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*Abdurrosyid*

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*Imam Sujoko*

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# Table of Contents

**Editorial Team**

**Table of Contents**

**Aspects Influencing the Quality of Management of the Community Learning Activity Centers in Banten Province ..... (1)**

Ahmad Amarullah

**Gender Relation in Willow Trees Don't Weep Novel (2014) by Fadia Faqir: A Feminist Literary Criticism ..... (13)**

Ida Rosida, Aini Soraya

**The Contribution of Scholars in Addressing Earthquake and Tsunami (The Study of Malay Minangkabau Manuscripts) ..... (29)**

Firdaus

**The Islamic Entries in Three Major English Dictionaries ..... (41)**

Abdurrosyid

**The Politeness Strategy and its Scale of Ahok's Statements as a Governor of Jakarta ..... (51)**

M. Agus Suriadi

**Hujjiyāh Nazariyah Saḍdiaz-Ẓarā'ī'fi al-Fiqh al-Islāmywatatbīquhāfi Qadāyāal-Maūkūlātwa al-Mashrubātwa al-Malbusāt ..... (71)**

Imam Sujoko



# INSANIYAT

## Journal of Islam and Humanities



### The Islamic Entries in Three Major English Dictionaries

Abdurrosyid

Holmesglen Language Center Tangerang

email: aabdurrosyid@gmail.com

#### *Abstract*

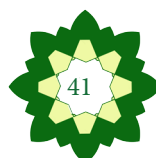
*The study is to analyze Islamic entries in three major English dictionaries; Oxford Dictionary of English (ODE), Merriam-Webster's Advanced Learners' Dictionary (MWALED), and Macquarie Australian National Dictionary (MAND). The three dictionaries are used the object of this study because they represent the major varieties of English besides the existence of a great number of new Englishness emerges around the globe. The selected entries are in accordance to Islamic sciences such as theology, Islamic Jurisprudence, Quranic exegesis, hadith Science, Islamic mysticism and Islamic History. Inappropriate and inaccurate or misleading definitions given by the dictionaries are identified and analyzed, then they will be examined according to definitions from each Islamic science so that accurate and appropriate definitions can be delivered as the alternatives and in turn more acceptable definitions and understandings of Islam will be given to not only the Muslim communities but also the greater readers.*

**Keywords:** *Islamic Entry; Distortion; Oxford Dictionary of English; Merriam-Webster's Advanced Learners' Dictionary; Macquarie Australian National Dictionary.*

#### **A. Introduction**

The widespread use of English has resulted in the emergence of new Englishes with a variety of uniqueness due to the acculturation of English with local languages and cultures. Although many new Englishes appear, English teaching is still dominated by three traditional English varieties: British English, American English and Australian English. These three varieties of English surely also dominate English teaching models around the world. This fact has implications for the high use of English dictionaries of the three varieties. The fact becomes the reason of selecting three dictionaries of the three main varieties of English as the object of this study.

These dictionaries are also very widely used in Islamic countries. This is in line with the proliferation of educational centers focusing on the development of English that is inevitable in global interactions. The massive use of these dictionaries can be seen from the increasing needs for English as the medium of instruction in Islamic countries, even in the countries such as Bangladesh, Malaysia, and Pakistan, English has become the language of Islamic da'wa. Particularly in Malaysia, English has become one of the essential requirements of a person to be a state Muslim preacher other than Arabic as a language of Islam Religion and Malay as a cultural and language of the state 1 (Rajadurai, 2010).



The interplay of civilization between Islam and the West creates an exchange of understanding and science whose medium is language. English is the most widely used language in these interaction processes. It inevitably has to incorporate Islamic terms into the lexicon list in each edition or issue of the three dictionaries as a form of global language inclusiveness to all cultures and civilizations including Islam. Dictionary can be defined as a work that codifies culture and civilization of certain language speakers and also reflects their understanding, knowledge and beliefs on other cultures. However, according to Crystal (2010: 158), one of the most authoritative figures in English studies today, it is almost impossible to eliminate the subjectivity and habit in writing dictionary entries and definitions. Furthermore, habit and subjectivity are generated either intentionally or unintentionally. The deliberation is certainly driven by various motivations such as political or economic interests. The inadvertence arises from not finding accurate images or concepts if a particular language describes an entity or existence that exists in other languages and cultures that are clearly not found in its corpus.

