ABSTRACT

Arabic has many virtues. The first virtue of Arabic is that it is part of Islam. Then, Arabic as one of the old languages in the world has an amazing history of civilization. Furthermore, Arabic is an international language that has been used as one of the official languages of the United Nations since 1973. Because of these advantages, Arabic is interesting to be studied and researched by non-Arabs including by Indonesians. Arabic is studied, in addition to the purpose or because of the factors of Islam, also because of the factors of world life, for the demands of work or profession and so forth. Arabic is also one of the three old languages in the world that still exists and is used in various fields of life. The close relationship between Indonesia and Arab countries, which numbered 22 countries, also encouraged Arabic to be studied by the Indonesian population. Arabic is a part of a language that is easily learned by anyone including Indonesian people. The teaching of Arabic as a foreign language is intended so that one can master this language from various aspects: listening, speaking, reading and writing. For Indonesians, the many similarities between the Indonesian and Arabic systems both at the level of phonology, morphology, syntax, and semantics will be enough to help them learn the language which includes Semito-Hamit field.

KEYWORDS: Arabic, Indonesian, linguistics, religion

INTRODUCTION

Arabic cannot be separated from Islam. This religion was revealed on the Arabian peninsula marked by the descent of the first revelation to the Prophet Muhammad in Arabic, as contained in the letter Al-‘Alaq {96} verse 1-5.

اقرأ باسم ربك الذي خلق. خلق الإنسان من علق. اقرأ وربك الأكرم. الذي علّم بالقلم. علّم الإنسان ما لم يعلم.


'Read the name of your Lord (Muhammad). He (Allah) has created you from a blood clot. Read and your Lord the Most Gracious. Which teaches humans by means of qalam. He taught humans what they did not know.'
The first contact of the Indonesian people (formerly called *Nusantara*) in Arabic is through Islam. Since the 7th century AD the religion of Islam began to spread out of the Arabian Peninsula. Over time, this last religion arrived in Indonesia which was brought and developed by the dai, Arab, Indian and Persian traders. Gradually Islam also grew and developed in Indonesia until now the majority of the Indonesian population is Muslim. 85% of Indonesia's total population of 265 million are Muslims and they spread from Sabang to Merauke. In everyday life Indonesian Muslims use Arabic as a language of worship, especially in prayer services. The entire recitation of the prayer is in Arabic, starting from *takbir* (الله أكبر) and closed with greetings (*Assalamu alaikum* ...). Most of the prayers, the remembrance uttered by the Muslims is requested for their hopes also sung in Arabic.

Ibn Taimiyah, a great scholar, reminded Muslims that learning and teaching Arabic law is mandatory, because the Koran and Al-Sunnah are written in this language. Furthermore Ibn Taimiyah said:

"Whoever gives birth to a child should let the call to prayer in his left ear, then the child will not be harmed by Umm Shibyan."

ARABIC IN INDONESIAN SOCIETY

If you see the position of Arabic in Indonesia, it is a foreign language because Arabic is not a mother tongue and is not used in daily life, but it is not a foreign language among Indonesian people. Arabic is not foreign at all, with the understanding that it is not known at all because this language is at least used in daily worship such as in the obligatory prayer five times a day. In the teachings of the Muslims, newborn children have been heard in Arabic through adzan and iqamah in both ears. This is mentioned in one of the Prophet's Hadiths,
What is meant by Umm Shibyan here is Satan. By listening to the call to prayer, the child is expected not to be disturbed by Satan and so that he can plant the seeds of faith in the baby since childhood. It is not uncommon for us to note that most of the parents included their children in institutions that teach the Koran which in fact is Arabic, to learn how to read the Koran and often also children were introduced to Arabic specifically, especially memorizing some Arabic vocabulary while singing. Based on the above things, it should be the way that Indonesian people learn Arabic. There are several reasons for Indonesians to learn Arabic. Broadly speaking, why Indonesian people must learn Arabic is because of religious factors and worldly factors of life.

Language of The Koran Al-Karim and Hadith Ash-Sharif

As mentioned above, the two main sources of Islamic teachings, namely Al-Karim and Hadith As-Sharif, are written in Arabic. This can be seen as confirmed in the Qur'an as stated in the phrase 'Qur-a: nan' Arabiyyan' "Al-Quran in Arabic."

