



Construction and Semantics of Idioms with Colors in *Mu'jam at-Ta'bir al-Ishthilahi fi al-Arabiyat al-Mu'ashirah*

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ABSTRACT

This study presents information about the meaning of connotations, grammatical construction, and semantic categories of color idioms in Arabic. Through library research, the main data source is *Mu'jam at-Ta'bir al-Ishthilahi*. Data collection techniques are reading techniques and note-taking techniques. The determining element sorting technique is used to analyze the data. The results of this study show that white and black are the dominant elements in forming Arabic idioms, followed by yellow, green, and red. White color is dominated by positive connotations, although there are uses with negative and neutral connotations. In contrast, black is dominated by negative connotations, and there is one data with positive and neutral connotations. The colors yellow and green only have negative connotations. Meanwhile, red has both positive and negative connotations. There are full and partial idioms in terms of the meaning of the forming elements. In terms of grammatical construction, there are three categories: First, N + Adj. The colors in this construction are all attribute elements. Second: Intransitive verb + N, which is one case. Third: V + Preposition 'ala + Adjective, which is one case. Fourth: Verb + preposition + Adjective + conjunction + adjective, which is one case. The implication is that color symbolization is closely related to people's perceptions. In Arab society, giving connotations to black is more dominant as a negative or white as a positive symbol. However, color connotations are not closed. The connotation of a particular color is closely related to the language user's perception of the object.

Keywords: Al-Arabiyat al-Mu'ashirah; Colors; Idiom; Mu'jam

1. Introduction

Idioms are common language facts in all languages that enrich the language repertoire and express the culture of the language community. The term idiom is defined variously by linguists. In the *Kamus Besar Bahasa Indonesia* (Pusat Bahasa, 2008), the idiom is "a form of language in the form of a combination of words whose meaning cannot be interpreted with the combined elements". It is a "special habit in a language". Hockett in Makkai (1972) argues that idiom is a general term that refers to lexicographic and syntactic phenomena whose meaning cannot be predicted through their composition. Khudoyberdievna defines idioms as "stable combinations of lexemes with meanings that must be reinterpreted, either wholly or partially with a high connotative proportion" (Khudoyberdievna, 2022). Robert in Staller explains that idioms contain syntactic constructions with various elements with unpredictable meanings. Analyzing various definitions of idioms, Husain concluded that idioms are

special expression patterns in a particular language composed of two or more words whose meaning differs from their lexical meaning. The construction becomes a semantic unit that contains the meaning of metaphorical or connotative characteristics (Jürg Strässler, 1982).

Idioms are found in the languages of all nations and are a form of expression unique to that nation. The existence of such expressions has been a tradition in all societies for generations (Cacciari & Tabossi, 2014). Idioms as figurative language have a difference from their denotation meaning. According to Za'ba in Enid Zureen Zainal Abidin et al., 'all languages have idioms, proverbs, and similes. The number of idioms in each language is influenced by the development of the language and its speaking community. Idioms are a common phenomenon in every language. They cannot be separated from the language-speaking community in daily use. Idioms have a special meaning formed from a combination of words or phrases that are not the same as the original meaning of each word that forms it. Idioms also have a high degree of ambiguity because they have a literal meaning that is widely used, and at the same time carry an implied idiomatic meaning" (Haq, 2020).

In terms of the structure of its formation, idioms use various elements to form it variably in each nation. The culture of a particular group of language speakers strongly influences this. In English, for example, as stated by Siedl and McMordie in Nurcholisho, idioms often use words related to animals, colors, parts of the human body, and time (Nurcholisho, 2017). The word components that make up idioms in Arabic are heavily influenced by words commonly used in the Arab community. al-Bathal in Nurkholiso asserts that culture reflects the outlook and lifestyle adopted by a particular language community. Members of this community see things from the point of view of their habits. Therefore, idioms that include specialized words hint at the importance of these words in producing the connotative meanings that arise (Nurcholisho, 2017).

The element of color is one of the elements forming idioms in various languages, including Arabic. The use of color in idioms often reflects deep connotative meanings and results from cultural interpretations and people's experiences. Each group of language speakers has a distinctive preference regarding color. It illustrates that colors have an impact on human emotions and thoughts. Each color has a unique character and is closely related to aspects of human life. How a person feels affects how that person views the color itself. In Indonesian, the idiom "*Minggu Kelabu*" (gray Sunday) is associated with sadness. In Western society, the same connotation of the term is expressed with "*Blue Monday*" by the color blue as an element of sadness. It is certainly influenced by the cultural differences of a society in symbolizing these emotions (Khory Aik Kumala Dewi, 2018).

