Structural Analysis of Specialised Dictionary of Islamic Terms: Implications for Future Design

Razimi Zakaria

Academy of Language Studies, Universiti Teknologi MARA (UiTM) Kelantan Branch, Malaysia

ABSTRACT

This study examines the microstructure of several selected specialised dictionaries of Islamic terms in Islamic studies. This study focuses on the arrangement and format of entries found in the dictionaries to identify aspects that can be improved and to improve the quality of producing specialised dictionary of Islamic terms. Specialised dictionaries are important in providing accurate definitions and explanations of terms specific to a particular field. It can help students and non-speakers of the source language in the field of knowledge to understand concepts accurately. Using a qualitative approach, the study analyses three specialised dictionaries of Islamic terms to assess consistency, effectiveness and accessibility through structural analysis of the terms compiled in the dictionaries. The study findings show that the dictionaries successfully provide definitions and explanations of the terms, but can still be improved regarding the arrangement and presentation of entries, as well as the density of information in the definitions provided. The study recommends a more systematic microstructure arrangement to information presentation in specialised dictionaries of Islamic terms to enhance their usefulness and effectiveness based on the users' level of language skills and knowledge on the subject matter. Subsequently, it can reduce the language and information gap in assisting the acquisition of knowledge in Islamic studies.

Keywords : lexicography, dictionary structure, microstructure, Islamic terms, terminography, Specialised Dictionary, SLD

INTRODUCTION

A specialised dictionary is a type of dictionary that focuses on a specific subject, field, or discipline. It provides definitions, explanations, synonyms, antonyms, examples, and other information related to the terms and concepts used in that area of knowledge. A specialised dictionary is also known as a technical dictionary. Some examples of specialised dictionaries are a medical dictionary that covers the terminology of medicine and health care, a legal dictionary that explains the terms and concepts of law and justice, a music dictionary that describes the elements and styles of music or musical notation, or a slang dictionary that records the informal and nonstandard words and expressions of a language or a social group.

Zhang and Guo (2010) described specialised lexicography for learners, or pedagogical specialised lexicography, as an academic discipline dedicated to the study and practice of specialised learner's dictionary (SLD). Such a dictionary, which focuses on specialised terms in a specific field, is a product of terminography. In contrast, a product of lexicography would be the common language dictionary (Tarp and Bergenholtz, 2010). The differentiation marks the specific roles and functions of specialised dictionaries; which collect and provide precise and detailed terminology documentation within specific fields, catering to the needs of users who require in-depth knowledge beyond general language use. A specialised dictionary can help people who study or work in a particular field to understand and communicate more effectively. It can also help people interested in learning more about a specific topic or area of interest. A specialised dictionary may not be suitable for general use, as it may contain words and expressions that are unfamiliar or too technical for the average reader (Tarp, 2010).

Understanding the different purposes of a common language dictionary and specialised dictionary impacts the objectives and related decisions in their development. Tarp (2010) stated that the objective of compiling terms is more than to fulfil the definition needs of the users; but can also assist them in the subject better and become more effective in communicating about the subject by using more accurate terms.

Most specialised dictionary users are generally laypersons or semi-experts. In the context of foreign language learning, users of a specialised dictionary may be either beginners, intermediate or advanced learners of a foreign language. Since they are learners of a foreign language, their linguistic and textual knowledge varies from limited to considerable, but typically remains at the level of general language proficiency. However, the language of a subject field is characterised by more complex or simpler linguistic structures found in general language. Nielsen (2010) therefore posited that learners are expected to have limited knowledge of the relevant degrees to which specific linguistic structures and genre conventions are used within subject fields, both in their native language and foreign languages.

A dictionary of specialised terms differs from a textbook primarily in its easy and quick access to the definition of terms. It is designed to serve the punctual needs of the user. Special terms often appear in technical books within specific fields, and requiring precise, specialised definitions. Readers may need to spend considerable time searching the pages for clear explanations. However, with the help of a specialised dictionary of terms, they can quickly and easily access the meanings they need without extensive browsing. In a specialised dictionary, the words are arranged alphabetically, facilitating quick lookup. In contrast, textbooks present terms throughout various chapters, commonly organised topically rather than alphabetically. The topical arrangement can delay users from obtaining information or definitions of specific terms as they need to skim, scan and browse the textbook to locate the meaning of a term, if it is provided at all.

In essence, the structured format of a specialised dictionary, designed for quick access and tailored to meet specific user needs, sets it apart from more comprehensive resources like textbooks. Building on this concept, researchers like Tarp & Bergenholtz (2010) have further emphasised the role of specialised dictionaries in catering to the unique requirements of learners. The explanations of the terms must satisfy the needs of learners and serve a different purpose than lexicography.

Purpose Of the Study

The study looks into several dictionaries of Islamic terms to analyse the microstructure of the dictionaries. The analysis is important in developing a more consistent arrangement of entries that is more effective and useful to the users. A specialised dictionary must consider the need of the users and ease of access to information. As such, the dictionary must be produced according to the planned objectives of its development. It has become a practice in the current development of a dictionary to measure its success by looking at the ease of access to information in the dictionary. According to Styne (2004), the ease of information access in a dictionary relates its macrostructure and microstructure design. The structure design can determine the quality of entry arrangements and information presentation in a dictionary. Styne (2004) believed that a guide structure that can help access information in a dictionary is important because it is a functional element that can increase the accessibility of information quickly and accurately. Therefore, during the process of producing a dictionary, the dictionary writer must design a framework that contains detailed information about the decisions in determining the aspects related to the development of the dictionary. Planning can contribute to the production of dictionaries that are consistent and systematic. Hence, this study focuses on analysing the structural design of the selected dictionaries.

Structures Of Specialised Learner Dictionary

Dictionaries are complex reference works that contain layers of structures and governing principles that impact the functional aspects of usability of the dictionaries. These structures are interconnected and make up the design and usability of the dictionaries. Zhang and Guo (2010) analysed multiple English – Chinese Specialised Dictionaries available in China and identified several key structural components of the dictionaries. Their in-depth analysis resulted in a model for SLDs, which comprises structural components such as megastructure, macrostructure, other matters, and microstructure.

