

## Ibn Duraid's Linguistic Thought and Its Influence in Arabic Dictionary

Sulistyaningsih<sup>1</sup> , Jarot Wahyudi<sup>2</sup> , Huseyin Emin Sert<sup>3</sup> 

<sup>1</sup>Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

<sup>2</sup>Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

<sup>3</sup>Universitas Medeniyet Istanbul, Turkey

---

### ABSTRACT

**Background.** This study focuses on critically analyzing the method and influence of the dictionary "al-Jamharah," composed by the prolific scholar Ibn Duraid. The development of Arabic vocabularies is essential for understanding the language, and dictionaries play a crucial role as the primary reference for word meanings.

**Purpose.** The main aim of this research is to explore and critically analyze the methods employed by Ibn Duraid in compiling the "al-Jamharah" dictionary. The study seeks to understand how this dictionary contributed to the development of Arabic lexicography and the influence it had on subsequent linguistic studies.

**Method.** The research employs a literature review method, which includes collecting bibliographic data, reading, taking notes, and analyzing various sources related to the "al-Jamharah" dictionary. This method allows for a comprehensive examination of the historical context, methodologies, and impact of Ibn Duraid's work on Arabic lexicography.

**Results.** The study finds that the "al-Jamharah" dictionary by Ibn Duraid is notable for being the first to use an alphabetical order system, specifically the "aba-jad-un" order. This system was developed to address the difficulties faced by Arabs in understanding the phonetic ordering formed by al-Khalil. The alphabetical method significantly simplified the process of searching for word meanings compared to the traditional phonetic system.

**Conclusion.** The research concludes that the alphabetical system introduced in "al-Jamharah" provided significant advancements in the field of lexicology, distinguishing it from other linguistic sciences such as qira'at, tajwid, and tafsir.

### KEYWORDS

Al-Jamharah, Ibn Duraid, Leksikologi.

---

### INTRODUCTION

The introduction is a little different from the short and concise abstract. The reader needs to know the background to your research and, most importantly, why your research is important in this context. The purpose of the Introduction is to stimulate the reader's interest and to provide pertinent background information necessary to understand the rest of the paper.

---

**Citation:** Sulistyaningsih, Sulistyaningsih., Wahyudi, J., & Sert, E., H. (2024). Ibn Duraid's Linguistic Thought and Its Influence in Arabic Dictionary. *Journal of Multidisciplinary Sustainability Asean*, 1(2), 80–90.

<https://doi.org/10.70177/ijmsa.v1i2.1095>

### Correspondence:

sulistya,  
[232040220009@student.uin-suka.ac.id](mailto:232040220009@student.uin-suka.ac.id)

**Received:** June 21, 2024

**Accepted:** July 21, 2024

**Published:** September 4, 2024



You must summarize the problem to be addressed, give background on the subject, discuss previous research on the topic, and explain exactly what the paper will address, why, and how. Please explore in more words the background of your paper and your current research position among The evolution of meaning in linguistics will be the focus of future research. Naturally, there are a lot of steps that need to be taken in order to understand language. There is no denying that a brief history cannot be divorced from the creation of a language dictionary (Musyarofah et al., 2020). To convey the intended message in this case, someone requires a device or technology that can speak explanations (Ya'kub, 1985). The first stage in accurately translating sentences, particularly in Arabic, is the importance of vocabulary (Turmudi et al., 2019). This is where language dictionaries come into play as a tool for problem-solving and a source for word meanings (Zahrah et al., 2021). Particularly in the Arabic lexicon, which serves as the global Muslim uniting language. The study of a word's structure, meaning, and history is known as lexicology, or *Ilm Mu'jam* in Arabic (Haryani, 2021). The author's discussion of the history of the *al-Jamharah* Arabic lexicon is motivated by the dearth of references that elucidate the history of this dictionary.

