

Six Aspects that Influencing the Lexicographic Structure of Arabic-Indonesian Contextual Dictionary

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Abstract

This article analyzes six aspects that influence the structure of the Arabic-Indonesian Contextual dictionary. The six aspects are namely religiosity, lexicography, language, culture, semiotics, and communication. The method used in analyzing these six aspects is qualitative. The results obtained revealed [synthesize the main results of the research]. In the discussion section, these results are contextualized in light of the theoretical framework, highlighting the implications and relationships identified. Possible discrepancies and limitations of the study are also considered in this section. This study shows that from Khalil Bin Ahmad Al-Farahidi (100–175 AH) until now, the Arabic-Arabic and Arabic-Indonesian lexicography were compiled because of considerations of religiosity. The lexicography review shows that the dictionary is arranged according to the writing rules of language and cultural norms of a language community, especially Arabs. The Arabic-Indonesian Contextual Dictionary also shows that it is committed to giving its readers a semiotic style. In terms of communication, the existence of symbols such as the Istiqlal Mosque, Mecca, Medina, and others that have become icons of Indonesian Muslims, shows that commitment to providing communicative colors. The religiosity, lexicography, language, culture, semiotics, and communication form six pillars supporting the Arabic-Indonesian lexicography.

Keywords: Religiosity, lexicography, language, culture, semiotics, and communication.

Religiosity talks about various things ranging from the super huge dimension until a very small object. Starting from the universe, humans, language, human works, dictionaries, even bacteria and viruses that cannot be caught with the naked eye. Allah is The almighty to feed whatever is alive and knows where they are. In space, on the earth's surface, under the ground, and in the water.

After the Prophet Muhammad died in 632 AD (A-Kasimi, 2019), or since the time of Khalil bin Ahmad Al-Farahidi (100-175 H.), there have been hundreds of Arabic lexicography that have produced Arabic-Arabic dictionaries. Hundreds of lexicographers compiled dictionaries mainly because of the religiosity factor (Nassār, 1987: 175). In Indonesia, from 1925 to 2019, 29 Arabic-Indonesian dictionaries have been successfully compiled (Imamuddin: 2019). Both

explicitly and implicitly, the religiosity aspect is the main motivation and rationale for the birth of the Arabic-Indonesian dictionary. Therefore, the Arabic-Indonesian dictionary was compiled because of a background of religiosity. It is not wrong, though, that backgrounds other than Islamic religiosity have started to emerge recently. The approaches, methods, and theories have also developed by the times and science from the lexicography, language, culture, semiotics, and communication approaches. However, religiosity as the main motivation is still evident. It is proven that more than 3000 vocabulary words from Arabic also fill the large Indonesian dictionary (<https://id.wikipedia.org/wiki>). Most of the vocabulary is about religiosity.

This study aims to explain that the six aspects make a clear contribution to the Arabic-Indonesian Contextual Dictionary.

METHODOLOGY

This study uses a descriptive method, a method that collects words accurately and naturally. The data compiled comes from notes, fields, and personal documents. Data were compiled and selected and classified in language based on grammatical experience (Djajasudarma, 2006: 16-17). The qualitative method is a method that refers to any data examined here as indeed objective (Creswel: XV). Meanwhile, the data sources are six aspects: religiosity, lexicography, language, culture, semiotics, and communication. The discussion is intended to explain how these aspects contribute to the dictionary building structure.

RESULTS

Islamic religiosity

The importance of reading is explained in the letter, which first came down, and is in the first verse. Reading requires a reference; reference requires written work, written work requires information from the community. Rasulullah is the first lexicographic version of the living and

walking dictionary. Whenever he was asked about a word which they did not know the meaning of, he immediately explained the meaning of that word, without a piece of paper - besides, he could not write and read - was in his hand. Like when asked about the meaning of Islam, Iman and Ihsan, he smoothly explained.

