

Form and Meaning of Mosque Naming in Mataram City: Morphosemantic Study

Ilham Ramadhani¹, Burhanuddin², Ratna Yulida Ashriany³

^{1, 2, 3}*Pendidikan Bahasa dan Sastra Indonesia Departement, FKIP Universitas Mataram, Indonesia*
ilhamramadhani0229@gmail.com¹, burhanuddin.fkip@unram.ac.id²,
ratnayulida@unram.ac.id³

Published: 30/12/2023

How to cite (in APA style):

Ramadhani, I., Burhanuddin, Ashriany R. Y. (2023). Form and Meaning of Mosque Naming in Mataram City: Morphosemantic Study. *RETORIKA : Jurnal Ilmu Bahasa*, 9(3), 492-496. Doi: 10.55637/jr.9.3.9167.492-496

Abstract-Research on the Form and Meaning of Mosque Naming in Mataram City: This Morphosemantic Study aims to describe the form of mosque names morphologically and examine their meaning semantically. This research is a type of research with a descriptive qualitative approach. The data in this research are the names of mosques in Mataram City, while the data sources in this research include mosque administrators, the public, articles and other media. The data collection method in this research uses the Listening method with advanced techniques, the Listening Involvement Cakap technique, the Free Listening Involvement Cakap technique, the Note taking technique and the Recording technique. Apart from that, the Listening method is strengthened by the Interview method with the Cakap Semuka advanced technique. Furthermore, it is also strengthened by the Documentation method. The data analysis methods used include the Intralingual Matching method, the Extra Lingual Matching method and the Distributional method. The method for presenting data analysis in this research uses informal methods. The results of this research include the morphological forms of mosque names which are classified into words and phrases. Based on their meaning, mosque names are divided into lexical meaning and contextual (socio-cultural) meaning.

Keywords: Form, Meaning, Names of Mosques, Mataram City

I. INTRODUCTION

Language is very important in interacting with each other in society, the use of language can provide opportunities for people to convey opinions, thoughts and information to other people. Mailani, et al (2022) said that language presentation is divided into two, namely written language and spoken language. Both presentations function as communication tools in everyday life. Apart from that, language can also be used to provide identity and naming

things, such as people's names, object names, place names, food names, village names and so on (Alwi, 2003). Each of these names has a clear meaning or meaning, this is intended as the identity of each name that is owned.

Naming is a process of symbolizing a concept to refer to a referent from outside the language. Names are the same as symbols, meaning that naming is also arbitrary, so the name and object do not have to have a relationship. However, naming places, objects

and personal names are not made haphazardly, they must have clear references and reasons so that the resulting meaning is appropriate and precise. Apart from that, from the beginning people have understood that the relationship between a name and an object or a name and a person is very closely related. Therefore, a name is very important for an object, place, person and so on. Naming a place or object is no less important than creating one's identity. Naming an object or place is important to make it easier for people to recognize and differentiate between one place and another. One of them is the names of places that are used for public needs. For example, in naming Islamic religious places of worship, namely naming mosques.

Naming mosques is very important to be able to recognize and distinguish the identity of each mosque in an area, especially in Indonesia which is known to have many mosques because the majority of the people are Muslim. The names of mosques in Indonesia have their own characteristics, generally the names of mosques in Indonesia have an Islamic nuance and come from Arabic. Names of mosques with Islamic nuances can also be found in the area where this research was conducted, namely in Mataram City, West Nusa Tenggara Province.

Mataram City is the center of the city in West Nusa Tenggara Province, the researchers used the mosques in Mataram City as research objects because they consist of a large number, the mosque administrators in Mataram City are also more open and easy to find, and the mosques have various names. Some of them are the Raudatul Khair mosque which means 'good garden' (Pagutan), Raudatul Jannah which means 'paradise garden' (Pagutan Barat), Nurul Falah which means 'light of victory' (Pagesangan), and many other mosque names. . Apart from that, there are several mosques that use names based on figures who have made a contribution and are in accordance with the background of the founding of the mosque. For example, the Al-Hamidi Heritage Mosque (Pagutan) and the Heritage Mosque (Pusaka, Pejanggik) and the Lebai Sandar Mosque (Ampanan). Based on this example, it can be understood that the names of mosques in Mataram City have broad, unique and varied meanings, according to the environment, history and motivation for their naming. This proves that the naming of mosques in Mataram

City was not done haphazardly, but was made by paying attention to the literal meaning in Arabic, according to the historical background and the motivation of the people who gave the names.