The discipline of lexicology encompasses the scientific study of words (Dewandono, 2020). When lexicology was developed, dictionaries were incredibly varied (Rizani, 2014). Both dictionary updates improve upon the previous one by summarizing and categorizing terms into dictionaries with more comprehensive and in-depth definitions than the one before it. This explains why there are now many different kinds of dictionaries (Mustaufiy & Sadat, 2020). Although language scholars were first uncertain about the dictionary's actual origins, its usage dates back to the Companions' era, when hadiths were written. This then provides the date of the dictionary's initial usage, which is thought to have been in the third century AD. Because so many Arabs were illiterate, led nomadic lives, and were fluent in Arabic, the need for dictionaries was not seen as pressing at the time. The necessity for Arabs to interpret hard-to-understand words in the Qur'an, the rise of methodologies, the appearance of numerous interpretive scientists, and their sense that their language needed to be preserved were the driving forces behind Al-Khalil's initial attempts to create an Arabic dictionary (Fauziyah & Latifah, 2020). Furthermore, Arab scholars express concern about the mixing of Arabs with 'ajam, particularly when language deviation (*lahn*) occurs. The *Lahn* event sparked a competition among linguists to purify Arabic by gathering vocabulary from Bedouins, a process that was thereafter referred to as the language's codification (Mivtakh, 2022).

Since dictionaries are essential to language learning, it can be challenging to comprehend a foreign language without one (Nur et al., 2022). A dictionary is frequently described as the sea, the sea, or the ocean's middle (Mustaufiy & Sadat, 2020). Through a textual collection that serves as a dictionary, one can obtain a thorough grasp of the meaning of each term contained therein, as well as an explanation of the language's main principles and definitions (Anwar, 2019). There are two basic methods for preparing dictionaries: the meaning system and the *lafadh* system. A collection of dictionaries based on terms from the same field is known as the meaning system (*ma'āni* dictionary), often known as a thematic dictionary (Nurdiyana, 2023). The dictionary's vocabulary is derived from certain themes that are still relevant to meaning or vocabulary that continues to have connections to other words. This collection of dictionaries is driven by the *sima'i* technique of dictionary collection, which involves listening to people's conversations everywhere, even in rural communities. *Al-Gharib 'l-Musannaf* by Ubaid al-Qosim bin Salam, *al-Fadz 'l-kitabiyah* by Ibn Faris, and numerous other dictionaries are examples of *maani* dictionaries (Arummi et al., 2020). An arrangement of dictionaries according to the *lafadh* order is called the *lafadh* system. Al-Khalil is the original author in this instance with his seminal work, the book "*al 'Ayn*." (Mansuri & Qodir,

2021). Ibn Duraid's al-Jamharah dictionary and Ahmad Faris ibn Zakariya al Qazwini's Maqāyīs 'l-lughah dictionary are two dictionaries that have a unique alphabetical order (Taufiqurrocmān, 2008).

Ibn Duraid created the first unique alphabetical scheme in his work, the al-Jamharah dictionary. While the majority of Arabic dictionaries make use of al-Khalil's alphabetical system (Al Ghanmi & Aboud, 2022), Ibn Duraid boldly stood out by introducing a unique alphabetical dictionary. Linguists will find Kitab al-Jamharah to be of little help as the explanations and contents are nearly identical to those found in the book of "al 'Ayn." (Taufiqurrocmān, 2008). The bravery to stand out from other dictionaries is what motivates linguists to investigate al-Jamharah as a study object.

## RESEARCH METHODOLOGY

Descriptive qualitative research methodology was employed in this study. The process of creation of Ibn Duraid's al-Jamharah lexicon are described using the descriptive qualitative method. The qualitative approach highlights information about al-Jamharah (Bahtiar & Aswinarko, 2013).

Researchers employ a lexicographic approach in their analysis. The researcher directly examines the al-Jamharah dictionary by Ibn Duraid to analyze it. The thoughts of Ibnu Duraid are described using a second source, specifically a book titled lexicology by Taufiqurrahman. This approach involves reading, listening, and analyzing. The author takes examples of thoughts from the same source, which is the book lexicology by Taufiqurrahman.

Lexicographic studies encompass the historical documentation of lexicography and the formulation of theories regarding the historical development of lexicography. These theories take into consideration the cultural and societal contexts of different time periods, recognizing the significant impact of lexicographic activities. Herbert Ernst Wiegand's theory serves as the foundation for this discipline, with his approach involving metalexicography. Metalexicography, in essence, is a practical theory that aims to explore all practical methods of lexicography and their corresponding theoretical reflections. The underlying principle is to gain a deeper understanding of metalexicography itself and identify potential enhancements that can positively influence lexicographic practices. Wiegand places great emphasis on the compilation of a comprehensive methodology for lexicography and dictionary research, as this contributes significantly to the advancement of dictionary research theory. Additionally, his approach advocates for the utilization of systematic methods in dictionary research, including the investigation of dictionary structure and the presentation of dictionary information. Therefore, Wiegand's approach underscores the importance of employing organized and structured methods in both dictionary development and research. (Schierholz & Alexander, 2015).