From the search through 'Fat-hu ar-Rahman', which is a Word Search Book in the verses of the Koran found four verses of the Koran in a different letter that informs us about the Koran in Arabic. The four verses are as follows:

1. In the Letter of Yusuf {12} 2:

إنا أنزلنا قرآنا عربيا لعلكم تعقلون.


'Indeed, we sent it down in the form of the Koran in Arabic, so that you understand it.'

2. Next in the letter Az-Zumar {39}: 28

أنا عربيا غير ذي عوج لعلهم يتقون.


the Koran in Arabic which has no curvature in it so that they will take care of their faith.'

3. Furthermore, it is found in the letter of As-Shura {42}: 7;

وذلك أوحينا إليك قرآنا عربيا لتذنرا م القرآن ومن حولها وتذنرا يوم الجمع لا ريب فيه قريب

'Thus We revealed to you (Muhammad) the Koran in Arabic so that you give a warning to the inhabitants of Mecca and the inhabitants of the surrounding countries and give a warning about the day of gathering (doomsday) that there is no doubt about it. Some people enter heaven and another group goes to hell. '

4. And finally in the letter Az-Zukhruf {43}: 3.

إنا جعلنا قرآنا عربيا لعلكم تعقلون.

/inna: ja’alna:hu qur-an ‘arabiyyan la’allakum ta’quilun./
'Indeed, we make the Koran in Arabic so that you understand it.'

Apart from using the قرآنا عربيا phrase, we can also find other expressions whose meanings are more or less the same which say that the Qur'an is in Arabic, namely the phrase لسنا عربيا. Some verses listed on the phrase 'Lisa: nan' Arabiyyan. " is as follows:

1. In An-Nahal's Letter {16}: 103

ولقد نعلم أنهم يقولون إنما يعلم بشرلنان الذي يلحنون إليه أعجمي وهذا لسان عربي مبين

/wa laqad annahum yaqu:luna innama: ya’lamu basyarun lisa:nul ya’hdii ila:yhi a’jamiyyun wa hadzaa lisa:nun ‘arabiyyun mubi:n./
'And verily We know that they say: Indeed the Qur'an is taught by someone human to him (Muhammad). Though the language of the people they accuse (that) Muhammad learned from the Ajam language (a foreign language other than Arabic), while the Qur'an is in bright Arabic.'

2. In Surat Al-Su'ara {26}: 195.

بلسان عربي مبين.

/bilisa:nin ‘arabiyin mubi:n./
'With clear Arabic.'

3. In Surat Al-Ahqaaf {46}: 12.

ومن قبله كتاب موسي إماما ورحمة وهذا كتاب مصدر لسانا عربيا ليذئرب زا ليذئرب للمحسنينز

وشرى للمحسنينز
And before the Koran there was the book of Moses as a guide to mercy. And this a Book confirming it, in Arabic speech, that it may warn those who have done wrong and as glad tidings unto the well-doers.

One of The Official Languages of The United Nations

Arabic is one of the official languages of the United Nations (UN). Since 1973 this world institution has officially made Arabic in addition to English, Russian, Chinese, French, and Spanish as the official languages of the world's highest institutions. Therefore, delegates from Arab and non-Arab countries can use Arabic in speeches, hearings and debates as well as in writing official documents equivalent to the five other official UN languages. In 2010 one of the UN agencies that handled education and culture, namely UNESCO (The United Nations Educational Scientific Culture Organization) also set December 18 as World Arabic Language Day (World Arabic Language Day يوم اللغة العربية العالمي). Until now every December 18, World Arabic Language Day is celebrated with various events: seminars, conferences, debate competitions and speeches in Arabic held by various universities in both Arab countries and non-Arab countries.

Acceptance of Arabic as one of the official UN languages certainly considers that Arabic is the mother tongue of residents in 22 Arab countries: Saudi Arabia, Algeria, Bahrain, United Arab Emirates, Iraq, Libya, Oman, Tunisia, Yemen, Morocco, Egypt, Sudan, Djibouti, Palestine, Syria, Lebanon, Jordan, Kuwait, Qatar. Arabic is also used as the second official language in several non-Arab countries such as Chad, Western Sahara, Comoros, Eritrea and Somalia. Arabic as the official language of the United Nations is spoken both actively and passively by one billion people of the world, also attracting the attention of researchers from non-Arab and non-Muslim countries to examine one of the three old languages of the world. (Hidayatullah, 2012: xi).