Dictionary Megastructure, Macrostructure, Outside Matter, And Microstructure

A dictionary commonly consists of several related parts that facilitate efficient information retrieval. Zhang and Guo (2010) discussed on the structural layers of specialised dictionaries. In their discussion, a few key elements were identified regarding the layers in dictionaries: the megastructure, outside matter, macrostructure, and microstructure.

The megastructure is the framework of the dictionary, dealing with the entire organisation and layout. The megastructure ensures the systematic arrangement of the dictionary. It is made up of the macrostructure and the outside matter of the dictionary.

Recognising key structural components of specialised dictionaries is important in understanding how they function. This also includes the macrostructure, which organises the overall collection and arrangement of entries; the microstructure, which details the internal information within each entry, such as definitions, examples, and grammatical information; and the mediostructure, which comprises the link of cross-references connecting related terms. Together, these parts enable users to locate and comprehend specialised terminology quickly, making the dictionary an indispensable tool for learners and professionals in specific fields. The macrostructure deals with the organisation and arrangement of all headwords and entries, allowing a systematic access to the dictionary. The outside matter deals with the front, middle, back matter of a dictionary, such as preface, user guides, tables, appendices, and indexes. The role of outside matters is to give supplementary information in the dictionary.

On the other hand, the microstructure deals with all information about the word, for example, pronunciation, part of speech, definitions, usage, grammatical information, or other information related to the word. Unlike the macrostructure and outside matter, it is not a direct element of the megastructure. The diagram below represents Zhang and Guo's (2010) structural model of SLD:

Diagram 1 Zhang and Guo (2010) Structural Model of Sld
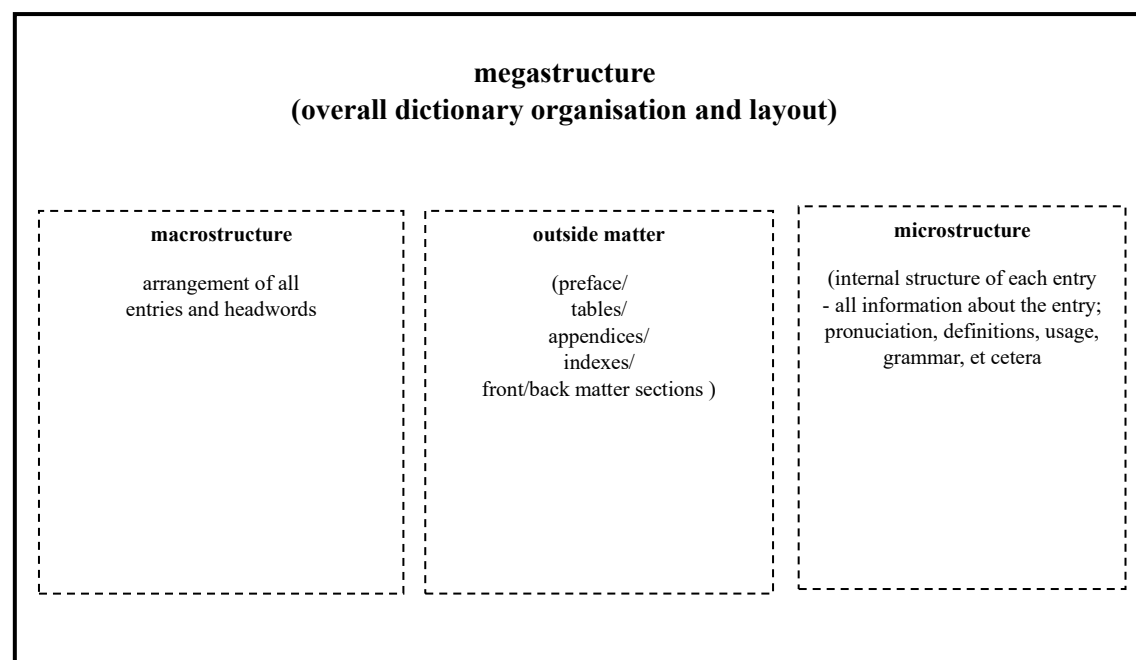
As the microstructure deals with information about the word or entry, Zhang and Guo (2010) explained that different words in dictionaries are dealt with different types of information and details. For example, technical words are explained with conceptual definitions, focusing on specialised definitions according to the field, grammatical words are explained according to their syntactic roles, and scientific words explain their functional properties, roles and effects in scientific contexts.

Principles Underlying Dictionary Structures

Megastructure, macrostructure, other matters and microstructure are the physical aspects of dictionaries. These structures are governed by underlying principles that operate within the physical structures of the dictionaries to ensure their functionality and useability. These principles are mechanisms that controls how information is presented, distributed, accessed, and connected within the dictionaries. Zhang and Guo (2010) anchored the physical structures of the dictionaries to several underlying principles that guides systematic designs of the dictionaries and user navigations. Zhang and Guo (2010) identified distribution structure, access structure, and mediostructure as the underlying principles or mechanisms guiding the systematic design of dictionaries.

Distribution Structure

The distribution structure deals with the density of information in the information given about a term in specialised dictionaries. Zhang and Guo (2010) stated that the distribution structure is important in presenting information about a term in a balanced way. In order to achieve such a balance, a lexicographer needs to pay attention to the macrostructure and microstructure of the dictionary to seek a balance between linguistic and encyclopaedic information provided for the terms. The selection of words and the number of words used to present information about a specific term must be considered meticulously to strike a good balance between linguistic and encyclopaedic information. Hence, a balance between the effectiveness of explanation and economy of words will result in a good distribution structure of the dictionary. Other than that, the distribution structure is also a concept mechanism that ensures that the consistency of the language used in the dictionary maintained and harmonious. Furthermore, the concept of distribution structure in a specialised dictionary requires the lexicographer to organise the distributional location of the terms in the dictionary for easy access by the users.

Access structure

Access structure deals with the location of information in the dictionary. The access to terms is influenced by the arrangement of lemmas or headwords in the dictionary. Access to terms has to designed to enable easy and quick access to the required information in an SLD. Zhang and Guo (2010) advised that a lexicographer needs to seek and decide on a system that can integrate the lexical and encyclopaedic information about a term that is effective and benefits users the most in acquiring associated headword information. As such, in their study, Zhang and Guo (2010) proposed a thematic arrangement to layout the terms for the users in the SLD. They argued that such a choice can help present information about a term more coherently, as all information required about it is tied up in one network of related definitions. Nonetheless, lexicographers are independent in deciding the access structure most effective regarding the distribution of information in their dictionaries.

