Placement of Entries, Phono-morphological Information and Emotive Idioms in *Al-Inarah Al-Tahzibiyyah* Kamoes Arab-Melajoe

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Abstract

In Indonesia there are two kinds of bilingual Arabic-Malay dictionaries and 26 Arabic-Indonesian dictionaries (1925-2018), but all refer to the Dictionary of Al-Inārah Al-Thżībiyyah Kamoes Arab Melajoe by H. Moehammad Fadloellah and B.Th. Brondgeest (1925). Based on research (Imamuddin, 2017), the placement of entries and subentries is often not consistent. Therefore, there is an urgency to research and revise the dictionary which is the "parent" of the 28 dictionaries. It is expected that the 28 dictionaries can be updated so that inaccuracies can be avoided. To propose research and revisions to the "parent" work, the factors analyzed are entries and subentries. Phonological information is given to readers so that they know the changes that occur in a word. Al-Inārah provides this information. Morphological information also provides an explanation of the origin of words in Arabic. Therefore, the analysis will be accompanied by the book entitled Syaza Al-Urf fi Fan Al-Sharf (1980). Idiomatic structure is also presented by the author so that the reader knows that certain verbs must also be accompanied by certain prepositions.

Keywords: Bilingual dictionaries, Entry subentry, Phono-morphological information, idioms.

A. Introduction

The awareness of the importance of the Arabic-Malay and Arabic-Indonesian bilingual dictionaries for mastering Arabic has encouraged Arabic language enthusiasts to compile Arabic-Malay and Arabic-Indonesian dictionaries. The writer estimates that the

compilation of such dictionaries which was carried out over a period of 10 years experienced ups and downs. The highest activities occurred over a decade namely 1995-2005 in which 11 dictionaries were compiled by individuals, not by state institutions or the government. In fact, the Ministry of Religion has never actually initiated, printed or even published an Arabic-Indonesian dictionary.

The first dictionary to be published was Al-Inārah al-Tahżībiyyah Kamoes Arab Melajoe by H. Moehammad Fadloellah and B. Th. Brondgeest in 1925. Al-Zahabi Arabic-Malay Dictionary compiled by Mahmud Yunus with Qasim Bakri appeared in 1930. The first Indonesian Arabic bilingual dictionary with the title "Arab-Indonesia" (Arabic-Indonesian) appeared in 1953 compiled by K.H. Abdullah Ibn Nuh. This achievement by Abdullah Ibn Nuh was followed by Mahmud Yunus in [1973] who also produced a similar book, the Arabic-Indonesian Dictionary which was an extension of the success of those three prominent figures in Lexicography. In 1977 Husein Al-Habsyi published his Arabic-Indonesian al-Kautsar Dictionary. Then, in 1984 the al-Munawwir Arabic-Indonesian Dictionary written by by Ahmad Warson Munawwir emerged, with a much larger number of entries than all its predecessors. In 1992 the Al-Dhiya 'Arabic-Indonesian Dictionary by Muhammad Fadhil Al-Nadawi was published and in 1996 the Contemporary Arabic-Indonesian Dictionary by Atabek Ali with Ahmad Zuhdi Muhdlor appeared. This was bigger than al-Munawwir.

In 1997 the Arabic-Indonesian Al-Qalam Dictionary by Ahmad Sya'bi emerged. This was followed by the next Indonesian Arabic Dictionary by Irfan Zidny and Chotibul Umam in 1998. In 1999 two more Arabic-Indonesian Dictionaries were published.[1] The first was compiled by Abu Rifqi Al-Hanif and Nurkholif Hasin and the second was compiled by Adib Bisri and Munawwir A. Fatah. At the end of the 20th century, namely the year 2000, the Indonesian Arabic Dictionary by the Kasiku Team reappeared. At the beginning of the 21st century, the year 2001, three new Indonesian-Arabic Dictionaries were

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[1] The data from the years 1925 to 1999 are reports from the author's research under the title Structure And Emotive Word Order In Al-Inārah Al-Tah Żībiyyah Kamoes Arab-Melajoe A Study Lexicography

published. The first is the Indonesian Indonesian Contextual Dictionary by Basuni Imamuddin and Nasiroh Ishaq. The second is the Al-Mufid Arabic-Indonesian Dictionary by Zaid Husein Al-Hamid and the third by Ahmad Sunarto. There are two more Indonesian-Arabic Dictionaries, the first was the work of Abu Khaliddan, and the second a compilation by Athạ Munir. No dates of publish are found in these two dictionaries, but it is believed that both dictionaries were born after 2000, because before that year they had not yet appeared on the surface. In 2003, Basuni Imamuddin and Nasiroh Ishaq compiled their second dictionary. This time it was entitled the Active Pattern Indonesian-Arabic Idiom Dictionary. This year also saw the publication of an Arabic-Indonesian dictionary by Abu Muhammad. In 2005 two dictionaries were born, the first being the Arabic-Indonesian Dictionary Al-Mutahhar by Ali Mutaharai and the second the Al-Akbar Arabic-Indonesian Dictionary by Tim Lintas Media (the Cross Media Team). In 2016 A. Thoha Husein Al-Mujahid et al also published a similar dictionary. In 2017 three dictionaries were simultaneously published, the first by Ahmad Zhulfikar, Lc., the second by Umar Bakri, and the third by Abdul Qodir Al-Kalifi, et al. and in the year 2018,[2] the last year in which this research was conducted, Muhammad Al-Qahfi et al published their dictionary.
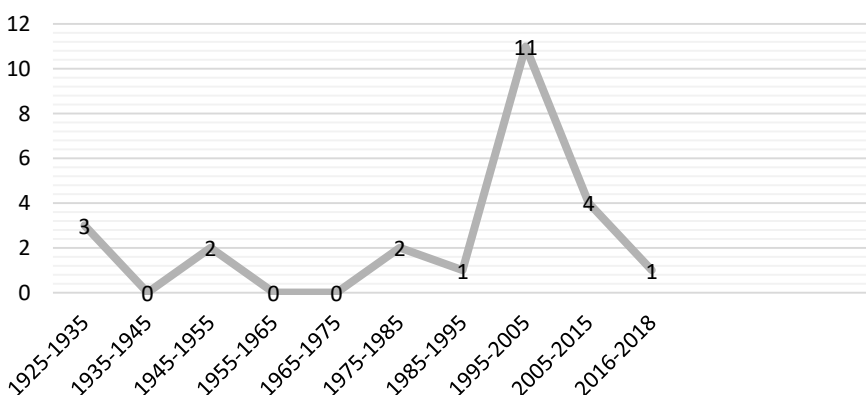

Figure 1. Development of the Compilation and Publishing Bilingual Dictionaries Arabic-Malay and Arabic-Indonesian.