The researcher raised the title "The Form and Meaning of Naming Mosques in the City of Mataram" because the names of mosques in the City of Mataram have never been studied specifically regarding their form and meaning, previous researchers have mostly examined the meaning and function of architecture in prayer rooms or mosques in several Indonesian territory. The names of mosques in Mataram City also vary, allowing researchers to obtain diverse data. Apart from that, the meanings of the names of mosques in Mataram City can still be traced, both literally, historically and with motivation for their naming. Based on this, this research is very important in providing information and education to readers about the form and meaning of the names of mosques in Mataram City. Apart from that, this research can also help students understand the morphological and semantic rules of the social environment.

Researchers will also examine the shape of the names of mosques in the city of Mataram morphologically, this is to find out changes in shape that influence the meaning of each name of the mosque in the city of Mataram.

II. METHODS

This research is a type of research with a descriptive qualitative approach. The data in this research are the names of mosques in Mataram City, while the data sources in this research include mosque administrators, the public, articles and other media. The data collection method in this research uses the Listening method with advanced techniques, the Listening Involvement Cakap technique, the Free Listening Involvement Cakap technique, the Note taking technique and the Recording technique. Apart from that, the Listening method is strengthened by the Interview method with the Cakap Semuka advanced technique. Furthermore, it is also strengthened by the Documentation method. The data analysis methods used include the Intralingual Matching method, the Extra Lingual Matching method and the Distributional method. The method for presenting data analysis in this research uses informal methods.

III. RESULT AND DISCUSSION

3.1 Result

The data in this research can be classified into two, namely the form and meaning of the names of mosques in Mataram City.

3.1.1 Forms of Mosque Names in Mataram City

The form referred to in this research is morphological form. Based on identifiable data, there are two forms of classification of mosque names in Mataram City. This data is in the form of words and phrases, this data is displayed in the form of different tables.

3.1.1.1 Word Forms of the Names of Mosques in Mataram City

Words are units of language that can stand alone, formed from single and combined morphemes; the smallest unit of lexeme that has gone through a morphological process; The smallest morpheme or combination of morphemes can be expressed as a free form (Kridalaksana, 2007).

Table 01. Forms in the Names of Mosques in Mataram City

No.	Mosque Names	Form	Indonesian Word Classes	Arabic Word Classes
1.	<i>Al-Haq</i>	Word	Noun	<i>Ism</i>
2.	<i>Al-Hidayah</i>	Word	Noun	<i>Ism</i>
3.	<i>Al-Ihsan</i>	Word	Noun	<i>Ism</i>
4.	<i>Al-Furqon</i>	Word	Noun	<i>Ism</i>
5.	<i>Al-Istiqomah</i>	Word	Noun	<i>Ism</i>
6.	<i>Al-Mustaqim</i>	Word	Noun	<i>Ism</i>
7.	<i>Al-Mizan</i>	Word	Noun	<i>Ism</i>
8.	<i>Al-Ikhlâs</i>	Word	Noun	<i>Ism</i>
9.	<i>Al-Iman</i>	Word	Noun	<i>Ism</i>
10.	<i>Attaqwa</i>	Word	Noun	<i>Ism</i>
11.	<i>Al-Ishlahuddiny</i>	Word	Noun	<i>Ism</i>
12.	<i>Al-Musthofa</i>	Word	Noun	<i>Ism</i>
13.	<i>Al-Yahya</i>	Word	Noun	<i>Ism</i>

The data in the table above is classified based on the theory explained in chapter II. The names of the mosques above are classified based on form in two languages, namely Indonesian and Arabic. The two languages are

combined because almost all the names of mosques in Mataram City are in Indonesian which was adopted from Arabic.

(1) *Al-Haq*

Data (1) *Al-Haq* in Indonesian is classified into word forms because the name can stand alone and be free, meaning that without any other words or sentences the name already has a complete meaning. *Al-Haq* is classified into the class of nouns or nouns because it refers to the meaning of a place name, namely the name of one of the mosques in the city of Mataram. *Al-Haq* in Arabic is also classified as a word form which is a class of *ism* or noun because the name has a meaning that refers to *ism* or noun, then has the addition of ﻻ , including the type of *ism ma'rifat*, is absolute and cannot be bound by adverb of time.