The distortion of understanding and description of Islam through the entries in English dictionaries, especially the three dictionaries based on the three varieties of language is suspected to be related to the three issues; mispronunciation, misspelling and misinterpretation (Ali, 2007). Even worse, the lack of definition of Islamic entries in all three dictionaries has touched the semantic and pragmatic areas that automatically affect the misconception of Islam by either the Muslim community themselves or those who study Islam. The article analyzes the definition of 30 entries relating to Islam in three dictionaries based on three main English varieties i.e. and tries to give better alternatives of definitions according to relevant sources/disciplines. Relevance here means that if the entry is

related to the Islamic disciplines such as theology or Islamic jurisprudence then the understanding of the entry is returned and referred to both disciplines.

Dictionary is often defined as a reference book containing a list of words from one or more languages, usually in alphabetical order that comes with spelling pronunciation information, its grammatical status, its definition, its etymology, and its use (Crystal, 2005: 109). The initial search for the dictionary always appeals to everyone interested in this field, in this sense the history of the emergence of English dictionaries. The earliest English dictionary is a dictionary written by Robert Cawdrey entitled *A Table Alphabetical of Hard Words* in 1604 whose primary function was to explain the English difficult words absorbed from Latin. After that, *the Dictionary of English Language* was compiled by Samuel Johnson in 1755 (Lieber, 2009). Then followed by the publication of *Noah Webster's Dictionary* in 1828, which was crowned as the first dictionary for American English. In response to the insufficient publication of Webster's dictionary, the British Philological Society appointed James Murray, a Scottish teacher, to edit a new English dictionary in which Oxford University Press was contracted to publish it. In 1895, the dictionary was known as *the Oxford English Dictionary* (Lieber, 2009). While the Macquarie Dictionary is known as Australian English standard reference, its name is derived from the name of a New South Wales governor, Lachlan Macquarie (1762-1824) who was first published in 1981. The dictionary was published because of the urgent need for a new 'English' reference that was much different from its original language and had accelerated the local culture, pronunciation and local terms of Australia (Delbridge & Butler, 1999).

The lexicographic elements in the dictionary are parts that can be found in almost all standard dictionaries. Certainly,

the three dictionaries that are the object of this study encompass all the elements of the standard. First, headword is a word defined in a particular entry. Different entries are always organized eventhough they are spelled almost similar and the entries are usually alphabetically made. Second, the definition is the main meaning at which when a reader who look up the dictionary aims. A list of definitions for one entry is arranged in numbering showing the most commonly used definition in terms of frequency. Third, the pronunciation, the standard pronunciation of each baseword is usually described in a phonetic transcription based on the International Phonetic Alphabet placed in brackets. Fourth, the form of inflection and derivation, this section is useful for providing information about the basic words experiencing changes in inflection and derivation. Fifth, etymology, is the part that explains the origin of the wordbase. Sixth, the label style is useful for providing information about whether the word is slang, informal, discipline or colloquial; it is usually equipped with abbreviation 'colloq.' for colloquial and 'maths.' for mathematics (Bauer, 1998: 66). Seventh, the grammar is the part that informs the word class of an entry as what it is n for noun, or v. for verb and so forth. Last is usage of each entry that shows how a particular entry is placed in the context of a sentence.

Although in terms of the organization of writing, the dictionary has been converted, but it does not eliminate the diversity as it arises by virtue of different demands and needs. One way of classifying a dictionary is whether it is monolingual, bilingual or multilingual, or it provides contemporary or traditional information as well as encyclopaedic or difference of word coverage in a particular dictionary can also be used as a comparison criterium. But an easy way to evaluate and compare dictionaries is to choose different dictionaries but with the same type and size by paying close attention to the same entries in the comparable

dictionaries (Crystal, 2007: 210). The comparison this study undertakes is certainly by holding the same entries related to Islam in ODE, MWALED, and MAND and then it compares all the lexicographic elements in each entry.

