

Semantic Analysis Of Islamic Diction In Contemporary Prophetic Literature As A Basis For Extraction Of Indonesian Teaching Materials In The Independent Curriculum

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ABSTRACT

The withdrawal of Indonesia's *Literature in Curriculum* guidebook (*Keputusan Mendikbudristek* No. 025/H/P/2024) following controversy over explicit content exposes a structural gap: the absence of a linguistically grounded, replicable instrument for vetting literary texts — a gap most consequential for Islamic prophetic literature, which dominates Indonesian public readership yet remains vulnerable to dogmatic misreading when its Arabic-rooted diction is taken at face value. Using an Exploratory Sequential Design, this study applied Jost Trier's Semantic Field Theory and Eugene Nida's Componential Analysis, framed by Kuntowijoyo's Prophetic Literature philosophy, to corpora by Asma Nadia, Habiburrahman El Shirazy, and Lusi Rahmalia; from 312 extracted lexemes, 60 purposive tokens meeting dual inclusion thresholds (frequency ≥ 3 ; verified contextual deviation from *KBBI*) were subjected to componential analysis, with inter-rater reliability established through double independent coding (Cohen's $\kappa = 0.84$). Islamic diction was found to distribute non-randomly into three semantic fields — exoteric worship, esoteric affection, and socio-liberative relations — each mapping to one of Kuntowijoyo's prophetic pillars; most radically, the re-semanticization of *jihad* suppressed the feature [+Militaristic] while injecting [+Feminist Liberative Agency] and [+Intellectuality], restoring the root *jahada* to its emancipatory etymology, while componential analysis further identified four categories of semantic-register deviation in a negative comparison corpus, demonstrating its diagnostic utility beyond ideological analysis. These findings establish componential semantic mapping as an objective, reproducible curation standard for prophetic literature in national curricula, operationalised through an ADDIE-based interactive e-book prototype that functions as a classroom close-reading instrument for context-sensitive literary education in Indonesia.

Keywords: Semantic Analysis, Islamic Lexicology, Prophetic Literature, Merdeka Curriculum, Interactive E-Book.

INTRODUCTION

The dynamics of Indonesian language and literature education are undergoing a fundamental paradigm shift through the implementation of the Independent Curriculum policy. This transformation was marked by the launch of the 'Literature in the Curriculum' program by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek, 2023) which was inaugurated to coincide with the commemoration of National Book Day on May 20, 2024. This strategic program is designed as an essential co-curricular integration, aiming to open up space for exploration of reading experiences, instilling empathy, honing creativity, and building critical reasoning for students at the primary and secondary education levels. Based on the Regulation of the Minister of Education, Culture, Research, and Technology Number 12 of 2024, this initiative is directly mainstreamed into formal lesson hours, especially in Indonesian subjects, and integrated into the Pancasila Student Profile Strengthening Project (P5).

However, this macro policy transition does not proceed without significant sociological and pedagogical obstacles. In mid-2024, the Curriculum Standards and Education Assessment Agency (BSKAP) of the Ministry of Education and Culture was forced to withdraw the circulation of the Guidebook for the Use of Literary Book Recommendations (Decree of the Minister of Education and Culture Number 025/H/P/2024). The withdrawal was a response to a wave of protests from various stakeholders, including sharp criticism from the Muhammadiyah Central Executive Council of Primary, Secondary, and Non-Formal Education, which highlighted the content of physical violence, sexual violence, and moral deviant narratives in a number of recommended works. This incident provides empirical evidence that literary texts as representations of reality that are often subversive and multi-interpret require rigorous pedagogical mediation. In the absence of an objective linguistic analytical tool, the integration of literature into the curriculum is at high risk of becoming an arena of ideological and moral polarization (Rohmaniah dkk., 2025).

It should be noted that the controversy generally targets secular fiction works with explicit content, not directly Islamic literature/prophetic works. However, the absence of objective linguistic-based curation instruments has the most impact on this genre. This is due to two main reasons. First, Islamic literary works dominate the Indonesian public literacy market in absolute terms (Frolova, 2024), so it is the genre that is most consumed by students outside the classroom and has the greatest potential to enter the curriculum. Second, Islamic diction with roots in Arabic carries a very dense semantic content and is prone to rigid and monolithic meanings when not critically mediated (Alhomoud & Ismail, 2024). Thus, the development of a curatorial instrument based on semantic analysis for prophetic literature is a preventive measure against similar polemics that have the potential to arise in this genre.