In Arabic, words referring to colors are often used to describe certain moods, characteristics, or situations. For example, idioms involving color can enrich expression and give an emotional dimension to communication. For example, "*al-qalb al-aswad*" (black heart) in Arabic can refer to a mood of sorrow or depression. At the same time, a "*al-wajh al-ahmar*" (red face) can indicate embarrassment or anger. Using color in idioms also creates a strong visual image, allowing the listener or reader to understand better and feel the context of the sentence. Therefore, color in Arabic idioms has become an important means of expressing nuances, feelings, and experiences more colorfully in everyday communication.

From the aspect of construction, idioms in Arabic are quite diverse and unpredictable. Zairul Haq asserts that the grammatical construction of idioms in Arabic is unpredictable. The preposition *على*, for example, when it stands alone, its meaning can still be ascertained. However, when the preposition is included in constructing an idiom, its meaning cannot be determined using grammatical clues (Haq, 2022). The problem of meaning in idioms is not just grammatical. However, it is related to various influencing aspects such as cultural and social. Linking a word with a particular word gives birth to a new meaning, which will differ when the word is linked to another word. This research does not intend to standardize the construction but rather to map it in the case of the corpus under study. Muna Fauzi Hasan pointed out the general construction characteristics of Arabic idioms, including the fact that they are composed of two or more words, so single words are not included in the idiom category. Second, the construction is relatively stable and used as it is. It cannot be changed by doing *taqdim* or *ta'khir*, dropping one of its elements, adding another element, or replacing it with another word. The classification does not describe the grammatical patterns used in idioms.

Regarding the possibility of predicting the meaning of its construction, Suwandi categorizes idioms into two categories: full and partial. A full idiom is a type of idiom whose meaning cannot be fully understood or interpreted based on its elements. Meanwhile, partial idioms (semi-idioms) still have a meaning that can be interpreted from the components that make up them because they are still related to the lexical meaning of the forming elements. Meanwhile, In her grouping, Wasrie in Siti Hajar and Heni Purniawati mentions seven categories of idioms. However, of the seven types, only partial idioms are included in this category. The rest are types of idioms in terms of their forming elements (Hajar & Purniawati, 2020). Chaer in Ho Ngoc Hieu et al (Hieu et al., 2022) also categorizes idioms from the readability of the meaning of the word constructions that form them into full and partial idioms. Full idioms are idioms whose elements have merged into a single entity with a meaning that cannot be predicted lexically or grammatically. In contrast, partial idioms refer to idioms that still contain elements that have their lexical meanings. On that basis, the categorization carried out in this study in terms of the relationship between meaning and the forming word is grouped into full and partial idioms.

Many previous researchers have researched idioms in general using various approaches. Research on idioms with the approach of the word elements that form them is also quite numerous and diverse, including studies of idioms with human organs, animal names, fruits, natural objects, weapons, kinship, shio names, feelings, activities, sexual, verbs, nouns, adjectives, and consonants. Research specifically examining idioms with color elements was conducted by Kumala Dewi and Miftachul Amri, who compared the meaning of idioms in Japanese and Indonesian that contain color elements (Khory Aik Kumala Dewi, 2018). Vivi Chen compares the meaning of red in Indonesian and Mandarin proverbs.(Chen & Yan Khiong, 2023) Yakovleva compared color naming categories in English, German, and Mari idioms (Yakovleva et al., 2015). Aizharykovna examines the translation strategies of color idioms in English into Karakalpak, one of the Turkic language families (Aizharykovna, 2023). Alotaibi conducted research on Arabic idioms by comparing the meaning of color idioms in Arabic and English by looking at aspects of their meaning (Alotaibi, 2020). In this research, the author examines color idioms in *Mu'jam at-Ta'bir al-Ishthilahi fi al-Arabiyyah al-Muashirah*. Through this research, the author, reveals aspects of the

construction, category, and connotation of the use of color in Arabic idiom, which are popular in modern Arab society. Literature review shows that previous studies are dominated by comparative studies between Arabic and other foreign languages, with an emphasis on how both languages view the use of certain colors. This study emphasizes the connotations of each color in Arabic culture, using a collection of Arabic idioms as a data source. In addition, the uniqueness of this research also lies in the exploration of the construction of color idioms that have not been touched by previous researchers.