The large number of English speakers that reach 1.5 billion people would include speakers from Islamic countries either using English as an official language or as the most popular foreign language. So do not be surprised if many Muslim scientists question the possibility of English as the language of Islamic da'wah such as Ismail Raji al-Faruqi (1995) who joined in the Islamization of science movement and wrote the book *Toward Islamic English*. Al-Faruqi questions the many inaccuracies and habits of using Islamic terms in English, which result in the imperfection of the terms' understanding and even misunderstanding. Furthermore, Al-Faruqi identifies two types of distortions that result in such inaccuracies.

First, distortion through transliteration, for al-Faruqi (2007: 8-9), current English when describing matters relating to Islam as a religion, culture and civilization on Muslims or non-Muslims whether used by Muslims and non-Muslims is always biased and chaotic. As the transliterated Islamic names in English are always not standard and can be spelled and read differently. There is an impression of injustice because the names of Islam are not standardized and commonly erroneous in dictionaries or books of English. Secondly, distortions through translation, many Islamic terms that indeed cannot be translated into English or have no equivalent at all. Ambiguous translation and orientalist understanding certainly would result in corrupt and perverse meanings although it feels right for the Westerners themselves (al-Faruqi, 1995: 11).

While Ali (2006) also suggests that there is an incompatibility in defining Islamic entries in English dictionaries

because of semantic distortions. This occurs when there is no matching equivalent or missing component of meaning. Components of meaning here are often understood as features of meaning possessed by a lexicon. As the word 'father' and 'papa' are synonymous but there are components or features that are not aligned meaning. Analysis of semantic components indicates that not all languages see the world equally but have their own peculiarities (Malmkjaer, 2002: 462). Moreover, the understanding of English dictionaries to the entities and the reality of the Islamic world would be without its accuracy and customs since it comes from different worlds and cultures.

In addition, Al-Ajmi and Al-Otaibi (2006) outline more extensive types of Islamic entry distortions in English especially in lexicography; first is the circularity, which is the failure of the English dictionary in giving precise definitions instead tending to be wrong. Second is insufficient information, the English dictionary tends to provide short and simplified definitions and information. Thirdly, the negative context that suggests that English dictionaries provide information with negative associative meanings such as the word 'jihad' is defined as an obsessive war. Fourth is a very general definition, this type refers to a very wide definition and may result in a user/reader's confusion. The fifth is ambiguous definition, the definition or interpretation of the multi-dimensional Islamic entry should be the definition of an entry, and the provision of information that is fixed should be a priority. Sixth, fragmentary information refers to the imperfection of information provided on a certain Islamic entry. The seventh is a too narrow definition on Islamic entries that should contain broader and easier meanings and definitions. Finally, encyclopedic redundancy, this term means that the given definition does not have a clear limitation on the level of encyclopedic on Islamic entries in an English dictionary.

## **B. Method**

This research on Islamic entries in all three major dictionaries of English is categorized into the library research. The method used is qualitative method with content analysis technique. The content analysis is used because the researcher tries to reveal, to understand and to accurately capture the distorted information of the entries related to Islam provided by ODE, MWALED, and MAND. Then the information obtained is used to describe and to analyze the definition of intended entries by comparing and identifying the level of accuracy and inaccuracy. Furthermore, the researcher corrects and provides the appropriate definition by returning the entries to the parent science. That means the entry is restored to the relevant Islamic disciplines. Returning such entries like 'Muhammad' into the Islamic theology (*kalam*) discipline is expected to provide an original understanding and true concept as what it is.

