive a rental) – lease out (to give a rental); inherit – bequeath; borrow – lend*, and so on.

The following are several other words identified as containing *Adhdad* (contranyms) from various literatures:

Tabel 7.

No.	Word	Meaning
1	الجون	This word has contradictory meanings; it can mean both black and white.
2	وثب	Originally, this word meant "to transition from one state to another." However, in the northern dialect, it means to jump, while in the southern dialect, it means to sit. Therefore, the word can mean either jump or sit.
3	الصريم	This word can mean either day or night.
4	القلت	In the speech of the Hijaz region, this word refers to a very large hole in a mountain, but in the Tamim dialect, it means a small hole in the mountain used to collect water.
5	جلل	This word can mean both great (or mighty) and easy.
6	البسل	This word can mean both forbidden (haram) and permissible (halal).
7	الرهوة	It can mean to emerge from the earth or to descend.
8	الأزر	It signifies both strength and weakness.
9	بلق الباب	It can mean to completely open or to completely close.

10	ثلّ	It can mean both to open and to lift up.
11	الحميم	It can mean both cold water and hot water.
12	المولى	It can mean both master and slave.
13	السدفة	According to Abu Zaid, the word (السدفة) means darkness among the Bani Tamim, but in the Qais dialect, it means light.

Adhdad or *tadhad*, as described in the table above, follows the definition which states that *adhdad/tadhad* refers to a single word that has two opposing meanings. This definition is widely adopted by Arabic linguists and is rooted in the views of classical scholars such as Muhammad Husain al-Yasin and Al-Ghalayini. On the other hand, the modern view held by some contemporary Arabic linguists, which defines *adhdad/tadhad* as two words that have opposite meanings, is less commonly accepted among Arabic linguists to this day. However, this modern view aligns with the definition of antonym in the Indonesian linguistic context, as seen in the perspectives of Tarigan, Abdul Chaer, and J. D. Parera.

DISCUSSION

The results of this study reveal fundamental differences in the concept of antonymy between Arabic and Indonesian, in terms of definition, classification, and usage. In Arabic, the idea of antonym is understood through the terms *adhdad* and *tadhad*, which uniquely encompass two meanings: first, as two distinct words with opposite meanings (*binary antonyms*), and second, as a single word that holds two contradictory meanings (*contranym*). In contrast, in Indonesian linguistics, the term "antonym" almost exclusively refers to a pair of distinct words with opposing meanings, while the concept of contranym remains underexplored and is generally excluded from the core definition of antonymy.

The novelty of this study lies in its systematic comparative analysis between the semantic systems of Arabic and Indonesian in the context of antonymy. This approach clarifies that the differences are not merely terminological but reflect deeper divergences in cognitive and cultural structures within each language. This research expands the understanding of *adhdad* not only as a classical Arabic linguistic phenomenon but also as a semantic category that can be explained using modern cross-linguistic perspectives.

The findings reinforce and simultaneously develop previous studies, such as those by Bahtiar (Bahtiar, 2021) and Apriwanto (Apriwanto, 2019), which focused on *adhdad* and its implications in Qur'anic interpretation and sociolinguistic contexts. However, unlike these earlier studies, which are primarily descriptive and limited to Arabic, this research adopts a contrastive approach that places Arabic and Indonesian antonymy concepts within a unified analytical framework. This distinguishes it from works such as Lestari (Lestari, 2019), Mufid (Mufid, 2017), and Asyifah (Asyifah, 2022), which analyzed antonyms in specific Qur'anic surahs without engaging in cross-linguistic theoretical comparison.

This study also presents a broader classification of antonym types, referencing both Arabic models (by Al-Ghalayini, Khuli, and Matsna) and Indonesian ones (by

Tarigan and Parera). By comparing these classifications, the author identifies that *adhdad* aligns more closely with the concept of *contranym* in Indonesian linguistics rather than with the conventional definition of antonym. This view supports scholars such as Ya'qub and Ridlo, who argue that not all semantic oppositions can be classified absolutely and that such oppositions are often contextually relative. Therefore, this research contributes not only theoretically to the field of contrastive semantics but also opens avenues for further studies, particularly in cross-cultural analysis, translation studies, and Qur'anic interpretation, by framing *adhdad* as a dynamic concept suited to interdisciplinary approaches.

CONCLUSION

Adhdad and *tadhad* share the same basic meaning: opposition, contrast, or reversal. However, in terms of terminology usage, linguistic scholars hold different conceptual understandings. Beyond the debate over their existence, *adhdad* is also subject to differing interpretations regarding its definition. The first definition views adhdad as two distinct words with opposite meanings. The second defines it as a single word that carries two contradictory meanings. Many scholars tend to favor the first definition, arguing that no word can possess absolute, inherent opposition in meaning. In comparison, the concept of *adhdad* differs from that of antonym in Indonesian. In the Indonesian linguistic context, an antonym refers to two separate words with opposite meanings, whereas a single word that holds two opposing meanings is referred to as a contranym. Therefore, the concept of *adhdad* aligns more closely with contranym than with an antonym.

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