2. Method

This research is library research. The main data source used is *Mu'jam at-Ta'bir al-Ishthilahi fi al-Arabiyyat al-Mu'ashirah*. At the same time, secondary data sources are Arabic dictionaries, encyclopedias, journal articles, and books that discuss idioms. Because the research data is written data, the reading technique is used for the data collection stage (Sugiarti, 2020) to find data in the form of idioms with color elements and note-taking techniques by recording data (Mahsun, 2017) that were identified as idioms. Furthermore, the data that has been identified is classified based on the colors that make up the idiom. Analyzing the data refers to the structural analysis procedure proposed by Zaim (2014): sorting out the determining elements of idiom indicators in each data set by considering grammatical, semantic, and stylistic aspects.

3. Finding

3.1. Color as an idiom shaper

Based on the research on *Mu'jam at-Ta'bir al-Ishthilahiyyah fi al-Arabiyyat al-Mu'ashirah*, there are five essential color categories form idioms with varying frequencies, including white, black, yellow, green, and red. For the color white, fourteen data were found, as shown in Table 1.

Table 1. Idioms with the color white

No.	Idiom	Meaning
1.	للمعلمين أيادي بيضاء على تلاميذهم	goodness and many pleasures
2.	طالبان رفع الراية البيضاء أمام الهجوم الأمريكي	surrender sign, ceasefire, admit defeat
3.	يُولد الطفلُ صفحة بيضاء	innocent
4.	إنه إنسان طيّب، قلبه أبيض	sincerely without any bad intentions
5.	أظهر الولد كذبة بيضاء للنجاة من العقاب	lies out of necessity to avoid repercussions or to protect the feelings of others
6.	كانت ليلة السادس من أكتوبر 1973 ليلة بيضاء على مصر	an evening atmosphere filled with pleasant feelings
7.	يوم النجاح يوم أبيض في حياة الإنسان	an afternoon that is filled with pleasant feelings
8.	ترك النبي المحجة البيضاء لأمته	A straight path, a clear method that leaves no doubt
9.	فشى اليوم تجارة الرقيق الأبيض	women who are sexually exploited en masse for money
10.	القانون يشدد عقوبة حمل السلاح الأبيض	sharp objects used as weapons (other than firearms)
11.	السموم البيضاء تفتك بالشباب	drugs, sugar and salt (which are consumed in excess)

12.	سكن الرئيس الأمريكي في البيت الأبيض	primary and official residence of the President of the United States
13.	تعتمد مصر في الزراعة الذهب الأبيض	cotton (used in the Egyptian region)
14.	نحتاج إلى الثورة البيضاء للتخلص من البيروقراطية	revolution without bloodshed

For idioms with black color elements, 14 data were also found as shown in Table 2.

Table 2. Idioms with the color black

No.	Idiom	Meaning
1.	السواد الأعظم من الشعب المصري لا يتحدث غير العربية	a large gathering of people, the majority
2.	كان 11 سبتمبر يوما أسود في تاريخ أمريكا	An unlucky day, an unpleasant day
3.	اليائس ينظر إلى الحياة بمنظار أسود	looking at things pessimistically
4.	كانت هزيمة يونيو نقطة سوداء في تاريخ الجيش المصري	embarrassing situations or bad actions that stand out in a person
5.	الإنسان الحقود قلبه أسود	hidden evil and hatred
6.	شدّدت المحكمة حكمها على المجرم لصحيفته السوداء	The number of crimes and bad deeds
7.	كانت هزيمة يونيو بقعة سوداء في ثوب مصر النقي	a defect that affects a person's standing and diminishes his or her dignity.
8.	بعض الناس يرى الحياة بالنظرة السوداء	The negative outlook on life
9.	أمريكا تضع كل دولة لا تؤيدها على القائمة السوداء	blacklists, lists of people convicted of political or criminal offenses
10.	انتشرت السوق السوداء في عقد السبعينيات	illegal trade at prices that violate statutory provisions
11.	خفّض أوبك إنتاجها حرصا على ثبات قيمة الذهب الأسود	petroleum
12.	فقد الرجل كل ثروته فاسودّت الدنيا على عينيه	cramped, difficult conditions
13.	سيظلّ الثلاثاء الأسود جرحا لا يبرأ في قلوب الأمريكيين	WTC Twin Towers attack
14.	كان فريق السنغال الحصان الأسود لكأس العالم عام 2002م.	the one who wins, accomplishing great feats that no one else expected

Idioms with yellow color elements, five data were found as in Table 3.

