WORD-BUILDING IN FAITH SPACES: HOW AFFIXES SHAPE MEANING ON ISLAMWEB.NET

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Abstract

Morphological analysis remains a challenging area in linguistic research, especially in distinguishing derivational from inflectional affixes, as their overlapping forms can blur the line between grammatical function and lexical meaning. Despite their vital role in shaping language structure and understanding, studies on affixation in digital religious discourse are limited. This research addresses that gap by analysing derivational and inflectional affixes in selected articles from Islamweb.net to (1) categorise the types of affixes used and (2) examine their role in word formation. Using a descriptive qualitative approach, seven articles published from April to August 2024 were analysed with a content analysis framework, involving identification, classification, tabulation, and description. Results show that inflectional affixes are more prevalent, mainly serving grammatical functions to maintain syntactic cohesion, while derivational affixes contribute to broadening semantic scope and lexical diversity. These findings highlight the dynamic link between form and meaning in online religious language, emphasising the importance of morphological awareness in understanding linguistic patterns in digital discourse. This study offers a novel perspective on morphology by linking word-building processes to belief representation, highlighting that affixation in religious texts is not merely formal but ideational—serving as a linguistic bridge between grammatical form and spiritual meaning.

Keywords: Affix Dynamics, Corpus Linguistics, Morphological Creativity, Online Religious Language, Word-Building Patterns

INTRODUCTION

Morphology, as a subfield of linguistics, has long been central to understanding how language structures convey meaning. First introduced by August Schleicher in 1859, morphology studies the internal structure of words and the smallest meaning-bearing units known as morphemes (Sandra, 2020). Morphemes, often described as the "atoms" of words (Katamba, 2005), carry essential grammatical or semantic information and are generally categorised into two types: free morphemes, which can stand alone, and bound morphemes, which must attach to another form to convey meaning. Bound morphemes, in turn, are classified into derivational and inflectional types (Herce, 2020). Meanwhile, according to Bonandrini et al. (2023) derivational affixes create new words and often change the grammatical class of the base form (e.g., speak → speaker), while inflectional affixes modify word forms to indicate grammatical relationships without altering their category (e.g., try → tried).

As a branch of linguistics, which studies the placement of morphemes, this study focused on analysing the internal structure and formation of words (Aronoff & Fudeman, 2011). Originating from Greek, 'morph' meaning "form" and '-logy' meaning "study", it investigates how words are constructed from smaller units called morphemes (Oz, 2014).

Morphology examines how these morphemes combine to form meaningful words and how their forms can change to indicate different grammatical functions (Valenzuela, 2020). Essentially, it explains how language generates new words, how meanings evolve, and how grammatical features are embedded within word structures.

A morpheme constitutes the smallest unit of meaning within a language and plays a crucial role in the formation of words. Morphemes are classified into free and bound types (Carstairs-McCarthy, 2018). Free morphemes are capable of standing alone as independent words, such as 'book' or 'run.' Free morphemes are divided into lexical and functional types. Lexical free morphemes, like nouns and verbs, carry main meanings, while functional ones, such as prepositions and pronouns, serve grammatical roles. Both are vital for meaningful sentences. In linguistics, studying free morphemes helps understand language structure, development, word formation, and meaning conveyance (Zahara et al., 2023).

Meanwhile, bound morphemes must attach to other elements to convey meaning, exemplified by '-s' in 'books' or '-ed' in 'walked.' Bound morphemes include affixes—such as prefixes, suffixes, infixes, or circumfixes—that modify either meaning or grammatical function. For instance, the addition of 'un-' to 'happy' reverses its meaning, and the suffix '-ness' converts it into a noun. Furthermore, bound morphemes are divided into two primary categories: derivational and inflectional (Kay & Adnyani, 2021). Derivational morphemes serve to create new words or alter the grammatical class of a word—for example, transforming 'teach' into 'teacher'—while inflectional morphemes indicate grammatical relationships such as tense, number, or comparison, without affecting the word's grammatical class—illustrated by 'walk' becoming 'walked' or 'big' becoming 'bigger' (Cao, 2023).

