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Semantic Field of Teacher Terms in *Ta`lim al-Muta`allim* Book by *Sheikh* Al-Zarnuji

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Abstract
Ta'lim Muta'allim is a book written by Shaykh al-Zarnuji that delves into the manners and guidelines for studying according to Islamic teachings. Throughout the text, the term "teacher" is extensively used with various equivalents, such as شيخ، أستاذ، معلم، مدرس and أهل العلم. This study aims to analyze the meanings of these terms in the book using semantic field theory to understand the relationship between the meanings of different words. This will help identify the relationships and differences between each of these terms. The research method used is qualitative, involving data collection techniques such as documentation and quotations. The data analysis method employed is semantic field analysis. The research results show that the lexemes مدرس، شيخ، معلم، أستاذ، and أهل العلم have many similarities, including the shared meaning of "teacher" although the meaning of each lexeme can change according to the context. Additionally, there are fundamental differences between each lexeme, serving as both characteristics and differentiators. The results of this study can make a significant contribution to the understanding of the purpose and nature of the use of various vocabularies that mean teacher for readers, teachers, and especially for everyone who is studying the book of Ta'lim Muta'allim. This research is still limited to the vocabulary of teachers used in Ta'lim Muta'allim only, the author hopes that future researchers will be able to develop this research by not only being limited to one book, but also analyzing the vocabulary of teachers in other Islamic education books.
Keywords: Semantic Field, Ta'lim Muta'allim, Teacher, Vocabulary

مستخلص البحث

تعليم المتعلم هو تأليف الشيخ الزرنوجي الذي يتناول الأداب والإرشادات في الدراسة وفقا للقيم الإسلامية. طوال النص، يتم استخدام مصطلح "معلم" وغيره بشكل واسع مع عدة مكافآت مختلفة، مثل المدرس، والمعلم، والأستاذ، والشيخ وأهل العلم. تهدف هذه الدراسة إلى تحليل معاني هذه المصطلحات في الكتاب باستخدام نظرية الحقل الدلالي لفهم العلاقة بين معاني الكلمات المختلفة. وسيساعد ذلك في تحديد العلاقات والاختلافات بين كل هذه المصطلحات. طريقة البحث المستخدمة هي الطريقة النوعية، تشمل تقنيات جمع البيانات مثل التوثيق والاقتباسات باستخدام نظرية الحقل الدلالي في تحليل البيانات. تظهر نتائج البحث أن المفردات الشائعة أستاذ، معلم، شيخ، مدرس، وأهل العلم لها العديد من التشابهات، بما في ذلك المعنى المشترك لـ "المعلم"، على الرغم من أن معنى كل مفردة يمكن أن يتغير وفقا لسياق الوضع. بالإضافة إلى ذلك، هناك فروقات جوهرية بين كل مفردة، تكون سمة مميزة وفارقة. تُقدم نتائج هذه الدراسة مساهمة هامة في فهم معنى واستخدام مصطلحات المعلم المختلفة من قبل القراء والمعلمين، وبخاصة أولئك الذين يدرسون كتاب "تعليم المتعلم". ومع ذلك، اقتصرت الدراسة الحالية على تحليل مصطلحات المعلم المستخدمة في كتاب "تعليم المتعلم" فقط. ونأمل من الباحثين القادمين توسيع نطاق البحث ليشمل كتب تعليمية إسلامية أخرى.

الكلمات المفتاحية: تعليم المتعلم، حقل دلالي، معلم، مفردات

Introduction

Language is one of the great gifts that God has bestowed specifically upon humans and not to others. In understanding the meaning of a language, which is an utterance, it cannot be done solely by translating word for word from that utterance literally from a regular translation dictionary, such as an Arabic-Indonesian dictionary, for example. Instead, one must also consider the context in which the utterance is spoken. Sometimes, to truly understand the meaning of a word used in an utterance, one must delve deeper into the true meaning of that word with the help of a dictionary or classical text.

The study of the meaning of a word can be done from three different points of view, these 3 points of view are the synchronic point of view, the diachronic point of view and the panchronic point of view (Hidayatullah et al., 2009). This synchronic point of view can be used to see meaning both now and at a certain time. The diachronic point of view can be used to look at a word over time. In contrast to the two previous points of view, the panchronic point of view in the process is not bound by certain time limits. This perspective is very good and necessary to observe the universal characteristics of a language, changes across languages can even be needed to see aspects of a particular language that are constant over a fairly long period of time (Matthews, 1997).