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[2] The data from 2000 to 2018 are the results of the author's research

In 93 years 29 dictionaries were compiled and published.

Al-Inārah contains 34,286 entries. Reviewing all those entries would require very work and long hours. Therefore, of the 34,286 entries the authors limited the review to emotive words consisting of 176 words. This choice is based on the following considerations: (1) emotive words that concern abstract feelings coming from the heart, (2) studying emotive equivalent words is more complicated and more challenging than reviewing concrete words, (3) the study of emotive words in the Arabic-Malay or Arabic-Indonesian bilingual dictionaries from 1925 to 2018 has never been done in Arabic. From those 176 emotive words, the author randomly selected 14 entries from triliteral radical emotive words, then from those 14 entries 55 trilateral affixal entries. This is where the research was conducted.

The reasons underlying the consideration of the author to choose Al-Alārah al-Tahżībiyyah Kamoes Arab-Melajoe, by H. Moehammad Fadloellah and B.Th. Brondgeest are: (a) This dictionary is the first Arabic-Malay bilingual dictionary in Indonesia compiled by indigenous Indonesian people in 1925; (b) even though it was the first dictionary to be published in Indonesia,[3] it contains a large number of entries. Although the dictionaries that came after it also have large numbers of entries, such as Al-Munawwir and Al-Ashri, the composition of Al-Inarah is more perfect; (c) this dictionary is not widely known in Indonesia because it was only published once; (d) this dictionary has not been published since its first publication and cannot be found on the market; (e) as a pioneer dictionary it has never been studied by any researcher in Indonesia and this is what the writer considers most important.

To measure the consistency and inconsistency of the emotive word verbs in Al-Inarah, the writer used secondary data in the form of two monolingual dictionaries which also function as companions to this dictionary, namely Al-Muɹam al-Wasīt (1973)[4] and Al-Muɹam Al-

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[3] It is found in the introduction of the Al-'Inārah al-Tahżībiyyah dictionary

[4] Majma' al-Lugat al-'Arabiyyah (1972) *Al-Mu'jam al-Wasīt*. Cairo: Al-Marākiz Al-Tijāriyyah al-Kubrā.

Arabiy Al-Asāsī (1988),[5] both of which are recognized by academics and Arabic linguists in the Arab world as the best dictionaries today.

Explanation of phonological information is crucial in a dictionary. Knowledge of the sounds of a language is very important in Arabic dictionaries. This information is a guide for dictionary users to know the sound changes required when changing an Arabic word meaning. Al-Inārah al-Tahżībiyyah presents phonological information to inform readers and dictionary users about how a word can change using a line in the word. Morphological information is also presented in the form of basic words accompanied by its derivatives starting from the perfective, imperfective, and imperative verbs, verb nouns, mim verb nouns, active voice, passive voice, locative nouns, temporal nouns to instrumental nouns. Al-Inārah al-Tahżībiyyah presents all that inconsistently. Some are delivered consistently and some are inconsistantly.

Idioms are presented in Al-Inārah al-Tahżībiyyah to guide dictionary users in expressing themselves when speaking or writing Arabic. Al-Inārah al-Tahżībiyyah displays various idioms such as a combination of verbs with prepositions, a combination of nouns with nouns, nouns with verbs and verbs with verbs.

Emotive Words Entries

Although Al-Inārah al-Tahżībiyyah Kamoes Arab Melajoe by H. Moehammad Fadloellah and B. Th. Brondgeest (1925) is a big bilingual dictionary, it has weaknesses caused by the writers' lack of lexicographic knowledge, which include the placement of key entries and sub-entries. According to Umar [1998: 100-105] all dictionary entries are taken from verbs including emotive verbs. Does the compilation of affixal triliteral verbs in Al-Inārah follow the sharf theory? An analysis of this dictionary shows that there is consistency and inconsistency of the placement of the Affixal triliteral verbs related to feelings. This dictionary shows that there is not one verb that simultaneously has the three forms and eight patterns. For example, the word أَسِفَ only has two derivative verbs, namely آسَفَ the first form of the verb, and تَأَسَّفَ the second form of the fourth pattern.

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This is seen in examples of other words too as presented in the following table.

Table 1. Arrangement of 55 Triliteral Verbal Affixation in the Emotive Category in *Al-Inarah*