Affixation is a common process in English word formation, where affixes are added to a root or base word (Goethem, 2020). Various types of affixes exist, each with its specific position and function. Prefixes are placed at the start of a root word to alter its meaning, such as 'un-' in unhappy, 'dis-' in disagree, or 'pre-' in preview. Suffixes are added to the end of a root word to form new words or change their grammatical role, like '-ness' in kindness, '-ly' in quickly, and '-tion' in creation. Infixes, although rare in English, are inserted within a word, often in informal expressions like abso-bloody-lutely. Circumfixes, which appear both at the beginning and end of a word at the same time, are uncommon in English but do exist in other languages (Berg, 2025). These affix types help modify meaning, signal grammatical relationships, and expand the language's vocabulary.

Derivational and inflectional affixes serve distinct purposes in morphology (Istama et al., 2025). Derivational affixes, such as un-, dis-, -ion, -er, -ness, and -able, form entirely new words or shift a word's grammatical category—for instance, happy becomes happiness, and read becomes reader. Inflectional affixes, on the other hand, adjust the word form to express grammatical relationships without altering its category. Common inflectional affixes include -s for plurals (cats), -ed for past tense (walked), -ing for continuous aspect (running), -er and -est for comparative and superlative degrees (smarter, smartest), and 's to indicate possession (John's). These morphological patterns illustrate how affixes play a structural role in forming and modifying words while maintaining coherence in meaning and grammar.

Although morphological theory has advanced significantly, analysing affixation in practice remains difficult due to overlapping forms and functions that obscure the line between derivation and inflection (Yadav & Yadav, 2021). Additionally, most prior research on English morphology has concentrated on literary, academic, or journalistic texts (Amelia et al., 2022; Rezeki & Sagala, 2019; Siregar & Siregar, 2021; Toruan, 2023; Zaniar et al., 2024), leaving religious and digital discourse relatively underexplored. This gap is significant because online religious texts, such as those on Islamweb.net, use language that combines formal, theological, and communicative elements—providing a valuable opportunity to examine how morphology influences the construction of meaning and authority in digital religious communication.

The urgency of this research lies in the need to understand how word formation contributes to clarity, precision, and expressiveness in online Islamic content, where affixation plays a key role in conveying complex theological and moral concepts in accessible ways. Analysing derivational and inflectional affixes in Islamweb.net articles, therefore, provides both linguistic and pedagogical value: linguistically, it reveals how grammatical form interacts with meaning in formal digital discourse; pedagogically, it offers insights for Muslim English learners aiming to strengthen vocabulary development and morphological awareness.

Previous investigations from (Dwiyanti et al., 2022; Fitria, 2020; Hadi, 2023; Sari & Rudianto, 2024; Windiatmika & Utami, 2023) have examined derivational and inflectional morphology across various text genres such as news, magazines, and newspapers. These studies consistently found that inflectional affixes occur more frequently, reflecting their grammatical function, while derivational affixes enhance lexical diversity. However, no prior research has systematically explored both affix types within Islamic web-based texts, particularly in contexts where language serves both communicative and devotional purposes.

In response to this gap, the present study aims to examine the morphological processes behind English-language Islamic articles. This research seeks to classify and analyze the use of derivational and inflectional affixes to reveal how word formation supports meaning-making in online religious discourse. By combining linguistic analysis with the dynamics of digital faith communication, this study makes a new contribution to morphology and discourse studies, emphasizing how affixation functions as both a structural and expressive tool in shaping the language of faith in the digital age. Therefore, the novelty of this study lies in analyzing both the frequency and the semantic–ideational roles of derivational and inflectional affixes in Islamweb.net articles, offering insights into how morphology contributes to meaning-making in religious communication. Islamweb.net is chosen because it is a widely used, reputable Islamic knowledge platform that publishes English articles in a formal yet pedagogically oriented register, making it an ideal site for exploring how affixes construct and clarify concepts for diverse readers.

METHOD

The research used a descriptive qualitative approach to analyze derivational and inflectional affixes in selected articles from Islamweb.net. This method aimed to explore linguistic features in context rather than relying solely on statistical analysis (Levshina, 2015). Here, a qualitative approach was used to explore how affixes shape meaning, signal theological nuance, and function contextually, as frequency alone doesn't explain

their semantic or discursive roles. Qualitative analysis helps interpret how affixes contribute to clarity and religious meaning-making, insights that numbers can't capture. Islamweb.net was chosen for its reputation as a formal, well-established Islamic website offering articles on faith, education, and daily life. Its use of formal language, rich vocabulary, and grammatical consistency made it suitable for morphological analysis. Written by qualified scholars, the articles ensure accurate, standardised, and academic English, making the site a reliable source for studying affixes in religious and academic contexts.