It is very necessary to study the meaning of a word because in reality, it is often found that when someone expresses an idea or thought to another person, the person speaking will definitely choose vocabulary that is appropriate to the context at that time. Sometimes the speaker uses the word "A" in a certain context and uses the word "B" in another context, even though the meanings of the words "A" and "B" are almost the same and are even said to be the same if translated only through an ordinary dictionary.

For example, the word "*ustadz*" and the word "*mu`allim*", if translated using a regular dictionary, both mean "teacher", even though the actual meaning of these two words is different. And of course, to understand the true meaning of an utterance, they must understand the meaning of the words in depth, one of which is the result of studying or searching from the major classical dictionaries of language scholars.

Apart from that, to study the meaning contained in a word, the field of linguistics, especially semantics, can be utilized (Fauziyah, 2023).

Among the phenomena of using a word with almost the same meaning, many can be found in the Book of *Ta'lim al-Muta'allim* by Shaykh al-Zarnuji, the contents of the book discuss guidelines for students who want to study well in accordance with the rules Islamic religious rules or guidance (Pamungkas, 2019). The book *Ta'lim al-Muta'allim* is categorized as one of the most popular and very important books in the world of Islamic boarding schools, in particular. In fact, this book can be said to be important in the world of Islamic education in general (Samdani & Lellya, 2021). This is also reinforced by the opinion of Ulfa (2022), who states that as an important book in the study of morals, Ta'lim al-Muta'allim is a reference book that is widely used by people to this day.

The study of words with almost the same meaning as those in the book Ta'lim al-Muta'allim is very important and necessary to do, especially if we see that this book is still widely used or studied by everyone, especially among teachers and students all over the world. This study is carried out so that students are able to fully understand every intention or message conveyed by the author in his book. So that all the messages conveyed by the author in his book can be fully conveyed to the reader or student without the slightest doubt in the reader or student. Apart from that, this needs to be done because it can help a student in particular, to see the relationship between words whose meanings are almost the same and can also help a student to be able to generalize and classify words and concepts (Guntur Tarigan, 2021).

Seeing the importance of studying the meaning of a word which has almost the same meaning in the book *Ta'lim al-Muta'allim*, the field theory of meaning appears as one of the appropriate solutions that can be used in studying the meaning of language. Therefore, the researcher considers that it is necessary to conduct research on a word which has almost the same meaning in the book *Ta'lim al-Muta'allim*. On the other hand, studies of the meaning of a word whose meaning is almost the same in the book *Ta'lim al-Muta'allim* using the field theory of meaning are still very few, in fact it can be said that there has not been any research that examines the vocabulary in the book *Ta'lim al-Muta 'allim* uses the field of meaning theory, there is only research using the

field of meaning theory on several common vocabularies. This is what differentiates this meaning field research from other meaning field research.

Several previous studies were found that had studied the field of meaning and analysis of meaning components or components of certain lexemes or words. Firstly, research in the form of a thesis conducted by Dyah Purwaningtyas in 2012 entitled "*Medan Makna Ranah Warna dalam Bahasa Indonesia* ". Based on the research she had done, she concluded that there were 118 color terms in Indonesian and classified these terms into six main categories: black, white, red, green, yellow, and blue. Apart from that, she also concluded that there are several color terms that do not have a clear reference in their definition. Second, research entitled "*Medan Makna Aktivitas Tangan dalam Bahasa Mandailing*" by Anharuddin Hutasuhut in the form of a thesis in 2008. He found that there are eighty-five lexemes that express hand activities in Mandailing language. Next, these lexemes are grouped based on their meaning components to form more specific meaning groups or subfields (UNESCO, 2015). Third, research conducted by Moch. Syarif Hidayatullah entitled "*Medan Makna Kepala Negara dalam Alquran dan Hadis*" in 2015. He concluded that each lexeme in sentence construction shows its own meaning. A lexeme has a synonymous meaning with another at one time and a different meaning at another time. Apart from that, each lexeme can have negative and positive connotations. The connotation depends on the context and the collocation. Apart from these three studies, there are still several other studies such as research conducted by Hatta Raharja entitled "*Medan Makna Ketaatan dalam Bahasa Arab*" in 2015. Elvina Syahrir's research entitled "*Rumah Tangga dalam Bahasa Mamak Dialek Langkah Lama di Riau*" in 2015.

