



Arabic-Indonesian Dictionary: Comparison of Digital Dictionary and Printed Dictionary

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Kamus Arab-Indonesia: Perbandingan antara Kamus Digital dan Cetak

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Abstract

The Arabic-Indonesian Digital Dictionary (KDAI, lit Kamus Digital Arab Indonesia) available in the play store and the Printed Arabic-Indonesian Dictionary (KCAI, lit Kamus Cetak Arab Indonesia) by Muhammad Yunus are two dictionaries that provide two languages with different publications. Digital and printed dictionaries and the comparison of the two dictionaries based on the ideal dictionary even though the number of enthusiasts is other. This study uses a descriptive qualitative approach with the method of literature. The digital dictionary is the most in-demand one, with 1,000,000 downloads. In contrast, the print dictionary by Muhammad Yunus is inversely proportional to the fact that few users know this printed dictionary. The results of this study are from the type of KDAI and KCAI; there are similarities in *nuqṭat al-iṭlāq* and *'adad al-lughāt*. In terms of meaning, KDAI includes a language dictionary, and KCAI consists of a translation dictionary. The lemma part of the second dictionary has a different number of lemmas, and also, in the explanation of each entry, there are differences. KDAI uses a collocation system, while KCAI uses a definition system. Based on compiling KDAI using software entry, KCAI uses arrangements based on pronunciation.

Keywords

Arabic-Indonesia dictionary;
digital dictionary;
printed dictionary;
lexicography

Introduction

Community problems regarding the need for a dictionary are increasing. This need is allegedly due to the times and ongoing globalization issues (Maden, 2020). The community's need for fluency and perfection of language is also used as a new addition to the world of language. In linguistics or linguistics under the study or auspices of Arabic itself, it is very polemic regarding the use of application media and print media as one of the media that can be used as a bridge to facilitate learning a foreign language (Setiadi, 2015). Of course, it is a public desire to improve the composition of the language so that the choice of words that are considered polite and the data is understood by all or most of the interlocutor's speakers (Octaviano & Sokma, 2019).

Currently, dictionaries are ubiquitous, one of which is studying Arabic, which is much favoured by the public to be reviewed and explored due to the influence of Middle Eastern countries in which the majority use Arabic as the language of daily communication. Influential factors from the economy to education are the main reasons Middle Eastern countries can develop today. The language used is Arabic which for some people is known as a language that is quite difficult to learn (Sanusi & Haq, 2021). Departing from these difficulties, some people who have previously mastered Arabic in terms of word selection to sentence or lexical arrangement flocked to change society's stigma that it would be difficult to learn Arabic. Arabic will be easier if you use a dictionary as an efficient beginner's learning medium.

In Arabic, the dictionary term is known as *qāmus* in the singular and *qawāmis* in the plural. The dictionary in Arabic is also called the term *mu'jam*. The term *qāmus* in Arabic has a background because, in a dictionary, there are several words and their meanings and a variety of information that is not as small as the ocean that contains various nautical riches. Kamus Besar Bahasa Indonesia (KBBI, lit 'Great Dictionary of the Indonesian Language') defines a dictionary as a work that serves as a reference or reference in printed or digital form that includes words and expressions and can be arranged alphabetically or theme. There is information about the meaning, usage, or translation. Dictionary also means vocabulary. According to 'Aṭṭār (1979), a dictionary is defined as a book that contains several language vocabularies accompanied by its explanation and interpretation of the meaning of the vocabulary and is arranged systematically, either based on *hijā'iyah* letter order (pronunciation) or theme (meaning).

The dictionary definition above shows that the digital dictionary Arabic-Indonesian, which is found in the play store, includes the dictionary type. It is based on the dictionary definition according to the KBBI that dictionaries are not only in print but also digital. The printed dictionary Arabic-Indonesian (Kamus Arab-Indonesia) by Muhammad Yunus (2018) is also included in the dictionary category because it follows the dictionary definition according to the KBBI and by Aḥmad 'Abd al-Ghafūr 'Aṭṭār who said that a dictionary is only a work in print. Thus, it can be concluded that some experts do not include the word digital in the dictionary sense. A dictionary is a reference in which there are words in the alphabet or a collection of terms or descriptions of information that have a particular meaning in either printed or digital form (Ukhrawiyah, 2019).