(2) *Al-Hidayah*

Data (2) *Al-Hidayah* is classified into noun or noun forms. This data is classified into noun word forms because the meaning contained in the word *Al-Hidayah* refers to a noun or noun which means 'guidance'. This data is also classified into word forms because they are the smallest elements in a sentence that cannot be further divided, are free and can stand alone without prepositions and other elements. In Arabic, the name of the *Al-Hidayah* mosque is classified into a word form of the type *ism* or noun, because the name has a meaning that refers to *ism* or noun, then has the addition of ﻻ , including the type of *ism ma'rifat*, which is absolute and cannot be bound. with time information.

The explanation above also applies to all data in the table above because it is included in the noun and *ism* types.

3.1.1.2 Phrases for the Names of Mosques in Mataram City

Table 02. Forms of phrases for the names of mosques in Mataram City

No.	Mosque Names	Forms	Indonesian description	Arabic Description
1.	<i>Raudhatul Jannah</i>	Phrase	Nominal	الإضافة
2.	<i>Mamba'ul Hikmah</i>	Phrase	Nominal	الإضافة
3.	<i>Nurul Yaqin</i>	Phrase	Nominal	الإضافة
4.	<i>Baitul Amin</i>	Phrase	Nominal	الإضافة

5.	<i>Awwalul Hidayah</i>	Phrase	Nominal	الإضافة
6.	<i>Nurul Huda</i>	Phrase	Nominal	الإضافة
7.	<i>Darul Islam</i>	Phrase	Nominal	الإضافة
8.	<i>Nurul Falah</i>	Phrase	Nominal	الإضافة
9.	<i>Nurul A'la</i>	Phrase	Nominal	الإضافة
10.	<i>Hubbul Wathan</i>	Phrase	Nominal	الإضافة
11.	<i>Najmul Huda</i>	Phrase	Nominal	الإضافة
12.	<i>Nurul Hayat</i>	Phrase	Nominal	الإضافة
13.	<i>Uswatun Hasanah</i>	Phrase	Adjektival	منعوت و نعت
14.	<i>Baitul Muqaddis</i>	Phrase	Adjektival	منعوت و نعت
15.	<i>Babul Hikmah</i>	Phrase	Nominal	الإضافة
16.	<i>Qubbatul Islam</i>	Phrase	Nominal	الإضافة
17.	<i>Ainul Yakin</i>	Phrase	Nominal	الإضافة
18.	<i>Nurul Hikmah</i>	Phrase	Nominal	الإضافة
19.	<i>Riyadhul Muttaqin</i>	Phrase	Nominal	الإضافة
20.	<i>Darul Hidayah</i>	Phrase	Nominal	الإضافة
21.	<i>Baitussalam</i>	Phrase	Nominal	الإضافة

The data in the table above is a classification of data in the form of phrases from the names of mosques in Mataram City. These data are divided into two classifications, both in Indonesian and Arabic morphological rules. In Indonesian morphological rules, these data are divided into nominal phrases and adjectival phrases, while in Arabic morphological rules they are divided into الإضافة and منعوت و نعت. The following is an explanation of these data.

(1) Raudhatul Jannah

Data (1) *Raudhatul Jannah* is classified into the nominal phrase type because it fulfills the elements of a nominal phrase, namely in the form of a combination of two words, is non-predicative, fills one function in a sentence, the central element is at the beginning of the expression and the central element is a noun or noun. Furthermore, in Arabic morphological rules, the name of the *Raudhatul Jannah* mosque is classified into the *idhofi* (الإضافة) type

because it consists of elements called *Mudhaf* and *Mudhaf ilai* (اليه مضاف و مضاف). In this data, *mudhaf* is the word (روضه) and *mudhaf ilai* is the word (الجنة), so it is written in *idhofi* form, namely (الجنة روضه). Apart from that, data (1) is classified into *idhofi* (الإضافة) because it consists of *ism nakirah* and *ism ma'rifat*.

(2) Mamba'ul Hikmah

Data (2) *Mamba'ul Hikmah* is classified into the nominal phrase type because it fulfills the elements of a nominal phrase, namely grammatically in the form of a combination of two words, is non-predicative, fills one function in a sentence, the central element is at the beginning of the expression and the central element is a noun or noun. Furthermore, in Arabic morphological rules, the name of the *Mamba'ul Hikmah* mosque is classified into the *idhofi* (الإضافة) type because it consists of elements called *Mudhaf* and *Mudhaf ilai* (اليه مضاف و مضاف). In this data, what is included in *mudhaf* is the word *Mamba'u* and *mudhaf ilai* is the word *Al-Hikmah*, so it is written in *idhofi* form, namely *Mamba'ul Hikmah*. Apart from that, data (2) is classified into *idhofi* (الإضافة) because it consists of *ism nakirah* and *ism ma'rifat*.