Old Language

Apart from Latin and Sanskrit, Arabic is one of the three oldest languages in the world. Latin is still used today, but it is only used in the field of science, and it is not widely used in everyday life, so is Sanskrit which is only now taught by Buddhist priests to be used in worship, but is rarely studied by Buddhists used in everyday conversation. Unlike the case with the two old languages above, Arabic is still used today in various fields of life. Arabic is not only a religious language for Muslims in the world, but also as a colloquial language in Arab countries totaling 22 countries as mentioned above. Arabic spread throughout the world through the spread of Islam. In addition, because it is also the official language of the United Nations as mentioned above, it is not uncommon to learn in non-Muslim population countries. At present, there are many learning and study centers in Arabic in Europe, as well as in Toronto Canada, even in Japan there are Arabic teaching institutions, such as LIPI.
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(Institute of Islamic and Arabic Science) in Jakarta. In Korea there are also universities that open Arabic Study Programs for their citizens. Arabic is a scientific language, the language of science. Many Western scholars conducted research on Arabic, even one of the famous Arabic-English dictionaries was written by a German professor named Hans Wehr, the dictionary was painted for the first time in Ithaca, New York, United States in 1960.

Enriching Indonesian Vocabulary

From the results of this study, it was noted that about 20 percent of Indonesian vocabulary comes from Arabic vocabulary, either collected directly or by adjusting pronunciation and writing, take examples for example: pilgrimage, marriage, snow, referees, chairs, not to mention vocabulary in worship such as zakat, hajj, mosque, mushalla, and so forth. Arabic is the official language in 22 Arab countries with a population of around 200 million people. What is meant by Arab countries here is a country that uses Arabic as the official language, and generally this Arab country is a country rich in natural resources such as oil and natural gas. For example, Saudi Arabia has one-tenth of the world's oil reserves, the United Arab Emirates, Qartar and Kuwait have one-fifth of the world's oil reserves.

Number of Indonesian Who Lived in Arab Countries

Today many Indonesians live in Arab countries, especially in Saudi Arabia, to work and study. It is estimated that Indonesia's occupation in Saudi Arabia to date is more than one million. Some of them work both in formal and informal fields. There are those who study, become students, both who study religion and study Arabic at famous universities such as Ummul Qura University in Makkah al-Mukarramah, Islamic University in Medina Munawawarah, Imam bin Muhammad University in Riyadh, and Raja Saud University also in Riyadh.

Since the early 2000s there has been a tendency for Indonesian students to study in Saudi Arabia not only to study Islam and learn Arabic, but also to study general science and technology, especially at King Saud University in Riyadh. Every year an average of 20 Indonesian students studying for Masters and Doctoral degrees take on various fields of health, engineering, and even agriculture. In addition, every year around 200 thousand pilgrims from Indonesia come to Saudi Arabia to fulfill the fifth pillar of Islam. And around 2 million people / year carry out Umrah services. If they are also equipped with the ability to speak Arabic, it will be easier for them to communicate, especially with people from Arab countries.

Saudi Arabia has a special attraction for the people of Indonesia to study. For those who have the opportunity to study at a government university, they will get a scholarship and a number of other benefits, in addition to providing free learning facilities, pocket money, the opportunity to fulfill the fifth pillar of Islam, namely Hajj and Umrah.

Likewise for job seekers, employment opportunities in Arab countries are quite likely to be known as this petro-dollar country as a country with one-fifth of oil reserves from world oil reserves, as written in volume II of Al-Arabiayah book page 369:
Among the important areas that contain petroleum are in the Arabian Gulf countries. There are oil reserves of 660 billion barrels. While in Saudi Arabia alone there is a fifth of petroleum reserves from world oil reserves."