The data were gathered through purposive sampling, where the researcher deliberately selected texts that met specific criteria aligned with the research aims. Seven English articles published from April to August 2024 were chosen from Islamweb.net. The selection was based on three key factors: (1) each article contained adequate descriptive and explanatory material suitable for word-level analysis, (2) the texts covered different themes within Islamic teachings, such as morality, worship, and social values, and (3) the language was formal and grammatically correct, suitable for affixation analysis. Using Islamweb.net and purposive sampling allowed the researcher to obtain data reflecting formal English in religious contexts. This approach examined how affixation affects grammatical accuracy and the expression of abstract and theological ideas in religious writing.

The data collection involved analyzing documents, where the researcher examined English articles from Islamweb.net that met specific criteria. Each article was read to identify words with affixes, which were then listed on a data sheet for organization. This method allowed detailed observation of linguistic features from authentic written sources. Since the data was from online texts, it ensured the information was natural, factual, and aligned with the focus on word formation.

The data analysis method followed Krippendorff's (2019) content analysis steps. Initially, the researcher read all selected articles and marked every word with an affix. Next, classification was carried out by sorting each word into derivational or inflectional categories based on Katamba's (2005) morphological theory. The third step involved tabulation, where affixes were organised into tables to display their types and frequencies. In the final stage, the researcher interpreted the results, explaining how each affix functions in word formation and its grammatical or semantic role within sentences. Through this systematic process, the researcher was able to analyse how affixation operates in Islamweb.net articles and draw meaningful conclusions about the use of derivational and inflectional affixes in religious English texts.
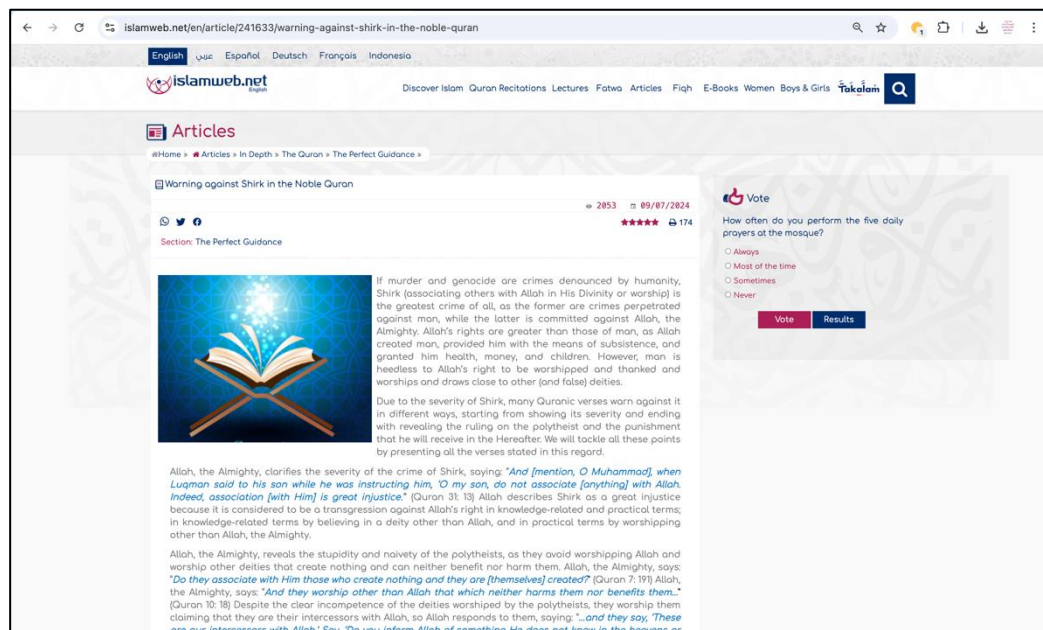
To ensure the trustworthiness of the study, the researcher employed triangulation techniques. Data triangulation involved analysing multiple articles from different dates and topics on Islamweb.net to ensure consistency. Theory triangulation compared frameworks proposed by Katamba (2005), Krippendorff (2019), and O'Grady et al. (1997) to validate affix classification. Methodological triangulation combined document analysis with dictionary verification to confirm affix meanings (Pilcher & Cortazzi, 2024). By applying these triangulation methods, the research enhanced its credibility, dependability, and confirmability by reducing bias and supporting a balanced interpretation of the results. As a result, the study offers a valid and comprehensive understanding of how derivational and inflectional affixes function within Islamic

articles, illuminating morphological patterns and their contextual roles in formal religious texts.