The relationship between the five studies that have been carried out previously with this research lies in the theory used, both of which use field theory of meaning and analysis of meaning components. The differences between this research and previous research are certainly very different, this research focuses only on the text of the book *Ta'lim al-Muta'allim*. On the other hand, the object of study would be too broad if all the words with almost the same meaning in the book *Ta'lim al-Muta'allim* were studied in their entirety. So the researcher specializes in this research on discussing the field of meaning of teacher vocabulary in the book *Ta'lim al-Muta'allim*

by *Sheikh* al-Zarnuji. In the world of education, the term teacher is very familiar to the ear. Teachers are figures who must be trusted and used as role models in everything. "Digugu" means that every word he says is reliable, while "imitated" indicates that every behavior should be an example or role model for society and students of knowledge in particular (Jainiyah et al., 2023).

Methods

The research approach used in this research is a qualitative approach, which is a research approach that produces descriptive data in the form of written or spoken words from people and observable behavior; the approach is directed at the setting and individual holistically (Abdussamad & Sik, 2021). Based on the approach used, the researcher studied (matan) the book Ta'lim al-Muta'allim in terms of the teacher's use of meaningful vocabulary, then the results of the analysis were presented in table form so as to produce a certain understanding of the research problem.

The type of research used is library research (Sanah & Lutfiani, 2020). Library research is research carried out using literature (libraries) in the form of books, notes or reports of previous research results (Hasan, 2004). Apart from that, there are also those who argue that library research is a process or activity carried out systematically to collect, process and conclude data using certain methods/techniques to find answers to problems faced through library research (Sari, 2020).

The data sources in this research are divided into two: first, primary data. Primary data is data obtained directly from the object under study (Nurjanah, 2021). In this research, the primary data used is the book Ta'lim al-Muta'allim written by Shaykh al-Zarnuji. Second, secondary data. Secondary data is data obtained through other parties, not directly obtained by researchers from their research subjects. In another sense, secondary data referred to here is additional data sources that are relevant to the research object, obtained through books, journal articles and documentation (Ramlah, 2021). Secondary data sources for this research are classical dictionaries such as *Mu'jam al-Wasit*. And other supporting books such as *Ilmu al-Dilalah* book by Ahmad Muchtar Umar, *Lisan al-`Arab* and others that support research.

The data collection techniques in this research are quotation and documentation techniques. Meanwhile, in analyzing the data, researchers used meaning field analysis, namely a study of groups of words that have pragmatic or syntagmatic relationships (Fauziyah, 2023). Meanwhile, the field of meaning is part of the semantic system of language which describes part of culture or the reality of the universe which is realized by a set of lexical elements whose food is interconnected (Yuliana, 2021).

Based on this data analysis technique, specifically, the steps in this research are 1) Examining the main material (*matan*) of the book Ta'lim al-Muta'allim in terms of the teacher-related vocabularies. 2) Carry out an in-depth analysis regarding the context in which the author of the book uses a variety of meaningful vocabulary for the teacher. 3) The results of the analysis are presented in the form of a word-by-word description, which shows the characteristics of each teacher's meaningful vocabulary. 4) The results of the analysis are presented together in table form so as to produce a certain understanding of the similarities and differences of each vocabulary.

Result and Discussion

Medan Makna

The term "semantic field" is a combination of two words, namely "field" and "semantic" (UNESCO, 2015). According to the Kamus Besar Bahasa Indonesia , "medan" means a wide area, scope, region, or location, while "makna" refers to the relationship between language elements (Latifah, 2015). Additionally, it has been suggested that meaning is the direct relationship between linguistic symbols and their referents (Ginting & Herlina, 2019).

Thus, if we look at the literal meaning of the term "semantic field" it can be understood that it is a part of the semantic system in language that describes aspects of life represented by interrelated meanings of words. According to Nandang (2020), semantic field refers to a group of words whose meanings are interconnected and are usually found or assigned to words with general meanings. For example, the word "لون" (color) means color. From this word, there is a group of related words, such as:

أبيض, أحمر, أزرق, أصفر, أخضر.

Meanwhile, Chaer defines the field of meaning as a set of lexical elements whose meanings are interconnected because they depict parts of a cultural field or reality within a particular universe. For example, color names, household furniture names, each of which constitutes a field of meaning (Gani, 2019).