Language is dynamic, so the information provided to you is not entirely complete and occurs within the system that created the creation. Digital dictionaries and concrete dictionaries also do not match the meaning of words, such as the word أخذ /*akhadha*/ in digital dictionaries means "to take". In contrast, it means "to steal" in a print dictionary. Therefore, a critical and selective attitude is needed in choosing a dictionary, especially for academics. Considering that the variations of the dictionaries themselves have a lot of availability, both from digital dictionaries and print dictionaries, this varied availability is not proportional to the quality (Octaviano & Sokma, 2019). The dictionary used as the object of this research is the digital Indonesian Arabic dictionary found on the Google Play Store. This digital dictionary is the most recommended application on the google play store, with several downloads of approximately 1.000.000 (Kamus Arab Indonesia, 2021). This application is expected to represent other digital or electronic dictionaries. Meanwhile, the researcher chose the Kamus Arab Indonesia (Indonesian Arabic dictionary) for the printed dictionary by Muhammad Yunus (2015). Therefore, this study is intended to compare dictionaries based on the ideal dictionary even though the number of devotees is different and to describe the similarities and differences

between the two dictionaries. The problem of this research is how the comparison between digital and printed dictionaries based on the classification of dictionaries, lemmas, and the method of compiling a dictionary with a lexicological approach.

In this study, researchers found research in line with previous research, including Zahrah et al. (2021), who analyzed digital dictionaries with a lexicological approach. This study explores the electronic dictionary on the application in the play store with the highest number of downloads. Further research by Purmawati (2007) aims to provide convenience to the public related to the translation of Arabic words and Indonesian words without being limited by space and time and without mastering the science of *ṣarf* by using web-based Arabic-Indonesian and Indonesian-Arabic dictionaries. The web-based dictionary can be used to translate Arabic words into Indonesian words or vice versa easily and in a much shorter time. There is also research by Sunarti et al. (2017) that aims to produce a dictionary VIKA (Visualizing by Creation and Action) as a medium for beginner learners in understanding the meaning of Arabic vocabulary in terms of morphology (*ṣarf*) and syntax (*naḥwu*). On the other hand, research by Khorayah (2020) analyzes the quality of Google Translate results from Arabic to Indonesian. The results of this study conclude that google translate should not be used as a basis for translating Arabic text into Indonesian, especially in translating verses of the Qur'an and Hadith. A novice translator should prefer a dictionary over using google translate to venture and improve translation skills.

The difference between this study and previous studies is in the object of research, which compares the Arabic-Indonesian digital dictionary with the Arabic-Indonesian printed dictionary by Muhammad Yunus with different numbers of enthusiasts according to the available data. The Arab-Indonesian digital dictionary enthusiasts downloaded approximately 1.000.000 downloads (Kamus Arab Indonesia, 2020), while the Arabic-Indonesian printed dictionary by Muhammad Yunus sold 50 books. So, this research needs to be done as a reference for academics in choosing a dictionary.

Method

Comparative research between Arabic-Indonesia digital dictionary (KDAI, lit Kamus Digital Arab-Indonesia) and Arabic-Indonesia printed dictionary (KCAI, lit Kamus Cetak Arab-Indonesia) is included in descriptive research with a qualitative approach that is the data obtained are analyzed using words and narrative. The data of this research is in the form of Arabic -Indonesian digital dictionary and Arabic-Indonesian printed dictionary by Muhammad Yunus (2018) as well as all matters related to the application of Arabic -Indonesian digital dictionary and Arabic-Indonesian printed dictionary by Muhammad Yunus. The several stages in the research process are data collection, data analysis, and presentation of data analysis (Sudaryanto, 2015).

The data collection used in this study is the documentation method with library research techniques on the application of the Arabic-Indonesian digital dictionary and the Arabic-Indonesian printed dictionary. Data analysis in this study used lexicological analysis with the *agih* method, which is a method that uses the lingual unit of the language being analyzed or the language itself. In this study, parts or elements of object language are words, syntactic functions, causality, word syllables, or others contained in the dictionary. In other words, This research compares digital and printed dictionaries based on the dictionary type, the entries, including the number of entries, the composition of the entries, and the advantages of each dictionary. This study also uses an analytical method with three stages: reduction, data presentation, and concluding. This stage begins with a

reduction or mapping stage, which includes classifying and grouping data from two dictionaries collected and classified based on the content and method of compilation of the dictionaries. After that, it is continued with the data presentation technique, namely using a series of words that contain information. The final stage of data analysis is to conclude from the information obtained (Miles & Huberman, 1994). The presentation stage of data analysis in this study uses informal methods by describing in narrative or words. This study is presented in the form of a written report. Once the data obtained is analyzed, the last stage concludes any available information.