The data sources for this study consist of literature related to lexicology, with a particular focus on the al-Jamharah dictionary. The research is based on the original subject matter obtained from previous studies (Sugiyono, 2009). The data was collected from both primary and secondary sources. The primary source, which is the main focus of this research, is a section of the al-Jamharah 'l-lughah dictionary. The secondary sources include articles and books that provide additional support and information related to the dictionary. In order to gather the necessary data for the research, listening and recording techniques were employed as data collection methods.

## RESULT AND DISCUSSION

Prior to delving into Ibnu Duraid's ideas in lexicography, the writer intends to elucidate the social-intellectual background of Ibnu Duraid. This will enable readers to grasp the social and

intellectual milieu in which Ibn Duraid's thoughts were shaped. The complete name of Ibn Duraid is Muhammad bin Al Hasan bin Duraid Al Azdī (321-233 AH/838-933 AD). He was born in Basrah but moved to Oman then settled there for 12 years and returned to Basrah, Iraq. Besides being known as a linguist, Ibn Duraid was a scholar in the field of literature because of his diligence in studying in various places to the outskirts of Persia. His wanderings in studying in Iran were recorded in the diwan of Ibn Faris by Alu Mikal, no matter how far he wandered in the end he still chose to return to the city in Baghdad which was then led by al-Muqtadir during the Abbasid Dynasty. Ibn Duraid used his skills in the field of language to develop linguistics in his country, someone who played a major role in it. Ibn Duraid received a monthly salary of 50 dinars for his services. This led to the rapid growth of grammar in Basrah, Iraq. Ibn Duraid died in Baghdad at the age of 95 (Taufiqurrocmān, 2008).

Ibn Duraid was renowned for his intelligence, perseverance, and exceptional memory as a scholar. Notable individuals who studied under him in the field of language and literature include Abu Al Hātim Al Sijistāni (died 862 AD), Al 'Utba (died 869 AD), Al Sirafi (897-979 AD), Abu Fajaj Al Isfahani, Ibn Khalawih (died 980 AD), and Az Zajjaj (855-923 AD). The prominent figures from Ibn Duraid's students who contributed to the advancement of linguistics, particularly in the field of Nahwu Sharaf, are Al Zujjaj and Al Sirafi, who were part of the Basrah linguistic school.

One of Ibn Duraid's notable works is al-Jamharah or Lughah 'l-Jamharah, a comprehensive dictionary consisting of three volumes. Additionally, he authored al-Ishtisqaq, al-Maqsur wa Mamdud, al-Mujtaba, Taqwin 'l-Lisan, Dakhair al-Hikmah, Shifah al-Sira wa 'l-Lijam, al-Malahin, al-Salab wa 'l-Ghairs, Adab al-Katib, al'Amaly, al-Wisyah, Zuwar 'l-'Arab, and al-Lughāt.

### Lexicology

Lexicology, a field within linguistics, focuses on the analysis of word meanings. The term "lexicology" originates from the Greek words "lexicon", meaning dictionary, and "logos," meaning science. Therefore, lexicology can be defined as the scientific study of dictionaries. Additionally, lexicology delves into the examination of the etymology, structure, and significance of words found within dictionaries (Dewandono, 2020). Linguistic experts have provided their perspectives on the definition of lexicology.

#### Ali al Khuli

Al Khuli refers to the study of lexicology as *ilm al mufrodat* instead of using the term *ma'ajim*. He asserts that the understanding of vocabulary and its significance falls under the domain of the science of vocabulary (Taufiqurrocmān, 2008).

#### Ali al Qasimi

Ali al Qasimi asserts that lexicology encompasses the examination of vocabulary and its significance within a language or a blend of various languages. The primary focus of lexicology lies in exploring the mechanisms of word creation, structure, vocabulary, idioms, and polysemy. Al Qasimi does not differentiate between *ma'ajim* and *mufrodat*, thus indicating that lexicology is an extension of *mufrodat* (Taufiqurrocmān, 2008).

#### Hilmy Khalil

Hilmy Khalil asserts that lexicology is synonymous with *ilm 'l-ma'ajim*, encompassing the examination of language dictionaries that elucidate the significance of vocabulary, word construction, and the evolution of meaning.