From these definitions by experts, it can be concluded that simply put, the field of meaning is a linguistic theory that focuses on the relationship between the meaning of one word and several other words, thereby forming groups of words in a specific field of meaning. This theory explores how words with interconnected meanings are grouped in the same semantic field, demonstrating the connections and differences in meaning among those words. The field of meaning or lexical field and domain of meaning correspond to the concept of wordfield introduced by Trier, or semantic field by Lounsbury, or lexical field by Coseriu, Lehrer, and Lyons, and semantic domain by Nida. Meanwhile, in Arabic, the equivalent term for the concept of the field of meaning/semantic field is "الحقول الدلالية". The word "الحقول" itself is the plural form of the word "الحقل" which means "land without water and trees." However, regardless of this definition of "الحقل" initially, the word "الحقل" was used for meanings related to fields, whether land or its cultivation. Later on, the term "الحقل" was borrowed by linguists, specifically semantic experts, to refer to a part of semantic science (Gani, 2019). According to this theory of the field of meaning, to understand the meaning of a word, it is also necessary to understand other words that have correlative or related meanings within a field. Therefore, Lyons states that the meaning of a word is the result of the correlation of that word with other words in the same field of meaning.

Components of Meaning

The components of meaning are structural parts of the referential meaning of a word found through componential analysis (Nida, 1975), or in simpler terms, meaning components are elements that constitute the meaning of a word or lexical unit. Understanding the meaning of a word can be achieved through the analysis of meaning components. This is supported by Lyons' opinion (1995) that one way to examine the relationship between lexemes is through component analysis. Some scholars define componential analysis as one of the analyses used in semantic studies

(Kinanti & Astuti, 2021). Additionally, some understand that the analysis of word meaning is often seen as a process of selecting the meaning of a word into its minimal distinctive features, namely into components that contrast with other components (Susiati, 2020). From the previously explained definitions, it can be understood that componential analysis is a method used to break down the meaning of a word into components that can then be compared with other words or groups of words. For example, the meaning relationship between "woman" and "man" is due to the meaning component "human" in both. The difference is that "man" refers to a male, while "woman" refers to a female.

According to Nida (1975), there are three types of meaning components that form the lexical field:

a. Common Components

Common components or shared components are meaning elements collectively possessed by lexical elements within a lexical field and function as boundaries for that lexical field.

b. Diagnostic Components

Diagnostic components are components that distinguish one lexical element from another within a lexical field. These components are useful for distinguishing the meaning of one word from other words.

c. Supplementary/Optional Components

Supplementary components are components that are not mandatory in a word and only function as additional information or complements. Their presence is optional and can be connotative. This type of meaning component is not always present in every word (Cahyani, 2013).

Furthermore, Nida (1975) also provides four methods or procedures for conducting componential analysis. Firstly, naming. This initial process is related to its reference. The reference can be objects, events, phenomena, processes, systems, and so on. Naming is conventional (common agreement). For example, the lexeme "table" refers to a table, while "study table" refers to another form of table. Secondly, paraphrasing. Paraphrasing is done by elaborating each semantic unit using various types of paraphrases. For example, the word "uncle" can be paraphrased as "brother

of my father" or "brother of my mother." Thirdly, definition. Definition is an effort to explain something, which refers to meaning analysis and paraphrasing. For example, when defining the lexeme "uncle" meaning components that can be included are [+HUMAN][+MALE][-FEMALE][+BROTHER FROM FATHER][+BROTHER FROM MOTHER]. Fourthly, classification. The classification process involves associating a lexeme with its genus, then distinguishing it from other members in the same class by identifying its characteristics. Regarding classification, there are three procedures that can be done in classifying lexemes, namely: (i) grouping units with similar characteristics. (ii) separating different meanings from each other. (iii) determining the basis for the group. Examples include gender, maturity, and so on (Novita Sary, 2015).

Principles of Meaning

Because the meaning of a word is the result of its correlation with other words in a field of meaning, and this is important to understand, as it is impossible for someone to understand words without paying attention to the complete structure of sentences (Boran, 2020). Nida mentions four principles that explain the relationship of meaning, thus forming the main groups based on these relationships (Raharja, 2015), The four principles are as follows:

1. Principle of Inclusion, if a word falls into a certain category, then every word that has similar meaning or relevance is included in that category. For example (Kosim, 2022) the word الملابس (Clothes). Then words like مِعْطَفٌ (Jacket), قَمِيْصٌ (Shirt), and others are included in the same category. If illustrated, it will be somewhat like the figure below.

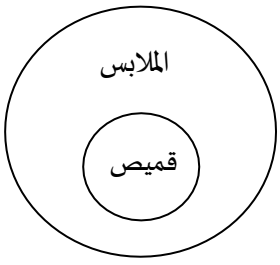


Figure I. *Principle of Inclusion*

2. Principle of Overlap, when two classes or concepts have the same members, but one of these classes has members that are not found in the other class. Like

the words غرفة (room) and غرفة الاستقبال (reception room). Although both have the same base word غرفة, the word الاستقبال modifies the meaning to be specific, namely "reception room." If illustrated, it will be somewhat like the figure below.