Medio structure

Medio structure deals with the lexical and semantic relationships between words. It is a concept similar to doing cross-reference work to connect the semantic and lexical relationships between words (Zhang and Guo, 2010). In visualising correlations between entries, Zhang and Guo (2010) listed several relationships at lexical and semantic levels, which are:

1. Morphological correlation: Links between homophones, homonyms, word families, or different variants of a lexeme, etc.

2. Conceptual correlation: Links between the primary meaning of words and ways different in which words are related.

3. Grammatical correlation: Links between syntax, grammar and structure between words, whether they are typical or expected combinations (co-occurrence) .

4. Register correlation: The contextual links among lexical units based on the register or style of headwords they are used in.

Mediostructure enables the SLD to build a multi-dimensional semantic network from various perspectives. These relations can be further reduced into different operational constituents to achieve the lexical and semantic links in dictionaries (Zhang and Guo, 2010).

Diagram 2 Conceptual Visualisation Of Dictionary Structures And Underlying Principles Of Dictionary Design. Ai-Generated Image Created with Dreamina From the Prompt "Dictionary Megastructure In 3d Glass Sphere" (July 7, 2025)

The interrelationship between the structural layers of physical aspects and underlying principles governing dictionary design can be illustrated by a schematic rendering such as follows:

Diagram 3 Dictionary Megastructure
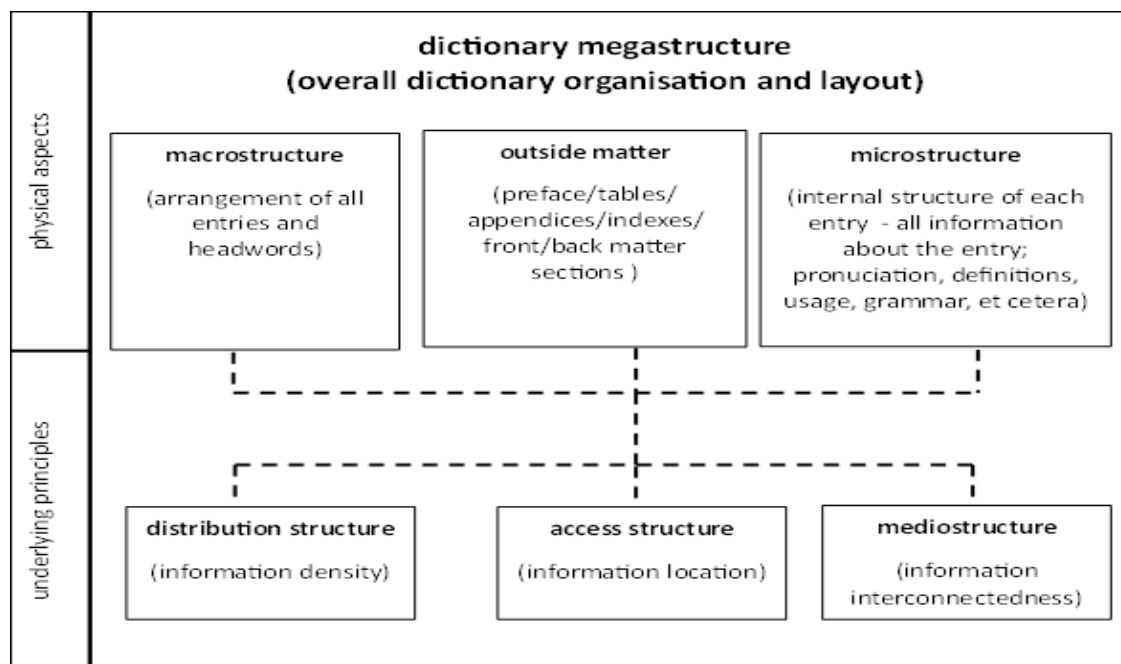
Zhang and Guo's (2010) analysis of layers in dictionary structures contributes to an in-depth understanding of developing a systematic framework for dictionary design. The insights relating to the structures and underlying principles governing the organisation of the dictionary megastructure provide a comprehensive framework that integrates the physical structures with the functional mechanisms, ensuring efficient access and systematic arrangement of dictionary items.

Specialised Dictionary of Islamic Terms

Terms in Islam originate from the Arabic language; therefore, the official language of Islam is Arabic. It is the language of the holy Quran and the language of the Prophet Muhammad. Hence, non-Arabic speakers must rely on translations and explanations of the terms originally from the Arabic language to understand the concepts in this religion. The accuracy of the definitions and explanations is crucial to ensure good understanding of the concepts in the religion. However, producing a specialised dictionary of Islamic terms requires more effort as it is still scarce. The scarcity in the development of a specialised dictionary for Islamic terms was addressed by writer of *Kamus Istilah Agama* (Dictionary of Religious Terms):

Sampai saat ini nampaknya belum ada buku yang menjelaskan secara khusus, sederhana, singkat dan jelas serta mengembalikannya

kepada sumber utama ajaran Islam (al-Qur'an), kata-kata dan istilah-istilah ajaran Islam yang telah memasyarakat, sehingga teak sedikit di antara yang mengatakannya, kurang atau belum mengetahui makna sebenarnya dari kata-kata dan istilah-istilah tersebut. Shalahuddin Chaery (p.p. IX, 1983)

Translation:

To this date, it seems that there has been not a book that explains, in a specific, simple, concise, and clear manner whilst referring to the main source of Islamic teachings, words and terms of Islamic teaching that have become widespread, to the extent that many have used, in lacking or no knowledge of the true meanings of the words and terms.

His cautionary statement emphasises the importance of harnessing effort to develop a text that compiles, concisely and precisely, defines and explains Islamic terms according to the primary sources of Islamic teachings that is the Qur'an. A lack of diligence in this effort is detrimental to the practitioners of the religion, as it can lead to misunderstandings and misconceptions when the terms are freely used without an accurate understanding of their meaning. Terms in Islam have specific meanings, and especially crucial, not to be misunderstood if the terms contain *ḥukm* or regulatory law consequences for religious practices among Muslims.