Results and Discussion

Dictionary Overview

Etymologically, lexicology comes from the Greek word *Lexikon* which means “speech or word”. The subject of lexicology is the word or, more precisely, *lexicon*. According to Kridalaksana (2009), the *lexicon* is a language component that contains all information regarding the meaning and use of words in a language. Lexicology is a branch of linguistics that studies or talks about the meaning of words. According to al-Qāsimī (1991), lexicology is the study of vocabulary and meaning in a language or several languages. This science prioritizes its studies in terms of word derivation, word structure, vocabulary meaning, idioms, synonyms, and polysemy.

Al-Qāsimī did not distinguish the term between lexicology (*‘ilm al-ma‘ājim*) and the term vocabulary (*‘ilm al-mufradāt*). He assumes that both are the same. In other words, lexicology is an extension of vocabulary science that aims to analyze vocabulary, understand and interpret word meanings to formulate the meaning of standard and *fushḥah* vocabulary and is worthy of inclusion in a dictionary. Khalīl (1992) defines lexicology as *‘ilm al-ma‘ājim al-nazarī*, namely the theoretical study of lexical meaning in a dictionary with a scope of discussion including vocabulary characteristics, components, development of meaning, and so on. Therefore, sometimes lexicology is classified as part of semantic science (*‘ilm al-dalālah*) because the discussion of the two fields is almost the same. However, the scope of lexicology is more limited to the appearance of dictionaries and matters related to the contents of the dictionary.

The scope of lexicology includes discussions about the meaning of words and meanings, the relationship between meaning and words, development, and changes in vocabulary and their meanings. The science of lexicology cannot be separated from the science of lexicography. The science of lexicography (*‘ilm al-ṣinā‘at al-mu‘jamīyah*) is a science that discusses the art and technique of compiling a dictionary, choosing absorption words (*dakhīl*), determining word definitions, discussing the completeness of dictionary components, and other information that serves to provide information. Correct and easy understanding of the meaning of vocabulary to dictionary users, such as pictures, maps, tables, and examples of the use of words in sentences, so the dictionary performance becomes complete and perfect (‘Umar, 1998).

As a product of the creativity of linguists and lexicologists, Arabic dictionaries vary widely, depending on the purpose of their preparation and relevance to society's needs. Dictionary *lughawī*, dictionary specifically addresses the pronunciation or words of a language and comes with the use of these words. The language dictionary contains only one language, so usually, the meaning of the word only mentions the synonyms or definitions of the word—for Example, *the al-Munjid* dictionary (Arabic-Arabic) and *Mukhtār al-Ṣiḥḥāḥ* dictionary (Arabic-Arabic).

The Indonesian Arabic dictionary application downloaded through the application *play store* is an Arabic dictionary that can translate words from Indonesian to Arabic and vice versa. The KDAI application was developed in 2012, published by Muslim Research and Technology (Ristek Muslim), Surabaya, and developed by Rama Catur Andy Putra Permana, one of the members of the Muslim student community in Surabaya. Meanwhile, Muhammad Yunus' KCAI is a dictionary that provides Arabic and Indonesian vocabulary courses, written by Muhammad Yunus and published by the publisher Pustaka Gama in 2015. This dictionary consists of 624 pages with 21.216 entries. The entries for this printed dictionary are drawn from various commonly used sources.

1. Dictionary Classification

Judging from the type of *nuqṭat al-iṭlāq* KCAI by Muhammad Yunus and the KDAI application included in the *mu'jam al-alfāz*, namely a dictionary which consists of a collection of vocabulary, it can be seen from the display of the two dictionaries which both provide thousands of vocabularies. The KDAI application makes it easy for Arabic learners. This application will display a row of vocabulary when looking for meaning in the available columns. In contrast, the KCAI Muhammad Yunus vocabulary collection can be seen from a dictionary sheet containing various kinds of vocabulary (Al-Kasimi, 1977).