No	Pattern Arrangement in *Al-Inarah*		Arrangement in *Al-Inarah*		Expected Arrangement	
			Arrangement of 55 Triliteral Verbs Affixation in *Al-Inarah*		Sharf Pattern arrangement	Existence of verbal affixation
	Inconsistent	Consistent	Inconsistant	Consistent		
(1)أَسِفَ						
1.		أَفْعَلَ (1) a (a)		آسَفَ – إِيْسَافًا	أَفْعَلَ (1) a	آسَفَ – إِيْسَافا
2.		تَفَعَّلَ (2) d (g)		تَأَسَّفَ – تأسفا	تَفَعَّلَ (2) d	تَأَسَّفَ – تأسفا
(2) أَسِيَ						
3.		أَفْعَلَ (1) a		أَسَّى – تَأْسِيَةَ	أَفْعَلَ (1) a	أَسَّى – تَأْسِيَةَ
4.		فَاعَلَ (1) b (b)		آسَى – مؤاساة	فَاعَلَ (1) b	آسَى – مؤاساة
5.	تَفَعَّلَ (2) d		تَأَسَّى		افْتَعَلَ (2) a	إِيْتَسَى
6.	افْتَعَلَ (2) a (d)		إِيْتَسَى		تَفَاعَلَ (2) c	تَآسَى
7.	تَفَاعَلَ (2) c (f)		تَآسَى		تَفَعَّلَ (2) d	تَأَسَّى
(3) غَضِبَ						
8.	فَاعَلَ (1) b		غَاضَبَ		أَفْعَلَ (1) a	أَغْضَبَ
9.	أَفْعَلَ (1) a		أَغْضَبَ		فَاعَلَ (1) b	غَاضَبَ
10.	تَفَعَّلَ (2) d		تَغَضَّبَ		تَفَعَّلَ (2) d	تَغَضَّبَ
11.		اسْتَفْعَلَ (3) a (h)		اسْتَغْضَبَ	اسْتَفْعَلَ (3) a	اسْتَغْضَبَ
(4) حَزِنَ						
12.	فَعَّلَ (1) a (c)		حَزَّنَ		أَفْعَلَ (1) a	أَحْزَنَ
13.	أَفْعَلَ (1) a		أَحْزَنَ		فَعَّلَ (1) c	حَزَّنَ
14.	تَفَعَّلَ (2) d		تَحَزَّنَ		افْتَعَلَ (2) a	إِحْتَزَنَ
15.	تَفَاعَلَ (2) c		تَحَازَنَ		تَفَاعَلَ (2) c	تَحَازَنَ
16.	افْتَعَلَ (2) a		إِحْتَزَنَ		تَفَعَّلَ (2) d	تَحَزَّنَ
(5) فَرِحَ						
17.	فَعَّلَ (1) c		فَرَّحَ		أَفْعَلَ (1) a	أَفْرَحَ
18.	أَفْعَلَ (1) a		أَفْرَحَ		فَعَّلَ (1) c	فَرَّحَ
(6) نَدِمَ						
19.	تَفَعَّلَ (2) d		تَنَدَّمَ		أَفْعَلَ (1) a	أَنْدَمَ
20.	فَاعَلَ (1) b		نَادَمَ		فَاعَلَ (1) b	نَادَمَ
21.	أَفْعَلَ (1) a		أَنْدَمَ		افْتَعَلَ (2) a	انْتَدَمَ
22.	تَفَاعَلَ (2) c		تَنَادَمَ		تَفَاعَلَ (2) c	تَنَادَمَ
23.	افْتَعَلَ (2) a		انْتَدَمَ		تَفَعَّلَ (2) d	تَنَدَّمَ
(7) حَلَمَ						

24.		فَعَّلَ (1) c	حَلَمَ	فَعَّلَ (1) c	حَلَمَ
25.	تَفَعَّلَ(2) d		تَحَلَّمَ	افْتَعَلَ (2) a	احْتَلَمَ
26.	تَفَاعَلَ (2) c		تَحَالَمَ	انْفَعَلَ (2) b	انْحَلَمَ
27.	انْفَعَلَ (2) b (e)		انْحَلَمَ	تَفَاعَلَ (2) c	تَحَالَمَ
28.	افْتَعَلَ (2) a		احْتَلَمَ	تَفَعَّلَ (2) d	تَحَلَّمَ
			(8) رَحِمَ		
29.		فَعَّلَ (1) c	رَحَّمَ	فَعَّلَ (1) c	رَحَّمَ
30.	تَفَعَّلَ (2) d		تَرَحَّمَ	تَفَاعَلَ (2) b	تَرَاحَمَ
31.		تَفَاعَلَ (2) c	تَرَاحَمَ	تَفَعَّلَ (2) d	تَرَحَّمَ
32.		اسْتَفْعَلَ (3) a	إسْتَرْحَمَ	اسْتَفْعَلَ (3) a	إسْتَرْحَمَ
			(9) لَطَفَ		
33.		فَعَّلَ (1) c	لَطَفَ	أَفْعَلَ (1) a	أَلْطَفَ
34.	فَاعَلَ (1) b		لَاطَفَ	فَاعَلَ (1) b	لَاطَفَ
35.	أَفْعَلَ (1) a		أَلْطَفَ	فَعَّلَ (1) c	لَطَّفَ
36.	تَفَعَّلَ (2) d		تَلَطَّفَ	تَفَاعَلَ (2) c	تَلَاطَفَ
37.	تَفَاعَلَ(2) c		تَلَاطَفَ	تَفَاعَلَ (2) c	تَلَطَّفَ
38.		اسْتَفْعَلَ (3) a	إسْتَلْطَفَ	اسْتَفْعَلَ (3) a	إسْتَلْطَفَ
			(10) شَجُعَ		
39.		فَعَّلَ (1) c	شَجَّعَ	فَعَّلَ (1) c	شَجَّعَ
40.		تَفَعَّلَ (2) d	تَشَجَّعَ	تَفَعَّلَ (2) d	تَشَجَّعَ
			(11) شَفِقَ		
41.		أَفْعَلَ (1) a	أَشْفَقَ	أَفْعَلَ (1) a	أَشْفَقَ
42.		فَعَّلَ (1) c	شَفَّقَ	فَعَّلَ (1) c	شَفَّقَ
			(12) بَهَجَ		
43.		أَفْعَلَ (1) a	أَبْهَجَ	أَفْعَلَ (1) a	أَبْهَجَ
44.	تَفَاعَلَ (2) c		تَبَاهَجَ	افْتَعَلَ (2) a	إبْتَهَجَ
45.	تَفَعَّلَ (2) d		تَبَهَّجَ	تَفَاعَلَ (2) c	تَبَاهَجَ
46.	افْتَعَلَ (2) a		إبْتَهَجَ	تَفَعَّلَ (2) d	تَبَهَّجَ
			(13) بَشَرَ		
47.		أَفْعَلَ (1) a	أَبْشَرَ	أَفْعَلَ (1) a	أَبْشَرَ
48.	اسْتَفْعَلَ (3) a		استَبْشَرَ	فَاعَلَ (1) b	بَاشَرَ
49.	فَاعَلَ (1) b		بَاشَرَ	تَفَاعَلَ (2) c	تَبَاشَرَ
50.		تَفَاعَلَ (2) c	تَبَاشَرَ	اسْتَفْعَلَ (3) a	استَبْشَرَ
			(14) صَبَرَ		
51.	فَعَّلَ (1) c		صَبَّرَ	أَفْعَلَ (1) a	أَصْبَرَ
52.	أَفْعَلَ (1) a		أَصْبَرَ	فَاعَلَ (1) b	صَابَرَ
53.	فَاعَلَ (1) b		صَابَرَ	فَعَّلَ (1) c	صَبَّرَ
54.	تَفَعَّلَ (2) d		تَصَبَّرَ	افْتَعَلَ (2) a	اصْطَبَرَ
55.	افْتَعَلَ (2) a		اصْطَبَرَ	افْتَعَلَ (2) a	اصْطَبَرَ