Prominent writers such as Habiburrahman El Shirazy and Asma Nadia have consistently explored Islamic diction, transforming it from the purely theological realm into the context of contemporary Indonesian sociocultural dialectics. These dictionaries carry a dense semantic content, which doubles as a builder of an authentic narrative atmosphere as well as a driving force for spiritual transformation and an agent of social change for the fictional characters in it (Alhomoud & Ismail, 2024). Nevertheless, the great pedagogical potential of this prophetic literature is often reduced in classroom teaching practice. The lack of teaching materials that are able to dissect the philosophical meaning of religious vocabulary structurally and contextually causes students to tend to be trapped in narrow literal meanings (Kartini dkk., 2026). Furthermore, the uncritically mediated reading of religious texts has the potential to give birth to the danger of dogmatic reductionism: religious symbols in fictional works are understood rigidly and textually, ignoring the dynamics of shifting meanings that the authors deliberately engineered to convey social criticism and liberation (Muslimat dkk., 2025).

A comprehensive literature review shows that previous studies have generally focused on the macro dimension of Islamic literary works, without dissecting their microlinguistic structure. Various studies have explored social values in the novel *Ayat-Ayat Cinta 2* (Malik dkk., 2025), analyzed the resistance of feminism in the novel *Bidadari Berbisik* (Melia, 2021), and reviewed the representation of the value of worship in the novel *Sulub Rindu* (Yuliani & Istanto, 2024). The linguistic study of religious lexicons generally dwells on etymological analysis or basic syntax. Studies that specifically apply Trier's Theory of Meaning Field alongside the Analysis of the Components of Nida Meaning on Islamic diction in contemporary Indonesian literature for the purpose of extracting pedagogical material still do not exist. This literary void is a crucial epistemological gap.

To fill this academic gap, this study defines three measurable problem formulations: (1) How is the classification and distribution of the meaning of Islamic diction that represents prophetic value in the corpus of contemporary Indonesian literature?; (2) How is the mechanism of semantic feature shifting from orthodox lexical meaning to contextual-liberative meaning operated by the author?; and (3) How can the synthesis of the linguistic findings be formulated into a prototype of interactive e-book-based teaching materials that are in line with the Pancasila Student Profile? Through empirical proof of these three questions, semantic analysis is expected to provide a precise academic curation mechanism to respond to the polemic of the feasibility of literary texts in the realm of education.

METHOD

This study uses a qualitative approach to corpus linguistics combined with product development research (Research and Development / R&D). The methodological architecture is designed comprehensively through four complementary components.

This research integrates two domains of science through the framework of an exploratory sequential mix method (Exploratory Sequential Design). The first phase is the analysis of qualitative textual discourse that operates in the structural semantic realm of the corpus. The second phase, which builds on the empirical foundation of the first phase, is the translation of linguistic findings into the realm of educational technology through the development of a prototype of digital learning modules. This ontological and epistemological separation is bridged sequentially to ensure that there is no methodological incoherence between the formulation of semantic theories and the form of their application in the classroom.

The research corpus is purposively drawn from contemporary Indonesian literary works that explicitly represent the three pillars of prophetic literature. The primary corpus includes: (1) The novel *Sulub Rindu* (El Shirazy, 2022), 448 pages, chosen because of the density of the lexicon of exoteric worship, Sufism, and faith-based social interaction; (2) The novel *Bidadari Berbisik* (Nadia, 2020), 312 pages, which presents a sociological narrative of the struggle of two marginalized working-class female figures against crime syndicates, as a canvas for the analysis of the pillars of liberation; and (3) the short story 'Batas Suci' by Lusi Rahmalia, which explores the inner upheavals around *thabarab*, physical versus metaphorical impurity, and the ambiguity of morality. The supporting comparative corpus includes *the Love Verses 2* (El Shirazy, 2022) for an expanded analysis of the meaning of universal affection, as well as the novel *When the Sky Loves Flowers* (Qomariyah & Irma, 2022) as a corpus of negative comparisons for detecting semantic deviations in the popular literary lexicon.

The criteria for the inclusion of a linguistic token as 'Islamic diction' are based on three measurable operational parameters: (a) Etymological and Theological Roots, namely lexemes that are rooted in Arabic and are directly related to fiqh, creed, or Sufism; (b) Naturalization Context, which is an absorption word that is used explicitly to mark the rite, affirmation, or theological consciousness of a figure; and (c) Prophetic Correlations, which are lexicons that

correlate with the discourse of humanization, structural liberation, or transcendental awareness in the storyline.