After the death of the Prophet, his friends who were able to replace him were mainly the second lexicographer Abdullah bin Abbas (d. 68 H) (Nassār, 1956: 33). The title being debated at the time was 'Su'ālātu Nāfi' Al-Azraqī 'ilā 'Abdillāh Ibn' Abbās' (Al-'Āyid, 1986: 555-596 and Abd Tawwab, 1987: 109-110). The third dictionary is the *Garīb Al-Qur'ān* compiled by Zayd Ibn 'Ali (122 H). The fourth dictionary is *Garīb Al-Qur'ān* compiled by Abū Sa'īd 'Abbān Ibn Taglib Ibn Rabāh Al-Bakri (141 H) (Nassār, 1956: 33). These two lexicographies compile dictionaries of the vocabulary of the Koran, which they consider foreign. Because they only discussed the vocabulary of the Koran and wrote them down, their work was called a special dictionary.

The third lexicographer is Khalil bin Ahmad Al-Farahidi (100–175 H.) (Nassār, 1967: 175 and Abd Tawwab, 1987: 267) his *Kitāb al-'Ayn*, which is the first lexicography to compile a common Arabic dictionary. From Khalil's time until now, there have been hundreds of lexicographies that have produced dictionaries. From the hundreds of lexicographies, they compiled dictionaries for reasons of religiosity.

In Indonesia, from 1925 to 2018, 29 Arabic-Indonesian dictionaries have been compiled (Imamuddin: 2019). Islamic religiosity is the motivation and rationale for the birth of the Arabic-Indonesian dictionary. Thus it is clear that the Arabic-Indonesian dictionary was compiled because of the basis of Islamic religiosity. It is not wrong, although motivations other than Islamic religiosity have started to appear recently. His approach has also developed by the times and developments in science from lexicography, language, culture, semiotics, and

communication approaches, but the primary Islamic motivation is still evident.

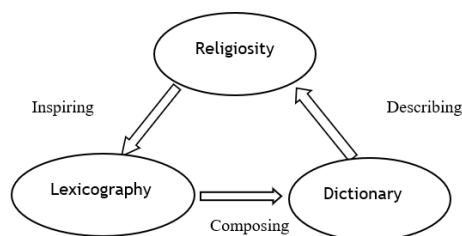


Figure 1. Religiosity as a source of lexicography.

Figure 1 explains that the religiosity of Islam has inspired lexicographies to compile a dictionary. In the end, the dictionary defines the meaning of Islam itself.

Lexicography

All verses of the Koran, the Prophet's hadith, and oral traditions in the Arab world use Arabic, motivating the linguistic movement, including grammar and lexicography (Al-Kasimi: 2019). The first Arabic dictionaries were compiled to present foreign vocabularies that were absorbed by Al-Quan. Then recently developed a new discipline in lexicography, a science that involves compiling, writing, or editing dictionaries. Lexicography, in a broad sense, is considered an independent scientific discipline, even though it is a subfield in linguistics (www.researchgate.net/publication). The dictionary is a lexicographical work whose arrangement is based on the demand to obtain information for readers about a word or something through the entry word. The material contained in it fills the gaps in the reader's knowledge or ignorance of a word. The dictionary is an instrument of communication and reference for language and science. That said, dictionaries facilitate linguistic communication by bridging the gap between the reader and the language community as a whole in a way,

a. translating the messages of a linguistic community into another language that occurs

because of cultural contact. The bilingual dictionary (Arabic-Indonesian) gives the monosemic meaning of a word into a term in a certain social group, for example, technical dictionaries, legal dictionaries, linguistic dictionaries.

b. deepening the language mastery with phonological, morphological, syntactic, semantic analysis of a word, language dictionary (ekabahasa).

c. developing the quality of readers' insight thanks to the information obtained through certain articles.

Dictionary compilers present articles according to text-writing conventions that provide readers with information about the linguistic and cultural norms of a language community.

The dictionary thus provides "new knowledge" through the articles contained in it. The linguistic description of the entry word includes graphic and phonetic features (orthography and pronunciation), grammatical features (category and construction), and semantic features (definition). Lexicography is often understood as the application of lexicology, the study of lexicons, and semantics, the study of the concepts associated with the lexicon. The definition of a word is a paraphrase that corresponds semantically to the entry word.

Defining a word is not simple. By summarizing the content or meaning of the word, the definition includes semantic analysis or describes the object covered by the entry word. The presentation of the meaning of words is arranged based on the principle of everyday meaning to meanings that are rarely used or less common, functional meanings, and special meanings. The provision of examples in the dictionary is intended to provide an overview of their use in linguistic and structural contexts. The first determines its use according to grammatical rules, and the second implies its acceptance in the linguistic community.