Arabic is a poetic language

Arabic has been popular even before revelation was revealed to the Prophet Muhammad. This poetic language is a medium for expressing thoughts, ideas, and intentions of the heart. Arabs are very proud of their respective tribes. To show the greatness of the tribe, in addition to fighting is by writing poetry competitions, to show that their tribes and chiefs are great people. Not infrequently they wrote poems in Arabic and then competed in the Ukaz market, the winning poems were honored posted on the walls of the Kaaba.

Arabs since pre-Islamic times were famous for their expertise in writing poetry. Their habit of holding festivals and poetry competitions every year, for the winners of their poems will be hung on the walls of the Kaaba to be read and enjoyed by many people. Read two examples of Arabic poems below which are quoted from

وَلَمَا كَلَّتِي كَلَّمِتْي
فَقَلَتْ لِي أَيَا إِسْمَايْلَ صِبْرًا

(بدري. 185:1982)

I knocked on the door until I was tired. And when I was tired he said to me.

'O Ismail, be patient first. Then I say, hi Asma my patience is running out.

Another poetic example is Arabic, like the poem below:

ثُ لاٌٛا ذحثٙا لٍد تٙشا ػذد إٌدُ ٚاٌحصٝ ٚاٌرشاب

(1982:167)

Then they told her a girl of the stars and the dust and the ashes.
Arabic is easy to learn

In fact, Arabic is easy to learn, all at the level of phonology, morphology, syntax and semantics. Now to learn Arabic in Indonesia there are many facilities available. Arabic books compiled by both Arabs and Indonesian teachers. The books are available in university libraries and shops, as well as other learning aids. As mentioned above that Arabic learning is generally in Indonesia for the purpose of being able to understand the Koran and Hadith, in addition to the purpose of being able to communicate in accordance with the guidance of the age of globalization for economic, political, social, cultural and so on. In Indonesia, Arabic is taught both in formal institutions such as madrasas, public schools, public and private universities, etc., as well as in non-formal institutions such as mosques, mushalla, etc. The ease of Arabic is reflected in the characteristics of Arabic below.

CHARACTERISTICS OF ARABIC LANGUAGE

Viewed from the level of Phonology, the sound system of Arabic is not much different from the sound system of the Indonesian language. In terms of the number of phonemes, for example, there are 26 consonants in the Indonesian language, while in Arabic there are 28 consonants. What is different is that Indonesian does not have pharyngeal consonants /ع/،/ ؽ/،/ ذ/،/ خ/،/ خ/، and /ع/،/ خ/،/ خ/،. In contrast, Arabic does not have bilabial /ب/ consonants. Thus Arabs who are just learning Indonesian must often practice pronouncing these consonants, because it will be a problem when they have to say the word /silver/ for example, it will certainly be pronounced /defecate/.

For beginner learners, they must practice a lot of the sounds of Arabic that are not in Indonesian so that the pronunciation is right. In Indonesian, for example consonants /k/ and /q/ can be exchanged freely. The word /heart/ written with consonant /k/ and /qalbu/ written with consonant /q/ is not a problem, meaning that it remains 'heart,' but it will be a problem in Arabic, because each of these words has a different meaning, /the heart/ with /k/ means 'dog', while /qalbu/ with /q/ means 'heart'.

Viewed from the number of vowels, even though Indonesian and Arabic both have 6 vowels, only in Indonesian the six vowels are all short vowels, namely /a/،/ i/،/ u/،/ e/،/ o/،and /o/، while in Arabic it consists of 3 short vowels (dhammah،fathah and kasrah )، and 3 long vowels which are waw mad،alif mad،and yaa mad.

Arabic at the level of Phonology has characteristics, including:

1. In sound systems, Arabic has a velarizing consonant (الأصوات المططقة)، as well as pharyngeal phonemes, and recognizes the duration of the vowel, as mentioned above. The consonant of Arabic velarization is a consonant whose pronunciation is produced by raising the middle part of the tongue towards the soft palate (velar الطبطب).
In Tajweed, this velarizing consonant is known as the term *isti’la*. The consonants generated are /ص/ , /ض/ , /ط/ , and /ظ/. While pharyngeal phonemes are phonemes produced in the throat, there are three parts of the throat that produce consonants, the base of the throat produces /غ/ , /خ/ , and /ح/ , the middle of the throat produces phonemes /ع/ , and /ذ/ , and the end of the throat produces /ء/ , /ي/ , and /ٖ/ . People who are just learning Arabic need to say these sounds carefully so they don’t change meaning. Often people who are just learning are not able to pronounce it correctly, even some Arabs often partially pronounce /ض/ pronounced as /ظ/ , therefore because of the difficulty of saying /ض/ this, so that Arabs dub their language with *lughatu dhadh* /لغة الضاد/ ’dhad language’.