Through the read-and-mark corpus extraction technique, the study extracted a total of 312 unique lexemic tokens from the entire corpus page. To methodologically reduce this population, two cumulative inclusion thresholds were applied: (1) Minimum frequency threshold ($n \geq 3$ occurrences throughout the primary corpus); and (2) The significance threshold of the meaning shift, namely the verified contextual deviation from the denotative meaning of KBBI and classical Arabic semantic thesaurus. The application of these two thresholds resulted in 60 purposive lexemes as final analysis samples.

This study applies a strict inter-rater reliability procedure. The process of categorization of the meaning field using (Trier, 1931) classification and the determination of the matrix of binary features (+/-) in the analysis of Nida (1975) was carried out by two coders of linguists independently. The agreement rate was calculated using Cohen's Kappa coefficient (κ), resulting in a value of $\kappa = 0.84$ above the conventional threshold of $\kappa > 0.80$ which signifies strong agreement in qualitative linguistic research. Discrepancies are resolved through peer debriefing until a semantic consensus is reached. The triangulation of sources is carried out by comparing the features of the meaning of the literary text with authoritative lexicographic references: KBBI Edition V online and Mu'jam al-Wasith.

In the second phase, the research utilizes the ADDIE (Analysis, Design, Development, Implementation, Evaluation) model. The report transparently declares that execution is limited to only the initial three phases: Analysis (identification of the need for semantic translation into the pedagogical realm), Design (design of the interface architecture and flow of e-book Learning Objectives), and Development (development of interactive software prototypes). The Implementation and Evaluation phases are deliberately reserved for further research agendas. This phase demarcation is crucial so that product effectiveness claims remain objective and not academically misleading.

RESULTS AND DISCUSSION

This section presents the empirical findings of structural semantic dissection of 60 purposive samples of the Islamic lexicon, followed by interpretations, literature comparisons, and implications of each finding. The structure of the presentation follows an inductive sequence: from data to theory, not the other way around. All interpretive readings rely on three analytical devices that are functionally complementary: Trier's Theory of Meaning Field (1931) acts as a macro mapping instrument that clusters lexemes into conceptual fields; Component Analysis of (Nida, 1975) functions as a micro instrument that decomposes the distinguishing features of inter-lexemes in one field; and the framework of (Kuntowijoyo, 1991); (Kuntowijoyo, 2013) Prophetic Literature serves as an ideological filter that interprets why the distribution of certain features is chosen by authors. It is important to emphasize that the delineation of the three meanings found in this study exoteric, esoteric, and liberative is built inductively through a process of clustering, rather than being established deductively from the start. The compatibility that was later identified between these three inductive-linguistic fields and Kuntowijoyo's three deductive-philosophical pillars actually strengthened the internal validity of the findings.

Lexeme Distribution and Three Main Meaning Fields

Out of a total of 312 lexemic tokens extracted through read-markup techniques, 60 lexeme met the dual inclusion threshold. Table 1 presents the frequency distribution of the top 15 lexemes on which the main analysis is based.

Table 1. Frequency Distribution of Top 15 Lexemes from 60 Purposive Samples (Total Population n=312 Tokens)

| Islamic Lexicon | Field of Meaning | Frequency (n=312) | Shifting Meaning |
|-------------------------------|---------------------------------------|-------------------|--|
| <i>Jihad</i> | Social-Liberative Relations | 27 | Yes (Radical Reincarnation) |
| <i>Thabarab</i> | Exoteric Worship / Esoteric Affection | 24 | Yes (spiritual metaphorization) |
| <i>Qiyamul Lail</i> | Exoteric Worship | 21 | No |
| <i>Sincere</i> | Afeksi Esoter | 19 | No |
| <i>Tajhizul Janazah</i> | Exoteric Worship | 17 | No |
| <i>Tadabbur Alam</i> | Afeksi Esoter | 16 | Partial (ecology → ecotheology) |
| <i>Da'wah</i> | Social-Liberative Relations | 15 | Yes (exclusive → inclusive) |
| <i>Stuttgart</i> | Afeksi Esoter | 14 | No |
| <i>Aqiqah</i> | Exoteric Worship | 13 | No |
| <i>Husnuzan</i> | Afeksi Esoter | 12 | No |
| <i>Waqf</i> | Exoteric Worship | 11 | Partial (ritual → social philanthropy) |
| <i>Mubasabah</i> | Afeksi Esoter | 10 | No |
| <i>Prostrate in Gratitude</i> | Exoteric Worship | 9 | No |
| <i>Hijrah</i> | Social-Liberative Relations | 8 | Yes (physical → identity transformation) |
| <i>Ukhuwah</i> | Social-Liberative Relations | 7 | Partial (exclusive → inclusive) |

Note: Frequency is calculated from the entire primary corpus page. The shift in meaning was determined through verification of contextual deviation to KBBI Edition V and consensus between coders ($\kappa = 0.84$).