The KDAI and KCAI applications by Muhammad Yunus are included in the *'adad al-lughāt*, which is a bilingual dictionary (Arabic and Indonesian). It can be seen when searching for vocabulary in the dictionary display provided in Arabic and Indonesian. The Indonesian language and the language provisions can be seen through the titles of the two dictionaries, namely "Arabic Indonesian Dictionary" and "Arabic Indonesian Dictionary".

In terms of the definition, the KDAI application included in the language dictionary can be seen when looking for words to be translated. For example, the word *يُحَافِظ - حَافِظ / ḥāfiza - yuḥāfizu* meaning would appear as "keep" the interpreter, which defines only at the level of language (*lughawī*). KCAI by Muhammad Yunus is included in the translation dictionary because it combines two languages that function to determine the meeting point of the meaning of the vocabulary. This type of dictionary contains foreign words that are then explained one by one by finding meaning matches adapted to the national language or the language of the dictionary user. For example, if you are looking for Arabic from the word "piring" in KCAI by Muhammad Yunus, then the pronunciation will appear *صحن / shahṇ*, which is the corresponding meaning of the word "piring".

2. Dictionary Lema (Entry)

The thing that must be considered necessary in the dictionary is lema. Lema is its form plural, namely *lemmata*, a particular term used in lexicography. This word refers to the word's entry in the dictionary (Taufiqurrohman, 2015). Basic words that have not undergone formation are included in the dictionary as an initial reference. This entry is not an equivalent form of one meaning but has its meaning. For example, the word "patience" becomes a basic lemma before getting affixes or changes from the root word, while the word "be patient, spread" is not referred to as a weakness.

Several methods are needed to explain entries including, equivalence, traditional (genius and differential), prototype and definite, synonyms, and antonyms, ostensive (reference, direct reference), examples, and metonymy (association), collocation, and so on. The KDAI application

uses first equivalence, which in translation there are three categories, namely (1) equivalent, for example, the word which in Indonesian is interpreted as the word “they”, (2) not equivalent, for example, the word ا /*alif*/ in Indonesian can be interpreted with the word “I”, (3) different, for example, the word “mango” which in Arabic will also be interpreted with the word ا because Arabic itself does not have an Arabic term for the word “mango”.

The two synonyms (similar words) can be seen when searching for the meaning of words. For example, in the word human, the pronunciation displayed is إنسان /*insān*/. The three pronunciations are pronunciations in Arabic which can mean “human”. Third, based on the KDAI application collocation system found in the *play store* or *AppStore*, it is a dictionary that will display meanings that are related near or far when typing the desired meaning, for example, the word when typing the word “animal” (*ḥayawān*) then the digital dictionary application will display several collocations of “animal droppings”, بعر /*bi'r*/, 'vet' طبيبيطري /*ṭabībīṭarī*/ and so forth (Fajri, 2011).

Muhammad Yunus' KCAI has 21,216 entries. Explanations for entries in the dictionary use the first equivalence; (1) equivalent, for example, said بارد /*bārid*/ is in the Indonesian language understood as the word “cool”, (2) It is not worth it. For example, the word أب /*ab-un*/ are in the Indonesian language can be interpreted as the word “father”, (3) different, for example, the word جدول /*jadwalun*/, which in Indonesian is also interpreted as the word “schedule”. Second, tradition (genius and differential) is to explain the meaning of an entry. For example, the word “dinosaurs”, which in the dictionary is Arabicized with ان الزحافات: الدينوصور: /*al-dīnūshūr: an al-zuhāfāt*/.

Third, synonym, this can be seen when searching the meaning of the word seed, then there will be pronunciation بذرة /*bidhrab*/, حبة /*ḥubbat*/, and said بزر /*birz*/ which three words have the same meaning. Fourth, the explanation entry using the definition, for example, the word “star” نجم /*najm*/ that the KCAI work of Muhammad Yunus will be shown different words like “comet” مذنب /*muzhabab*/, “star” outstanding كوكبسيارة /*kūkbisiyarāh*/, “film star” نجمة سينمائية /*sinīmā'iyah najmah*/, “starry” مضيء /*mudī'*/, and the word “astrology” تنجيم /*tanjīm*/ (Yunus, 2015).