The Arabic-Indonesian Contextual Dictionary was compiled regarding Weinrich

(Weinrich, 1967), who defines the dictionary as a theory of meaning and hypotheses about the relationship between words and their meanings according to their context. The meaning of words, as stated by Firth, will not be known except the context).

Language

Al-Quran, as the main miracle of the Prophet Muhammad, used Arabic. ((Indeed I have sent down the Arabic Koran so that you can understand it)) (Q.S, 12: 2). The spread of power carried out by the Arab community helped spread the Arabic language outside the Arabian peninsula. What was once an Arab country only existed in the Arabian Peninsula has now spread to North, East, and West Africa and has developed into 25 countries. Furthermore, Arabic is not only spread, developed, and studied in Arab countries but also non-Arab countries. As a means of study, Arabic is not only taught in Arab countries but also in non-Arab countries.

The dictionary is a system in which language issues are discussed. Apart from being the language of everyday communication, Arabic is also the religious language of Muslims, the official language of the United Nations, the national language for countries in the Middle East, and several African regions.

Arabic has linguistic, humanistic, socio-cultural, and pragmatic aspects. Therefore, Arabic is subject to the linguistic system that has been agreed by Arabic speakers, both phonological, morphological, syntactic, and semantic systems. Arabic, as the language of the Qur'an, is still respected and highly appreciated. The language used in most of the Muslim rituals. This opinion suggests that Arabic is a system open to study. As a cultural subsystem, Arabic is one of the Semitic languages, considered the oldest and still exists today (Wahab: 2014). The language ability of the Arab community, in this case, the Arabic Quraish tribal language, was the standard language and the lingua franca at that time was a language that had reached its maturity stage.

Also, Arabic has become a language capable of accommodating the needs of its users and absorbing various developments in economic terms, science, technology, art, and customs and traditions. Among other things, makes Arabic still exist today, due to its position as the language of the holy book al-Qur'an.

The Indonesian nation knows Arabic, along with the entry of Islam into Indonesia, which was brought by traders from Arab countries. As recorded in history, the interaction between the Indonesian people and them caused some Indonesians to embrace Islam. They wrote Malay as the origin of Indonesian with Arabic characters. They teach Arabic to Muslims, considering that this language is the language of the Qur'an, which is their guide. For the development of the Arabic language, they have made great efforts and have never given up until now. So Arabic is mandatory in educational institutions under the auspices of the Ministry of Religion on the basis that Arabic is the language of the Qur'an and hadith. Indeed, the close relationship between Arabic and Islam has made Arabic easily spread throughout Indonesia, and has earned a respectable place among the Muslim community in the country.

Arabic is the language of the Qur'an and hadith and the language of Islamic books, which can only be understood properly and correctly by mastering Arabic. So from this point of view, Arabic does not only belong to the Arab nation but also the Indonesian Muslims. Mastery of Arabic - like mastery of other foreign languages requires supporting tools, including a dictionary, for two considerations: first, the function of the Indonesian Arabic dictionary as an explanation of the meaning of words, phrases, and sentences, because as a nation, it is difficult for Indonesians to be native speakers of Arabic, mastering Arabic optimally without the help of a dictionary, especially when looking for the exact and accurate meaning of words, phrases, and sentences. Second, the Arabic-Indonesian dictionary readers still face difficulties when

faced with words or entries that appear in the context of a sentence.

All the existing Arabic Indonesian dictionaries - despite their large amount of entry - are not enriched with the context of the kalimat, so that readers often face this difficulty. Based on this consideration, it is deemed necessary to compile an Arabic-Indonesian Contextual Dictionary which is equipped with a context; which according to Ali Al-Khuli, in *A Dictionary of Theoretical Linguistics* (Al-Khuli, 1982: 57), context is all language units related includes phonemes, morphemes, words, or sentences. That is why this upcoming dictionary is entitled Arabic-Indonesian Contextual Dictionary, which aims to help students and students as well as Arabic language enthusiasts to understand and use each entry when it is in a context. Judging from the entry content, this dictionary contains words found in the Al-Quran, hadiths, and words that live and are used in Arabic society.