#### Jacson dan Amvela

According to the two historians, lexicology is the discipline that examines the meanings of words within a language.

Lexicology, as per the perspective of some linguists, is the scientific examination of vocabulary, encompassing the meaning, structure, and evolution of words. It is closely associated with the creation of dictionaries. The term "dictionary" has its roots in Arabic, derived from the Ancient Greek word 'oceanos' meaning sea. This highlights the dictionary's role as a primary vessel of knowledge, particularly within the vast field of language science (Mustaufiy & Sadat, 2020).

Lexicology falls within the realm of linguistics. Allow me to elaborate: linguistics can be categorized into two distinct branches,

### **Linguistic Theory**

The discipline that concerns itself with the fundamental principles of the language under examination, encompassing its theoretical aspects:

#### **Phonetics**

Phonetics is the study of sounds that can be perceived by the human senses regardless of their meaning, encompassing all natural sounds.

#### **Morphology**

Morphology, also referred to as Sharaf, constitutes the tiniest component responsible for shaping the meaning of a morpheme, encompassing both its function and significance. It stands as the fundamental unit wherein altering the form of the morpheme suffices to modify its meaning.

#### **Syntax**

In simpler words, nahwu is the term used to refer to syntax. It involves the examination of word placement within a sentence, commonly referred to as grammar.

#### **Semantics**

The field of semantics involves examining the significance of words and symbols in connection to the concepts or entities they stand for, as well as exploring the evolution and historical context of meaning. (Siompu, 2019). Semantics encompasses various forms of communication, concepts, knowledge, and the essence of meaning. As an illustration, in the Indonesian language, rice is commonly understood as cooked and ready-to-eat processed rice. On the other hand, when referring to rice in Arabic, the term 'ruzzun' can encompass multiple meanings such as 'padi', 'gabah', 'nasi', and 'beras'. In contrast, Arabic possesses a more extensive vocabulary to precisely designate these different aspects 'padi', 'gabah', 'nasi' and 'beras' (Tajudin, 2017).

Semantics is split into two main components:

#### **Vocabulary**

Vocabulary, also referred to as mufrodat, is the study of the variations, growth, quantity, significance, and groupings of words within a language.

#### **Lexicology**

Lexicology, also referred to as ilm ma'ajim, is the discipline that focuses on the study of meaning within a language. It encompasses the comprehensive analysis of a language's lexicon, including its evolution over time, societal divisions, numerical makeup, and the encoding of specific thematic domains. Essentially, lexicology delves into the intricate process of dictionary formation (Agussalim et al., 2019).

#### **Applied Linguistics**

Practical science encompasses the application of theoretical linguistics to address real-world issues beyond the realm of theory. Various fields, such as geolinguistics, sociolinguistics, psycholinguistics, and others, serve as prime examples of this extension.

I Throughout the Arabic language's history, the term "mu'jam" has been widely used to refer to a dictionary. Interestingly, both "mu'jam" and "qomus" carry the same meaning. When it comes



to their plurals, "mu'jam" becomes "ma'ajim" while "qomus" transforms into "qowamus". The initial usage of the term "mu'jam" can be attributed to Abu al-Qasim Abdullah bin Muhammad al-Baghawi, who authored the renowned dictionaries "mu'jam kabir" and "mu'jam shagir" (Mardiyah, 2014). The alteration in the utilization of the term "dictionary" in Arabic transpired during the era of Fairus Abadi (729-816) (Yusuf, 1992). 1. Originally, the Arabic term for dictionary was mu'jam. The term mu'jam is derived from the word 'ajama', which means unclear. It was later used to refer to Arabs who had difficulty pronouncing words, known as 'ajam. Eventually, the term 'ajam expanded to include non-Arab individuals who were proficient in Arabic but not of Arab descent. The mu'jam 'l-lughah was then recognized as a tool for explaining the meanings of complex words. Linguists compiled dictionaries with different purposes and formats over time.

The dictionary serves as the ultimate outcome of lexicology, encompassing the vocabulary of a particular language. As vocabulary encompasses cultural ideas, the dictionary acts as a vessel that embraces the culture of the language-speaking society. Furthermore, the dictionary serves as a point of reference or instrument for interpreting a word that may be challenging to comprehend using alternative terms, as it may not possess a communicable meaning aligned with the speaker's intention (Hayani, 2019).