In making the entry list, the Arabic-Indonesian digital dictionary application uses an entry list in the form of common words with word-class types, such as verbs (*fi'l māḍi* and *fi'l muḍāri'*). An example is when typing the word “learn”, it will appear يتعلم - تعلم /*ta'allama-yata'allamu*/. Second, use nouns, for example “seat” /كرسي /*kursī*/. Third, use adjectives, for example, “beautiful” جميل /*jamīl*/. Like the Arabic-Indonesian digital dictionary application, the printed Arabic-Indonesian dictionary by Muhammad Yunus also has several classifications in making a list of entries classified as word-class types. First, using verbs (*fi'l māḍi* and *fi'l muḍāri'*), an example is “to cook” يطبخ - طبخ /*ṭabakha-yatbakhu*/. Second, using nouns, for example, “lamp” مصباح /*mishbāḥ*/. Third, using adjectives, for example, “lazy” كسلان (*kaslān*).

3. Dictionary Compilation System

There are two systematics in compiling a dictionary-based meaning and pronunciation. The KDAI application, downloaded through the play store and KCAI by Muhammad Yunus, uses a systematic

arrangement based on pronunciation. In it, the words (items) are arranged sequentially according to the order of pronunciation (index) of the collected vocabulary, regardless of the word's meaning.

The compilation method used in the application of KDAI with KCAI by Muhammad Yunus has differences. The most prominent thing about these differences is in the systematic form. The digital dictionary is compiled by the entry method in the software application, which is then visualized in the writing listed in the application. It can also be called the *kitābah* compilation method. In comparison, the systematic compilation of printed dictionaries uses *nizām al-nuṭqī* (articulation system), which is arranged based on the first letter that is pronounced. *Nizām al-nuṭqī* is a search for the meaning of a word based on the first letter spoken, and the word being searched for can be directly identified in the dictionary material without having to require someone to look for the root of the word.

The basics are contained in the *nizām al-nuṭqī* dictionary; among others, this type of dictionary is based only on the first letter spoken of a word. In other words, the first letter is a guide for the compiler or user of the dictionary to refer to the appropriate word placement with *hijāīyah*, alphabetical order in general, from the letter *alif* to *yā'*. *Nizām al-nuṭq* dictionary will be more selective in terms of words, between *musta'mal* (used) and *mubmal* (ignored), especially in vocabulary selection. This dictionary only uses words whose meanings are still popular to ensure that the dictionary size is not bold. *Nizām al-nuṭqī* dictionary does not know *al-sharṭah al-munhaniyah* or sign (-) to the repetition of the word because the vocabulary of the dictionary was written back in full to help consumers and avoid confusion. Some letters in *nizām al-nuṭqī*'s dictionary had to be equated with avoiding confusion. For example, the letter *alif maqṣūrah* (ﺀ) is correlated with the *alif* common. *Alif mamdūdah* is also equated with ordinary *alif* and does not affect writing order. *Hamzah* (ء) in writing or any form is also correlated with *alif*. Therefore, it is not distinguished between *hamzah* and *alif layyinah*, whether *hamzah* is above *alif*, *wāw*, or *yā'*, even when standing alone. If *hamzah* or *alif* is the first letter of a vocabulary, there must be a chapter or group of letters. So, it is with *tā' marbūṭah* (ﺕ / ﺓ) which is equated with *tā' mabsūṭah* (ﺕ).

In searching for the meaning of words in the dictionary of *nizām al-nuṭqī*, it is enough to understand the alphabetical order, which is generally from the letters *alif* to *yā'*, without having to look for the root word. But for, the verb (*fi'l*) usually has to refer to *fi'l māḍī* participle (past-verb). Meanwhile, in searching for the meaning of words for nouns, users of the *nizām al-nuṭqī* dictionary refer to the first group of letters of the word search. KCAI by Muhammad Yunus uses the *nizām al-nuṭq* compilation method. In addition, it also uses the technique of compiling a semiological macro structure dictionary. The arrangement of a dictionary like this refers more to the alphabetical system letter by letter.