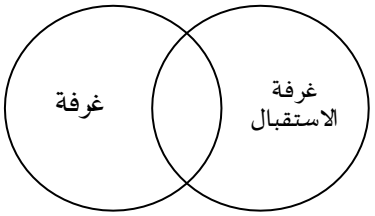


Figure II. *Principle of Overlap*

3. Principle of Complementarity, when one class does not have members in common with another class. For example, words like يبيض (lay eggs) and يفتقس (hatch). If illustrated, it will be somewhat like the figure below.

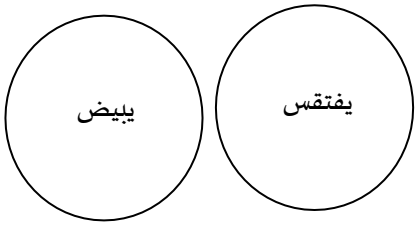


Figure III. *Principle of Complementarity*

4. Principle of Intersection, when one class has members that are the same as the second class (almost synonymous). For example, words like أم (mother) and والدة (mother). Although both have the same meaning, the word for mother uses a different word. This shows the intersection between classes where there is a synonymous relationship between their members. If illustrated, it will be somewhat like the figure below.

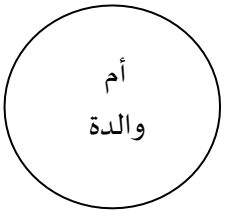


Figure IV. *Principle of Intersection*

Among the reasons or motives for conducting field analysis is to gather words within a specific field of meaning and to reveal the relationships between one word and another, including the relationship of those words with the core word.

Analysis of Meaning Components of *Ustadz* Lexeme

When examining the lexeme "*ustadz*" from an Arabic-Indonesian translation dictionary, it means "teacher" or "instructor." According to Umar (2003), the word "*ustadz*" has several meanings:

1. Someone who practices teaching knowledge or the arts.
2. An honorary title typically given to intellectuals such as writers, lawyers, judges, and others.
3. A person who is skilled in a particular field (an expert in a field of knowledge) and teaches it to others.
4. An academic university title.

Meanwhile, in the dictionary *al-Raid al-Shagir: Mu'jam Abjadi Lilmubtadiin* (1085) , the word "*ustadz*" has four meanings:

a. Someone who teaches knowledge.
b. A leader.
c. Someone who is knowledgeable.
d. Someone who is proficient in one skill and teaches it to others.

In the book Ta'lim al-Muta'allim, the lexeme "*ustadz*" or its plural form "asaatidza" is used or mentioned more than 40 times. The analysis conducted by the researcher indicates that in this book, the word "*ustadz*" mostly tends to mean an honorary title given to intellectuals. This is evident in a passage from the text of Ta'lim al-Muta'allim:

أَنْشَدَنَا الشَّيْخُ الْإِمَامُ الْأَجَلُّ الْأُسْتَاذُ قَوَّامُ الدِّيْنِ حَمَّادُ ابْنُ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ الصَّفَّارِ الْأَنْصَارِيِّ إِمْلَاءٌ لِأَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى شِعْرًا (Aljufri, 2009).

"*Shaykh Qawam al-Din Hamad ibn Ibrahim ibn Ismail al-Saffari al-Ansari recited a poem for us from Abu Hanifah.*"

Considering the context of this statement, it is highly likely that the word "*ustadz*" in this expression functions as an honorary title. This interpretation arises because the word "*ustadz*" is used alongside other titles such as imam, al-ajal, and shaykh. However, the word "*ustadz*" can sometimes have other meanings (the four meanings mentioned above) depending on the language context.

In general, the lexeme "*ustadz*" has the following meaning components: [+HUMAN], [+RIGHTEOUS], [+RELIGIOUS LEADER], [+EXPERT IN A FIELD], [+/-OLD AGE], [+/-YOUNG AGE], [+HONORARY TITLE], [+ISLAM], [+COMPETENT], [+MAN], [+ACADEMIC TITLE], [+RESPONSIBLE FOR TEACHING KNOWLEDGE].