From the distribution pattern in Table 1, three structural findings were immediately revealed. First, lexemes that undergo a shift in verified meaning (*jihad*, *tabarab*, *da'wah*, *hijrah*) tend to have a much higher frequency of occurrence than semantically stable lexemes, confirming the methodological validity of the use of the meaning shift threshold as a priority inclusion criterion. Second, the distribution of the lexeme into the three fields is non-even: the exoteric field of worship is the most inhabited (7 of the top 15 lexemes), but the social-liberative relational field accommodates the lexeme with the highest frequency overall (*jihad*, $f=27$). Third, 8 of the top 15 lexemes (53%) showed a shift in meaning at varying degrees from 'partial' to 'radical', indicating that lexical engineering is a systematic, not incidental, narrative strategy.

These distributional findings directly confirm (Frolova, 2024) argument that Indonesian Islamic literature not only dominates quantitatively, but also continues to evolve semantically in response to contemporary sociocultural pressures. On a deeper level, this pattern reinforces (Kuntowijoyo, 1991) framework that prophetic authors play the role of cultural lexicographers who actively redefine the boundaries of the field of religious meaning so that the Arab-Islamic lexicon has relevance to hyper-local sociological problems.

Mapping the Field of the Meaning of Exoteric Worship and the Function of Plot-Device Diction

The inductively application of (Trier, 1931) clustering to data produced a very cohesive first field of meaning: Exoteric Worship. This terrain overshadows the lexicon of physical obedience, formal law, and sharia obedience (*fiqh*), and strongly dominates the text structure in the novel *Sulub Rindu* (El Shirazy, 2022). The analysis of the meaning component of (Nida, 1975) was then applied to isolate the distinctive features that distinguish religious ritual activities from each other. The basis for determining the (+) and (-) signs in each cell is derived from:

(a) the definition of KBBI Edition V and the fiqh dictionary; (b) analysis of the context of syntactic collocation in corpus texts; and (c) consensus of both independent coder.

Table 2. Analysis of Meaning Components in the Lexicon of the Exoterist Field of Worship (Representative Sample of the Suluh Rindu Corpus)

| Islamic Lexicon | Physical Movement | Space/Time Attachment | Communal Participation | Individual Contemplation | Transendensi Absolut |
|-------------------------|-------------------|-----------------------|------------------------|--------------------------|----------------------|
| <i>Qiyamul Lail</i> | + | + | - | + | + |
| <i>Tajbiẓul Janazah</i> | + | - | + | - | + |
| <i>Thabarab</i> | + | - | - | + | + |
| <i>Aqiqah</i> | + | + | + | - | + |
| Prostrate in Gratitude | + | - | - | + | + |
| <i>Waqf</i> | - | - | + | - | + |

Note: (+) = presence of features; (-) = absence of features. Basis for determination: KBBI Edition V, Mu'jam al-Wasith, and analysis of the context of corpus collocation.

The matrix Table 2 reveals the hidden linguistic mechanisms that operate beneath the surface of the narrative. Habiburrahman El Shirazy manipulates the tempo of the storytelling through the alternation of features [\pm Communal Participation]. When the narrative requires the acceleration of the plot and the resolution of social conflicts, the author injects lexemes with [+Communal Participation] such as *tajbiẓul janazah* or *aqiqah*: this diction automatically mobilizes secondary characters into a single frame of the scene. Conversely, when the narrative requires the deceleration and psychological deepening of the character, the author turns to lexemes with [-Communal Participation] and [+Individual Contemplation] such as *qiyamul lail* or *prostration of gratitude*. This feature transition serves as a structural pacing instrument. Reading through the framework of (Kuntowijoyo, 1991, 2013), the communal \leftrightarrow alternation of contemplation represents an oscillation between the pillars of humanization (collective rites that humanize social relations) and the pillars of transcendence (vertical contemplation that orients individuals to divine consciousness).