## **C. Results and Discussion**

The most obvious problem with the inclusion of foreign language terms, in this sense the I entries related to Islam, into an English dictionary is a matter of phonetic transcription. As a foreign word, as perfect as any transcription made by the lexicographer would not be the same as what the native speaker of a language wants. It is not surprising, then, that al-Faruqi (1995: 8) claims that it is impossible to provide adequate transliteration for Islamic entries, especially the words of unaltered Islamic names. However, the transliteration efforts should be appreciated as a form of viewing Islamic entries from the perspective of the owner of the imperfect language for those names. This is in line with what Hodgson (2009) expresses in his monumental book *the Venture of Islam*. He asserts that if the original entry is not known by the target language, then transliteration is indispensable especially in the case of names that are naturally and scientifically untranslatable but must be

distinguished from other similar names. Then when it comes to other words that are technical then need to find the appropriate equivalent and meaning. Phonetic extraction of Islamic entries in ODE, MWALED, and MAND is a representation of the pronunciation of the native speakers of the three English varieties, and evidently they do not correspond to the way of pronunciation of the source language.

Furthermore, there is the absence of standardized spelling for Islamic entries which is the absorption of the originating language, especially those assembled with names, such as entry 'Muhammad' that has varied equivalences; Mohammed (MAND, p.803; ODE; p.1139), Muhammad (ODE, p. 1162), Mohammed (MAND, 803), Mahomet (MAND, 803) or even Mahound (MAND, p. 803) however it is not found on MWALED but listed in MWALDE online. Also, entry 'haj' (Islamic pilgrimage) in ODE (p.790) and MWALED (p.739) is listed as 'hajj' whereas in MAND it is expressed as 'haj' (p.508) and entry 'ulama' with ulama and ulema spelling (ODE, p.1925)

Of the 30 entries selected, there are some words that have circularity in its definitions; the circularity here is not only insufficient but also inaccurate meaning and tends to be wrong like the following entries:

ENTRY	ODE	MWALED	MAND
Muhammad	n. Arab prophet and founder of Islam (p. 1162)	Not found	Mohammed, n. AD 570 – 632. Arab Prophet, founder of Islam. His teaching started in Mecca in 610. He eventually succeeded in establishing the principles of Islam over all Arab (p.802)

The definitions given by the three dictionaries tend to be imprecise and wrong. All three interpret 'Muhammad' as the Arab prophet and founder of Islam. The truth is that Muhammad is an Arab prophet not for Arabs and a messenger of Allah to convey Islam not the founder of Islam. According to Haikal (1994. P. xxvii), Muhammad is a prophet and servant of God with all the attributes of honor and piety. In MWALED, 'muhammad' entry is not listed, but when searched at <http://www.merriam-webster.com/dictionary/>, this entry is defined almost identical to the other two dictionaries; 'Arab prophet & founder of Islam'.

Simple definition and insufficient information to describe Islamic entries can also be categorized as distortions. The inadequacy of information about the entries discussed may lead to a superficial and improper understanding, such as the following entry 'halal':

ENTRY	ODE	MWALED	MAND
halal	Adj. Deting or relating to meat prepared as prescribed by Muslim Law. Religiously acceptable according to Muslim Law [Ar. According to religious law] (p. 790)	Adj. Accepted by Muslim law as fit for eating . selling or serving halal food. (p.739)	Adj. (of meat from animal), salughtered in accordance with muslim rites [Ar. lawful] (p. 558)

Unlike other Islamic entries, 'halal' has entered the social niche and everyday English conversations, this entry, however, is understood to be related only for food and drink, especially meat-based foods. It literally means releasing, deciphering, dissolving, breaking, liberating and allowing. While conceptually, it means everything that is allowed and can be done without being bounded by the provisions that limit it or forbid it, that will not have sin in the world and the Hereafter. This entry refers to two understandings; first, the permissibility or non-attachment of using something or what is required for physical fulfillment such as food, drink and medicine. Secondly, the allowability and unboundedness of using, eating, drinking and utilizing something that is all set by the Shari'a. Thus, in a broader sense, the term 'halal' refers to anything that is not bounded or permissible under the Islamic Shari'ah including activities, behaviours, dressing styles, and so forth (Al-Jaziri, 2012: 234).