The purpose of the dictionary is (a) to help students and students learning Arabic to understand Arabic texts, (b) to help them find the exact meaning of words and differences in meaning from one another due to differences in sentence context, (c) to help them to be able to express thoughts in Arabic because all the entries contained in it are expressed in the context of the sentence, (d) help them know the relationship between fi'l and other words in various sentence patterns because this is a quite complicated problem Arabic learners, (e) help them know the changes in fi'l and their derivatives such as mashdar, ism fa'il, ism maful and so on because this dictionary is equipped with a table about it, (f) helps them develop the ability to speak the language Arabic through various contexts contained in it.

Each entry is arranged alif ba'i al-nuthqi (Arabic alphabet according to the order of the letters in the word) regardless of the root letter. So the entry istayqaza comes before aslama; inqata'a; comes before bāb; taqaddam before tsaub and so on which in the alifbā'i al-jazari (Arabic alphabet according to the order of the

root words) must be the opposite. This happens for two reasons. First, it is hoped that this dictionary can be used not only by readers who know sharf only but also by readers who do not know sharf at all. Secondly, because the concentration of this dictionary is on the presentation of the sentence context.

Morphologically the entries contained in this dictionary consist of perfective verbs, imperfective verbs, verbal nouns, active participants, passive participants, locative nouns, temporal nouns, and instrumental nouns, singular, plural, masculine, feminine. This introduction is presented to help the reader identify standard patterns in Arabic morphology, a morphological table for both radical and affixal verbs.

The meaning here is defined as something referred to by a word or sentence (Larson, 1984). The provision of the Arabic-Indonesian bilingual dictionary aims to meet the needs of the community to obtain information or the equivalent of Arabic words with Indonesian by their usage, which is commonly used in written works and daily communication activities.

Therefore, examples of the use of the word entry in a sentence structure with a specific meaning are quoted from the Qur'an, hadith, literary works, or other cultures apart from everyday language. The explanation of the meaning is done by (a) the explanation of the meaning of the entry is supported and strengthened by the verses of the Qur'an, the hadith of the Prophet, Arabic poetry, Arabic proverbs, Arabic expressions, phrases and sentences, (b) verses of the Qur'an and Hadith is presented between sentence contexts, so that the dictionary reader can immediately see the entry in the context of the verses of the Al-Qur'an and Hadith, considering that among the objectives of learning Arabic for Indonesian Muslims is to understand both, (c) explanation of the meaning The entry is given after the main and sublema, (d) the contexts of the sentence are given in contemporary Arabic used in the mass media in various Arab countries: newspapers, magazines,

newsletters, journals, radio, television, and official Arabic used in official forums and scientific forums, (e) explanation of entries, both subject and sub-themes, as well as verses of the Qur'an, hadith, poetry, proverbs, phrases, sentences, expressions are given in standard Indonesian.

The development of times and science demands that the dictionary can deftly adapt by adding new material and information or reducing it if it is deemed unnecessary and will add new vocabulary that appears at that time. Secondly, the users need all the information in the dictionary can be met both qualitatively and quantitatively in various aspects.

Culture

In his statement, Ridwan (2012: 5) said that an important place in terms of culture is a place with uniqueness, beauty, and value, which is the diversity of natural wealth (www.eprints.uny.ac.id). In Indonesia, even in Southeast Asia, many historical places have been used as cultural heritages, such as the Istiqlal Mosque, the presidential palace, the Borobudur temple, the city of Jakarta, Soekarno-Hatta airport, and others. In Malaysia, there are two twin towers, Batu Caves, Mount Kinabalu, and others. In Singapore, there are Marina Bay Sands, Gardens by The Bay, Sentosa Island, and others. In Thailand, there are the King's Palace, Wat Phra Kaew, Wat Arun, and others. In the Philippines, there are Chocolate Hills, Banaue Rice Terraces, Puerto Underground River National Park, and others. There are many more in other ASEAN countries. All these important places are put in and put into the context of the language.

When we were introduced to many talks, the Arabic language structure was different from the Indonesian language structure. For example, *mā asmak?* (what is your name?) no, *ismuka man* (what is your name?), *mā raqm baytik?* (what is your house number?), not *kam raqm baytik?* (What's your house number?) Likewise, when we want to ask *māḍā sataf'alu ba'da al-fuṭūr yā Ali?* (What did you do after breakfast, Ali?) The

exclamation word 'o' in the Indonesian language tradition has never existed except in old literary works. That is a bit of the structural difference between Arabic and Indonesian. This difference is inevitable, and there are so many that we must follow, and that is culture. Likewise, when Arabs speak Indonesian, they must follow the Indonesian structure.