FINDINGS AND DISCUSSION

Findings

The findings of this study found 1.253 affixes in Islamweb.net articles, including 454 derivational and 799 inflectional. Inflectional affixes appeared more often, emphasizing their importance in sentence structure in religious texts. The figure shows an article example.

Figure 1. An Article from Islamweb.net

The figure displays a screenshot of the Islamweb.net article "Warning against Shirk in the Noble Quran," which is one of the main data sources in this study. This visual evidence confirms the authenticity of the text and presents the original context from which the morphological data were derived.

Derivational Affixes

The study identified 27 types of derivational affixes across all analysed *Islamweb.net* articles, comprising 6 prefixes and 21 suffixes, with a total of 454 occurrences (94 prefixes and 360 suffixes), as shown in the following table.

Table 1. Derivational Affixes Found in Selected Articles

No.	Types of Affixes		Word Example	Occurrences	Total
1		un-	unanimous, unlike	12	
2		dis-	disbelief, disgraceful	20	
3	Prefix	in-	inherent, invalid	33	94
4		ir-	irrelevant	1	
5		pre-	preoccupation	5	

No.	Types of Affixes	Word Example	Occurrences	Total
6		re-	renewal, returns	23	
7		-ion	revelation	109	
8		-ment	arrangement	17	
9		-y	lengthy	9	
10		-ly	famously	37	
11		-al	betrayal	18	
12		-ity	sincerity	33	
13		-ful	disgraceful	13	
14		-ness	goodness	32	
15		-less	regardless	4	
16		-ship	kinship	8	
17	Suffix	-er	believer	26	360
18		-ify	fortify	2	
19		-ous	religious	10	
20		-ive	repetitive	10	
21		-ance	guidance	5	
22		-age	marriage	3	
23		-ic	Quranic	10	
24		-able	remarkable	7	
25		-cy	leniency	2	
26		-ing	understanding	1	
27		-or	creator	4	
		Total		**454**

The table above presents data on the frequency of various derivational affixes in selected articles, categorised into prefixes and suffixes. The analysis shows that suffixes are more numerous and diverse than prefixes, with 21 types of suffixes identified compared to only six types of prefixes. The most common suffix is -ion, appearing 109 times, indicating that nouns ending in -ion are especially prevalent. In contrast, the suffix -ing is rare, with just one occurrence where it converts a verb into a noun. The prefix in- is used more often, with 33 occurrences, typically denoting opposition and thus creating a contradictory meaning. Meanwhile, the prefix ir- is less common but shares the same negative connotation as in-.

Inflectional Affixes

Besides the derivational affixes, 799 instances of inflectional affixes spanning 6 types were also identified. The details are shown in the table below.
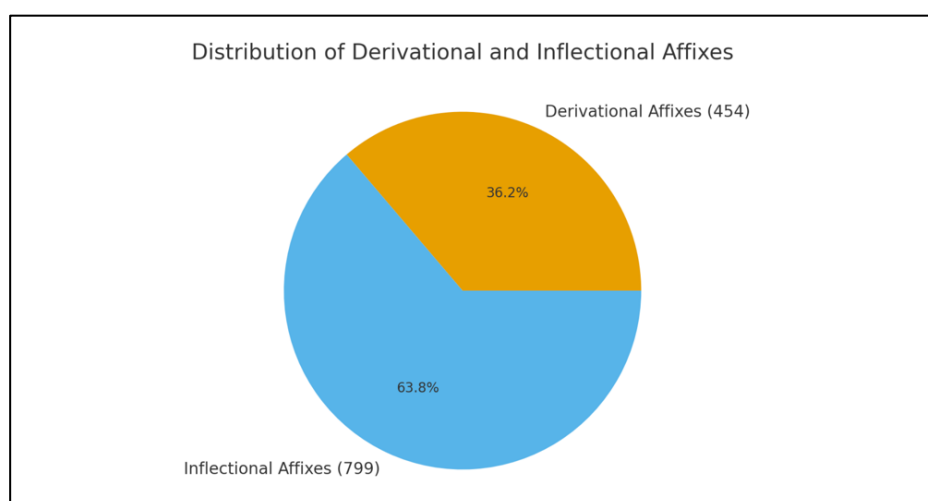
Table 2. Inflectional Affixes Found in Selected Articles