Then the English dictionary not only provides inaccurate information but also gives negative association meaning like the following entry 'jihad':

ENTRY	ODE	MWALED	MAND
Jihad	n. (among muslims) a war of struggle against unbelievers. The spiritual struggle within oneself against sin (p. 940)	n. a war fought by Muslims to defend or spread their beliefs (p. 881)	n. 1. <i>Islam</i> . spiritual struggle; efforts made in the cause of God; a. at the personal level, the struggle to be righteous and follow God's path. b. at the communal level, a struggle or holy war in support of Islam against unbelievers 2. (upper case) Islamic Jihad 3. any vigorous campaign of behalf of a principle etc. (p. 667)



Jihad in ODE and MWALED is interpreted as a war in order to defend itself and spread religion and in the MAND, jihad is defined as a struggle or a holy war in upholding Islam against infidels on a group level and on a personal level as a journey for righteousness and always in God's way. The definition in the personal level is quite close to what Muslims perceive as an additional definition offered by ODE as an inner struggle for sin. In the Islamic concept, the word jihad is used in two senses; the jihad in the path of Allah (*Jihad fi Sabilillah*), battles or fights for God in relation to a war defending against the enemy of truth when they attempt to undermine Islam commonly referred to as the little jihad (*sughra*). And the second type of jihad in spiritual dimension level that is higher than the first type that is fighting against the bad nature in oneself is lust and evilness (*jihad kubra*) (Tarmidzi, 2007: 3).

Then the general definition is likely to be confusing for users of the dictionaries. General means here usually these words are not specific Islam but also owned by adherents of other religions.

ENTRY	ODE	MWALED	MAND
Ablution	n. 1. an act of washing oneself. A ceremonial of washing parts of the body or sacred containers. 2. Brit. (in army slang) a building or room containing washing facilities and toilets (p.4)	n. the act of washing yourself (p. 3)	n. a 1. cleansing with water or other liquid, as in ceremonial purification 2. pl. The act of washing oneself

The definitions given by the three dictionaries are not Islamic specific, since the cleansing/washing activity is held in almost all religions, it is not surprising that the definitions do not refer to the term 'wudu' in Islam. 'Wudu' in Islam includes washing the face, hands together with arms with elbows, wiping head with wet hands and washing feet including ankles. In addition to this, rinsing the oral cavity and cleaning the inside of the nose and wiping the ears and neck are also practices to follow guidance of Prophet Muhammad (Anayat, 2015: 12). 'Wudu' in Islam can be sunnah or advisable if it is not a requirement of mandatory worship, and become mandatory or required

if it is a requirement of mandatory worship such as prayer. The following entry is 'zakat' or 'alms':

ENTRY	ODE	MWALED	MAND
Alms	n. money or food given to poor people. [Gk. Compassion] (p. 45) <i>Zakat</i> n. payment made annually under Islamic Law on certain kinds of property and used for charitable and religious purposes, one of the Five Pillars of Islam. It is called also <i>almsgiving</i> (p. 2063)	n. money, clothes, food, and other things given to poor people (p. 44)	n. that which is given to the poor or needy; anything given as charity [Gk. Compassion] (p. 30)

The three dictionaries define entry 'alms' with almost identical and very common meanings. Only the ODE dictionary lists 'zakat' entry whose meaning is almost close to the concept of zakat in Islam. In Islam, zakat literally means fertility, holiness, blessing and purification. While conceptually zakat is a gift that must be given from certain property, according to certain traits and size to certain group. In short, zakat is parts of wealth taken from the property of someone who has and given in accordance with its provisions to the rights of the eight groups who are entitled to receive zakat (*mustahik*) (Djazuli, 2013: 63: Daradjat, 1984: 95). Meanwhile, according to Zurinal and Aminuddin (2008: 157), zakat means to cleanse or to purify (Q.S. At-Taubah; 10), namely to cleanse themselves through the provision of some property to be distributed to those who are entitled to receive it, let alone have reached *nisab* and certain conditions or measures. Based on that understanding, zakat is cleansing and purifying the soul of God's servant. The next following entry is 'salat':