The finding that Islamic diction doubles as a theological marker as well as a structural plot device has no precedent in previous studies that focus on the macro dimension of Islamic literature (Yuliani & Istanto, 2024);(Malik dkk., 2025). Instead, these findings are more in touch with the quantum linguistics study conducted by (Alhomoud & Ismail, 2024) on the semantic density of the Arabic lexicon in fictional texts: the higher the theological content of a lexeme, the greater its impact on the narrative structure. In a structural semantic context, these findings expand (Frier, 1931) argument that the field of meaning is not just a cognitive construct, but also a narrative construct that actively regulates the course of the story.

In the context of the Independent Curriculum, this mapping provides a concrete linguistic argument for educators to design HOTS questions based on semantic features, rather than storyline-based. This instrument also answers the gap identified by (Kartini dkk., 2026): the unavailability of teaching materials that are able to dissect the philosophical meaning of religious vocabulary structurally and contextually.

Mapping the Field of Esoteric Affectation and the Prevention of Lexical Reductionism

The second field of meaning that is inductively identified centers on the terminology of inner upheaval, purification of the soul, ego restraint, and high levels of moral awareness. In the short story '*Batas Suci*' by Lusi Rahmalia, the lexemes that are conventionally related to the domain of physical purity (*thabarab*) are not used in the context of the fiqh law debate, but are extended metaphorically: 'najis' is transformed into a metaphor for existential guilt, and the

effort to achieve holiness becomes a symbol of spiritual purification (Putri, 2026). Meanwhile, in the *corpus of Sulub Rindu*, this terrain gives rise to a constellation of Sufism diction such as *sincerity*, *tawadhu*, *husnuzan*, and *tadabbur alam*.

Table 3. Analysis of the Components of Meaning in the Lexicon of the Esoteric Field of Affection

| Encyclopedia | Cognitive Interventions | Ego Surrender | Zuhud (Anti-Material) | Ecological Observation | Relationship Direction |
|---------------|-------------------------|---------------|-----------------------|------------------------|------------------------------|
| Tadabbur Alam | + | + | - | + | External → Internal |
| Tawadhu | - | + | + | - | Internal → External |
| Sincere | + | + | + | - | Internal → Vertical (Divine) |
| Husnuzan | + | - | - | - | Internal → External |
| Muhasabah | + | - | - | - | Internal → Internal |

Note: The direction of communication relations is determined based on the analysis of the context of syntax collocation in the corpus, not from the dictionary.

The findings in Table 3 serve as crucial to prevent reductionism of meaning in the classroom. The most concrete example is the lexicon of *natural tadabbur* which is often mistakenly synonymous with 'observation' in science subjects. The dissection of the feature shows that *tadabbur* inherently contains the feature [+Internalization of Ecotheology] an affirmation of the recognition of the Creator's greatness through the contemplation of natural phenomena. This feature is conceptually absent from the scientific lexicon of 'observation' which only demands objectivity without the intervention of religious emotions. Furthermore, the 'Direction of Relationships' column in Table 3 reveals a pragmatic dimension that conventional morphological analysis does not capture: each lexem in the esoteric field has a different communication trajectory from *tadabbur* (External→Internal) to *muhasabah* (Internal→Internal) that determines how the character navigates his relationship with himself, his fellow humans, and God.

These findings extrapolate the semantic framework of the Qur'an Izutsu (1964, 2002), which proves that apparent synonyms in factual Arabic have a very precise and distinct collocation distribution, into the realm of contemporary fictional texts. If Izutsu finds this pattern at the level of normative sacred texts, this study confirms it at the level of creative literary texts, suggesting that the semantic precision of the Arabic lexicon is maintained even exploited by Indonesian prophetic authors when operating away from their original theological context. This is in line with the argument of (Muslimat dkk., 2025) that Indonesian women Islamic literature authors actively utilize religious lexical resources as a tool of resistance to patriarchal structuralism.

Table 3 provides a concrete curation instrument for educators: if a text uses *tadabbur* in a context that empties the feature of [+Internalization of Ecotheology] reducing it to mere tourist trips or science activities then the text can be identified as experiencing significant semantic deviations and requiring critical pedagogical mediation before use in the classroom.