Notes:

(a) أَفْعَلَ (1) a : Shows verbs with triliteral affixation with one harf affix

(b) فَاعَلَ (1) b : Shows verbs with triliteral affixation with one harf affix

(c) فَعَّلَ (1) a : Shows verbs with triliteral affixation with one harf affix

(d) اِفْتَعَلَ (2) a : Shows verbs with triliteral affixation with two harf affixes
(e) اِنْفَعَلَ (2) b : Shows verb with triliteral affixation with two harf
(f) تَفَاعَلَ (2) c : Shows verbs with triliteral affixation with two harf affixes
(g) تَفَعَّلَ (2) d : Shows verbs with triliteral affixation with two harf affixes
(h) اِسْتَفْعَلَ (3)a : Shows verbs with triliteral affixation with three harf affixes

Analysis can be done by number or by column in the table. The radical triliteral verb of the emotive word أَسِفَ (disappointed) is the first triliteral verb in this analysis. The verb has two derivative affixal verbs, namely تَأَسَّفَ and آسَفَ [6] which are placed in a consistent sequence in Al-Inarah. Although the verb تَأَسَّفَ occupies the second and fourth pattern, it can be said to be consistent because it comes after آسَفَ. For the sake of practicality, the triliteral radical emotive verb word is abbreviated as TREVW.

TREVW أَسِيَ (desperate) as the second triliteral verb has five affixal derivatives namely آسَى and أَسَّى.[7] Al-Inarah places these two verbs sequentially and consistently. While the other affixal verbs, تَأَسَّى, اِيْتَسَى and تَآسَى , are inconsistent. They should be presented like this تَأَسَّى and اِيْتَسَى, تَآسَى.

TREVW غَضِبَ (angry) is the third triliteral verb which has four derivative affixal verbs namely غَاضَبَ, أَغْضَبَ, تَغَضَّبَ and اِسْتَغْضَبَ.[8] Three of them, namely تَغَضَّبَ غَاضَبَ, أَغْضَبَ and are placed inconsistently, because they prioritize the second pattern, followed by the first pattern, then jump back to pattern four of the second affixal triliteral verb. The sequence should be like this تَغَضَّبَ, غَاضَبَ أَغْضَبَ and , while the rest, namely اِسْتَغْضَبَ is consistent.

TREVW حَزِنَ (sad) is the fourth triliteral verb which has five derivative affixal verbs namely حَزَّنَ, أَحْزَنَ, تَحَزَّنَ, تَحَازَنَ and اِحْتَزَنَ.[9] All of these derivatives of the حَزِنَ verb are placed inconsistently by the author. The verbs حَزَّنَ and أَحْزَنَ are placed in reverse where حَزَّنَ the third pattern is placed in the first part, while أَحْزَنَ which should be placed in the first part is placed in the second part. While تَحَازَنَ, تَحَزَّنَ and اِحْتَزَنَ the second form also exchanged places. The verb تَحَزَّنَ should

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[6] Fadloellah, H. Moehammad and B. Th. Brondgeest (1925), *Al-Inārah Al-Thẕībiyyah Kamoes Arab Melajoe,* Balai Poestaka, Djakarta, 12

[7] Fadloellah, H. Moehammad and B. Th. Brondgeest, 13

[8] Ibid, p. 630

[9] Ibid, p. 135

occupy the fourth pattern, تَحَازَنَ should be the third pattern and اِحْتَزَنَ should be the first pattern. Patterns which are sequential and consistent are like this حَزَّنَ, أَحْزَنَ and تَحَزَّنَ, اِحْتَزَنَ, تَحَازَنَ.

TREVW فَرِحَ (happy) is the fifth triliteral verb which has two affixal verbs namely فَرَّحَ and and are placed inconsistently. The أَفْرَحَ [10] position is reversed, i.e. the verb فَرَّحَ should be in the third place, and أَفْرَحَ should be in the first place instead. The correct position should be like this أَفْرَحَ and فَرَّحَ.

TREVW نَدِمَ (regret) is the sixth triliteral verb which has five derivative affixal verbs, namely اِنْتَدَمَ [11] which تَنَدَّمَ , نَادَمَ , أَنْدَمَ , تَنَادَمَ and , which are placed inconsistently. First, this dictionary directly places the fourth pattern of the two forms. Then the second pattern from the first form, then the first pattern from the second form, then the third pattern from the second form and the first pattern from the third form. The consistent arrangement is أَنْدَمَ, نَادَمَ, اِنْتَدَمَ, تَنَادَمَ and تَنَدَّمَ.