In general, there are two systematic approaches to compiling Arabic dictionaries employed by lexicographers: the meaning-based system (ma'āni dictionary) and the pronunciation-based system (alfadh dictionary).

#### **Interpretation Framework (*Ma'āni* dictionary)**

In the Ma'āni dictionary, words and dictionary entries are arranged in a sequential manner according to their meanings or thematic groups of related vocabulary; in other words, the grouping is based on the meaning related to a specific topic or theme. The sima'i approach, in which lexicologists traveled directly to the field or to the interior of Bedouin Arabia to listen to their speech and language, served as the impetus for the creation of ma'āni dictionaries. Following that, they made notes of everything they discovered without using a systematic bookkeeping method. Lexicologists solely used al-Huqul 'l-Dalaliyah's (semantic field) theory to categorize vocabulary. They group words with similar meanings into categories. It goes by the name "thematic dictionary" as well.

#### **The Lafadh Framework (al-Fadh Dictionary)**

A lafadh system is a dictionary where the words (items) are not grouped according to their meanings, but rather according to the order in which they are spoken (index) in the gathered vocabulary. Nidhām 'l-Shawti (phonetic system), Nidhām 'l-Faba'i 'l-Khas (special alphabetical system), Nidhām 'l-Qafiyah (rhyme system), Nidhām 'l-Faba'i 'l-'Aam (general alphabetical system), and Nidhām 'l-Nutqi (articulation system) are the five systematic models (nidhām tart b) that Arabic lexicologists have used when creating lexicon dictionaries.

#### ***Al-Jamharah* dictionary's influencing dictionaries**

Ibn Duraid chose the bulk of Arabic discussions to include in the book, which he named al-Taharah (Elgmati et al., 2023). The *al-Jamharah* lexicon is another name for this lughah *al-Jamharah* essay. This dictionary dared to emerge in a different format than al-Khalil's, which at the time was still widely used and regarded as a communal reference. In his compilation methodology, Ibn Duraid uses a standard or unique alphabetical as his technique. The method of writing the vocabulary in the dictionary in the order of "alif" to "ya," based on the hijaiyah letters, is referred to as the "special alphabetical system. The current order of letters, which begins with alif, ba', ta', and ends with ya', was established by Nasr bin Ashim. This is due to the fact that the general public finds Nasr bin Ashim's alphabetical approach to be simpler and more widely utilized.

The first dictionary to employ a specific alphabetical method was his well-known effort, *al-Jamharah*. He had the audacity to create an alternative lexicon while Khalil's "al-'Ayn," which employed the taqlibat system, was still widely used. Aside from poluper, "al-'Ayn" served as the basis for all dictionary models throughout that period. But since Ibn Duraid borrowed so much from "al-'Ayn," one could argue that *al-Jamharah* and "al-'Ayn" are interchangeable. The two dictionaries are identical in terms of arguments, language style, and meaning. This is the reason why many academics have criticized Ibn Duraid for rewriting "al-'Ayn" with a different cover and alphabetical order rather than creating a new model dictionary.

Some of the motivations that drove Ibn Duraid to compile the *al-Jamharah* dictionary include the following:

**Because** the letters in "al-'Ayn" are arranged according to the makh rijul hur f, or the spot where they emerge, most people have trouble deciphering the dictionary's meaning. People who don't know the letters' order of appearance encounter difficulties. Makhrijul Huruf's order is likewise said to be incompatible with the "al-'Ayn" dictionary system. Ibn Duraid was inspired to write the *al-Jamharah* dictionary by this.

**Scholars** and the general public alike recognize the Hijaiyah alphabet, which was introduced by Nasr bin Ashim. In addition to language dictionaries, the community and academics have prepared other works using this Hijaiyah layout. Given that the purpose of a dictionary is to help language users understand words, Ibn Duraid purposefully chose the order in which the hijaiyah letters were arranged in the hopes that the dictionary would eventually be assembled and used as a community resource.

**He** wished to implement a new dictionary ordering system among those who had been accustomed to al-Khalil's taqlibat system. This is among the explanations for why Ibn Duraid developed an alternative lexicon (Taufiqurrocmān, 2008).