Islam invites everyone to work optimally and optimally because Allah, His Messenger, and believers will see what they do (Surah At-Taubah: 105). In vain, humans live in a world without toil (QS. Al -Najm: 39). This is the primary cultural reference in Islam. Talk about what humans have done, especially concerning important places and objects.

Semiotics

Islam, as a pillar of lexicography, says that in the Koran, which consists of 30 juz, 114 surahs 6236 verses are full of semiotics, which is also called signs or verses. The dictionary also discusses semiotic issues which are described as follows: (1) Icon: something that performs a function as a marker similar to the shape of the object (seen in a picture or painting); (2) Index: something that carries out the function as a marker indicating the sign; and (3) Symbol: something that performs a function as a marker which by convention rules have been commonly used in society (Sobur, 2003). Through the contexts contained in it, the Arabic-Indonesian Contextual Dictionary shows that it is committed to giving its readers a semiotic style. The word *shahādah* is a symbol of recognition. When someone converts to Islam, he recites the creed and recites *tasyahhud* or *tahiyyah* in prayer. The word *prayer ṣalāh* (prayer) is a symbol of incomparable submission to Allah Almighty. When the word is found in the dictionary, one can imagine the body facing the Qibla, bowing, prostration, while reciting the reading solemnly, beginning with *takbir* and ending with greetings. The word *zakāh* (zakat) is a symbol of generosity in Islam, which is strong to the weak and needy. The word *ṣawm* is implementing fasting, starting from the dawn of the *ṣādiq* until *maḡrib*

time arrives for a full month. The word *hajj* (pilgrimage) is a symbol when performing the *hajj* pilgrimage, starting from *tawaf*, followed by *sa'i*, then *tahallul*, then *mabit* in *mina*, followed by *wuquf* at *Arafah*, followed by picking up stones at *Muzdalifah*, then proceeding with throwing *jumroh* and continuing with *tawaf ifadhoh* and *sa'i*, continued with *tahallul* and returned to their homeland. When an Indonesian speaker gets the words *Mecca* (*Makkah*) *Madinah* (*Madinah*) and *Al-Masjidul Aqsha* (*Masjidil Aqsa*). These three words are symbols of the three holy cities for Muslims. As a holy city, they are obliged to accommodate the *hajj* pilgrimage to (*Mecca*) and visit (*Medina*) as the place where the Prophet Muhammad (peace be upon him) died and to visit (*Masjidil Aqsa*) in *Jerusalem*, *Palestine*. Then the desire arose to go there.

Likewise, the important Islamic symbols in Indonesia, such as *Masjidul Istiqlal* (*Istiqlāl Mosque*), the largest mosque in Indonesia, a place where Muslims gather from all over, as well as becoming an icon of the Muslims in Indonesia. The word *Cairo* (*Al-Qāhirah*) is the city of *Cairo*, *Egypt*. This city is an ordinary capital city like cities in other countries, but its position is very important for Muslims in Indonesia. There is no need to do all of that and no need to go to those places. Just imagining is including the door to semiotics. Examples covered in this semiotics section can be found in the *Arabic-Indonesian Contextual Dictionary*.

Communication

This part emphasizes the importance of a communicative approach to bilingual lexicography (Bayer, 2014). What lexicography needs is the achievement of a communicative function

(<https://www.researchgate.net/publication/>). In communication activities, there are elements of communication as components to carry out the communication process. So, communication requires several elements so that the communication process can run smoothly. The communicator is in charge of conveying

information to the communicant or the person he is talking to. This reference or source is a reference for conveying information to the communicant. This is necessary so that the conveying of information is not outside of its true principles of nature. This message is something that is received by the communicant from the communicator.

This message must be based on a reliable and accurate reference source so that the contents of the message are not misleading. The term communicant as a recipient of this message is usually referred to as a person who receives a trusted message from a communicator to begin to understand what they have not previously understood. In communication, there is usually a questioning by the communicant to the communicator. However, some do not apply this. This impact is feedback from the message received by the communicant. Whether the message comes in and has a positive or negative impact, communication must positively impact.