TREVW حَلُمَ (very patient) the seventh triliteral verb which has five derivative affixal verbs, namely اِحْتَلَمَ [12] First, حَلَّمَ, تَحَلَّمَ, تَحَالَمَ, انْحَلَمَ and حَلُمَ. it displays the third pattern of the first form, namely حللَّمَ. This is consistent. Then the second, third, fourth and fifth are inconsistent. The first displays the fourth pattern of the second form of تَحَلَّمَ , then the third pattern of the second form تَحَالَمَ , followed by the pattern of the two forms of the two and the first pattern of the third form اِحْتَلَمَ. The correct arrangement is حَلَّمَ, اِحْتَلَمَ, انْحَلَمَ, تَحَالَمَ and تَحَلَّمَ.

TREVW رَحِمَ (loving) the eighth triliteral verb which has four derivative affixal verbs namely اِسْتَرْحَمَ [13] The first رَحَّمَ, تَرَحَّمَ, تَرَاحَمَ and رَحَّمَ. presents the third form of the first pattern رَحَّمَ. This is already consistent, because the first and second patterns do not exist. The second, uses the fourth form of the second pattern تَرَحَّمَ. The third, uses the third form of the second pattern of تَرَاحَمَ and the fourth رَحَّمَ . اِسْتَرْحَمَ. The use of this pattern is in accordance with the science of sharf. Consistent patterns are رَحَّمَ, تَرَحَّمَ, تَرَاحَمَ, and اِسْتَرْحَمَ.

TREVW لَطَفَ (loving, merciful) the nineth triliteral verb has six derivative affixal verbs namely تَلَاطَفَ, تَلَطَّفَ, أَلْطَفَ, لَاطَفَ, لَطَّفَ and

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[10] Ibid, p. 659
[11] Ibid, pp. 879-880
[12] Ibid, pp. 157-158
[13] Ibid, pp. 272-273

Basuni Imamuddin

ٱسْتَلْطَفَ.[14] Here Al-Inārah places the affixal verb لَطَّفَ the first form of pattern three, then the affixal verb pattern two لَأَطَفَ, then the first form of the first pattern. Then they placed form two of pattern four. This is clearly not consistent. The consistent structure should be أَلْطَفَ, لَأَطَفَ, تَلَأَطَفَ , لَطَّفَ, and تَلَطَّفَ . Then the second form of pattern three, and finally the third form of the first pattern ٱسْتَلْطَفَ and this is consistent.

TREVW شَجُعَ (brave) the tenth triliteral verb has two derivative affixal verbs namely شَجَّعَ. Al-Inārah places the first form of patterns of the pattern then puts the form of two patterns four, namely تَشَجَّعَ,[15] and this is said to be consistent. Emotional triliteral radical verb شَفِقَ (love) the 11th triliteral verb has two derivative affixal verbs namely أَشْفَقَ. Al-Inārah takes the first form of the first pattern and places the first form of pattern three شَفَّقَ [16]and this can also be considered consistent.

TREVW بَهِجَ (happy) the 12th triliteral verb has four derivative affixal verbs, namely أَبْهَجَ, تَبَاهَجَ, تَبَهَّجَ and ٱبْتَهَجَ.[17] First, Al-Inārah places the first form of the first pattern أَبْهَجَ, then form two of pattern three, then forms two of pattern four, then form two of the first pattern. The first i.e. أَبْهَجَ is consistent, the second تَبَاهَجَ, third تَبَهَّجَ and fourth ٱبْتَهَجَ is inconsistent. The following is consistent أَبْهَجَ, ٱبْتَهَجَ, تَبَاهَجَ and تَبَهَّجَ.

TREVW بَشَرَ (happy) the 13th triliteral verb has four detivative affixalverbs namely أَبْشَرَ, ٱسْتَبْشَرَ, بَاشَرَ and تَبَاشَرَ.[18] First, Al-Inārah places the first form of the first pattern أَبْشَرَ; of course this pattern is consistent. Second, Al-Inārah places the third form of the first pattern ٱسْتَبْشَرَ, then places the first form of the pattern two بَاشَرَ and places the form two of pattern three تَبَاشَرَ. Placements like this is clearly inconsistent. The consistent order should be أَبْشَرَ, بَاشَرَ, تَبَاشَرَ and ٱسْتَبْشَرَ.

TREVW صَبَرَ (patient) the 13th triliteral verb has five derivative affixal verbs namely صَبَّرَ, أَصْبَرَ, صَابَرَ, تَصَبَّرَ and ٱصْطَبَرَ.[19] Al-Inārah places the first form of the third pattern صَبَّرَ, then the first form of the first pattern أَصْبَرَ, and the first form of the second pattern صَابَرَ. After that Al-Inārah places the second form of the fourth pattern تَصَبَّرَ, then

[14] Ibid, pp. 799-800
[15] Ibid, pp. 410-411
[16] Ibid, p. 431
[17] Ibid, pp. 55-56
[18] Ibid, p. 42
[19] Ibid, pp. 452-453

the second form of the first pattern اِصْطَبَرَ. This arrangement is clearly inconsistent. The consistent arrangement should be أَصْبَرَ, صَابَرَ, صَبَّرَ, تَصَبَّرَ, اصْطَبَرَ.

Perhaps understanding a dictionary arranged in a sequence like this is not considered to be difficult for readers who understand sharf, but for those who don't, it will be difficult, even confusing and troublesome. From the description above, it can be said that the only 18 verbs are arranged consistently whereas 37 verbs are inconsistent. This is only data taken from 55 verbs. If more verbs were analyzed then the percentage of inconsistencies would most probably be be much greater.
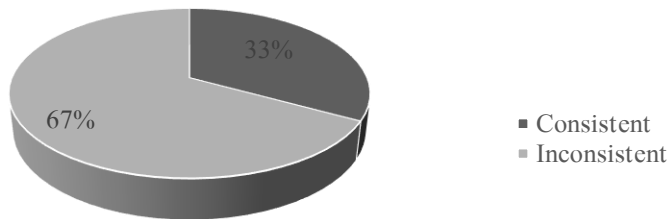

Figure 2. A comparison of Consistency and Inconsistancy in Al-Inarah Dictionary.