### **The Reform of *al-Jamharah***

The lack of revisions in *al-Jamharah*'s dictionary continues to be a topic of interest for linguists. The following are some of the findings from studies on *al-Jamharah*'s dictionary: it 'l-Jamharah (the dictionary's shortcomings) by Amr al-Zahid (died 345 AH), Jaurah 'l-Jamharah (the dictionary's digest) by al-Sahib bin Ubbad (938-995), Syarah Syawahid *al-Jamharah* (the explanation of *al-Jamharah*'s arguments) by Abu 'l-'Alla' 'l-Ma'ri (973–1057 CE), Mukhtasar *al-Jamharah* (the summary of the dictionary) by Syarifuddin Mahmud bin Nasrullah al-Anshari (1154–1232 CE), and Nidhām *al-Jamharah* (the systematics of *al-Jamharah*) by Yahya bin Mu'thi bin Abdunur Al-Zawawi (1169–1231 CE). Sadly, all of these pieces have vanished and are no longer in print (Taufiqurrocmān, 2008).

### **The fundamentals of specialized dictionaries using an alphabetical system**

#### **The *taqsim* "l-bina" concept**

Ibn Duraid prioritizes word structure (bina') in the compilation of the *al-Jamharah* lexicon over the phonetic approach used by al-Khalil. Ibn Duraid organized the word structure so that it might be made up of two, three, four, or five letters (tsuna'i, tsulasi, ruba'i, or khumasi). He claims that this arrangement is simpler to comprehend than the letter order.

Ibn Duraid presented the arrangement of bina' in five structures known as chapters, which are as follows:

Tsuna'i Mudha'af and its Mulhaq Chapter

The Tsulasi and its Mulhaq Chapter

The Rubay'i Chapter and Its Mulhaq

The Khumasi Chapter and Its Mulhaq

### **The *tartib al-huruf* principle**

Therefore, each chapter is categorized based on the hijaiyah letters from alif, ba', ta', tsa' to ya' according to their order after being divided into 5 structures termed chapters above. For instance, the order of the first letter in a word with the letter alif is always followed in the tsunna'i chapter, which has a structure made up of two letters. The second letter in the group of alif letters is likewise arranged in the alif word order; for instance, the first word is arranged as alif-ba', alif-ta, alif-tsa', and so forth. For instance, the first sequence for the letter jim is jim-alif, jim-ba', jim-tsa', and jim-ya'.

Terms that have meaning and are still used by Arabs, or musta'mal terms, are chosen to show the tartib letter order system. On the other hand, words that are not utilized or considered muhmal are excluded from the dictionary. It can be inferred that the dictionary excludes words that are out of use and only includes vocabulary terms that Arabs frequently use. In contrast to Ibn Faris' alphabetical dictionary, he included muhmal (unused) words in his dictionary Maqāyīs 'l-lughah. In an effort to lessen the possibility of missing further vocabulary, Ibn Faris wrote the muhmal words in the dictionary. In summary, the Maqayis Lughah dictionary is deemed to be more comprehensive than *al-Jamharah*.

### **The *taqlib al-kalimah* principle**

The only difference between Ibn Duraid's and al-Khalil's use of Taqlib al-kalimah, or letter reversal, is that Ibn Duraid employs alphabetical order, whereas al-Khalil utilizes a phonetic approach. This system, known as alfaba'i khas (special alphabet), shares the same qualities as the previous phonetic system because it is identical to al-Khalil.

An illustration of a word search using the word "kataba" in the two dictionaries. The word "kataba" can be found by looking for the letter "ba" first in the alphabetical system of the three letters. Since the letter "ba" is the first of the alphabet among the three letters, it must be the solution. In contrast to the phonetic dictionary, if we search for the word "kataba," we will undoubtedly look for it in the letter "kaf" rather than "ba." This is because when we ask which of the three letters is the letter with its makhraj first or lower, the answer is the letter "kaf."

### **The Word meaning search method**

This is the method for determining a word's meaning from the *al-Jamharah* dictionary:

**The** Tajrid technique involves identifying the original letter or eliminating any extra letters in a word. For instance, in the word 'yaknusu', we would remove the additional letter 'ya', and then search for 'kanasa' in the dictionary.

**The** Tahdid al-Bina' technique focuses on determining the structure of the original word being searched. It categorizes the word into tsuna'i, tsulasi, ruba'i, or khumasi. For instance, if the word has three letters, we would refer to the tsulasi section in our search.

**The** Awwal al-huruf technique is based on taqlib al-kalimah, which involves examining the alphabetical order of the letters in a word. For example, in the word 'kanasa', we would search for the letter 'sa' as it appears first in the alphabetical order. (Taufiqurrocmann, 2008).