2. At a glance, there are only three Arabic vowels. This is really wrong, because in addition to vocal /ع/ dhummah , vowels /أ/ fathah , and vocal /ي/ kasrah Arabic has vocal /ع/ waw mad , vocal /أ/ alif mad and vocal /ي/ yes mad . So, there are actually six, three short and three long Arabic vowels. Short /long vocals in Arabic are functional, meaning to distinguish meanings. Consider the following examples:

/ jamal جمال/ ’camel’ is not equal to / jama: l جمال/ ’handsome’.
/ matar مطر/ ’rain’ is not the same as / eye: r مطر/ ’airfield.’
/ adhan آذان/ ’call to prayer’ is not the same as / a: dza: n آذان/ ’ear’.

In the level of Morphology, Arabic only divides words into three classes of words, namely nouns (al-ismu لاسم ), verbs (al-fi’lu الفعل ), and particles (al-harfu الحرف ). Another convenience is seen in learning Arabic, the learner is helped by the existence of patterns in Arabic, for example the perpetrator, for the three-letter past verbs made with Faa’il patterns. The rest is like the pattern below:

*Fa’ala* – *ya’alu* – *fa’lan* -*faa’lun* - *ma’uulun* - *maf’iilun.*

The pattern of *fa’ala* فعل is a past verb
The pattern of *ya’alu* يفعل is a present verb
The pattern of *Fa’lan* فلأ is a noun
The pattern of *fa’lun* فعل is a noun denotes an actor
The pattern of *maf’ulun* مفعل is a noun denotes an object
The pattern of *maf’iilun* مفعول is a noun denotes a place

In the Syntax level, Arabic only recognizes two forms of sentences, namely nominal sentences (al-jumlah al-ismiyyah الجملة الأسمية الفعلية), and verbal sentences (al-jumlah fi’liyyah الجملة الفعلية). Nominal sentence is a sentence that starts with a noun, or a sentence composed of a subject (mubtada مبتدأ) and predicate (khabar خبر), for example:
Whereas the verbal sentence (al-number al-fi'liyyah) is a sentence that starts with a verb, or a sentence composed of verbs (fi'il and perpetrator faa'il), for example:

I/ yadzhabu mahmu:du:n ila al-ja:mi'at:il.  ‘Mahmud goes to the campus.’

Other distinctive features of Arabic at the Morphological level are the division of nouns into masculine forms (al-mudzakkar المذكر) and feminine (al-muannats المؤنث). This separation in Arabic includes a very strict one.

That is included as feminine nouns in Arabic are:

1. All Arabic female names, for example: hindu هند 'Hindu', ilha: mu إِلْهَامُ 'Ilham', al-syamsu السَّمَّاءُ 'Syamsu', firdausu فِرْداؤس 'Firdaus'; or all the titles attached to women, such as: mother (al-ummu الأم), daughter (al-bintu البنت), sister (al-ukhtu الأخ), widow (al-tsaibu الثيب), and others. The use of feminine words above appears in the following sentences, for example:

I/ hindu waalidatun.  ‘Hind is a mother’.  

I/ ilhaamu thabiibatun.  ‘Ilham is a female doctor’

I/ al-ummu nasyiithatun.  ‘Mother is diligent’.

2. Generally nouns that end with / tha al-marbuthah (المرتبطة), for example: al-sayya: queen 'car', al-madrasatu المدرسة 'school', al-mahatthatu المحطة 'station'.  
Excluded if ta marbuthah is found in Arabic male names, then these names are classified as masculine nouns, for example: hamzah حَمْزَةُ 'Hamzah', hudzaifah هُذَايْفَةُ 'Huzaifah', usamah عَسَمَةُ 'Usamah'.
The car is big.
'Hamzah is a noble person.'