Table 3. Idioms with the color yellow

No.	Idiom	Meaning
1.	ضحك الرئيس في وجه الصحفي ضحكة صفراء	feigned laughter to hide displeasure
2.	الداعية الذي يعتمد على الكتب الصفراء يعزل نفسه عن هموم المعاصرة	classic books
3.	عوّدت المرأة طفلها من العين الصفراء	hatred and envy
4.	تقييد إصدار الصحف يؤدي إلى نشوء الصحف الصفراء	newspapers that focus on scandalous and erotic news
5.	استقبلني بابتسامة صفراء من حقد	fake smile, malice smile

Idioms with green color elements, four data were found, as in Table 4.

Table 4. Idioms with the color green

No.	Idiom	Idiom Meaning
1.	إذا أردت أن تتزوج فإياك <u>وخضراء الدمن</u>	beautiful women who live in a bad neighborhood and do not respect morals and religious laws
2.	أعطت الشركة الضوء الأخضر <u>للفداء</u> لموظفين	Allowing something to be done, giving consent
3.	أهم إنجاز إنساني هو <u>الثورة الخضراء</u>	desert greening movement
4.	المهجوم الأمريكي على أفغانستان أتى على الأخضر واليابس	destroys everything, nothing is left

Idioms with the color red, four data were found, as in Table 5.

Table 5. Idioms with the color red

No.	Idiom	Idiom Meaning
1.	الاعتداء الإسرائيلي تجاوز لكل <u>الخطوط الحمراء</u>	dangerous boundaries that should not be crossed
2.	هذف اللجنة الدولية للصليب الأحمر <u>حماية</u> ضحايا النزاعات المسلحة	international organizations to provide protection for victims and prisoners of war
3.	الحكومة تظهر العين الحمراء <u>وتطالب</u> بالحوار الاجتماعي	threats and intimidation
4.	المساكين العشوائية <u>جهنم</u> الحمراء بالنسبة لسكانها	Excessive horror, distress, fear

Based on the data above, using color elements in Arabic idioms in the corpus studied includes white, black, yellow, green, and red, with a varied distribution. Black and white occupy the most dominant usage level, followed by yellow, green, and red.

3.2. The connotation of color idioms

Based on the data presented above, 41 idioms formed from the element of color in the data sources were studied, including white, black, yellow, green, and red. The highest frequency is found in the use of white and black (14 data each), then yellow (5 data), and green and red (4 data each). In terms of connotations, the idioms are categorized into positive connotations, neutral connotations, and negative connotations. Based on the data above, the connotation of meaning in idioms with color elements is shown in Table 6.

Table 6. Distribution of connotation meaning of color idioms

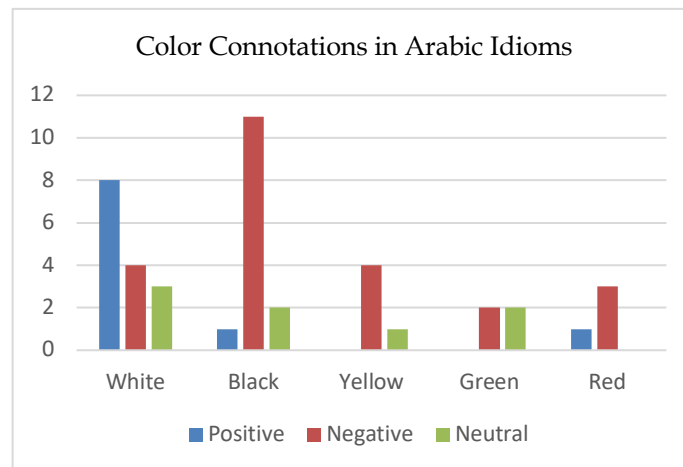
No.	Color Elements	Positive	Negative	Neutral
1.	White	7	4	3
2.	Black	1	11	2
3	Yellow		4	1
4	Green		2	2
5	Red	1	3	

In various languages, white is often connoted with goodness, while black is assumed with evil connotations. Some societies associate white with sincerity, purity, and cleanliness, while black is connoted with depression, pessimism, and anger. However, these colors are not permanently associated with certain emotions, although certain colors have more connotations. (Soriano & Valenzuela, 2009)

The data above shows that the connotation of color in Arabic idioms, especially modern Arabic, is not a fixed connotation for something good or bad. However, the data above shows that white dominates the positive connotation of as much as 20%, and black has a negative connotation of as much as 28%. However, black and white are also used for positive and negative connotations. Similarly, red is used for both positive and negative meanings. In contrast, yellow and green in the analyzed data are used in negative connotations, and no positive connotations are found.