### **Benefits of a customized alphabet system**

A prominent application of Nasr bin Ashim's alphabetical ordering scheme among scholars and the community

**The** alphabetical approach is thought to be simpler by most people than al-Khalil's phonetic scheme.

In the study of Arabic lexicology, the advent of the alphabetical dictionary appeared to pave the way for a new lexicology. Lexicology can be identified from the sciences of qira'at, tajweed, and tafsir with the use of this alphabetical lexicon.



### The impact of *al-Jamharah* on the creation of Arabic dictionaries

The contents of this dictionary are identical to those of *Kitab al-'Ayn*, hence it did not significantly impact the growth of Arabic lexicology. This makes sense to linguists, as al-Khalil's contributions to the dictionary compilation continue to eclipse those of Ibn Duraid (Syuhada, 2011). Furthermore, Nasr bin Ashim's work, which sorted the alphabetical order of letters from "alif" to "ya," is followed by Ibn Duraid's approach (Susilawati et al., 2021). Thus, despite *al-Jamharah*'s attempts to introduce some innovations into the language's structuring, this dictionary did not significantly alter Arabic dictionaries, particularly "al-'Ayn'.

### CONCLUSION

The conclusion is intended to help the reader understand why your research should matter to them after they have finished reading the paper. A conclusion is not merely a summary of the main topics covered or a re-statement of your research problem, but a synthesis of key points. It is important that the conclusion does not leave the questions unanswered.

Tips:

**State** your conclusions clearly and concisely. Be brief and stick to the point;

**Explain** why your study is important to the reader. You should instill in the reader a sense of relevance;

**Prove** to the reader, and the scientific community, that your findings are worthy of note. This means setting your paper in the context of previous work. The implications of your findings should be discussed within a realistic framework, and;

For most essays, one well-developed paragraph is sufficient for a conclusion, although in some cases, a two or three paragraph conclusion may be required. The another of important things about this section is (1) do not rewrite the abstract; (2) statements with "investigated" or "studied" are not conclusions; (3) do not introduce new arguments, evidence, new ideas, or information unrelated to the topic; (4) do not include evidence (quotations, statistics, etc.) that should be in the body of the paper.

### ACKNOWLEDGEMENT

We would like to express our gratitude to the Universitas Islam Negeri Sunan Kalijaga (UIN) Yogyakarta Central Library, the Faculty of Adab and Cultural Sciences library, and the Master's library of the Faculty of Tarbiyah and Keguruan Sciences library for their numerous references that have helped the author finish the article "Ibn Duraid's Linguistic Thought and Its Influence in Arabic Dictionary".

### AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

### REFERENCES

- Agussalim, A., Baso, Y. S., & Zuhriah. (2019). Perancangan Kamus Digital Linguistik-Arab Berbasis Windows dan Android. *Nady Al-Adab*, 16.
- Al Ghanmi, A. H. M., & Aboud, M. W. (2022). The Lexical Reasoning in the Book of Al-Ain by Khalil bin Ahmed Al-Farahidi. *Dau'ah*, 2.