3. Members of the human body in pairs, for example: *al-ainu* 'eyes', *al-udzunu* 'ears', *al-yad* 'hands', *al-qadamu* 'feet.'

4. All country names, cities, villages, for example: *indu: ni: sia:* 'Indonesia', *ja: karta:* 'Jakarta', *in: buk:* 'Depok'. This will appear in the form of the sentence below.

5. Certain natural objects which are considered to have extraordinary powers, such as: *al-sama:* 'sky', *al-ardhu* 'earth', *al-syamsu* 'sun', *al-na: ru* 'fire', *al-lust* 'soul', etc.

6. All plural nouns are non-human, for example *al-kutubu* 'books', as a plural form of *al-kami: bu*; *al-buyu:* 'several houses' as the plural form of *al-baytu* 'the house'; *al-mada: risu* 'many schools', as the plural form of *al-madrasatu* 'the school', and so on.

At the semantic level, many of the Indonesian vocabulary used in everyday life comes from Arabic, for example: time, age, fairness, deliberation, people, snow, etc. Generally in the field of syntax the wording in sentences in both languages is similar.
In the Semantic level, for example, as mentioned above, there are many Arabic vocabulary words that have become Indonesian vocabulary, either directly received in original Arabic or have undergone a process of adjusting pronunciation and writing, for example: century, when, present, belonging, dawn, etc. There are also those who experience the confusion of meanings, for example the word *pilgrimage* 'زيارة' which is original in Arabic the meaning is 'visit'. In the sense of visiting anything, but in Indonesian the 'pilgrimage' means to be narrowed, namely 'visiting the grave'.

Generally the languages in the world only recognize the category *singular* 'singular' and *plural* 'plural', but Arabic besides recognizing the two forms also has the form *dual* 'two' which is rarely in other languages, namely known as *menu* المثنى.

Some examples of these three categories are in Arabic as shown in the picture below.

<table>
<thead>
<tr>
<th>جمع</th>
<th>المفرد</th>
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<tbody>
<tr>
<td>كتاب</td>
<td>كتاب</td>
</tr>
<tr>
<td>سورة</td>
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<tr>
<td>بيت</td>
<td>بيت</td>
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<tr>
<td>سيارة</td>
<td>سيارة</td>
</tr>
</tbody>
</table>

### Declination Language

Arabic is a declination language or in Arabic terms known as *I'rab* الإعراب. This means that the vocal sound at the end of a word can change according to the location and position in the sentence. The word / al-kitab / can be read *الكتاب* if it acts as a subject, then becomes *الكتاب* if it functions as an object, and *الكتاب* *الكتاب* if located after the preposition *في*.

More like the example below:

الكتابُ مفيد

*al-kitab:bu mufiidan/.'The book is useful'.

نقرأ الكتاب

*naqra-u al-kitab:al/.'We read books'.

القصة في الكتاب

*al-qishshatu fii al-kitab:bi/.'the story is in the book'.

Such is the general picture of Arabic, which is actually much in common with the Indonesian language system.
CLOSING

Arabic is part of Islam, therefore learning it is obligatory for Muslims according to their abilities and opportunities. From day to day the interest of the Indonesian people to learn Arabic is increasing, this can be proven, for example there are currently 44 universities, both public and private, that open Arabic Language and Literature study programs. So far, the assumption of people who learn Arabic is only Muslim students, it turns out that opinion is not always true. There are also non-Muslim students who are interested in presenting it for the sake of their profession to become translators, language researchers.

Besides understanding religion, especially understanding the verses of the Koran and the Hadith of the Prophet as well as classical Arabic religious books written by earlier scholars, Arabic is studied for the purpose of communicating with the population of Arabic-speaking countries totaling 22 scattered countries both in West Asia, and East and North Africa. Although there are many facilities available for learning Arabic through the internet virtual world and so on, but to learn Arabic, a companion teacher is needed.

In this 2018/2019 academic year there is a non-Muslim student who is accepted into the University of Indonesia Arabic Study Program. Regardless of what the motivation for learning Arabic is, of course, can not be separated from the reasons above, or there are other, more specific reasons, which clearly we need to welcome those who want to learn Arabic. Ahlan wa sahlan

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