The frequency of use of these color connotations is depicted in the Figure 1.

Figure 1. Frequency of color connotations in Arabic idioms



3.3. Category of color idioms

As stated earlier, idioms regarding the closeness of the forming elements are categorized into full and partial idioms. Full idioms are phrases or groups of words with a special meaning that cannot be predicted based on the lexical meaning of the elements that form them. This category of idioms expresses a more complex meaning than the literal meaning of the words that make it up. A partial idiom is a type of expression where the meaning can still be related to the individual meanings of the words that make it up.

In this study, it was found that idioms with color elements are full idioms and partial idioms. Full idioms can be seen in the Table 7 data examples:

Table 7. Full idioms

Idiom	Lexical Meaning	Idiom Meaning
أيادي بيضاء	White hands	abundant enjoyment
السواد الأعظم	The biggest jet black	large crowd
الذهب الأسود	Black gold	petroleum
العين الصفراء	Yellow eyes	hatred, envy
أتى على الأخضر واليابس	Come to the green and dry	Annihilate, devour
جهنم الحمراء	Red Jahannam	excessive hardship

The data in the example above is a construction whose meaning cannot be predicted lexically based on its constituent elements. Combining words forming the idiom above in Arabic tradition creates a new meaning beyond the basic meaning. Unlike a full idiom, a partial idiom is a combination of words that creates a new

meaning. However, it can still be guessed or predicted from the words that form it because of the similarity in meaning between the lexical meaning and the idiom's meaning with one of the words that form it.

Table 8. Idioms in part

Idiom	Lexical Meaning	Idiom Meaning
الثورة البيضاء	White revolution	Revolution without bloodshed
السوق السوداء	Black market/trade	Illegal market
ابتسامة صفراء	Yellow smile	fake smile, smile of malice
الثورة الخضراء	Green revolution/movement	Greening movement
الخطوط الحمراء	Red border	Dangerous border

In the idiom examples above, the core element in each idiom still has a relationship with its lexical meaning. The words *ats-tsa'urah* (revolution), *as-suq* (market), *ibtisamah* (smile), and *al-khuthuth* (line) retain their basic meaning. However, with the inclusion of the color element, a new meaning is formed from constructing the two idiom elements.

3.4. Construction of Idioms with Colors in Arabic

Based on the data of this study, 41 color idioms were found in *Mu'jam at-Ta'bir al-Ishthilahiyyah fi al-Arabiyyah al-Mu'ashirah*. In terms of the structure or construction of these idioms, four patterns were found.

3.4.1. Noun + adjective

The pattern (N + Adj) is the dominant pattern in the data, with 38 cases (93%). Expressions such as "كذبة بيضاء ليلة بيضاء", "قلب أبيض", "الرأية البيضاء", "أيادي بيضاء", and the like are Noun + adjective structured constructions that further form *washfi phrases*. In all cases of *washfi phrases* in idioms with color in the research data, the color occupies the position of an attribute element. At the same time, the forming word becomes the core element. In the phrase *ayadi baidha*, for example, the word *ayadi* is the core element. In contrast, the word *baidha* is the attribute element of the previous word. This case applies to all phrases with a noun + adjective structure.

3.4.2. Verb (V) + Noun (N)

In the data of this study, there is 1 (one) case (2.4%) of color idiom with verb + noun structure. The data is found in the idiom "اسودّت الدنيا". The expression is a verbal sentence construction (*jumlah fi'liyah*). The word "اسودّت" is an intransitive verb (*fi'il lazim*), while the noun "الدنيا" occupies the role of subject (*fa'il*).

3.4.3. Verb + preposition + noun + adjective

The idiom structure pattern: verb + preposition + noun + adjective was also found in 1 (one) case (2.4%). The construction is found in the idiom "ينظر بمنظار أسود". The word *yanzuru* is a present/future verb (*fi'il mudhari*) that acts as a predicate of the subject in the form of an implied pronominal (*dhamir mustatir*). The letter 'ba' is a preposition (*jar*) with the function of tool relationship, *minzhar* is a noun, while *aswad* is an adjective. The noun *minzhar*, together with the adjective *aswad* form a *washfi phrase*.