At the learners' level, not having background in Arabic can pose problems in obtaining a deep understanding of the foundational concepts presented in subjects related to the specific fields in Islamic studies. A study by Rahman, Ali, Ramli, and Ismail (2008) on learners of Usul *Al-Fiqh* at five selected universities in Malaysia, identified several factors that caused difficulties in learning the subject among the students. Among the problems observed were a lack of a standard module for students' reference, insufficient allocation of time to learn the subject in a semester, and poor command or mastery of the Arabic language. *Usul Al-Fiqh* is a combined discipline involving various components which must be taught and studied to understand the subject thoroughly.

They also identified that students were weak in the Arabic language, and all the lecturers involved in the study mainly depended on literature in Arabic, and used it as their primary source of reference. As such, they viewed that mastery of the Arabic language is a prerequisite in learning *Usul Al-Fiqh.* Translating Arabic into another language requires a certain degree of mastery of the source language. Jabak, Syed Abdullah, and Mustapha, (2016) found that literal translations and bilingual dictionaries were not successful methods in translating Arabic texts into other languages. Hence, this indicates that proficiency in the source and the target language is crucial in ensuring understanding of the subject.

Poor ability to translate the Arabic terms and English explanations into Bahasa Melayu has often resulted in a lack of comprehension of the subject matter. Hence, the students were presented with three proficiency challenges: proficiency in the target language, proficiency in the source language of the discipline and proficiency in the subject matter. Hence, a specialised dictionary that accurately defines terms, addresses issues of inconsistencies and suits the level of learners' language ability is deemed practical and important.

RESEARCH METHODOLOGY

This study employed a comparative approach in analysing the structural features of the selected dictionaries. The data, which are specialised terms related to Islamic studies, are derived from several monolingual dictionaries which are:

1. Kamus Istilah Agama (Dictionary of Religious Terms) by Drs. Shodiq H. Shalahuddin Chaery (1983)

2. Penjelasan Istilah Fiqh Mu'amalat (Explanations of Terms in Fiqh Mua'malat) by Md. Akhir Yaacob (1987)

3. Kamus Perbankan Syariah (Dictionary of Sharīᶜah Banking) by Isriani Hardini S.S, and Muh.H. Giharto (2007).

Kamus Istilah Agama (Dictionary of Religious Terms) is a dictionary in the Indonesian language. The total pages of *Kamus Istilah Agama* (Dictionary of Religious Terms) is 442, including 18 pages for the glossary index. Hardini and Giharto (2007) are also Indonesian authors who produced *Kamus Perbankan Syariah* (Dictionary of Sharīᶜah Banking), which is divided into three sections. The first section lists terms directly related to Sharīᶜah banking for 42 pages. The second section focused on related terms with Sharīᶜah banking, including institutions managing Islamic monetary affairs, legal, and accounting terms and matters. The third section of the dictionary deals with brief explanations on Sharīᶜah banking such sources of funds for Sharīᶜah banks, Islamic financing schemes, and differences between Islamic and conventional banking. Yaacob (1987) is a Malaysian author, and his dictionary is mainly divided into two sections; the first section focuses on the definition and explanation of terms generally pertaining to *Fiqh muᶜamalāt* (a branch of Islamic jurisprudence that rules social and economic transactions and dealings between people). The selected terms in this section are arranged in Arabic alphabetical order **(ا،ب...ي)**. A term is presented first, in the Arabic language, followed by a transliteration of the term in Bahasa Melayu and the definition or explanation of the term. The second section of the book focuses on specific selected terms of fiqh muᶜamalāt such as *riba* (usury), *khiyar* (options), *kafalah* (guarantee), and others. In terms of the author's background, the authors' first language has implications for the variety of languages used in the dictionaries. Authors from Indonesia use Bahasa Indonesia, whereas Malaysian authors use Bahasa Melayu. Although both languages are mutually tangible by either Malaysians or **Indonesians, there are differences in pronunciation, vocabulary, and usage.**

Structural Analysis of Selected Specialised Dictionary of Islamic Terms

In the architecture of a dictionary, the physical structure comprises of the macrostructure, mediostructure, and mediostructure. These physical structures are governed by underlying principles which are the distribution, access and mediostructure. The focus of this research is on analysing the structural features, particularly the physical features, of selected monolingual dictionaries of Islamic terms. Though foundational, it is vital so as to set a systematic and consistent layouts for presenting lemmas, definitions, or other extra-linguistic features related to the words.

The following section discusses variations in selected dictionaries of Islamic terms selected for this study which are *Kamus Istilah Agama* (Dictionary of Religious Terms), *Penjelasan Istilah Fiqh Mu'amalat* (Explanations of Terms in Fiqh *Mua'malat*) and Kamus *Perbankan* Syariah (Dictionary of Sharīᶜah Banking). The analysis utilises a framework developed by Zhang and Guo (2010) based on their analysis of structural features of specialised Chinese-English Learners' Dictionary

Analysis of Variations in Outside Matter

The analysis of the physical features of the dictionaries starts with comparing their outside matter. The outside matter pertains to a dictionary's front, middle, and back matter, such as preface, user guides, tables, appendices, and indexes. The role of outside matters is to give supplementary information in the dictionary. For the analysis, scanned images of selected pages are presented for reference.

Image 1: 'RALAT' in Kamus Istilah Agama (Dictionary of Religious Terms) by Drs. Shodiq and H. Shalahuddin Chaery (1983)

Image 2: Transliteration table in Penjelasan Istilah Fiqh Mu'amalat (Explanations of Terms in Fiqh Mua'malat) by Md. Akhir Yaacob (1987)