(3) Nurul Yaqin

Data (3) *Nurul Yaqin* is classified into the nominal phrase type because it fulfills the elements of a nominal phrase, namely grammatically in the form of a combination of two words, is non-predicative, fills one function in a sentence, the central element is at the beginning of the expression and the central element is a noun or word object. Furthermore, in Arabic morphological rules, the name of the *Nurul Yaqin* mosque is classified into the type of *idhofi* (الإضافة) because it consists of elements called *Mudhaf* and *Mudhaf ilai* (اليه مضاف و مضاف). In this data, what is included in *mudhaf* is the word *Nur* and *mudhaf ilai* is the word *Al-Yaqin*, so it is written in *idhofi* form, namely *Nurul Yaqin*. Apart from that, data (3) is classified into *idhofi* (الإضافة) because it consists of *ism nakirah* and *ism ma'rifat*.

Therefore, of the 21 data on the names of mosques in the form of phrases in Indonesian morphological rules, there are 19 data of the nominal phrase type and 2 data of the adjectival phrase type. This also has the same number in the morphological rules of the Arabic language, there are 19 data in the form of *idhofi* (الإضافة) and 2 data in the form of *Sifah wal maushuf* or *Naat*

man'ut (منعوت و نعت / موصوف و صفه).

3.1.2 The meaning of the names of mosques in the city of Mataram

3.1.2.1 Lexical Meaning

Lexical meaning is the basic meaning or

actual meaning of the lexicon, the meaning that is and the meaning that is in accordance with the results of human sensory observations. The following are the lexical meanings found in the names of masjid in Mataram City.

Table 03. Lexical Meaning of Mosque Names in Mataram City

No.	Mosque Names	Meaning	Reference
1.	<i>Al-Haq</i>	Truth	Al-Quran
2.	<i>Al-Hidayah</i>	Instruction	Kamus Al-Maani
3.	<i>Al-Ihsan</i>	Kind	Kamus Al-Maani
4.	<i>Al-Furqon</i>	Differentiator	Kamus Al-Maani
5.	<i>Al-Istiqomah</i>	Istiqomah	Kamus Al-Maani
6.	<i>Al-Mustaqim</i>	Straight	Kamus Al-Maani
7.	<i>Al-Yahya</i>	The Almighty	Kamus Al-Maani
8.	<i>Al-Ikhlash</i>	Sincere	Al-Quran
9.	<i>Al-iman</i>	Trust	Kamus Al-Maani
10.	<i>Attaqwa</i>	Piety	KBBI
11.	<i>Al-Mizan</i>	Scales	Kamus Al-Maani
12.	<i>Awwalul Hidayah</i>	First clue	Himpunan Nama Islami
13.	<i>Uswatun Hasanah</i>	A good example	Himpunan Nama Islami
14.	<i>Nurul Huda</i>	Guiding Light	Kamus Al-Maani
15.	<i>Darul Islam</i>	Islamic Land	Kamus Al-Maani
16.	<i>Nurul Falah</i>	Light of Victory	Kamus Al-Maani
17.	<i>Nurul A'la</i>	Hill of Light	Kamus Al-Maani
18.	<i>Hubbul Wathan</i>	Love of the Motherland	Kamus Al-Maani
19.	<i>Nurul Hayat</i>	The light of life	Kamus Al-Maani
20.	<i>Qubbatul Islam</i>	Islamic Dome	Kekunaan.blogspot.com
21.	<i>Nurul Hikmah</i>	Light of Wisdom	Himpunan Nama Islami dan KBBI
22.	<i>Darul Hidayah</i>	God's guidance	Himpunan Nama Islami
23.	<i>Baitussalam</i>	House of Peace	Kemenkumhan.go.id
24.	<i>Baitul Amin</i>	Safe home	Kamus Al-Maani
25.	<i>Raudhatul Jannah</i>	Paradise Garden	Kamus Al-Maani
26.	<i>Nurul Yaqin</i>	Light of Faith	Kamus Al-Maani

Analysis of the lexical meaning of the names of mosques in Mataram City in the form of words and phrases will be described below.

(1) *Al-Haq*

The name in data (1) *Al-Haq* is the name of the mosque which is classified in word form. Literally, in the Al-Maani dictionary this name means 'truth'. The name reflects a mosque as a place to worship and seek truth and the pleasure of Allah Awt.