ENTRY	ODE	MWALED	MAND
Salat	Salat. n. a ritual prayer for muslims, performed five times daily in a set form, one of the five pillars of Islam [Ar. Worship, prayer] (p. 1569)	Prayer n. 1. words spoken to God especially in order to give thanks or ask something 2. The act of speaking to God. 3. A strong hope or wish 4. pl. A meeting at which pray together 5. A slight chance of doing or getting something - usually used in negative statements (p. 1268)	Prayer, n. 1. A devout petition to, or any form of spiritual communion with, God or an object of worship. 2. The act, action or practice of praying to God or an object of worship, an in supplication as to a person or a thing 3. A religious observance either public or private, consisting wholly or mainly of prayer, 4. That which is prayed for 5. A petition or entreaty 6. The section of bill in equity, or of a petition, setting forth the complaint of the action desired [L - F - ME] (p. 987)

Similarly for entry 'salat', only ODE covers the entry while the other two dictionaries have only more general and non-Islamic specific terms. The definition of salat by ODE is sufficient for an early understanding of the concept of salat for non-

Muslims and not for Muslims. Salat in the concept of Islam is means of communication between servants with their God as a form of worship in which is a structured practice of some utterances and deeds that begins with *takbiratul ikhram* and ends with *salam*, and in accordance with the terms and conditions/requirements that have been determined in Islamic Shari'ah (Gazalba, 1975: 88, Assayuti, 1998: 30). The next is a very narrow definition like the following entry 'imam':

ENTRY	ODE	MWALED	MAND
Imam	n. the person who leads prayer in mosque. A title of various Muslim leaders, especially of one succeeding Muhammad as leader of Shiit Islam: <i>Imam Khomeini</i> [Ar. Leader] (p. 873)	n. a muslim Religious Leader (p.822)	n. a Muslim religious leader or chief [Ar. Leader, guide] (p. 619)

Entry 'Imam' based on ODE is defined very narrowly which only touches one of several component sof imam's meanings namely imam for one worship ritual of prayer, and directly proceeded to a very sectional definition referring to an imam of particular theology school of Islam, Shia. In MWALDE and MAND, the definition given is very narrow and barely serves any insight. Imam, in the concept of Islam, means the person who is followed, either as the head, the way, or someone who makes straight and corrects the problems. In addition, imam can also mean the Qur'an, Muhammad, the caliph, the army commander, and so on. Thus, the word 'imam' has various meanings, which can mean forward, lead and guidance, one's merit becomes role model, and leadership (Mubarok, 2001: 20). Imam in Islam can be meaningful leaders in any field of Islam, imam of salat, political imam, imam of faith, imam of fiqh and so forth.

The next issue is encylopaedic redundancy which also occurs in definitions of Islamic entries that will also affect ambiguity and level of inaccurate information, such as the following entry 'sunni' and 'shia':

ENTRY	ODE	MWALED	MAND
Sunni	n. 1. one of two branches in Islam, commonly described as orthodox, and differing fro Shia in its understanding of the Sunna and in its acceptance of the first three caliphs. 2. a Muslim who adheres to this branch of Islam [Ar. Literally 'custom, normative rule'] (p. 1784)	n. 1. one of two main branches of Islam. 2. A muslim who is a member of the sunni branch of Islam (p. 1649)	n. one of the two great religious division of Islam, which regards the first four caliphs as the legitimate successors of Mohammed [Ar. lawful] (p. 1264)
Shia	n. 1. one of two main branches of Islam followed by about a tenth of Muslims, especially in Iran that rejects the first three caliphs and regards Ali, the fourth caliph, as Muhammad's first true successor. 2. A Muslim who adheres to this branch of Islam [Ar. Party of Ali] (p. 1641)	n. 1. one of two main branches of Islam. 2. A muslim who is a member of the shia branch of Islam. (p. 1498)	Shiah n. one of the two great religious division of Islam, which regards Ali (the son-in-law of Mohammed) as the latter's legitimate successor and rejects the first three caliphs together with Sunnite books. A shiite [Ar. sect] (p. 1157)