B. Phono-Morphological Information

The word phonetic transliteration of a word (especially in 'ain a perfective and imperfective verb) is one of the main functions of an Arabic dictionary. English dictionaries show the difference between the writing and pronouncing the words by using certain methods to show the pronunciation of words. These are placed after the word.

This method of compiling dictionaries in this way has been carried out since the mid-19th century in line with the development of phonology and especially since the publication of written works by Prof. Daniel Jones,[20] a phonetician from the University of London, who focused on the real conditions of pronunciation of a word, not the literal condition that the word should be pronounced. Prof. Daniel

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[20] 'Umar, Ahmad Mukhtār (1998) *Sinā'at al-Mu'jam al-'Arabiy al-Hadīś*. Cairo: 'Ālam al-Kutub, 76

Jones produced the first English Pronouncing Dictionary in 1917 using international phonetic transliteration.

The phonetic transliteration in Arabic dictionaries is much simpler than that used in English dictionaries. In the Arabic dictionary is enough to give the syakl or harakat for the phonetic transliteration as the pronunciation of words in Arabic is exactly the same as the writing. The main entries and subentries entries in Arabic-foreign dictionaries, including Arabic-Malay dictionaries, have presented the complete harakat, so that the pronunciation becomes clear. Al-Inārah presents the phonetic transliteration clearly.

Dictionaries are expected to be able to provide sufficient morphological information about the entries in accordance with the needs of users of with a background in science but not language. Dictionaries limit the presentation of morphological information to help users understand the meaning of words. Explanation of word forms, especially in derivative languages such as Arabic, is provided with an explanation of the meaning of the word form when changes in a pattern affect the meaning.

Al-Inārah al-Tahżībiyyah begins the presentation of verb entries with a perfective verb (فعل ماض), then followed by an imperfective verb (فعل مضارع), then the verbal noun (مصدر). Al-Inārah al-Tahżībiyyah does not present the form characteristic (صفة مشبهة) of a verb unless the verb contains an adjectival element (صفة) and is not an active participant (اسم فاعل) like in the entry: صَابِرٌ ، صَبُرٌ اِصْبِرْ ، صَبَرَ ، يَصْبِرُ.[21] Al-Inārah al-Tahżībiyyah also begins the presentation of nouns (اسم) by giving morphological information by mentioning the plural forms.

Al-Inārah al-Tahżībiyyah also mentions that the transformation of the radical triliteral verb form (فعل ثلاثي مجرد) by providing an explanation of the harakat ayn fịl mādī and mudāri', considering the unavailability of morphological analogies for this form of fịl on the one hand, and the difficulty of applying markers (harkat) on the other hand. Al-Inārah al-Tahżībiyyah also describes gender (masculine or feminine) words such as: رَأْسٌ (masculine) أَرْؤُسٌ, رُؤُوْسٌ ج [22] يَدٌّ (feminine)

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[21] Fadloellah, H. Moehammad and B. Th. Brondgeest, 452-453

[22] Ibid, p. 259

أَيْدِي ، أَيَادِي :ج;[23] and the word سَبِيْلٌ (can be masculine or feminine) and
سُبُلٌ :ج.[24]

Words that have grammatical functions get the main attention
in Al-Inārah al-Tahżībiyyah and are considered the main part in
documenting dictionary data which is as important as other words.
Dictionary compilers should document these types of words, giving
users a brief explanation of their grammatical meanings and functions.
Words that are considered to have grammatical functions are: damīr,
ism isyārah, istifhām harf and ism, ism mawsūl, harf jar, harf nasb, harf
jazm, and others.

Speaking of dictionaries means talking about the main contents
of the dictionary itself, which are nothing but word forms ranging from
perfective verbs (فعل ماض), inperfective (فعل مضارع), imperative (فعل
أمر), verbal nouns (مصدر), verbal mim nouns (مصدر ميم), active voice
(اسم فاعل), passive voice (اسم مفعول), locative nouns (اسم مكان), temporal
nouns (اسم زمان) to instrumental nouns (اسم آلة). So all verbs undergo
transformation of forms. Information about this is called
morphological information.

Among the morphological information that needs to be
considered in Al-Inārah al-Tahżībiyyah are information about
transitive and intransitive verbs, as well as prepositions that
accompany verbs such as رَغِبَ فِيْهِ، رَغِبَ عَنْهُ, and others, and types of
objects from an ism jāmid verb (primitive noun), ism manā (abstract
noun), or human. However, this information is presented in a
systematic manner but some are unsystematic. Phonological and
morphological information is not given in table form because there are
so many. There are 55 emotive words and thus it would require a bigger
space than all the space available for the articles and the author cannot
summarize them all.

C. Issues Related to Idioms

According to Al-Khuli, an idiom is a construction of words
whose meaning as a whole is different from the meaning of each

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[23] Ibid, p. 1024
[24] Ibid, p. 351

element.[25] More broadly than this opinion, Kridalaksana defines an idiom as[26] (1) the construction of elements that choose each other, each member having that meaning only because of the others, (2) the construction of several language elements in which the meaning of each element is not the same as the combined meaning of its members. Definition (1) refers to a combination of verbs with prepositions such as تَغَضَّبَ which means to become angry. When this word is followed by the preposition عَلَى which means above; above becomes تَغَضَّبَ عَلَى does not mean anger above, but means to become angry at like in تَغَضَّبَ عَلَى سَالِمٍ لِسَبَبِ أَشْيَاءَ تَافِهَةٍ (he became angry at Salim over a trivial matter).