(2) *Al-Hidayah*

The name in data (2) *Al-Hidayah* is the name of the mosque adopted from Arabic and is in the form of a word. Literally Al-Hidayah comes from the words hadaa, yahdii, hadyan, hudan, hidayatan which means 'guidance'. This meaning is quoted from the Al-Maani dictionary and the Koran.

(3) *Al-Ihsan*

The name in data (3) *Al-Ihsan* is the name of the mosque which comes from Arabic and is

in the form of a word. Lexically, Al-Ihsan comes from the words hasana, yahsinu, Ihsanan which means 'goodness'. This meaning is quoted from the Al-Maani dictionary.

3.1.2.2 Contextual Meaning

Contextual meaning is meaning that is tied to a context. According to Kridalaksana, (2001) contextual meaning is the relationship between speech and the situation or conditions according to the place where the speech is used. Contextual meaning is also related to the situation of the place and the environment in which it is used. The following is the contextual meaning of the names of masjid in Mataram City.

Table 04. Contextual Meaning of Mosque Names in Mataram City

No.	Mosque Names	Meaning	Description
1.	<i>Baitul</i>	Trustworthy	This name was

	<i>Amin</i>	person.	used because the mosque was founded by someone who was trusted, authoritative and respected.
2.	<i>Bengaq</i>	Astonished or amazed by something.	This name was used because the sudden appearance of the spring made people surprised or amazed.
3.	<i>Lebai Sandar</i>	Someone named Lebai Sandar	This name was used because the founder of the mosque was named Lebai Sandar.

The data contained in the table above is a collection of contextual meanings of the names of mosques in the city of Mataram. The following is an explanation of the meaning of each of these data.

(1) *Baitul Amin* is one of the names of the mosque located in Ampenan District, Mataram City. The name of this mosque is the result of adoption from Arabic which comes from a combination of two words, namely *Baitun* and *Al-Amin*. The name lexically means 'Safe house, this meaning is contextually taken from the character of the founder of the mosque. The name of the founder of the mosque was H. Abdul Halim, he was a trusted and authoritative figure among the Pejeruk at that time. So, the name *Al-amin* contextually arises from the character of its founder who is highly trusted and respected among society. Apart from that, the name *Al-Amin* is also named to commemorate his services as the founder of the *Baitul Amin* mosque.

(2) *Bengaq* is one of the oldest mosques in Sekarbela District, Mataram City, this mosque is very well known as the *Bengaq* mosque by the *Sasak* people. The word *Bengaq* comes from the *Sasak* language which means 'wonder', the name emerged from the emergence of a spring during a recitation activity carried out by a figure named Gaus Abdul Razak. He is a figure who is highly respected and respected by the local community, because he was one of the first people to teach Islamic religious knowledge in the Sekarbela environment. So, the name of the mosque, known as the *Bengaq* mosque, is

contextually related to the sudden appearance of a spring in the mosque environment during barren dry conditions. This incident made people surprised and amazed, so that until now the mosque is known as the *Bengaq* (wonder) mosque.

(3) *Lebai Sandar* is a mosque located in Ampenan District, Mataram City. The name of this mosque is taken from the name of its founder who came from South Sumatra, his name was *Lebai Sandar*. Based on this, contextually the name of this mosque has a meaning adopted from the name of its founder, namely 'a person named *Lebai Sandar*'. This name is used based on historical records from the beginning of the *Lebai Sandar* mosque. Apart from the name of its founder, the name *Lebai Sandar* was used because the location of the mosque previously functioned as a landing place for colonial ships and as a door to trade with foreign countries.

IV. CONCLUSION

Based on the research results described in the previous chapter regarding the Form and Meaning of Mosque Naming in Mataram City, it can be concluded as follows:

1. Morphologically there are two forms of the names of mosques in Mataram City, namely words and phrases. The word forms found in the names of mosques in Mataram City are only nouns (nouns) and ism, for example in the names of the *Al-Haq*, *Al-Hidayah*, and *Al-Furqon* mosques. The next form is a phrase, morphologically in Indonesian, the form of the phrase found in the names of mosques in the city of Mataram is in the form of nominal and adjectival type phrases. Meanwhile, in the morphological rules of Arabic, we find phrases of the type *Al-Idhofi* (الإضافة), and *na'at man'ut* (منعوت و نعت). For example, the names of the *Baitul Amin* and *Uswatun Hasanah* mosques.