Analysis of Meaning Components of *Ahl al-`ilm* Lexeme

The lexeme "*ahl al-`ilm*" is a nominal phrase consisting of two words: "ahl" and "`ilm" and it is in the *idhaafa* form. According to Lisanul Arab in Umar (2003), the word "ahlun" can mean: 1) Family, 2) Community, 3) Any person who possesses quality. Meanwhile, the word "`ilm" means knowledge and is the infinitive form of the verb "عَلِمَ-يَعْلَمُ" which means "to know." Therefore, "*ahl al-`ilm*" means "people of knowledge" (with several possible interpretations, such as teacher, scholar, and anyone who has enriched, preserved, and disseminated Islamic knowledge).

The term "*ahl al-`ilm*" is mentioned more than 9 times in Ta'lim al-Muta'allim with various meanings depending on the context of the sentence. Here is an example of a sentence excerpt from the book where "*ahl al-`ilm*" refers to anyone who contributes to the dissemination of knowledge:

اعلم بأنّ طالب العلم لا ينال العلم ولا ينتفع به إلاّ بتعظيم العلم وأهله وتعظيم الأستاذ وتوقيره

"*Know that a person who seeks knowledge will not attain knowledge or benefit from it except by honoring knowledge and its people, as well as respecting and venerating the teacher.*"

From this expression, it is highly likely that the term "*ahl al-`ilm*" means anyone, such as students or disciples. It does not include teachers because the mention of teachers is specifically indicated in the following expression (وَتَعْظِيمِ الْأُسْتَاذِ). Another

expression where the term "*ahl al-`ilm*" means teachers can be seen in the following expression:

قَالَ: بِأَبٍ غَنِي. لِأَنَّهُ كَانَ يَصْطَنِعُ بِهِ أَهْلَ الْعِلْمِ وَالْفَضْلِ

"*He answered: because my father is wealthy. My father uses his wealth to help people who are knowledgeable and noble.*"

In this expression, "*ahl al-`ilm*" includes teachers because one of the distinctive characteristics of a teacher is being knowledgeable and noble. The lexeme "*ahl al-`ilm*" has the following meaning components: [+HUMAN], [+MORAL], [+RELIGIOUS LEADER], [-EXPERT IN A SPECIFIC FIELD], [+/- OLD AGE], [+/-YOUNG AGE], [-HONORARY TITLE], [+ISLAM], [-COMPETENT], [+/-MEN], [+ADULT], [+OBLIGATED TO TRANSFER KNOWLEDGE].

Analysis of Meaning Components of *Sheikh* Lexeme

The word "*sheikh*" as seen in Mujam al-Lughah al-Arabīyah al-Mu'asirah (2003), has several meanings:

1. Someone who has reached old age, generally around 50 years or older.
2. A title given to a prominent or distinguished scholar.
3. A leader.
4. A spiritual teacher.

The word "*sheikh*" is mentioned nearly 35 times in the book both in its singular and plural forms. In this book, the term "*sheikh*" is almost entirely understood in the second meaning, as a title given to a distinguished scholar. For instance, in the following excerpt from Ta'lim al-Muta'allim:

كَانَ أُسْتَاذُنَا شَيْخُ الإِسْلَام بُرْهَانُ الدِّيْنِ يُوْقِفُ فِي بِدَايَةِ السَّبَقِ عَلَى يَوْمِ الْأَرْبِعَاءِ وَكَانَ يَرْوِى فِي ذَلِكَ حَدِيثًا

"Our teacher, Sheikh Burhanuddin, used to start teaching on Wednesdays. He did this based on a hadith of the Prophet"

From the excerpt above from the book, the term "*sheikh*" in this context is understood in its second meaning, as a title given to a distinguished scholar of his time. This interpretation is supported by the presence of the word "*ustadzuna*" (our

teacher) in the expression. Additionally, if who Burhanuddin was is searched for, it is found that he was a well-known scholar of his time. Thus, it is clear that the term "*sheikh*" in this expression is a title given to a famous scholar of his time, *Sheikh* Burhanuddin. Besides, in some expressions in the book, the term "*sheikh*" also means a spiritual teacher. The lexeme "*sheikh*" has the following meaning components: [+HUMAN], [+RIGHTEOUS], [+RELIGIOUS LEADER], [+EXPERT IN A FIELD], [+OLD AGE], [-YOUNG AGE], [+HONORARY TITLE], [+ISLAM], [+COMPETENT], [+MAN], [-ACADEMIC TITLE], [+ADULT], [+OBLIGATED TO TRANSFER KNOWLEDGE].