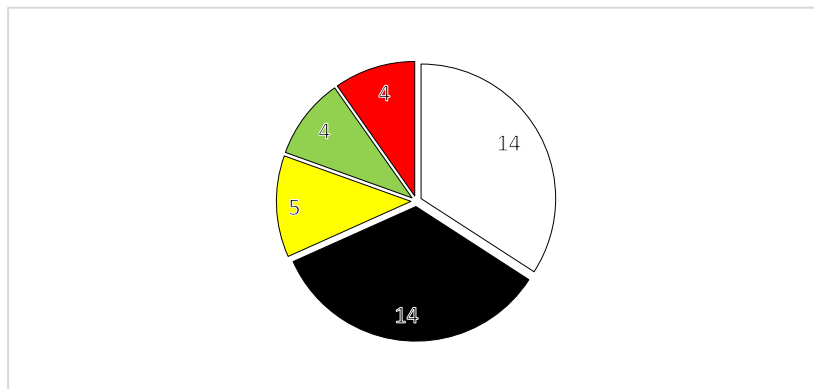
3.4.4. Verb + preposition + adjective + conjunction + adjective

Idioms with the construction (V+Pre+Adj+Con+Adj) were found in 1 (one) case, namely in "أتى على الأخضر واليابس". The word "أتى" is a past tense periodic verb (*fi'il madhi*) which acts as a predicate with the subject in the form of an implied pronomina. Furthermore, "على" is a preposition of spatial relationship, and "الأخضر" is an adjective, the letter waw is a conjunction, and "اليابس" is an adjective.

4. Discussion

Based on the results of research on *Mu'jam at-Ta'birat al-Ishthilahiyyah fi al-Arabiyyat al-Mu'ashirah*, 5 (five) basic colors become elements of idiom formation with varied frequencies, including white, black, yellow, green, and red. White color was found in 14 (fourteen) data, a black color element in 14 (fourteen) data, a yellow color element found in 5 (five) data, a green color element in 4 (four) data, and red color element in 4 (four) data.

Figure 2. Color Element Distribution in *Mu'jam*



In the myths of the majority of people, colors are often associated with certain emotions. Laken in Claudia Kwai et al. asserts that most human cultures often associate colors and emotional characters, such as black with negative emotions and white with positive emotions (Kawai et al., 2023). Achint Kaur (Achint Kaur, 2020), in his study of Indian students on the relationship between colors and emotions, found that most of the research sample associated red with danger, death, blood, and hell, while yellow was more associated with something disgusting. Meanwhile, the color black was associated with fear in some groups of students with uneven frequency at each age. The above statements generally see the association of colors with emotions, but the association is not permanent.

In Arab culture, colors are also often associated with certain emotions, although they are not a fixed association. The color black is shown with many expressions, generally agreed to be the opposite of beauty, such as pessimism and all shades of bad (Attsa'alabi, 2009). There are cases, especially in Arabic poetry, of using black with connotations of goodness or rejecting badness. However, negative connotations and pessimism cannot be separated from the color black in Arab culture.

In the use of idioms in Arab culture, color does not have a fixed association with something good or bad as popular imagination in various societies, including Indonesia. The data in Table (6) above suggests that white dominates a positive connotation, around 20%. In comparison, the color black has a negative connotation

that reaches 28%. The data also does not negate the use of the color black in the Arabic tradition, which contains positive connotations, and the color white contains negative connotations, although in a small frequency. The same goes for the color red, which simultaneously refers to positive and negative connotations. On the other hand, in the analyzed data, yellow and green are used with negative connotations, and no uses indicate positive connotations.

In the context of the possibility of guessing meaning based on the constituent elements, full idioms and partial idioms are found in color idioms. Full idioms express meanings that are more complex than the literal meanings of the words that compose them, making it difficult to guess their meaning just by looking at the lexical meaning of the words that compose them. Idioms such as "الحصان الأسود" are lexically formed from the words *al-hishan*, which means 'horse', and *al-aswad*, which means 'black', resulting in the lexical meaning of 'the black horse'. The meaning of the word construction gave birth to a new meaning: "a nickname for a team that is not considered a favorite or underestimated to become a champion, but wins unexpectedly". On the other hand, a partial idiom is a type of expression where the meaning is still related to the individual meanings of the words that make it up.