The components contained in the dictionary are included in the frame structure. It is based on the presentation of the dictionary (Teguh, 2015). The frame structure consists of four main components, namely a word list, the front (front matter), the middle (middle matter), and the back (back matter) (Bergenholtz & Tarp, 1995). The Arabic-Indonesian digital dictionary is presented in the form of a downloadable application through the Android and iOS systems through the *play store* and *Appstore*. Digital dictionary Arabic-Indonesia uses the book icon blue design with the lettering ع / 'ayn/, which represents Arabic, and the letter [i], which represents Indonesian. The

writing on the front cover contains the author's name of the dictionary, namely Muhammad Yunus (above). Meanwhile, the title of the dictionary is "Kamus Arab-Indonesia" (Indonesian Arabic Dictionary) with the Arabic script *قاموس/qāmūs/* added. At the bottom of the cover, the publisher's name, Pustaka Gama. The back cover contains the title of the dictionary and information about the publisher of Pustaka Gama, which includes email and phone numbers. Each page has about 34 entries.

At the beginning of the digital dictionary, Arabic-Indonesian load the black background with the Arabic Indonesia dictionary title in the middle of the page. On the right, there are three points as the feature settings. Underneath, there are several symbols to access the desired features, including, first, the symbol "ء" (*hamzah*) as a symbol for the Arabic-Indonesian dictionary. This feature can translate words from Indonesian to Arabic or vice versa. Second, the symbol "م" (*mīm*) is a feature entitled *qāmūs* in the middle of the page with the same search field as the Arabic-Indonesian dictionary. This feature can also be used in the Arabic-Indonesian dictionary. Third, the symbol "غ" (*ghayn*) is a feature of *الغنى/al-ghinā/* in the search column in this feature. It reads "type the word", so this feature only provides searches in Arabic with a database of 154.644. Fourth, the symbol "ن" (*nūn*) is a feature of *المعاصرة/al-mu'āṣirah/* with the same search field as the third symbol.

Fifth, the symbol "ج" (*jīm*) the feature *معجم العرب/mu'jam al-'Arab/* field with the same search with the third and fourth symbols is an Arabic-Arabic dictionary with 29.803 vocabulary. Sixth, the symbol "ل" (*lām*) an *al-Mufid* feature with the search field "type the word" "عرب" (*'Arab*) / "Indonesia" in this application provides us 2.449 vocabulary. Seventh, the symbol "ق" is a feature of the Quran dictionary with the same search field as the symbols of the six dictionaries. It can be used to search for verses in the Quran. Meanwhile, the Arabic-Indonesian printed dictionary by Muhammad Yunus at the beginning of the page is rewritten with the name of the author, title, and publisher. As well as print dictionaries in general, this dictionary also has a preface and a table of contents to make it easier to find the word you want (Ristek Muslim, 2022).

The content section of the Arabic-Indonesian digital dictionary application will bring up a lot of vocabulary related to the desired word, which can be plural, synonym, related words, and so on. The content section of the Arabic-Indonesian digital dictionary application will bring up a lot of vocabulary related to the desired word, which can be plural, synonym, related words, etc. For example, when searching for the word "Indonesia", this dictionary will bring up several vocabularies including "Indonesian currency", "Indonesian language", and "Indonesian history", along with their Arabic translation. Meanwhile, the printed Arabic-Indonesian dictionary by Muhammad Yunus will display the desired vocabulary in terms of plurals, synonyms, *fi'l māḍi-muḍāri'*, and other things related to the word. For example, when searching for the word "rat" in Arabic, the pronunciation will appear *فأر ج فيران /fa'r -p- fairān/* or searching for the word "wet" will display the pronunciation *ندي /nadya/*, *رطوبة /ruṭūbah/*. Also, search for the word "buy", and it will display the pronunciation of *اشترى - يشتري /ishtarā-yashtarī/*.

4. Dictionary Advantages and Disadvantages

The advantage of the KDAI application is that it uses an application system that can make it easier for users just by typing the desired word or index, so users immediately find the translation of the selected word. Not only that, but users also get a lot of vocabulary that is still related to the word they are looking for. Meanwhile, the advantage of KCAI by Muhammad Yunus is that it is effortless for users to find entries in terms of compiling a dictionary. Some of the entries presented have adapted today's language, such as the words "tacky", "nonstop", "mudik", "move", and others. In addition, there are also entries whose language is a regional language, such as the words "mumet", "nyolong", "servant", "nyak", and others, so that it is easier for dictionary users to find the desired entry.