Apart from common items found in books such as the front and back matter, the specialised dictionaries include special sections dedicated to aiding users of the dictionaries. However, the sections varied from one dictionary to another. In *Kamus Istilah Agama* (Dictionary of Religious Terms), a transliteration of Arabic letters is not included, as in the dictionary *Penjelasan Istilah Fiqh Mu'amalat* (Explanations of Terms in Fiqh Mua'malat). Instead, the front matter presents a list of errors or 'RALAT' contained in the post-publication of the dictionary, for example, item number 12, which reads: 310 *baris ke 27 dari atas penghimpun natara,* which means, on page 310, count to line 27 from above, replace the word 'penghimpun natara' with 'tingkat.' On the other hand, the dictionary *Penjelasan Istilah Fiqh Mu'amalat* (Explanations of Terms in Fiqh Mua'malat) presents a transliteration list of Arabic letters to guide the pronunciation of transliterated terms from Arabic to other languages. The other also remarked that '…*tidak dituliskannya (al). Ini adalah untuk memudahkan pengenalan "huruf awal" bagi setiap kalimah itu. Lagi pun "alif" dan "lam" itu bukanlah menjadi salah satu huruf asal dari kalimah perkataan berkenaan'* which translates to '…is not written (al). This is to facilitate the recognition of the first letters of each term. In addition, *"alif"* and *"lam"* are not the first letters of those terms.' This is an important guide for non-proficient Arabic users because it indicates that the terms are arranged according to the word's original form without the additional 'al' (ال), which can be found in Arabic words. The prefix 'al' (ال) is known as *alif lam taʾrif/maʾrifah'* where the addition to a noun makes it definite, for example, كتاب (book), but الكتاب (al-kitāb) means 'the book'. Grammatically, (ال) *alif lam taʾrif/maʾrifah'* not only changes the pronunciation of a word but also the meaning of the word in terms of its specificity. However, the primary interest of the dictionary is more on presenting the meaning of a term than specifying terms in certain specific syntactic circumstances.

The front matter of Kamus Perbankan Syariah (Dictionary of Sharīʿah Banking) also presents a transliteration guide from Arabic to Latin letters to aid pronunciation of Arabic words. However, it can be observed there are some stark differences in the transliteration method between *Penjelasan Istilah Fiqh Mu'amalat* (Explanations of Terms in Fiqh Mua'malat) and *Kamus Perbankan* Syariah. (Dictionary of Sharīʿah Banking). Apart from replacing an Arabic letter with a single near-equivalent sounding letter in the Roman alphabet, the dictionary *Penjelasan Istilah Fiqh Mu'amalat* (Explanations of Terms in Fiqh Mua'malat) also differs in transliterating certain Arabic letters from *Kamus Perbankan Syariah* (Dictionary of Sharīʿah Banking).

Image 3 Kamus Perbankan Syariah (Dictionary Of Sharīʿah Banking)

The following table summarizes different transliteration methods between the dictionaries:

Table 1 Comparison Of Transliteration Between *Penjelasan Istilah Fiqh Mu'amalat* (Explanations Of Terms In Fiqh Mua'malat) And *Kamus Perbankan Syariah* (Dictionary Of Sharīʿah Banking)

| Arabic letters	Penjelasan Istilah Fiqh Mu'amalat (Explanations of Terms in Fiqh Mua'malat)	Kamus Perbankan Syariah (Dictionary of Sharīʿah Banking)
ث	Tha	ts
ح	Ḥ	ẖ'
خ	Kha	kh'
ذ	Dh	dz
ش	Sh	sy
ص	ṣ	sh
ض	ḍ	dh
ط	Ṭ	th

ظ	ẓ	zh
ع	'A	` (inverted comma)

The differences in transliteration methods are noticeable in these two dictionaries and in many other academic publications relating to Islamic studies.

**Analysis of Variations in Macrostructure**

The macrostructure deals with information about the word or entry. Zhang and Guo (2010) explained that different words in dictionaries are dealt with different types of information and details. In this case, an analysis was conducted to examine the arrangement of headwords and entries in the dictionaries.

Image 4 Arrangement Of Entries In *Kamus Istilah Agama* (Dictionary Of Religious Terms)
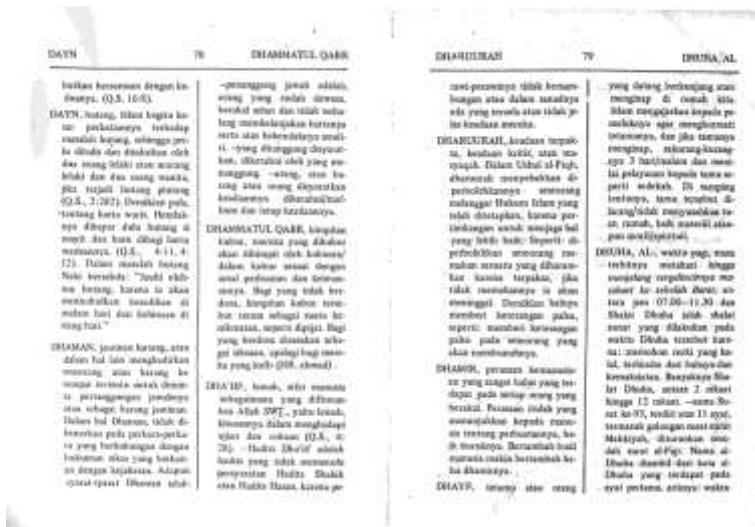
The arrangement of entries are according to alphabetical order and sequence of alphabets in the terms; *dhaman* after *dayn*, and so on. The arrangement indicates that the arrangement sequence is according to Roman letters not Arabic sequence of alphabets. The terms *dhaman* and *dayn*, even though are sequenced consecutively, does not follow the sequence of letters in Arabic. In Arabic, the term *dhaman* begins with the letter 'ض' (ضمان) and *dayn* begins with 'د' (دين) where, if follows the sequence arrangement of Arabic letters, these two terms should be categorised under different alphabetic sections; 'ض' and 'د'.

Image 5 Arrangement Of Subentries In Kamus Istilah Agama (Dictionary Of Religious Terms)
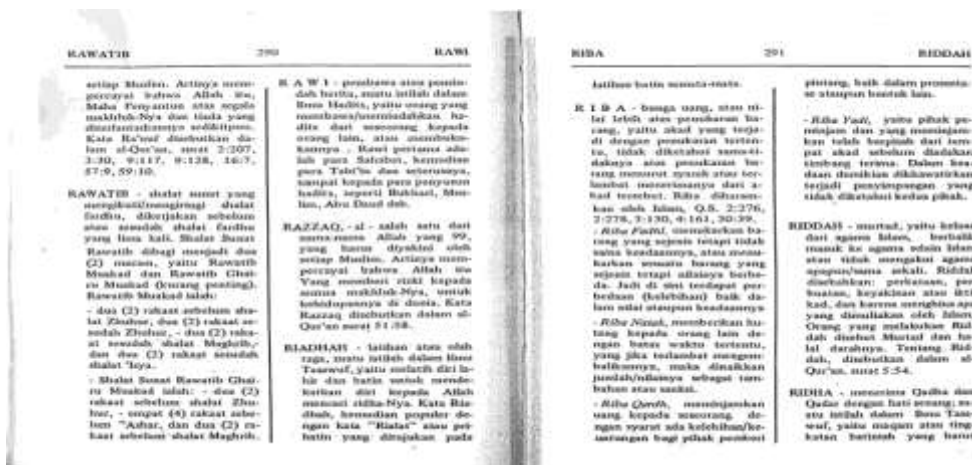
Apart from arrangement of entries, which follows the alphabetical sequence of Roman letters, it can be seen that terms related to certain headwords are listed together as subentries in this dictionary, for example, the term

'riba' (usury). Related terms to 'riba' such as 'Riba Fadhl', 'Riba Nasak', 'Riba Qardh', and 'Riba Yadi' are listed as subentries under the head entry 'Riba'. A different approach is taken by *Kamus Perbankan Syariah* (Dictionary of Sharīʿah Banking), where types of different *Riba* are listed as different headwords, not as subentries.