Furthermore, partial idioms involve combinations of words that result in a new meaning but can still be guessed or anticipated from the words that form them due to the similarity between the lexical meaning and the idiom's meaning with one of the words involved in its formation. Idioms such as 'السوق الأسود' means illegal market. An idiom like this is predictable, as there are words that remain in their lexical meaning, i.e., *as-suq* (market), and then *aswad* (black) is connoted with something negative.

The data of this study shows four categories of construction, including N+Adj, an idiom formed from *isim*, and adjectives, which then form descriptive phrases. In this construction, color becomes an attribute element in all data, and none becomes the phrase's core element. This construction pattern dominates with 38 cases with a percentage of 93%; the next construction is a series of intransitive verbs (*fi'il lazim*) + noun (*ism*), which grammatically forms the number of *fi'liyah*. This pattern has a very small frequency, which is only 1 (one) case. In addition, there is a verbal sentence construction with the pattern: Verba (*fi'il*) with an unspecified object, followed by a Preposition (*letter jar*), and an adjective. This type of pattern is only found in 1 (one) case. The last construction follows the pattern: verb + Preposition + adjective + conjunction (*'athaf*) + adjective. This type has only 1 (one) case.

In terms of grammatical constructions of idioms in Arabic, no research has been found that summarizes all of these constructions, which are also unpredictable because idioms refer to language styles in a limited community, which is then used popularly in the speaking community.

5. Conclusion

The color element is one of the elements forming idioms in Arabic. In constructing idioms with color elements, white and black are the dominant colors in forming idioms. White and black colors are repeated as much as 14 data each, yellow color element five data, green color element four data, and red color element four data. The white color is dominated by positive connotations (7 data), and there are uses of white with negative connotations (4 data) and neutral connotations (3 data). In contrast, black is dominated by negative connotations (11 data), and there are positive connotations (1 data) and neutral (1 data). Yellow and green are not found to be used

in positive connotations, only in negative ones. Each yellow (4 data) has a negative connotation, and one data has a neutral connotation. While the color red is not found in neutral connotations, only positive (1 data) and negative (3 data) connotations.

In addition to the aspects of the use of types of colors and connotations of meaning, there are two categories of idioms in terms of the lexical meaning of the constituent elements, found in the category of full idioms and partial idioms. Full idioms, for example, are found in the expression “*al-hishan al-aswad*”. The word that forms the idiom cannot be guessed only with the help of lexical meaning but requires a socio-cultural point of view of the speaking community. Another handy with the expression “*as-suq al-aswad*”, there is still a word that maintains its meaning lexically, namely “*as-suq*”, so the possibility of guessing its meaning is not too difficult for non-Arab speakers due to the similarity of meaning between lexical meanings and idiom meaning with one of the words involved in its formation.

In the grammatical construction of color idioms, there are three construction categories: First, the construction N+Adj, an idiom formed from *isim*, and adjectives that form *washfi phrases* (*shifah wal maushuf*). The color elements in this construction are all attribute elements and are not found to be core elements in the phrase. The construction of *washfi phrases* forms the majority of idioms (38 cases) or as much as 93%. Second, the construction that follows the pattern V. intr (*fi'il lazim*) followed by a noun forms the structure of the sum of *fi'liyah*, with a very small frequency (1 case). Third, the construction follows the pattern: verb (*fi'il*) with a hidden object (*mustatir*), followed by a preposition or *jar* (على), and followed by an adjective, and this pattern is only one case. Fourth, the construction with the pattern: verb + preposition + adjective + conjunction (*'athaf*) + adjective. This type has only one case.

This study's findings have several theoretical implications for the field of linguistics, particularly in the study of idiomatic expressions and their cultural significance. The prevalence and connotations of color elements in Arabic idioms suggest that color symbolism is deeply ingrained in the language, reflecting broader cultural values and perceptions. The differentiation between full and partial idioms highlights the necessity for cultural and contextual understanding in language learning and translation. Educators and translators must consider these cultural nuances to accurately convey meanings and avoid misinterpretations. Furthermore, the predominance of certain grammatical constructions in forming idioms suggests a structured pattern that can be systematically studied and taught, providing a framework for further linguistic analysis and educational approaches in teaching Arabic as a foreign language.

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