The KDAI application has more entries, namely 154.644, than Muhammad Yunus' KCAI, which only has 21.216 entries. However, in the explanation of KCAI entries by Muhammad Yunus, there are four methods, namely equivalence, traditional, synonym, and definition. Meanwhile, the KDAI application only has three modes of explaining entries, namely equivalence, synonyms, and based on a collocation system. The KDAI application is known to more people than the KCAI by Muhammad Yunus. It can be seen from the number of people who have downloaded or used the KDAI application, which has reached 1.000.000 downloads (Yunus, 2018).

Suppose the KDAI application is compared to other Arabic Indonesian dictionary applications, such as the *Kamus Arab Indonesia Offline* (Arabic Indonesian Dictionary Offline) offered by the Rahmat Project. In that case, the KDAI application is superior in rating and the number of accessors. *Kamus Arab Indonesia Offline* (KAIO) Rahmat Project only has 4.3 ratings and 100.000 downloads (Rahmat Project, 2019). In terms of the number of entries, the KDAI application has more entries, namely 154.644 entries, while the Indonesian Arabic Dictionary by Rahmat Project only has 154.536 entries. However, in terms of the method of compiling the dictionary, the KAIO Rahmat Project is easier to use because it combines the *nizām al-nuṭqī* method (articulation system) with the entry method. In terms of dictionary presentation, the Indonesian Arabic Dictionary by Rahmat Project has several features that will make it easier for dictionary users compared to the KDAI application, such as learning material features in the form of Arabic *mahfūzāt*, everyday Arabic, and games. At the same time, the advantage of the KDAI application is using an application system that can make it easier for users. By typing the desired word or index, users immediately find the translation of the selected word. not only that, but users also get a lot of vocabulary that is still related to the word being searched for.

Muhammad Yunus KCAI, when compared with the Al Munawwir Indonesian-Arabic dictionary, will have more shortcomings. For example, in terms of the number of entries, the Al Munawwir dictionary is superior, with about 51,408 entries (Munawir & Fairuz, 2007). In addition, the dictionary also contains valuable images to help dictionary users find the meaning of words. The advantage of Muhammad Yunus' KCAI compared to the Al Munawwir dictionary is that it is effortless for users to find entries in terms of dictionary preparation. Some of the entries presented have adapted to today's language, such as the words "tacky", "nonstop", "mudik", "move" and others. In addition, there are also entries whose language is a regional language, such as the words "mumet", "nyolong", "servant", "nyak", and others, so that it is easier for dictionary users to find the desired entry. In terms of dictionary presentation, Muhammad Yunus' KCAI immediately displays a table of contents after the introduction, and there is no further information regarding the procedure for using the dictionary. In contrast to the AIA dictionary, in which there are instructions

for using the dictionary both in terms of searching for words, signs, and abbreviations contained in the dictionary, it will make it easier for dictionary users.

Conclusion

Based on the findings and analysis above, it can be concluded that, first, based on the classification, KDAI and KCAI are included in the nuqṭat al-iṭlāq and 'adad al-lughāt type dictionaries. In terms of meaning, KDAI is included in the language dictionary, and KCAI is included in the translation dictionary. Second, based on the lemma, KDAI has around 154,644 entries. To explain entries, KDAI uses translation techniques, namely matching, not matching, and different. In addition, it uses synonyms and collocation systems. KCAI has 21,216 entries. To explain the entries, KCAI uses translation techniques, namely match, mismatch, and difference. KCAI also uses tradition (genius and differential), synonyms, and definitions. Third, based on the dictionary compilation, in the KDAI application downloaded through the play store using entries in the software and KCAI by Muhammad Yunus using a systematic arrangement based on pronunciation, both have significant differences in systematics.

The use of the Arabic translator application provides convenience to all users, especially for economic and practical reasons. Thus, this application becomes an instant helper in solving problems related to translation. However, the use of this service must be accompanied by an awareness that machine translation, in general, has weaknesses. Moreover, we know that Arabic and Indonesian have fundamental grammatical differences. Applications with print media cannot analyze the grammar and context of reading sentences from the source language (Arabic) to the target language (Indonesian). Therefore, they cannot translate correctly and according to the target language's grammar. The errors in the application's translation include several linguistic aspects, especially morphological aspects.

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