Image 6 Arrangement Of Entries Inkamus Perbankan Syariah (Dictionary Of Sharīʿah Banking)
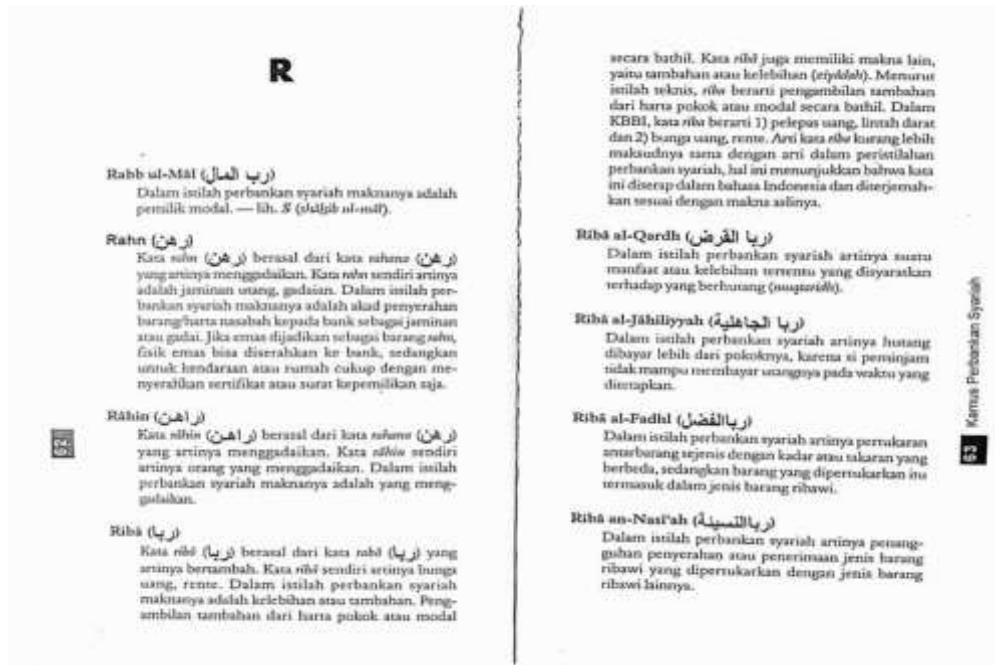
The approach taken by *Penjelasan Istilah Fiqh Mu'amalat* (Explanations of Terms in Fiqh Mua'malat) is different from the two dictionaries discussed above. In this dictionary, the term 'Riba' is presented in two sections; the first section on page 29 explains the term 'Riba', and the section on pages 77 to 78 is dedicated to a more detailed description of the term:

Image 7 Arrangement And Information Presentation Of The Term 'Riba' In Penjelasan Istilah Fiqh Mu'amalat (Explanations Of Terms In Fiqh Mua'malat)

Analysis Of Variations in Microstructure

The microstructure deals with information about the word or entry. Zhang and Guo (2010) explained that different words in dictionaries are dealt with different types of information and details. As the dictionary deals with Islamic religious terms, the essence of the definitions given by authors are found to be consistent. This is important as terms in Islam have to be defined accurately and consistently. In comparing the definitions given in the three dictionaries, the word 'Riba' is used for illustrative purpose. The information about the term and translation is provided below for comparison:

Kamus Istilah Agama (Dictionary of Religious Terms):

bunga uang, atau nilai lebih atas penukaran barang, yaitu akad yang terjadi dengan penukaran tertentu, tidak diketahui sama tidaknya atas penukaran barang menurut syarak atau terlambat menerimanya dari akad tersebut. Riba diharamkan oleh Islam, Q.S. 2:276, 2:278, 3:1309, 4:161, 30:39

Translation:

Interest or surplus on the exchange of goods, that is, a contract that occurs with a certain exchange, it is not known whether the exchange of goods complies with Islamic Syariah law or the goods received later than the time of the contract. *Riba* is forbidden in Islam.

Penjelasan Istilah Fiqh Mu'amalat (Explanations of Terms in Fiqh Mua'malat):

الربا – 'Riba'
Mengikut syarak riba mempunyai tiga bentuk takrif:

1.	*Jual beli ke atas pertukaran tertentu yang tidak diketahui persamaannya pada timbangan atau sukatan yang diakui oleh syarak.*
2.	*Pertukaran matawang/bahan jenis ribawi, iatu menangguhkan penyerahan salah satu bahan yang ditukar/dijual beli.*
3.	*Hutang. Iaitu bayaran lebih dari wang asal mengikut perjanjian yang telah disyariatkan.*

Translation:

الربا - "Ribā"

According to Syara', riba has three forms of definition:

1.	sale and purchase involving a certain exchange where the equality or measurement of the goods is unknown, as accepted by Syara'
2.	Monetary exchange/*ribawi* goods, that is, to delay the handover of goods exchanged/purchased
3.	Debt. that is, a payment greater than the principal based on the agreement sanctioned by Islamic law.

Kamus Perbankan Syariah (Dictionary of Sharīᶜah Banking):

Kata ribâ (ربا) berasal dari kata rabâ (ربا) yang artinya bertambah. Kata riba sendiri artinya bunga uang, rente. Dalam istilah perbankan syariah maknanya adalah kelebihan atau tambahan. Pengambilan tambahan dari harta pokok atau modal secara bathil. Kata ribâ juga memiliki makna lain, yaitu tambahan atau kelebihan (ziyadah). Menurut istilah teknis, riba bererti pengambilan tambahan dari harta pokok atau modal secara bathil. Dalam KKBI, kata riba berarti 1) pelepas uang, lintah darat dan 2) bunga uang, rente. Arti kata riba kurang lebih maksud sama dengan arti dalam peristilah perbankan syariah, hal ini menunjukkan bahwa kata ini diserap dalam bahasa Indonesia dan diterjemahkan sesuai dengan makna aslinya.