The three dictionaries do encyclopedic repetitions that are almost on the same level. The level of repetition of balanced information and detailed information required on each entry. Sunni or ahl Assunnah wa Aljama'ah, are people who believe in the sunnah of the Prophet and the convention of society/Islamic scholars (*ijma'*). The Sunni movement believes that the rational speculation that is intent on the sunnah of the Prophet, the interpretation of the Qur'an, and the opinions and decisions of the ulamas are respected from the first generation of Islam in implementing shari'a principles. The Sunni has a powerful and sublime line of doctrine that can be traced to the first four caliphs; Abu Bakr, 'Umar, 'Uthman, and Ali. This school is often known as contractualist, meaning a leader who is elected as people's representative and approved through a loyal oath called a *bai'at*. The Sunni legal school consists of Hanafi school, Maliki school, Shafi'i school, and Hambali school (Daudy, 1997: 120- 126; Matthewson, 2015: 136). While Shiites are conceptualized as those who believe that 'Ali is a righteous leader who is guided directly by God and whose position is second to Muhammad. This group is known as Intrinsicalist, which means that

the Southern Arab tribes, who strongly support 'Ali, have inherited an ancient tradition of divine family, perhaps influenced by Mesopotamia. What is certain is that the Shi'ah recognizes and believes in the spiritual and political leadership of 'Ali and his descendants. Shia law schools are

similar to the Sunni above, they recognize the Qur'an and the sunnah of the Prophet as the source of the legal basis. However, the Shia believe that imams or spiritual leaders are descended directly from the line of

Muhammad through 'Ali and Fatima (Daudy 1997: 33-34; Matthewson 2015: 227-228)

The last is out of the 30 selected entries, there are some unlisted entries in the dictionaries as follows:

NO	ENTRY	DICTIONARIES		
		ODE	MWALED	MAND
1	Allah	listed (p. 42)	listed (p. 40)	listed (p. 28)
2	Muhammad	listed (p. 1162)	unlisted	listed (p.802)
3	Ablution	listed (p.4)	listed(p. 3)	listed (p.2)
4	Mecca	listed (p. 1098)	listed (p. 1014)	listed (p.774)
5	Jihad	listed (p. 940)	listed (p. 881)	listed (p. 667)
6	Islam	listed (p. 926)	listed (p. 873)	listed (p. 657)
7	Hajj	listed (p. 790)	listed (p. 739)	listed (p. 558)
8	Fast	listed (p. 635)	listed (p. 599)	listed (p. 444)
9	Muslim	listed (p. 1169)	listed (p. 1057)	listed (p. 826)
10	halal	listed (p. 790)	listed (p.739)	listed (p. 558)
11	Salat	listed (p. 1569)	listed (p. 1268)	listed (p. 987)
12	Sharia	listed (p.1737)	listed (p. 1495)	listed (p. 1154)
13	Caliph	listed (p. 248)	listed (p. 227)	listed (p. 178)
14	Mosque	listed (p. 1153)	listed (p. 1057)	listed (p. 814)
15	Koran	listed (p. 977)	listed (p. 907)	listed (p. 691)
16	sunna	listed(p.1784)	unlisted	listed(p.1264)
17	sufi	listed(p. 1780)	listed (p. 1645)	unlisted, however it has an entry that shares a synonymous meaning, <i>mysticism</i> , (p. 829)
18	mujtahid	listed (p. 1162)	unlisted	unlisted
19	Imam	listed(p. 873)	listed(p.822)	listed(p. 619)
20	ulama	listed with different spelling <i>ulema</i> (p. 1925)	unlisted	unlisted
21	shahada	unlisted (p. 1634)	unlisted	unlisted
22	Mujahidin	unlisted(p. 1162)	unlisted	unlisted(p. 820 -821)
23	Sunni	unlisted (p.1784)	listed(p. 1649)	listed(p. 1264)
24	Shia	listed (p. 1641)	listed(p. 1498)	listed(p. 1157)
25	wahhabi	listed (p. 1994)	unlisted	unlisted
26	intifada	listed(p. 916)	unlisted	listed (p. 649)
27	hijab	listed(p. 827)	unlisted	listed (p. 587)
28	fatwa	listed (p. 637)	unlisted	listed (p. 445)
29	umma	listed(p. 1972)	unlisted	unlisted
30	Alms	listed (p. 45)with a more specific islamic entry <i>zakat</i> (p. 2063)	listed(p. 44)	listed(p. 30)