Definition (2) refers to a combination of words with other words such as the word قَامَ which means standing. When joined with the word قَعَدَ which means sitting it means قَامَ وَقَعَدَ which does not mean sitting and standing, but means confused, restless, as in قَامَ ذَلِكَ الشَّعْبُ قَامَ وَقَعَدَ عِنْدَمَا سَمِعَ بِسُقُوطِ رَئِيْسِهِ الْمَحْبُوْبِ (The nation was confused when they heard about the fall of their beloved president.). Similarly, the word أسال meaning to flow, when joined with the word لعابه meaning saliva becomes لعابه أسال which does not mean to make your saliva flow, but arousing interest/attractive as in the following sentence قدم مدير الشركة عرضا أسال لعاب الشخص فوقع العقد في الحال (The director of the company provided an attractive offer to that person, so he signed the contract immediately).

Table 2. Idiom in Emotive Words

No	Radical Triliteral Emotive Words	Affixal Triliteral Eotive Wards	Emotive words with idioms dan withot idioms in Al-Inarah	Example of words used in sentences taken from Al-Mujam As-Siyaqi Li Al-Tạbirat Al-Itilahiiyah (1996) and those created by the writers	Idiom / Non-idiom	
1.	أَسِيَ	أَسَّىَ	-	-	-	x
		آسَى	-	-	-	x
		اِيْتَسَى	اِيْتِسِي بـ	اِيْتَسَى التِّلْمِيْذُ بِتَصَرُّفَاتِ أَسْتَاذِهِ The student emulated the teachers action	√	-
		تَآسَى	-	-	-	x

25 Ibid,

26 Kridalaksana, Harimurti (1993) *Kamus Linguistik* Jakarta: PT Gramedia Pustaka Utama.

		تَأَسَّى	تأسى بـ	نَأَسَّى التِّلْمِيْذُ بِتَصَرُّفَاتِ أَسْتَاذِهِ The student emulated the teachers action	√	-
2.	أَسِفَ	آسَفَ	-	-	-	x
		تَأَسَّف	-	-	-	x
3.	غَضِبَ	أَغْضَبَ	-	-	-	x
		غَاضَبَ	-	-	-	x
		تَغَضَّبَ	تَغَضَّبَ عَلَى	تَغَضَّبَ عَلَى سَالِمٍ لِسَبَبِ أَشْيَاءَ تَافِهَةٍ He became engry at Salim over a trivial matter	√	-
		اسْتَغْضَبَ	اسْتَغْضَبَ عَلَى	اسْتَغْضَبَ الرَّجُلُ عَلَى الشَّخْصِ لِأَنَّهُ أَخَذَ مَالَهُ The man became engry with the person because he took his property	√	-
4.	حَزِنَ	أَحْزَنَ	-	-	-	x
		حَزَّنَ	-	-	-	x
		إِحْتَزَنَ	-	-	-	x
		تَحَازَنَ	-	-	-	x
		تَحَزَّنَ	-	-	-	x
5.	فَرِحَ	أَفْرَحَ	-	-	-	x
		فَرَّحَ	-	-	-	x
6.	نَدِمَ	أَنْدَمَ	-	-	-	x
		نَادَمَ	نَادَمَ عَلَى	نَادَمَ صَدِيْقَهُ عَلَى شَرَابِ الْقَهْوَةِ He accompanied his friend to drink coffee	√	-
		انْتَدَمَ	-	-	-	x
		تَنَادَمَ	تَنَادَمَ عَلَى	تَنَادَمَ الشَّبَابُ عَلَى السُّجَنَاءِ الْفَارِّيْنَ مِنْ بِلَادِهِ The young man regretteed that people ware running away from his country	√	-
		تَنَدَّمَ	تَنَدَّمَ عَلَى	تَنَدَّمَ الرَّجُلُ عَلَى شَبَابِهِ الضَّائِع The man regretteed his lost youth	√	-
7.	حَلَمَ	حَلَمَ	-	-	-	x
		احْتَلَمَ	-	-	-	x
		انْحَلَمَ	-	-	-	x
		تَحَالَمَ	-	-	-	x
		تَحَلَّمَ	-	-	-	x
8.	رَحِمَ	رَحَّمَ	-	-	-	x
		تَرَاحَمَ	-	-	-	x
		تَرَحَّمَ	تَرَحَّمَ عَلَى	تَرَحَّمَ الرَّجُلُ عَلَى صَدِيْقِهِ الْمَنْكُوْبِ The man felt pity for his friends who were in the affected by the disaster	√	-
		إِسْتَرْحَمَ	-	-	-	x

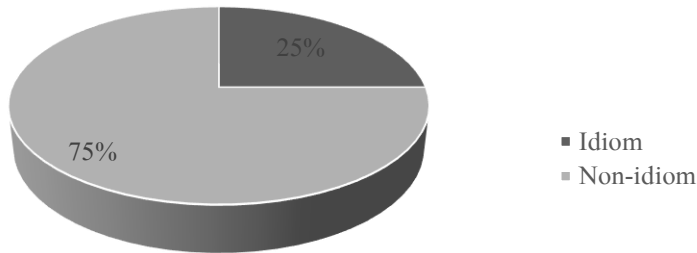| No.	الجذر	الصيغة		الأمثلة	√	x
9.	لَطَفَ	أَلْطَفَ	أَلْطَفَ بِهِ\لَهُ	أَلْطَفَتِ الْبِنْتُ بِتِلْكَ الْأُمِّ الْمَرِيْضَةِ The girl felt compassion for the sick mother	√	-
		لَاطَفَ	-	-	-	x
		لَطَّفَ	-	-	-	x
		تَلَاطَفَ	-	-	-	x
		تَلَطَّفَ	-	-	-	x
		إِسْتَلْطَفَ	-	-	-	x
10.	شَجُعَ	شَجَّعَ	-	-	-	x
		تَشَجَّعَ	-	-	-	x
11.	شَفِقَ	أَشْفَقَ	أَشْفَقَ مِنْ\ له	﴿ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُوْنَ ﴾ They feel anxious about doomsday (Qur'an)	√	-
		شَفِقَ	-	-	-	x
12.	بَهِجَ	أَبْهَجَ	-	-	-	x
		إِبْتَهَجَ	-	-	-	x
		تَبَاهَجَ	-	-	-	x
		تَبَهَّجَ	-	-	-	x
13.	بَشَرَ	أَبْشَرَ	-	-	-	x
		بَاشَرَ	-	-	-	x
		بَشَّرَ	بَشَّرَ به	ظَهَرَتْ بَوَادِرُ تُبَشِّرُ بِحَلِّ الْأَزْمَةِ Positive signs that will solve the crisis have emerged	√	-
		تَبَاشَرَ	تَبَاشَرَ به	تَبَاشَرَ الطِّفْلُ بِالْهَدِيَّةِ الَّتِي اسْتَلَمَهَا مِنْ أَبِيْهِ The little boy was happy with the gift he received from his father	√	-
		اسْتَبْشَرَ	اسْتَبْشَرَ به	اسْتَبْشَرَ الطَّالِبُ بِخَبَرِ نَجَاحِهِ The student was happy with the news of his graduation	√	-
14.	صَبَرَ	أَصْبَرَ	-	-	-	x
		صَابَرَ	-	-	-	x
		صَبَّرَ	-	-	-	x
		اصْطَبَرَ	اصْطَبَرَ عَلَى	إصْطَبَرَ الرَّجُلُ عَلَى مَرَضِهِ الطَّوِيْلِ The man was patient in facing his long illness	√	-
		اصَّبَرَ	-	-	-	x
				Total	14	41