Radical Resemantization of the Lexem "Jihad" as the Embodiment of the Pillar of Liberation

The most significant empirical finding and is the main contribution to the novelty of this research is the documentation of the resemantization of *jihad* lexem in the novel *Whispering Angel* (Nadia, 2020). The novel narrates the struggles of two twin sisters, Ayuning and Ayuni, marginalized working-class women who are caught up in the atrocities of human trafficking

syndicates. In orthodox religious discourse, *the jihad* lexicon carries a conventional semantic content that is closely tied to [+military] features and masculine dominance. Asma Nadia consciously disrupts this rigid meaning through planned syntactic conditioning.

Table 4. Transformation of Lexemic Meaning Component Features of "Jihad" through Contextual Deconstruction

| Distinguishing Semantic Features | Makna Lexical Orthodox | Contextual Meaning (Whispering Angels) |
|---|------------------------|--|
| Militaristic Orientation / Physical Confrontation | + | - |
| The Struggle for Structural Liberation | + | + |
| Intellectuality/Anti-Stupidity Vision | - | + |
| Feminist Agency / Empowerment of Women's Subjects | - | + |
| Social Inclusivity/Cross-Community Solidarity | - | + |

Note: The [+Feminist Agency/Female Subject Empowerment] feature replaces [+Masculine Dominance] because the latter feature is logically incompatible with the feminist deconstruction argument that Asma Nadia builds in the narrative.

Table 4 documents the feature transformation that takes place in three stages. First, the forced revocation of the [+Military] feature: in *Whispering Angels*, the lexem of *jihad* is placed in conjunction with the phrase 'eradicating ignorance' and pinned on the personal struggle of a grassroots woman to save her family from a crime syndicate. Second, the injection of new features: [+Intellectuality], [+Feminist Agency], and [+Social Inclusivity] fill the semantic space left by militaristic features. Third, the restoration of etymology: this resemantization movement is not a distortion, but a restitution a return of the lexeme to the essence of the root of the word, namely *jahada* (earnestly devoting one's efforts to goodness). Similar attempts to expand meaning are detected in *Love Verses 2*, where a traditionally defensive and exclusive lexicon is broadened in semantic boundaries to bear the burden of *compassion* and social harmony in the midst of a multicultural European society (Malik dkk., 2025).

This dynamic of resemantization is an empirical confirmation of (Kuntowijoyo, 1991, 2013) central proposition that prophetic literature should function as an agent of liberation from the shackles of structural oppression which in this novel is manifested through the resistance to crime syndicates. More significantly, these findings are in line with the findings of (Muslimat dkk., 2025) that Indonesian women authors in 2000s novels consistently use religious lexical resources as a tool of subversion against repressive gender norms. The relationship between lexical resemantization and feminist agenda revealed in this study strengthens and provides a stronger linguistic-structural foundation for interpretive claims that have been more thematic in the study of Indonesian literary feminism.

The findings in Table 4 have direct implications for policy polemics: they provide an instrument for distinguishing texts that are gratuitously 'violently charged' from texts that use confrontation-featured lexemes strategically for emancipation purposes. If the curation panel has a matrix of this meaning component, withdrawal decisions like the one that occurred in 2024 can be made based on objective feature analysis, rather than subjective and tendentious moral judgments.

Detection of Four Categories of Semantic-Register Deviation in the Comparative Corpus.

Beyond its positive function in tracking ideological engineering, the Trier–Nida framework has also proven to be effective in functioning as a negative diagnostic instrument: detecting points where a text fails to form a coherent field of meaning. This diagnostic function

was tested on the negative comparator corpus *of the novel When the Sky Loves Flowers* (Hnayaa). The analysis identified four morphological-semantic deviation categories presented in Table 5.

Table 5. Catalogue of Semantic Deviation-Registers on the Negative Comparator Corpus (Novel When the Sky Loves Flowers, Hnayaa)

| Code | Form of Deviation | Deviation Type | Analysis of Meaning Components | Pedagogical Impact |
|------|---|------------------------------------|--|--|
| D-01 | 'nyopot' in the author's narrative (not dialogue) | Mixing Registers | The [-Write Variety] feature goes into context [+Write Variety] | Undermining the Competence of the Formal Register |
| D-02 | 'Very confused' (triple intensification) | Pleonasm/Overlapping Features | The [+Intensity] feature is duplicated three times; violating the economic principles of the Nida language | Instilling a habit of lexical waste |
| D-03 | 'he' refers to a teenage antagonist | Hypercork Honorfix | The [+High Respect] feature on the referent features [-Social Authority] | Obscuring the social deixis system |
| D-04 | 'knocking the door of his heart' | The Semantic Paradox Is Accidental | The feature [+Physical Violence] collides with [+Emotional Tenderness] | Exemplify structurally flawed metaphorical constructions |