#### D. Conclusion

There are various types of distortions found in the three major English dictionaries; *Oxford Dictionary of English* (ODE), *Merriam-Webster's Dictionary* (MWALE), and *Macquarie Australian National Dictionary* (MAND). These distortions include the impossibility of a viable and accurate phonetic transcription for every Islamic entry, the absence of a standard spelling, especially for Islamic names, inaccurate and misleading meanings (circularity), simple and inadequate definitions of information, too general definitions, oversimplified definitions, encyclopedic repetitions and there are so

many unlisted Islamic entries but in other dictionaries they are listed. Towards such distortions, the discussion of definitions and information on the basis of the disciplines to which the entry originated is provided for accurate and feasible corrections of definitions and recommendations of information for each entry contained in each dictionary.

This study is expected to give inputs for those who use the three dictionaries to be more critical and analytical regarding definitions and concepts of particular entry especially those related to Islam. The use of dictionaries within Islamic communities will provide opportunities to the teachers

and imams to give more information about the 'true' Islam before being accessed by the students. Also, it is urgently needed to identify and formulate the accurate strategies to teach English to Islamic students when using these dictionaries.

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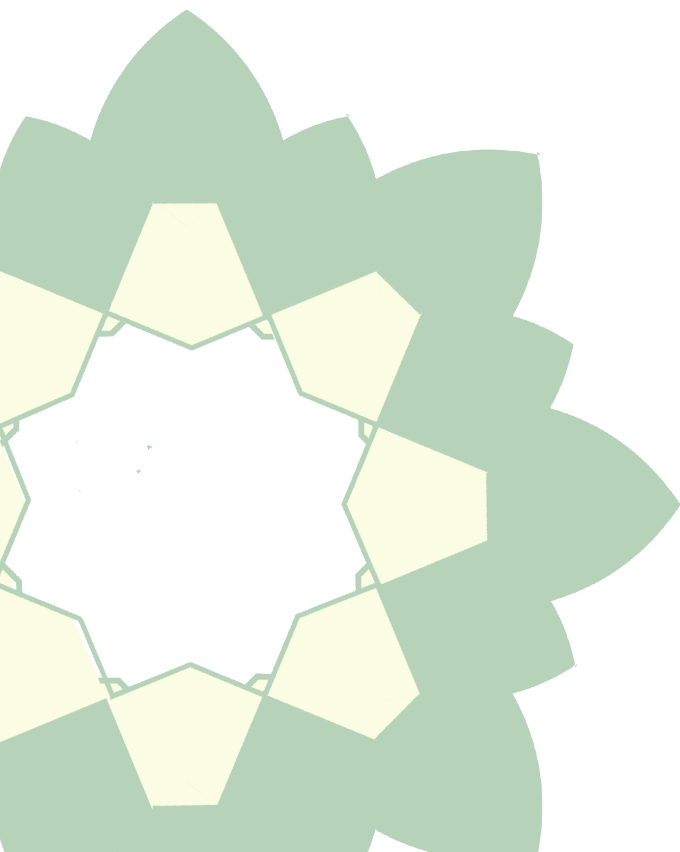
### Guidelines

1. It has not been published elsewhere.
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3. The Manuscript typed with Microsoft Word, Font Times New Roman size 12, spacing 1 on A4 size paper with a margin of 3.5 cm from the left edge, 3 cm from the right edge, 3 cm from the top and bottom edges. The length of 15-20 manuscript pages including a list of references. Writer (s) must follow the journal template that can be downloaded at Insaniyat Open Journal System <http://journal.uinjkt.ac.id/index.php/insaniyat>
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6. Abstract is written for about 250 words. It pervaded research objectives, methodology, discussion and result, and conclusion with maximum 5 keywords that represent the research core.
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9. The references should used min 40% from primary source (International Journal).
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Vol 2, Number 1, November 2017

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*Abdurrosyid*

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*M. Agus Suriadi*

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