Figure 3. Comparison of Idioms in the *Al-Inarah* Dictionary.

H. Muhammad Fadloellah, author of Al-‘Inarah Al-Tahzibiyyah was not a native speaker of Arabic, but an Indonesian. The right to make an idiom in the Arabic vocabulary is in the hands of the Arabs themselves. So the idioms compiled by the author are those which are used by Arabs. There was no previous Arabic idiom dictionary that could be emulated and followed. A new Arabic-Arabic idiom dictionary emerged in 1996 compiled by Dr. Ismail Shini.[27] Al-‘Inarah Al-Tahzibiyyah is the first dictionary to be compiled. We are fortunate to have a such an extensive dictionary. Nevertheless, this dictionary must be researched and explained so that more users can be exposed to it.

There are 176 words trilateral emotive words contained in Al-'Inarah Al-Tahzibiyyah. Of these 176 words the author has selected 14 basic words. Out of these 14 basic words, 55 derivative emotion words emerged. From those 55 emotive words, there are 14 words that have idioms and 41 words without idioms. The idioms identified are words paired with prepositions (أشفق من) من (like وهم من الساعة مشفقون) (They feel anxious about doomsday). There are words paired with the preposition به (تأسى به) تأسى التلميذ بتصرفات أستاذه as in (The student emulated the teacher's actions). There re also words paired with the preposition له as in أشفق الرجل لصديقه المريض ((أشفق له) (The men felt compassion for his sick friend). There are also words paired with the preposition على (اصطبر على) اصطبر الرجل على مرضه الطويل like in the sentence (The man was patient in facing his long illness) Al-Inarah Al-Tahzibiyyah does

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[27] Shini, Ismail *Al-Mujam Al-Siyaqi* (1996) Beirut, Matbaat Lubnan

not provide extensive examples for many idioms, but only with verbs that are coupled with prepositions like اِيْتَسَى بِـهِ, أَلْطَفَ لَهُ, تَنَادَمَ عَلَى and so on. The long examples are those that the author took from Al-Mu'-Al-'Arabi Al-Asasi, and there are those made by the author himself.

D. Conclusion

From the research carried out on 55 emotive word verbs taken from Al-Inārah al-Tahżībiyyah Kamoes Arab Melajoe, the author found there was 33% consistency and 67% inconsistency in the structure of the main entries. The structure of the entries tends to jump from pattern four to pattern one, then to pattern three and so on. Consistency should be maintained and inconsistencies should be eliminated. Therefore, the author hopes that future researchers will continue the study of the placement of non-emotive verbs so that the dictionary reader will not be confused when looking for verbs and their dictionary meanings in the dictionary.

It is urgent to carry out a thorough examination and revision of the Al-Inārah al-Tahżībiyyah Kamoes Arab Melajoe which is the "parent" of the subsequent 28 dictionaries. Thus, the 28 dictionaries can be updated so that inaccuracies can be avoided. Therefore, researching the Arabic-Melajoe dictionary cannot be delayed.

Al-Inārah al-Tahżībiyyah has provided phonological information on a small number of emotive words contained in the dictionary which makes it clear for dictionary users that any sound change gives rise to change in meaning. The dictionary has also provided an explanation about, for example, كَرُمَ - كَرَّمَ, فَرِحَ - فَرَّحَ, - صَبَّرَ صَبَرَ by giving gemination to the second letter. In addition Al-Inārah al-Tahżībiyyah has provided morphological information. Certain verbs undergo transformations of the forms of perfective verbs (فعل ماض), imperfective (فعل مضارع), imperative (فعل أمر), verbal nouns (مصدر), nouns derived from the verb mim (مصدر ميم), active voice (اسم فاعل), passive voice (اسم مفعول), locative nouns (اسم مكان), temporal nouns (اسم زمان) to instrumental nouns (اسم آلة). However, some of the provision of this information is consistent but the rest is still inconsistent.

Idioms are the main problem in Al-Inārah al-Tahżībiyyah that need attention. Here Al-Inārah al-Tahżībiyyah has shown concern

about this issue. From the table above, it appears that Al-Inarah provides explanation about idioms, even though this does not cover them all; for example رَغِبَ فِيْهِ (like, love, want), رَغِبَ عَنْهُ (hate, dislike, do not want) and أَلْطَفَ لَه (tend to). Providing information on idioms consisting of words combined with certain prepositions such the verbs تَأَسَّى بِـ, تَغَضَّبَ عَلَى and أَلْطَفَ لَهُ which have different meanings. This is also morphological information.

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