No.	Types of Affixes	Word Example	Occurrences	Total
1		-s	follows, verses	367	
2	Suffix	-ed	referred, noted	224	799
3		-ing	hoping, forbidding	162	
4		's	Prophet's	40	

No.	Types of Affixes	Word Example	Occurrences	Total
5	-er	greater	5	
6	-est	greatest	1	

The table above displays data on the frequency of inflectional affix types in selected articles. The data identified is categorised as suffixes only, based on Katamba's theory. Six types of suffixes were found, with -s having the highest frequency at 367 times. This suffix is generally used to mark the plural form of nouns or the present tense of third-person verbs. Other common suffixes are -ed, appearing 224 times, which is used to form the past tense of verbs, and -ing, appearing 162 times, which is used to form the continuous or gerund form. This indicates that suffixes related to verb form changes are very prevalent in the selected articles.

Conversely, the suffix that appears least often is -est, which only shows up once. This suffix is typically used to form superlatives, indicating the highest degree of a trait, such as in the word "biggest." Additionally, the suffix -er, used to create comparatives, is seen only five times, while the possessive suffix -'s appears 40 times. This indicates that affixes for comparison or possession are used much less frequently than those for modifying verb forms. The following is the distribution of inflectional versus derivational forms based on the data.

Figure 2. The Distribution of Derivational And Inflectional Affixes

The figure shows a higher use of inflectional affixes (n = 799) compared to derivational affixes (n = 454). This can be explained by several linguistic and discourse-based factors common in Islamic informational texts. First, the expository style of Islamweb.net articles often requires frequent use of verb forms to explain teachings, refer to historical events, and give moral instructions; hence, verb-related inflections such as -s, -ed, and -ing appear frequently. Second, explaining theological concepts often involves repeated references to groups, categories, and relationships, which increases the use of plural nouns and possessive forms (plural -s, possessive 's). Third, the articles typically use a narrative–descriptive structure, such as presenting cases, quoting Qur'anic verses, and describing consequences or moral principles, which rely heavily on tense, aspect, and number marking. These stylistic and functional needs lead to a higher frequency of

inflectional affixes, showing that grammatical encoding of tense, plurality, and possession is key to the clarity and coherence of religious discourse.

Finally, the table above illustrates the derivational and inflectional affixes identified based on Katamba's theory. The process of forming words from these findings is explained in the following section.

Process of Forming Words

The analysis of selected *Islamweb.net* articles shows that the construction of meaning in religious discourse is deeply rooted in morphological processes, especially through derivational and inflectional affixation. These affixes not only alter the structure of words but also influence the depth, accuracy, and tone with which Islamic concepts are expressed. In faith contexts, affixation acts as a link between grammatical form and spiritual expression, illustrating how linguistic structure supports meaning-making in religious communication.

Derivational Affixation: Expanding Meaning through Lexical Innovation

Derivational affixation forms new lexical items by attaching prefixes or suffixes to base words, thereby broadening the semantic range of English used in religious writing. This process allows *Islamweb.net* texts to articulate abstract theological ideas and moral principles with precision and nuance. The study identified 27 derivational affixes in the corpus, including productive suffixes (*-ion*, *-ment*, *-al*, *-ity*, *-ly*) and prefixes (*un-*, *dis-*, *re-*, *pre-*). These affixes often change the word class, thereby altering the meaning.

Verb → Noun:

The corpus includes the following examples: *educate → education* (*-ion*), *develop → development* (*-ment*), and *obey → obedience* (*-ence*). These transformations produce abstract nouns that reflect moral and spiritual processes like *repentance*, *guidance*, and *obedience*, transforming actions into concepts of virtue and reflection.

Adjective → Noun:

The corpus contains the following examples: *active → activity*, *pure → purity*, *sincere → sincerity*. The suffix *-ity* turns personal qualities into moral ideals, transforming the language of faith into a discourse centred on values.

Verb → Adjective:

The corpus includes the following examples: *benefit → beneficial*, *faith → faithful*, *create → creative*. These adjectives describe moral or divine qualities of entities, making the text more vivid in portraying human and spiritual traits.

Adjective → Adverb:

The corpus includes the following examples: *faithful → faithfully*, *regular → regularly*. The suffix *-ly* turns traits into actions, showing how faith or devotion is expressed in behaviour (e.g., "worship faithfully").