Translation:

The term 'riba' comes from rabâ, which means 'increase'. The term 'riba' itself means 'interest' in Islamic banking terms. It means a surplus or additional of principal or capital in an invalid way. The term 'ribâ' also has another meaning: an addition or surplus (*ziyadah*). In technical terms, 'riba' means additional accrual from the principal or capital, which is not valid in Islam. In KKBI, 'riba' means 1) moneylender, loan sharks and 2) usury, interest on money. The definition of 'riba' is more or less the same as provided in the terms of Islamic banking, which shows that the word is assimilated in the Indonesian language and the translation is according to its original meaning.

It can be seen from the three definitions of the term 'Riba' that several synonymous words appear consistently, such as interest, surplus, increase, and prohibited, which make up the essence of the definition of the term 'Riba'. In essence, *riba* means interest imposed on exchange, whether monetary or goods, where a guaranteed increase on the principal amount is imposed, and forbidden in Islam. The definition of 'Riba' is consistent in the three dictionaries.

The three dictionaries present information about the term from different perspectives and depths. The definition of 'Riba' in *Kamus Istilah Agama* (Dictionary of Religious Terms) summarises the meaning of riba in a scholarly and juridical exposition style. It also includes a mention of its ruling in Islam. The definition found in *Penjelasan Istilah Fiqh Mu'amalat* (Explanations of Terms in Fiqh Mua'malat) provides a jurisprudential definition of the term and categorises its practice based on characteristics of 'Riba'. It is also worth noting that in the second definition of the term, a word which requires another layer of explanation is added. The word 'ribawi' is in '*pertukaran matawang/bahan jenis ribawi*' (monetary exchange/*ribawi* goods), actually requires another layer of definition because '*ribawi*' is not a common term in either Bahasa Melayu or Bahasa Indonesia. *Ribawi* is a specific term referring to six items in Islam subjected to the prohibition of *Riba* (Lateh, Osman and Md Rejab, (2018). *Ribawi* items can be classified into two categories, which are measured by value, such as gold and silver, and staple foods such as wheat, barley, dates, and salt (Securities Commission Malaysia, 2014). Transactions involving these items must strictly adhere to equal quantity exchanges and on-spot exchange rules. The third definition as given in *Kamus Perbankan Syariah* (Dictionary of Sharīᶜah Banking) follows a formal, academic and lexicographic exposition as it provides an etymological description of the 'Riba' and explains the definition of 'Riba' in Islamic banking with its meaning in the Kamus Besar Indonesia (KKBI).

The analysis shows that the definition of 'Riba' is consistent in the three dictionaries, but the angle taken to explain the term is different. One dictionary may adopt a more scholarly approach than another, whilst another can be more lexicographic than jurisprudential in explaining the term.

Principles Governing Physical Structures of the Dictionaries

As mentioned earlier, physical structures in dictionaries are governed by underlying principles that operate to ensure their functionality and usability. These principles control how information is presented, distributed, accessed, and connected within the dictionaries. These are mechanisms that guide systematic designs of dictionaries and facilitate user navigation. There are three principles underlying the design of a dictionary: access structure, distribution structure, and mediostructure.

Regarding the access structure of the dictionaries, there are two variations in entry arrangements. In general, all

three dictionaries follow the arrangement convention of traditional lexical dictionary arrangement, where the terms are arranged according to alphabetical sequence order. A slight variation in listing types of 'Riba' is found between *Kamus Istilah Agama* (Dictionary of Religious Terms) and *Kamus Perbankan Syariah* (Dictionary of Sharīʿah Banking) where the former lists types of 'Riba' as subentries and the latter list them as other independent headwords. However, in one of the dictionaries, apart from listing the term according to alphabetical sequence in the prior sections of the dictionary, an additional section is added at the later part dedicated to more detailed information about the term. In *Penjelasan Istilah Fiqh Mu'amalat* (Explanations of Terms in Fiqh Mua'malat), the term "Riba' is first presented in the list of words under 'R' category (p.p. 29) and appears again on pages 77 and 78 with more dense information and details.

There are variations in additional information related to the headwords or entries in the three dictionaries, where two of them provided spellings of the terms in the Arabic language. In contrast, *Kamus Istilah Agama* (Dictionary of Religious Terms) does not provide any Arabic spelling of the terms but resorts to providing transliteration of the terms.

The density of information, or the distribution structure, across the three dictionaries varies. *Kamus Istilah Agama* (Dictionary of Religious Terms) provides a more scholastic, broad definition of the term than the other two dictionaries which provide more detailed information. However, the focus of the definitions in the two dictionaries are different as one is found to be more jurisprudential and typological in its explanation of the term. In contrast, the other dictionary, (*Kamus Perbankan Syariah* or Dictionary of Sharīʿah Banking), takes a more lexicographical approach to explaining the terms as it adds etymology information apart from the meaning of the term itself.

In terms of mediostructure, the discussion on lexical and semantic relationships between Islamic terms in this study would require more space. Nonetheless, it is sufficed to say conceptual interconnectedness between certain Islamic concepts can be done due to many aspects such as hierarchical relationship, subject grouping, jurisprudential concept, ethical dimensions, and et cetera. For example, the concept of debt in Islam which is 'dayn' versus 'qadr'. In *Penjelasan Istilah Fiqh Mu'amalat* (Explanations of Terms in Fiqh Mua'malat), الدين – "Dayn" (hutang) is described as *barang yang sabit pada tanggungan. umpamanya Kadra jumlah wang tertentu dalam tanggungan seseorang dan khaddar jumlah tertentu daripadanya tidak dihadirkan. Kadar jumlah yang ditentukan atau daripada selonggok gandum yang hadir kedua-duanya belum dibahagikan/diasingkan adalah juga dikira "hutang" (p.p. 25)* and القرض – "Qarḍ" (hutang) which is *sesuatu yang diberi supaya dibayar balik. Pada syarak ialah sesuatu barang mithliy yang diberi dan akan dituntut balik. Qarad tidak sah pada barang "qimiy" dan barang yang berbeza saiznya. Hutang (al-dayn) adalah lebih umum daripada "qard". (p.p. 50)* can be conceptually connected and forms a mediostructure for the concept of 'debt'. The close literal translation of both definitions yields a definition such as this:

الدين – "Dayn" (debt); relates to liability, such as a certain amount of money in one's liability, and a certain amount of which is not presented. A certain amount or a heap of wheat that is present, both not yet divided/separated, are also considered as "debt".