Analysis of Meaning Components of *Mudarris* Lexeme

The word "*mudarris*" is the active participle form of the root word درس, which means "to study." Although both "*mudarris*" and "*mu`allim*" mean "teacher" there is a difference between the two terms. The word "*mudarris*" refers to an educator with intellectual intelligence and deep knowledge, who continuously updates their insights and skills. They strive to educate their students, eradicate their ignorance, and train skills according to each student's talents, interests, and abilities. A "*mudarris*" typically focuses on teaching more profound and complex knowledge, such as fiqh and tafsir (Shomad, 2019). Additionally, a "*mudarris*" usually has a formal academic degree in the field they teach, and their task is merely to transfer knowledge to the learners or students. The lexeme "*mudarris*" can be found in the book "Ta'lim al-Muta'allim" in the chapter "Intention of Seeking Knowledge" as seen in the following expression:

وَكَانَ أُسْتَاذُنَا الشَّيْخُ الإِمَامُ بُرْهَانُ الْأَئِمَّةِ عَلِيُّ ابْنُ أَبِي بَكْرٍ قَدْسَ اللَّهُ رُوْحَهُ الْعَزِيزَ أَمَرَنِي بِكِتَابَتِهِ عِنْدَ الرُّجُوْعِ إِلَى بَلَدِى وَكَتَبْتُهُ وَلَا بُدَّ لِلْمُدَرِّسِ وَالْمُفْتِي فِي مُعَامَلاتِ النَّاسِ مِنْهُ

"*Our teacher, Sheikh Imam Burhan al-A'immah Ali ibn Abi Bakr – may Allah sanctify his noble soul – ordered me to write it upon my return to my country, and I wrote it. It is essential for the teacher (mudarris) and the mufti in dealing with people*."

Based on previous arguments, the lexeme "*mudarris*" has the following meaning components: [+HUMAN], [+RIGHTEOUS], [+RELIGIOUS LEADER], [+EXPERT IN A FIELD], [+/- OLD AGE], [-HONORARY TITLE], [+ISLAM], [+COMPETENT],

[+MAN], [-ACADEMIC TITLE], [+ADULT], [+OBLIGATED TO TRANSFER KNOWLEDGE].

Analysis of Meaning Components of *Mu`allim* Lexeme

The word "mu'allim" is mentioned more than six times in the book "Ta'lim al-Muta'allim." This word comes from the past tense verb "allama" with the present/future tense form being "yu'allimu" and the infinitive form "al-ta'lim." It means "has taught" "is teaching" and "teaching." "Mu'allim" refers to a teacher or someone who provides instruction. According to *Mujam al-Wasith* (1998), "mu'allim" is defined as someone who professionally teaches knowledge or broadly transmits knowledge, not only in the academic realm but in a broader and deeper context. This includes paying attention to the daily lives of students and having the duty to guide students toward perfection (Shomad, 2019).

In the book the word "mu'allim" can be found, among others, in the chapter "Respect for Knowledge and Scholars." Here is an example of its use:

وَمِنْ تَعْظِيمِ الْعِلْمِ تَعْظِيمُ الْمُعَلِّمِ.

"*Part of honoring knowledge is honoring the teacher*"

In this expression, it is clear that the word "mu'allim" is understood to mean someone who teaches or transfers knowledge (a teacher) and who takes care of or pays attention to deeper aspects of their students, such as personal issues and character. Moreover, this person is responsible for educating and guiding the students or seekers of knowledge to achieve true perfection. The lexeme "mu'allim" has the following meaning components: [+HUMAN], [+RIGHTEOUS], [-RELIGIOUS LEADER], [-EXPERT IN A SPECIFIC FIELD], [+/- OLD AGE], [-HONORARY TITLE], [+ISLAM], [+COMPETENT], [+MAN], [-ACADEMIC TITLE], [+ADULT], [+OBLIGATED TO TRANSFER KNOWLEDGE], [+ATTENTIVE TO STUDENTS' PERSONALITY].