Prefixation (Semantic Reorientation):

The corpus contains the following examples: *obey → disobey*, *appear → reappear*, *known → unknown*. Prefixes like *dis-* and *un-* convey moral contrast and duality — essential in theological discourse that contrasts belief and disbelief, obedience and defiance, truth and ignorance.

Essentially, derivational affixation enables *Islamweb.net* to shape meaning conceptually, turning simple lexical roots into expressions that embody faith, morality, and divine guidance. These linguistic expansions build a vocabulary that aligns language with values—allowing abstract spiritual ideas to be communicated with clarity and authority.

Inflectional Affixation: Structuring Meaning through Grammar

While derivational morphology broadens meaning, inflectional affixation fine-tunes and solidifies it. Inflectional affixes alter word forms to show grammatical relationships such as number, tense, possession, and comparison, ensuring clarity and coherence in how religious ideas are expressed. The corpus revealed six main inflectional suffixes: *-s*, *-ed*, *-ing*, *-en*, *-er*, and *-est*.

Number (Pluralization)

The corpus includes the following examples: *Muslim → Muslims*, *believer → believers*. The suffix *-s* collectively brings people together under a shared spiritual identity, transforming personal faith into a collective representation—a key concept in Islamic discourse emphasising unity (*ummah*).

Tense and Aspect

The corpus includes the following examples: *pray → prayed*, *repent → repented*, *believe → believing*. Suffixes *-ed* and *-ing* place moral and spiritual actions in time, contrasting completed acts of devotion (*prayed*) with ongoing states of belief (*believing*), thereby shaping temporal meaning within faith narratives.

Past Participle

The corpus includes the following examples: *forgive → forgiven*, *choose → chosen*. The suffix *-en* signifies divine agency and completion, conveying theological ideas of mercy and fate ("the chosen people," "sins forgiven").

Possession

The corpus includes the following examples: *Prophet → Prophet's teachings*. The possessive *-'s* construct conveys relational meaning, linking sacred authority with transmitted knowledge.

Degree of Comparison

The corpus includes the following examples: *kind → kinder → kindest*. Comparative (*-er*) and superlative (*-est*) affixes convey moral levels, often referring to

divine qualities ("Allah is the kindest"), reinforcing hierarchical aspects of goodness and divinity.

Through inflectional affixation, *Islamweb.net* texts attain grammatical coherence and semantic clarity, shaping how faith-related actions and attributes are positioned within time, relation, and moral comparison.

Collectively, these findings show that affixes are not just morphological markers but also tools for conveying meaning that influence how belief, action, and identity are depicted in digital religious discourse. Derivational affixes broaden the vocabulary of faith by creating terms that embody moral and doctrinal significance, while inflectional affixes situate these terms within grammatical and temporal contexts, making messages clear, convincing, and spiritually meaningful. Therefore, in this study, affixation functions as both a linguistic and semiotic process, building not only words but also the foundational concepts of belief itself. Affixes serve as subtle yet powerful tools that transform language into a medium for faith, allowing abstract religious truths to be communicated with clarity, reverence, and emotional depth.

Discussion

The discussion section interprets this research's findings by comparing them with previous studies and emphasising the novelty of the current work. The results indicated that both derivational and inflectional affixes appeared in the selected *Islamweb.net* articles, with inflectional affixes being more prevalent. This pattern aligns with broader trends observed in earlier research while also revealing unique features attributable to the formal and religious context of the data.

The finding that inflectional affixes occur more frequently than derivational ones aligns with several earlier studies. Fitria (2020), for example, examined English articles from *Tempo.co* and found that inflectional affixes—especially *-s*, *-ed*, and *-ing*—dominated the data, representing 72.83% of the total affixes. She argued that this reflects the grammatical nature of journalistic writing, which prioritises clarity and tense consistency. Similarly, Sari & Rudianto (2024) analysed BBC News articles and discovered that inflectional affixes appeared more often than derivational ones. Their study revealed 29 inflectional and 17 derivational affixes, suggesting that news texts rely on inflectional markers to convey factual information precisely and concisely. These results are consistent with the current study, as the *Islamweb.net* articles also emphasise factual explanation and textual accuracy through frequent use of inflectional forms such as *-s*, *-ed*, and *-ing*.