القرض – "Qarḍ" (debt) is something that is given to be repaid. According to Sharīʿah, it is a *mithliy* item that is given and will be claimed back. *Qard* is not valid on "*qimiy*" items, which are different in sizes. Debt (al-dayn) is more general than "*qard*". (p.p. 50).

The relationship between the terms can be made using the concept of 'debt' where *al-qard* is *al-dayn,* but not all *al-dayn* is *al-qard.* In other words, *al-qard* is a subset of *al-dayn*, if the definition is based on a financial perspective. As Zhang and Guo (2010) identified, several relationships at lexical and semantic levels exists, including morphological correlation, conceptual correlation, grammatical correlation, and register correlation. Among the four relationships identified by Zhang and Guo (2010), the most important relationship between Islamic terms is the conceptual correlation. This view resonates well with the fundamental understanding of explaining terms because terms are special words related to specific fields. As such, they are technical, and according to Zhang and Guo (2010), technical words are explained with conceptual definitions and connecting the terms according to concepts is more meaningful and substantial.

DISCUSSIONS

This study has analysed the structures of several dictionaries of specialised terms in Islamic studies with a focus on the arrangement and format of entries used. The analysis results found that the dictionaries have successfully provided definitions and correct explanations of the terms. However, there is still room for improvement, especially regarding the arrangement of entries and the density of information provided. One of the main findings is the importance of microstructure in ensuring that the information presented is clear, concise and easily accessible to users. A good microstructure will make it easier for users, especially students and non-native speakers, to understand Islamic concepts more accurately and efficiently. In this context, a balance between linguistic and encyclopedic information is important so that users can obtain a more comprehensive understanding of the terms without being overloaded with excessive or overly technical information.

In addition, macrostructure also plays an important role in facilitating information retrieval. A systematic arrangement of entries, whether alphabetically or thematically, can increase the effectiveness of the dictionary as a quick-reference instrument. The study also found that a systematic thematic arrangement can help dictionary users to understand the relationship between terms, especially when the terms are closely related in terms of concept and application in Sharīʿah. Nonetheless, the arrangement of subcategories of terms requires further studies to enhance the dictionary's usefulness, whether they should be included in the definition of the main terms or as separate items, or to be listed in different sections of the dictionary altogether. Considerations have to be made of user needs, because according to Varantola (2002), dictionaries, particularly specialist dictionaries, are ever increasingly being adapted to correspond more closely to user needs.

Apart from that, a weakness is detected in the dictionaries where the spellings in Arabic are included. Non-Arabic speakers may mispronounce the terms because Arab words have a way of pronunciation where *tashkeel* or diacritical marks on Arabic letters indicate the pronunciation of the letter. Tashkeel in Arabic includes the *fatḥa* (فَتْحَة), a short "a" vowel, *kasra* (كَسْرَة), a short "i" vowel, and *damma* (ضَمَّة), a short "u" vowel. This is important because some Arabic words may have the exact spellings, without the *tashkeel*, a non-Arabic speaker may mispronounce a word, resulting in a misunderstanding. After all, the word could be something else. As an example, the word *dayn* or *dain*, the Arabic spelling (without tashkeel) is الدين and with tashkeel الدَّيْنُ, but another word 'ad-diin' الدين is also spelled in the same way. With tashkeel, the word appears as الدِّينُ, and the meaning of 'ad-diin' does not bear any connection to 'debt' as the meaning of 'ad-diin' is 'the religion'.

Regarding transliteration, there must be a standard transliteration method from Arabic to other languages, whether Indonesian, Bahasa Melayu or English, because a consistent form of transliteration can lead to a better interpretation of the sound of letters in the source language, resulting in accurate pronunciation. The term 'al-Riba' for example, is spelled الربا which can be transliterated as 'al-Ribaa'. The 'ا' after the letter 'ب' or 'ba' produces a slight elongation at two counts at the end of the word. It was found in the dictionary of *Kamus Perbankan Syariah* (Dictionary of Sharīʿah Banking), the transliteration of the elongated 'a' is â ('a' with a circumflex) whereas, in *Penjelasan Istilah Fiqh Mu'amalat* (Explanations of Terms in Fiqh Mua'malat), the elongated 'a' is transliterated as 'ā'. As with phonetic symbols that guide a standard for word pronunciation in a language, transliterations should also provide the same assistance. Variations in transliterations of Arabic words or terms can confuse in how they should be pronounced, especially among non-Arabic speakers. A universal and standardised form of transliteration of Arabic letters is viewed as a valuable tool in guiding the correct pronunciation of the words in the language.

Another important aspect highlighted is the mediostructure, which is the relationship between terms relating to concepts, morphology, lexical and usage. This relationship allows users to make the connections between terms, not just in hierarchical relationships, but also in terms of the Sharīʿah objectives and applications in daily life. This is in line with the concepts in Islam, where they are often interconnected functionally, not just hierarchically.

CONCLUSION

Overall, this study emphasizes the importance of structure in developing dictionaries of specialised terms in Islamic studies. Analysis of several selected dictionaries found that there is still a need for improvement,

especially in terms of the arrangement of entries and density of information provided, as well as the need for a systematic and balanced microstructure. Linguistic and encyclopedic information can help users to understand concepts more clearly and efficiently.

In terms of implications, the findings of this study suggest that the design and development of future specialised dictionary of Islamic terms should emphasize on:

1. a more consistent and systematic arrangement of entries
2. a balanced and concise presentation of information
3. provision of an easy and user-friendly access structure
4. highlighting the relationship between terms clearly through mediostructure
5. a universal and standardise form of transliteration

With these improvements, the dictionary of Islamic terms will become a more effective reference tool for students, researchers the general public who want to better understand terms and concepts in Islamic studies.

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