There are communication principles that the lexicographies of the *Qur'an* need to pay attention to have a positive impact, namely (a) *Qaulan Sadida* [utterly straight speech, not adding to it] (*QS. 4: 9*); (b) *Qaulan Baligha* [speech that reaches the ears, mind, and heart] (*Surah An-Nissa: 63*); (c) *Qaulan Ma'rufa* [really good speech] *An-Nissa: 5* and *8, QS. Al-Baqarah: 235* and *263*, as well as *Al-Ahzab: 32*), (d) *Qaulan Karima* [truly noble words] (*Surah Al-Isra: 23*), (e) *Qaulan Layinan* [correct speech -really soft and polite] (*Surah Thaha: 44*), and (f) *Qaulan Maysura* [speech that is easy to digest] (*Surah Al-Isra: 28*). Perhaps, not being guided by this theory is not a problem, but it is not quite clear from the perspective of Islamic religiosity.

The dictionary also talks about communication practices. As a vehicle for communication between humans, through the contexts contained in it, the dictionary shows that it is committed to providing a communicative color to its readers. The communicative implementation is evident in the following paragraphs.

Although the examples contained in the dictionary are short and intermittent, they are not always in the form of perfect sentences, because as we know that dictionaries are different from essay works, but when we look for them elsewhere, there are sequels. For example, when the communicator wants to say *matā tazhabu ilā mishr?* (When are you going to Egypt?) The word *matā* (when?) is searched for in the entry *mīm*. Communicants who want to answer, for example, *fi al-'usbū' al-qādim* (next week). The word *fi* is in the *fā'* entry (*fa*), which is very far from the entry *mīm* (*mim*).

When dictionary users find the words Makkah (Mecca) and Madinah (Medina), then there is a desire to contextualize the two words like this, for example, *usāfir ilā makkah lishshalāti fi al-masjidil harām* (I will go to Mecca for prayer at the Grand Mosque), and *usāfir ilā al-madinati lishshalāti fi al-masjid al-nabawiyyi wa ziyāratī qabri al-rasūli (s)* (I am going to Medina to pray at the Prophet's Mosque and visit the Prophet's grave), or *usāfir ilā makkah littijārah* (I am going to business in Mekah).

After there is a desire, then contact travel, after that make preparations, then go to the plane, then arrive at the local airport, then take the bus and arrive at the hotel, then stay at the hotel, then communicate with people selling softener and so on. All this happened because of a series of active communications between people from Indonesia and Arabs. Then there was communication between that person and another person. He said *mata tusafir ila Indonesia? matā tusāfir ilā Indonesia?* (When did you go to Indonesia?) The person answered *yaum al-khamīs al-qādim in syā Allāh* (God willing, next Thursday). Here there is communication between two people.

When the sound of the call to prayer echoes, *Allāhu Akbar Allāhu Akbar* the person who hears it recites *Allāhu Akbar Allāhu Akbar*. *ashadu allā ilāha illa Allah*, was answered *ašhadu 'alā 'ilāha 'illa -llāhu*. When it echoed, *ašhadu 'anna muḥammadan rasūlullāh* was answered

asyhadu anna muhammadar tasūlullāh. *Hayya alas shalāh* was answered *lā hawla wa lā quwwata illā billāhil aliyyil azīm*. *Hayya alal falāh* was then answered *lā hawla wa lā quwwata illā billāhil aliyyil azīm*.

In Islam, there is a dialogue that is practiced by Muslims, such as saying, *Assalāmualaikum*, then *walaikum al-salām*. When hearing the recitation of *solawat*, *Allāhumma salli alā Muhammad* was answered by the person who heard it, *Allāhumma salli alaihi*. When hearing the announcement of death, *Innā lillāhi wa innā ilaihi rājiūn* answered *innā lillāhi wainnā ilaihi rājiūn*. When sneezing remembers *Alhamdulillah*, then the person who hears says *yarhamukallāh*, then the person who sneezes answers again with the greeting *yahdikumullāh wayuslihu bālakum*.

In Islam, it is recommended to rebuke each other, and this is a symbol that humans need to communicate with one another. The examples contained in the communication section above are only some of the sections that have been included in the Indonesian Arabic Dictionary, and others have not been included in the Indonesian Arabic Dictionary and will be included later before the dictionary is published.