2. The meaning of the names of mosques in Mataram City can be found in two classifications of meaning, namely lexical meaning and contextual meaning. Lexical meaning is the basic meaning or meaning that is in accordance with the dictionary, for example in the data from *Al-Ihsan* and *Nurul Yaqin*. Furthermore, contextual (socio-cultural) meaning is meaning that is appropriate to the context and related to the environment, place or history. An example of this meaning is in the *Lebai Sandar* and *Bengaq* data.

REFERENCES

- Alwi, Hasan, et al. (2003). *Standard Grammar of Indonesian, Third Edition*. Jakarta: Balai Pustaka.
- Chaer, Abdul. (2007). *General Linguistics*. Rineka Cipta
- Damayanti, M. A. (2020). *Lingual Form and Connotational Meaning in the Lyrics of Ebit G. Ade's Song in the Album There's Still Time*. Mataram. Mataram University
- Edi Subroto, D. (2007). *Introduction to Structural Linguistic Research Methods*. Surakarta: Sebelas Maret University Press.
- Elfira, S. S. *Naming Coffee Shops in Trawas District: A Study of the Meaning*.
- Faisol, Y. (2014). *Morphology and Semantic Meaning of Mosques and Prayer Rooms in Padang City*. *Heritage*, 2(1), 109-122.
- Farid, E. K. F. (2020). *Indonesian and Arabic Syntax: (Study of Contrastive Analysis of Phrases, Clauses and Sentences)*. *Bahtsuna*, 2(1), 139-156.
- Fernandez, Y. D. (2022). *Form and Meaning of Hamlet Names in Nelle District, Sikka Regency*. *Domain: Journal of Language Studies*, 11(1), 232-242.
- Hanifah, D. U. (2023). *The Importance of Understanding Meaning, Types of Meaning and Changes*. *Ihtimam: Journal of Arabic Language Education*, 6(1), 157-171.
- Helda, M., Cristina, A., Fitri, F., & Angraini, R. (2023). *The Meaning of Naming Villages in Pangkalan Kuras District, Pelalawan Regency*. *Poetry: Journal of Research and Service in Literature, Language and Education*, 2(1), 95-99.
- Wisdom. S. A. (2001). *Island of a Thousand Mosques Study of Mosques as Centers for Religious Activities of the Sasak Lombok Community, West Nusa Tenggara (1980-2000)*. Yogyakarta. IAIN Sunan Kalijaga
- Kridalaksana. (2007). *Word formation in Indonesian*. Jakarta: Gramedia Pustaka Utama
- Mahsun. (2007). *Language Research Methods*. Jakarta: PT Raja Grafindo Persada.
- Mahsun. (2019). *Language Research Methods: Strategy Stages, Methods and Techniques*. Depok: Rajawali Press.
- Moeleong, Lexy J. (2007). *Qualitative Research Methods*. Bandung: Rosda Karya Youth
- Moeleong, Lexy J. (2017). *Qualitative Research Methodology*. Bandung: Rosdakarya Youth.
- Nasution, I. P. (2017). *Names of Ancient Mosques in the Archipelago and their Background Aspects: Toponymic and Archaeological Overview*. In *National Seminar on Toponymy* (pp. 122-138).
- Pradana, R. W. (2020). *Forms and Symbolic Meanings of Decorations at the Sunan Giri Mosque*. *Space*, 7(1).
- Ramlan. (2001). *Syntax*. Yogyakarta: CV. Karyono
- Salsabila, S. S., Komarudin, E., & Dayudin, D. (2021). *Noun Phrases in Indonesian and Ismi Tarkib in Arabic (Contrastive Study)*. *Hijai*, 4(1), 96-107.
- Sugiyono. (2018). *Combination Research Methods*. Bandung: Alfabeta.
- Suharyani, T. (2017). *Forms and Symbolic Meanings in the Architecture of the Kraton Saka Tunggal Mosque, Tamansari, Yogyakarta*.
- Tarmini, W., & Sulistyawati, R. (2019). *Indonesian Syntax*. Jakarta: Uhamka.
- Tolinggi, S. O. R. (2019). *Phrase Structure Based on Similarity of Distribution with Word Groups in Arabic*. *Shaut Al-Arabiyah Journal*, 7(2), 121-131.
- Verawati, V., Patriantoro, P., & Syahrani, A. *Form and Meaning of Naming Rice Names in Tangaran District, Sambas Regency*. *Equatorial Journal of Education and Learning (JPPK)*, 11(10), 2007-2014.
- Zidni, M. (2019). *Form, Meaning and Function of Typical Phrases on Kiss Candy Wrappers*. Mataram. Mataram University.