In contrast, some earlier studies reported different results, where derivational affixes were more common. Windiatmika & Utami (2023), in their analysis of *The Jakarta Post*, found that derivational suffixes such as *-ion*, *-er*, *-y*, and *-al* appeared more frequently than inflectional forms. They concluded that media and opinion-based texts often use derivation to expand vocabulary and create more expressive or abstract words. Similarly, Dwiyanti et al. (2022) examined *New Idea Magazine* and reported that derivational suffixes comprised 83.4% of all affixes, far surpassing prefixes and inflectional forms. Their findings suggest that magazines and creative writing favour derivational processes to achieve stylistic variation. In comparison, the *Islamweb.net* articles in this study are more formal and informative, focusing on explanation rather than

creativity. Therefore, inflectional affixes were more common because the texts aimed for grammatical accuracy rather than lexical expansion.

The current findings also differ slightly from those of Hadi (2023), who analysed *The Jakarta Post* headlines and discovered that derivational morphemes such as *-ness*, *-ity*, and *-ment* appeared most frequently. His results indicated that headlines tend to use derivational affixes to create concise yet meaningful words. However, the *Islamweb.net* articles showed fewer derivational affixes because their main aim is to convey theological explanations, not to attract readers' attention through stylistic word formation. The limited use of derivational affixes, such as *-ion*, *-ity*, and *-ness*, in *Islamweb.net* articles still plays a crucial role in forming abstract nouns related to religious and moral concepts, such as *salvation*, *purity*, and *righteousness*.

Another comparison can be made with the study by Hasanati & Alim (2023), who analysed George Orwell's *Animal Farm* and found a balanced use of derivational and inflectional affixes. Their data suggested that literary works often incorporate both affix types equally, with derivation employed to craft stylistically diverse vocabulary and inflection used to uphold grammatical coherence. Conversely, the present study revealed that *Islamweb.net* articles relied more on inflectional affixes, highlighting accuracy, consistency, and an academic tone. This demonstrates that the type of text significantly influences the distribution of affixes—creative works tend to utilise derivation for expressiveness, whereas formal or academic texts favour inflection for clarity.

The novelty of this study lies in its integration of morphological analysis with discourse interpretation. It does not treat affixation merely as a mechanical linguistic process but as a semantic strategy that shapes the representation of belief, identity, and morality in digital religious texts. By focusing on Islamweb.net, an international Islamic knowledge platform, this research demonstrates how English morphology adapts to express theological precision and cultural meaning.

Furthermore, this study extends the scope of morphological inquiry by situating word formation within the context of faith communication in digital media—a field rarely addressed in previous literature. It illustrates that affixes such as un-, dis-, and re- are not only grammatical markers but also ideational tools, expressing opposition (disbelieve), renewal (repentance), and transformation (rebirth), each central to religious narratives. Thus, morphology becomes a site of meaning negotiation where language serves belief.

Finally, the research contributes pedagogically by offering insights for EFL learners, particularly those studying Islamic content in English. Understanding how affixes function in religious discourse enhances vocabulary acquisition, reading comprehension, and awareness of how English encodes spiritual and abstract concepts. In essence, it reveals that the morphology of English in Islamic online discourse performs dual functions: it organizes language structurally and embodies meaning spiritually. Affixes are not passive grammatical attachments but active semantic forces that transform linguistic forms into vehicles of faith expression. Through this interplay of form and meaning, the study shows that morphology operates as a faith-informed linguistic system, one that builds not only words but also the conceptual architecture of belief in the digital age.

CONCLUSION

This study analysed affixes in Islamweb.net articles to understand their use in word formation. It found 1.253 affixes: 454 derivational and 799 inflectional. Inflectional affixes like -s, -ed, and -ing were most common, emphasising grammatical markers for tense, number, and aspect. Derivational affixes such as -ion, -ity, and -ness also appeared, forming abstract and formal vocabulary. The Islamweb.net articles predominantly feature inflectional rather than derivational affixes, reflecting the expository nature of religious discourse, which relies heavily on tense, aspect, plurality, and possession to clearly explain teachings. Derivational forms, however, contribute to expressing abstract theological concepts. These findings theoretically enrich morphological studies by demonstrating how affixation functions within a religious context. The prevalence of inflectional forms supports existing views on grammar-based explanatory texts, while the strategic use of derivation highlights how doctrinal meaning is linguistically constructed. Nonetheless, the study is limited by its small number of articles, focus on formal expository texts, and lack of cross-genre comparison. Future research could address these limitations to provide a broader understanding of morphological patterns in both religious and non-religious digital discourse.

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