The four categories of deviations in Table 5 are not just individual stylistic errors, but rather reflect two distinct structural failures. The deviation of D-01 and D-03 is a failure in the register differentiation system: the author does not maintain consistency between the meaning fields of the verbal and written varieties (Trier, 1931), so that the boundaries of the register meaning field are polluted. The deviation of D-02 and D-04 is a failure in the system of meaning features (Nida, 1975): the writing inadvertently creates overlapping features (pleonasm) or feature clashes (semantic paradoxes) that violate the principles of economics and linguistic coherence. The comprehensiveness of the catalog of these four categories, compared to the identification of a single example in previous studies (Qomariyah & Irma, 2022), proves that the meaning component analysis instrument has systematic diagnostic power.

(Qomariyah & Irma, 2022) have identified semantic errors in the same corpus, but without a systematic categorization framework. This study goes beyond these findings by providing a taxonomy of variance based on replicable feature components. In a broader context, these findings are in line with the argument of (Rohaeni dkk., 2025) who suggest that the development

of literary teaching materials requires selection instruments that are not only based on thematic content, but also based on formal linguistic analysis.

Table 5 Catalogue provides a strong empirical argument for two complementary policy positions. First, a popular fictional text, no matter how great its market acceptance, cannot be used as a teaching text without critical mediation based on linguistic analysis because the accumulated register and semantic deviations have the potential to systematically undermine the grammatical and stylistic competence of learners. Second, the filtering instrument based on the matrix of meaning components is universal and can be adapted beyond the prophetic literary genre, so that it has the potential to become a national textbook curation standard.

Theoretical Extensions: Expanding the Trier and Nida Paradigms through the Context of Local Spirituality

The five findings above collectively result in two theoretical extensions that go beyond the orthodox application of the two theories.

First, this study proves conclusively that the boundaries of the meaning field (Trier, 1931) are not only determined by intellectual cognitive space and perception, but are also significantly shaped by ideological-sociological variables and the local spirituality landscape in which the language is spoken. The inductive classification of the lexem into exoteric, esoteric, and liberative triads which cannot be generated by conventional Trier applications is possible only when (Kuntowijoyo, 1991, 2013) ideological filter is operated as an additional layer of analysis. In other words, this study expands the theory of the meaning field from a purely cognitive construct to a cognitive-ideological construct.

Second, the use of (Nida, 1975) component analysis in fictional texts succeeded in exposing the ambiguity inherent in religious terms. This ambiguity, which has been seen as a lexicographic weakness, turns out to be a deliberate aesthetic strategy to trigger interpretive reasoning. This brings together Nida's structural analysis with the contemporary pragmatic argument that lexical meanings are never completed at the dictionary level, but are constantly negotiated in each new collocation context (Alhomoud & Ismail, 2024).

In the global Islamic linguistic discourse, these findings confirm and extrapolate Izutsu's (1964, 2002) postulate regarding the semantic precision of the Qur'anic lexicon into the realm of contemporary prophetic fictional texts. If Izutsu attests to this precision at the level of normative sacred texts, this study shows that similar precision is maintained and even re-engineered by Indonesian literary authors when the Arab-Islamic lexicon operates in a sociocultural narrative far removed from its original context: resistance to human trafficking, the snare of urban poverty, and spiritual alienation in the digital age.

Practical Implications: Prototype of Interactive E-Books and Their Relevance to the Independent Curriculum

The above linguistic findings do not stop at the level of academic analysis, but are translated into a prototype of an Interactive E-Book based on the ADDIE framework that is specifically designed to mitigate curatorial weaknesses in the execution of the Curriculum Entry Literature program.

In the *Design stage*, the e-book architecture is developed with four main components: (a) a non-linear navigation interface that allows learners to move between novel chapters and a semantic annotation bank; (b) an interactive digital annotation system in the form of an underlined lexeme icon that can be tapped to visually bring up a pop-up window for the analysis of the meaning components of (Nida, 1975); (c) a bank of HOTS lighters that is structured according to the Bloom taxonomy of analysis and evaluation levels; and (d) a visual connection map that shows the relationships between meaning fields in a novel. In the *Development stage*, the prototype was developed using the Progressive Web App framework so that it can be accessed

through a tablet browser without installation, considering the limitations of digital infrastructure in many secondary schools in Indonesia.