Every entry in this dictionary is enriched with context to support communicative meaning. An example is the entry *bāb*, which means basic door as in the following context *fataha al-rajulu bāban sāniyan fi dārhi* (The man opened the second door in his house). When this word is put into the context of a sentence, its meaning develops into many, among others: topic; as in context *darastu bāban fi al-nahwi* (I learned a topic in nahwu); sections like in context *fatahtu bāban min al-kitāb* (I opened that section of the book); for as in context *zara sadiqahū min būbi al-mujūmalah* (he visited his friend to make small talk); opportunity as in the context of *fataha bāban linniqās* (he allows discussing); opportunities as in the context *bābu al-taubati maftūh* (opportunities for repentance are open); preferably in the context *izā zurta makkata famin bābi awlā antazūra al-ka'bata* (if you go to

Mecca then you should visit the Kaaba), and mean close or near as in the context *al-imtihānu ala al_ abwāb* (exam time is near). Even *akaza* lemma that means take in its basic form, when put into context has forty meanings.

The meaning of the word appears after the word is in the context in which it is used. The word in a larger unit will get the meaning of the linguistic context, which must be considered in its translation or equivalent. Therefore, one word often has to be given an equivalent or translated into several words according to the context, as shown in the examples both in the form of a phrase or a sentence. For example, *fataha* opens. *Fataha al-babāb* opens the door *fataha al-hārisu al-bāba shabāha* (the guard opens the door in the morning). *Fataha al-tariqa* building roads, *fataha al-muhandisu al-tariqa* (the engineer is building roads). *Fataha alā* gives instructions *fataha allāhu ala al-mu`min* (Allah gives instructions to the believers). *Fataha badan* provides a special budget, *fataha al-mudīru bandan lilmasyrū`* (director provided a special budget for the project). *Fataha al-madīnata*, conquer the city *fataha al-jaysyu al-madinata* (troops conquer the city). The Arabic-Indonesian Contextual Dictionary talks about how to put words and idioms into sentences. Figure 2 shows the flowchart of communication elements.

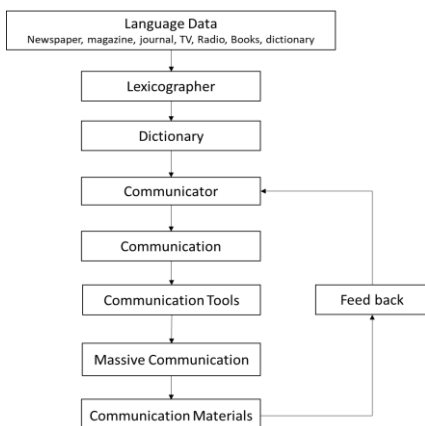


Figure 2. The flow chart shows the effects of the communication element.

The flow chart in Figure 3. shows that one element affects the other elements in succession: from the data of the dictionary to the compiler, then to the dictionary (book), then to the communicator, then to the communication tool, then to the communicant, after that to the communication material. The dictionary moves to feedback, then to communicators, then to tools of communication, and so on. From this communicator rotates on like a wheel through to feedback and so on.

DISCUSSIONS

Lexicographic activities or dictionary compilation make words and expressions which are usually arranged according to the alphabet along with a description of their meaning, usage, or translation (Language Development: 1995). Furthermore, according to Al-Khuli, context is all language units that are related and include phonemes, morphemes, words, or sentences (Al-Khuli, 1982: 57). The lexicography activity makes the dictionary a reference for language and science. Dictionary is facilitating linguistic communication by bridging the gap between the reader and the language community as a whole. Dictionary compilers present articles according to text-writing conventions that provide readers with information about the linguistic and cultural norms of a language community. The dictionary thus provides "new knowledge" through the articles contained in it.

The linguistic description of the entry word includes graphic and phonetic elements (orthography and pronunciation), grammatical features (categories and construction), and semantic features (definition). Lexicography is often understood as the application of lexicology, the study of lexicons, and semantics, the course of the concepts associated with the dictionary. The definition of a word is a paraphrase that corresponds semantically to the entry word.

One of the elements in which language issues are discussed is a dictionary. Apart from being the language of everyday communication,

Arabic is also the language of religion for Muslims, the official language of the United Nations, the national language for countries in the Middle East and several African regions, and Arabic is an ancient heritage.