Distinguishing Features

In this section, each meaning component of the respective lexemes will be formulated in a table to identify the differences between each lexeme within the semantic field of vocabulary related to teacher terms in the book Ta'lim al-Muta'allim:

Components	*Ustadz*	*Sheikh*	*Mudarris*	*Mu`allim*	*Ahl al-`ilm*
a. Human	+	+	+	+	+

b. Righteous	+	+	+	+	+
c. Islam	+	+	+	+	+
d. Obligated to Transfer Knowledge	+	+	+	+	+
e. Old	+	+	+/-	+/-	+
f. Man	+	+	+	+	+/-
g. Academic Title	+	-	-	-	-
h. Competent	+	+	+	+	-
i. Attentive to Students' Personality	+	+	-	+	+
j. Expert in Specific Field	+	+	+	-	-
k. Honorary Title	+	+	+	-	-
l. Religious Leader	+	+	-	+	+

The meaning components outlined in the table reveal that the lexemes "*ustadz*" "*sheikh*" "*mudarris*" "*mu`allim*" and "*ahl al-`ilm*" share similarities in several aspects, including being [+HUMAN], [+RIGHTEOUS], [+ISLAM], [+MAN], and [+OBLIGATED TO TRANSFER KNOWLEDGE]. However, distinctions arise within various components. For instance, the [+/-OLD AGE] component distinguishes "*mudarris*" and "*mu`allim*" from "*ustadz*", "*sheikh*", and "*ahl al-`ilm*." Moreover, the [+EXPERT IN A SPECIFIC FIELD] component sets apart "*ustadz*", "*sheikh*", and "*mudarris*" as experts from "*ahl al-`ilm*" and "*mu`allim*" Furthermore, the [-HONORARY TITLE] component differentiates "*mu`allim*" and "*ahl al-`ilm*" from "*mudarris*" "*sheikh*" and "*ustadz*". Such nuanced differences provide insights into the specific roles and attributes associated with each lexeme within the context of teaching and knowledge dissemination.

On the other hand, additional distinctions arise within other components. For example, the [-ATTENTIVE TO STUDENTS' PERSONALITY] component delineates "*mudarris*" from "*ahl al-`ilm*", "*mu`allim*", "*sheikh*" and "*ustadz*." Similarly, the [+RELIGIOUS LEADER] component distinguishes "*ustadz*", "*sheikh*", "*mu`allim*" and "*ahl al-`ilm*" from "*mudarris*." Furthermore, the [-COMPETENT] component sets "*ahl al-`ilm*" apart from "*mu`allim*", "*mudarris*", "*sheikh*", and "*ustadz*." Such granular

distinctions underscore the multifaceted nature of these lexemes and their roles within educational and religious contexts.

Conclusion

The analysis of meaning components reveals that among the lexemes such as "*ustadz*", "*mu`allim*", "*sheikh*", "*mudarris*", and "*ahl al-`ilm*", while sharing significant similarities, also exhibit fundamental differences that serve as distinctive features of each lexeme, setting them apart from one another. The analysis of lexemes denoting a teacher, namely "*ustadz*", "*mu`allim*", "*sheikh*", "*mudarris*", and "*ahl al-`ilm*" in the book Ta'lim Al-Muta'allim, indicates that all these lexemes share a commonality in meaning, signifying a teacher within specific contexts. "*Ustadz*" signifies a teacher, irrespective of gender, typically of mature age, tasked with knowledge transmission, competent, often assuming leadership roles in religious affairs within society, and experts in particular fields of knowledge. The distinction lies in "*sheikh*", designated solely for male teachers without a corresponding term for female teachers. Contrarily, "*mudarris*" denotes a teacher, regardless of gender, solely responsible for knowledge transmission and usually not assuming leadership roles in religious matters, focusing primarily on teaching in universities or other formal educational settings. The difference between "*mu`allim*" and "*mudarris*" lies in the breadth of mastery in scholarly aspects, with "*mu`allim*" encompassing a wider scope beyond mere knowledge transmission, typically lacking the honorific titles bestowed upon "*mudarris*", "*sheikh*", and "*ustadz*." Similarly, "*ahl al-`ilm*", akin to "*mu`allim*", differs primarily in the level of expertise required, not necessarily mandated to possess the scholarly competencies expected of "*mu`allim*."

Research on the analysis of the meaning field of teacher vocabulary in the book of *Ta'lim al-Muta'allim* is a very important and useful research. The results of this study can make a significant contribution to the understanding of the purpose and nature of the use of various vocabularies that mean teacher for readers, teachers, and especially for everyone who wants and is studying *Ta'lim al- Muta'allim*. Not only that, this research can also be used as a basis for the development of Islamic educational dictionaries that focus on vocabulary that means teacher. In addition, the author realizes that this research is still limited to the vocabulary of teachers used in the book

of *Ta'lim al- Muta'allim* only and of course there are still some shortcomings in it. Therefore, the author hopes that future researchers will be able to develop this research on meaningful teacher vocabulary by not only limiting it to one book, but also analyzing teacher vocabulary in other Islamic education books.

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