Table 6. Matrix for Mapping Semantic Features of Prophetic Literature on the Dimensions of Pancasila Student Profiles

| Lexicon / Case | Critical Semantic Features | Dimensions of Pancasila Student Profile | Justification of Pedagogical Mechanism |
|---|---|---|---|
| Tajhizul Janazah (Exoteric Worship Field) | [+Communal Participation], [+Absolute Transcendence] | Going Together | Demand collective awareness; A single figure would not have been possible to complete this rite without communal synergy. |
| Jihad (Case of Deconstruction) | [+Intelektualitas], [+Agensi Feminis] | Critical Reasoning & Independent | Breaking the status quo of ignorance; triggering individual agencies to fight structural oppression independently. |
| Tadabbur Alam (Esoteric Field of Affection) | [+Ecological Observation], [+Internalization of Ecotheology] | Faith, Piety, & Noble Character | Integrating ecological preservation with divine consciousness as a moral unit. |
| Da'wah (Social Relations Field) | [+Persuasive Dialogue], [-Dogmatic Cooperation] | Global Diversity | It is taught as a persuasive cross-cultural dialogue (the discourse of inclusivity in AAC 2), not dogmatic repression. |

Table 6 shows that the mapping of semantic features to the dimension of the Pancasila Student Profile is not just an intuitive thematic association, but can be argued linguistically. The pedagogical transformation mechanism in the last column provides an operational justification for educators to use the analysis of the meaning component as an entry point for value discussions, rather than just a technical linguistic exercise. This answers the need identified by (Rohaeni dkk., 2025): the need for teaching materials that integrate cultural and value dimensions into text learning organically, rather than as separate supplements.

The *close reading scenario* facilitated by this e-book shifts the paradigm of literature teaching from the mechanical memorization of storylines to the practice of high-level linguistic analysis. The teacher no longer asks 'What is the name of Ayuning's sister?' but rather: 'Based on the analysis of semantic features, why did Asma Nadia choose the word jihad to label Ayuning's struggle against the crime syndicate, and not just the word resistance or rebellion?' This question forces students to activate critical reasoning to unpack the meaning components of the text, appreciate the author's aesthetic maneuvers, and internalize prophetic values without falling into dogmatic reductionism (Muslimat dkk., 2025); (Rohmaniah dkk., 2025).

CONCLUSION

The epistemological integration between the semantic structural analysis method based on the hybrid approach of (Trier, 1931) and (Nida, 1975) with the sociocultural paradigm of prophetic literature (Kuntowijoyo, 1991, 2013) has proven to produce a precise linguistic instrument to dissect the ideological anatomy of religious literature in Indonesia. Of the total 312 tokens extracted, 60 purposive lexemes with an inter-coefficient of reliability of $\kappa = 0.84$ were distributed non-arbitrarily into three main meaning fields: the domain of exoteric worship,

the domain of esoteric affection (Sufism), and the domain of social-liberative praxistic relations. The compatibility between these three inductive-linguistic fields with Kuntowijoyo's three deductive-philosophical pillars strengthens the internal validity of the findings.

The most empirical evidence of the prophetic author's lexical engineering is the radical resemantization of *the jihad* lexicon: the [+Militaristic] feature was revoked and replaced by [+Intellectuality] and [+Feminist Agency], a lexical movement that restored the word to its etymological essence *jahada* (earnestness to goodness) while affirming it as a tool for feminist liberation narrative. Theoretically, these findings extend the orthodox application of (Trier, 1931) Semantic Field theory: the boundaries of the meaning field are not only determined by cognitive space, but are also significantly shaped by ideological-sociological variables and local spirituality.

Implicitly policy, the developed meaning component matrix based curation instrument offers an objective, systematic, and replicable reading material selection mechanism. The working principle of semantic filtering is universal and can be adapted beyond the prophetic literary genre to respond to similar polemics in the Curriculum Entry Literature program.

Further research needs to be carried out in three complementary directions. First, testing the empirical effectiveness of interactive e-book prototypes through experimental design in real classrooms (ADDIE Implementation and Evaluation phases), with instruments that measure the improvement of semantic competence and critical literacy of students in a measurable manner. Second, the expansion of the corpus to prophetic literary works from authors of the post-reform generation to verify the consistency and generalizability of the identified patterns of meaning fields. Third, the development of *a close reading assessment rubric* based on meaning components that can be used independently by teachers without in-depth linguistic training.

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