Arabic has linguistic, humanistic, socio-cultural, and pragmatic dimensions. Therefore, Arabic is subject to the linguistic system that has been the agreement of Arabic speakers, phonological, morphological, syntactic, and semantic structures. As the language of the Koran, Arabic is still respected and highly appreciated. The language used in most of the Muslim rituals. This opinion suggests that Arabic is a system open to study. As a subsystem, Arabic is one of the Semitic languages, considered the oldest and still exists today (Wahab: 2014). The language ability of the Arab community, in this case, the Arabic language of Quraish as a standard language and the lingua franca at that time, was a language that had reached an established stage.

Arabic has become a language capable of accommodating the needs of its users and absorbing various developments in political, social, economic, science, technology, art, customs, and traditions. Among other things, makes Arabic still exist today, due to its position as the language for the holy book al-Qur'an.

Meaning is defined as something referred to by a word or kat (Larson: 1984). The preparation of a dictionary to meet the needs of the community to obtain information or the equivalent of Arabic words with Indonesian following their usage, which is commonly used in written works and daily communication activities. Therefore, examples of the use of the word entry in a sentence structure with a particular meaning are quoted from the Qur'an, Hadith, literary or cultural works, and others are also talking about semiotics. Through the contexts contained in it, the Arabic-Indonesian Contextual Dictionary shows that it is committed to giving its readers a semiotic style. Likewise, with important Islamic symbols in Indonesia, such as the Istiqlal Mosque. What is imagined

is the largest mosque in Indonesia, where Muslims worldwide gather and become an icon of the Muslims in Indonesia. Cairo, Egypt, is indeed just an ordinary capital city like other cities, but its position is crucial for Muslims in most parts of the world, including in Indonesia. Indonesian do not need to do all of that, and there is no need to go to those places. Just imagining is already the door to semiotics.

The dictionary also talks about communication practices. The dictionary provides a communicative taste to its readers through the contexts contained therein. Thus, a dictionary is a means of communication between nations. Although the examples included in the dictionary seem disjointed, they are not always in the form of perfect sentences, because as we know that dictionaries are different from essay works, but when we look for them elsewhere, it turns out that there are sequels. Figure 3 shows that those six elements discussed above supporting the Arabic-Indonesian Contextual Dictionary structure development.

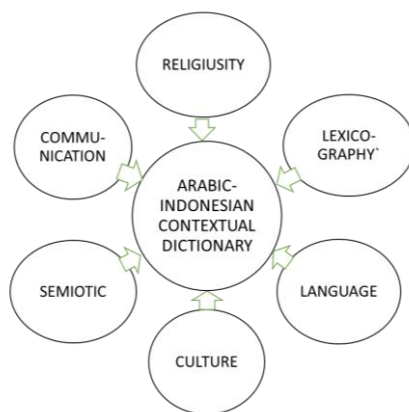


Figure 3. Six aspects that influence the Arabic-Indonesian Contextual Dictionary Structure.

CONCLUSION

Islamic religiosity had earlier influenced the structure of the dictionary. In the early days of Arabic lexicography, the conditions seemed very

simple. Still, in subsequent developments, especially now with modern and contemporary dictionaries, lexicography has shown significant progress. Modern lexicographies can be guided by lexicographic theory so that the dictionaries they compile are attractive for the public to have and read. Language is a system consisting of a network of phonology, morphology, syntax, and semantics. From here, they can explore their linguistic abilities so that the dictionaries they produce do not experience errors. The lexicographies should refer to one of the essential references, namely the Al-Quran, to work optimally and tirelessly to create an optimal dictionary.

Lexicographers know that Al-Quran is the enforcer of the lexicography pillar consists of 30 juz, 114 letters, and 6236 verses full of semiotics, also called signs or verses. For example, there are donkeys, heavens, earth, stars, and so on. Islam is rich in communication theory. There are communication principles in Islam, namely (a) Qaulan Sadida, (b) Qaulan Baligha, (c) Qulan Ma'rufa (d) Qaulan Karima, (e) Qaulan Layinan, and (f) Qaulan Maysura. Future lexicographers are recommended to provide examples of the use of words in sentences. Without examples in the sentences, a dictionary will feel dry, especially for readers who are just learning Arabic.

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