- Anwar, A. S. (2019). Ta'limul Qiroah bi Istikhdami *Mu'jam* Elektronik, Ta'lim al-'Arabiyyah. *Ta'lim al-'Arabiyyah*, 3.
- Arummi, A., Nugraha, R. S., & Hidayati, T. Y. N. (2020). Konstruksi Roots Verba Menurut Ibn Faris dalam *Mu'jam Maqāyīs 'l-lughah*. *Jurnal Sastra Arab*.
- Bahtiar, A., & Aswinarko. (2013). *Metode Penelitian Sastra*. PT Pustaka Mandiri.
- Dewandono, W. A. (2020). Leksikologi dan leksikografi dalam Pembuatan dan Pemaknaan Kamus. *Paramasastra*, 7.
- Elgmati, A. A., Hassan, A. R., & Jabar, H. A. A. (2023). The Dictionary *Maqāyīs 'l-lughah* by Ahmed Ibn Faris: A Book Review. *Al-Qanatr: International Journal of Islamic Studies*, 32.
- Fauziyah, E. L., & Latifah, N. N. (2020). Istlhdamu al-Mu'jam al-'Arabiyyah al-Ilktruniyyah Kamsdar ta'limul Lughota al-'Arabiyyah. *Ta'lim al-'Arabiyyah*, 4.
- Haryani, F. (2021). Leksikografi Arab (Sebuah Kajian Linguistik Terapan). *Shaut Al-'Arabiyyah*, 7.
- Hayani, F. (2019). Leksikologi Arab, sebuah kajian Linguistik terapan. *Shaut Al-Arabiyyah*, 7.
- Mansuri, M., & Qodir, A. (2021). Language levels in "al-'Ayn" Dictionary of Al-Khalil Ibn Ahmad Al-Farahidi (Analytical descriptive reading). *Majalah Sautiyyat*, 17.
- Mardiyah, A. (2014). : *i'dad Mu'jam Al-Musa'idi 'ala Ta'limi Al-Lughah Al-'Arabiyyah fi Al-Marhalatil Al-Mutawassitoh*. UIN Maulana Malik Ibrahim.
- Mivtakh, B. A. N. (2022). The Origin of The Emergence of Arabic Lexicology and it's Figures. *ATHLA*, 3.
- Mustaufiy, A. S. H., & Sadat, A. (2020). Analisis preferensi Mahasiswa terhadap penggunaan kamus dalam mempelajari Bahasa Arab. *Al-Af'idah*, 4.
- Musyarofah, S., Sidik, F., & Arifin, M. (2020). Tashim Al-Al'ab Al-Lughawiyyah Min Khilali Al-Kalimat Dzati Ashin 'Arabiyyah Fi Al-Lughah Al-Jawiyah. *Ukaz: Journal of Arabic Studies*, 1.
- Nur, I. R., Ahmad, F. S., & Husna, H. (2022). Nahla Tailakh, Fa'aliyah Mind Mapping Li Tarqiyah Nataij Ta'allum Al Thalabah Fi Madah Nahwi. *Ta'lim al-'Arabiyyah*, 6.
- Nurdiyana, R. (2023). Komponen *Mu'jam* Al Lughah Al Arabiyah Al Mu'ashiroh (Studi Ananlisis Ditinjau dari Ilmu Leksikografi). *Tarling: Journal of Language Education*, 7.
- Rizani, H. (2014). Kamus Idris Al Marbawi dalam Tinjauan Leksikologi (Ananlisis Metode dan Isi). *Alfaz*, 2.
- Schierhold, Stefan J. Alexander, Friedrich. (2015). Methods in Lexicography and Dictionary Reseachr. *Lexicos Journals*.
- Siompu, N. A. (2019). Relasi Makna dalam Kajian Semantik Bahasa Arab. *Prosiding Konferensi Nasional Bahasa Arab*, 5.
- Sugiyono. (2009). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Alfabeta.
- Susilawati, I., Royani, A., & Dardiri, A. (2021). Sistematis of Compiling an Arabic Dictionary and Its Lexicologysts. *HuRuf Journal: International Journal of Arabic Appied Linguistik*, 1.
- Syuhada, A. (2011). Relevansi Sistematika Pembentukan Ruba'I Ibn Faris dalam Perkembangan Bahasa Arab. *At-Ta'dib*, 6.
- Tajudin. (2017). *Semantik BAHASA ARAB*.
- Taufiqurrocmann. (2008). *Leksikologi Bahasa Arab*. Sukses Offset.
- Turmudi, I., Rifa'i, I., & Mudiyanto. (2019). Istikhdam Namudaj al Harokiyyah al Syam'iyyah al Bashoriyyah al 'Aqliyyah (savi) fi Ta'lim al Mufrodat al 'Arabiyyah wa Atsaruhu fi Qudrah al Talimidz 'Ala Fahm al Maqru. *Ta'lim al'Arabiyyah*.
- Ya'kub, E. (1985). *Al-Ma'ajim Al-Lughah Al-'Arabiyyah*. Dar Al-'Ilm lilmulawin.
- Yusuf, F. (1992). *Al-Ma'ajim Al-'Arabiyyah*.
- Zahrah, H., Wargadinata, W., & Barry, N. H. A. (2021). Analisis E Dictionary "Arab-Indonesia" yang tersedia di Play Store dengan pendekatan Leksikologi. *Shaut Al-'Arabiyyah*.

**Copyright Holder :**

© Sulistyaningsih et.al (2024).

**First Publication Right :**

© Journal of Multidisciplinary Sustainability Asean

**This article is under:**

