



Contextual Meaning Of Arab Commentators When Commenting On European Football Broadcasts

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Abstract

The aim of this research is to determine the meaning of Arabic interpretive texts using a contextual theory approach. This research relies on library resources, including data collected from the premium Arabic channel Bein Sport, with two well-known commentators, namely Uṣām Asy-Syawālī and Hāfiẓ Ad-Darājī. In this study, researchers found at least forty sentences containing the phrase "Arab Commentator" on the Arabic language channel "Bein Sport Premium" that contain contextual meaning. The results of this research demonstrate that contextual theory is highly relevant in interpreting Arabic texts. In these findings, researchers obtained four categorizations of contextual meaning from two prominent commentators, Uṣām Asy-Syawālī and Hāfiẓ Ad-Darājī. These categorizations include language, taste, social culture, and situations and conditions. According to Uṣām Asy-Syawālī's interpretation, there are seven meanings in the aspect of taste, four meanings in the socio-cultural aspect, five meanings in the aspect of language, and four meanings in the aspect of situations and conditions. Hāfiẓ Ad-Darājī, on the other hand, suggests that there are four meanings in the aspect of taste, four meanings in the aspect of language, and twelve meanings in the aspect of situations and conditions.

Keywords: Contextual, Commentator, Uṣām Asy-Syawālī, Hāfiẓ Ad-Darājī, Bein Sport

Asbtrak

Penelitian ini bertujuan untuk mengetahui makna suatu teks Komentator bahasa Arab melalui pendekatan teori Kontekstual. Penelitian ini menggunakan penelitian kepustakaan yang datanya dikumpulkan melalui kanal siaran Bein Sport premium Arab dari kanal Bein sport Premium Arab, dengan dua juru komentator kondang yaitu Uṣām Asy-Syawālī dan Hāfiẓ Ad-Darājī. Adapun hasil dari penelitian ini adalah setidaknya ada 40 ungkapan dari komentator Arab yang bermakna kontekstual. Dalam temuan tersebut, peneliti memperoleh empat kategorisasi makna kontekstual dari dua mufasir terkemuka Uṣām Asy-Syawālī dan Hāfiẓ Ad-Darājī, yaitu pada aspek bahasa, rasa, sosial budaya, serta situasi dan kondisi. Dalam tafsir Uṣām Asy-Syawālī terdapat tujuh makna pada aspek rasa, empat makna pada aspek sosial budaya, lima makna pada aspek bahasa, dan empat makna pada aspek situasi dan kondisi. Menurut ahli tafsir Hāfiẓ Ad-Darājī, terdapat empat makna pada aspek rasa, empat makna pada aspek bahasa, dan dua belas makna pada aspek situasi dan kondisi.

Kata Kunci: Kontekstual, Komentator, Uṣām Asy-Syawālī, Hāfiẓ Ad-Darājī, Bein Sport

INTRODUCTION

Arabic is a truly beautiful language with profound meaning. It is a pleasure to listen to and boasts the largest vocabulary in the world. The Quran, which we read daily, serves as a powerful example that highlights the beauty of Arabic. This is because Arabic is the language used in the Al-Quran¹. Like wise, there are many literary works in Arabic, especially literary works in the *jahiliyyah and mukhadram* periods².

Arabic in linguistic studies is divided into four disciplines including nahwu, *şaraf, dilālah, fonologi* and others. The science of nahwu is one of the disciplines that is very important to explore the Arabic language³. It studies the grammatical structure of the Arabic language. The science of *şaraf* is the study of morphemes or root words before they enter a sentence. A phoneme is the smallest part of a word. Phonology is the study of phonemes or sounds that come out of the mouth in Arabic, commonly called the science of *aşwat*.

The science that studies the meanings contained in a word and its position in a sentence is the science of *dilālah*. In language we often refer to it as semantics. Arabic itself has a branch of Arabic that studies the beauty and high meaning of a word or sentence. We call it *Balāghah*. Scholars have given many meanings to the term *balāghah*. A person is said to be *balāgh* if he can master the eloquence of words and can place a word in accordance with its occurrence and the meaning he is aiming for⁴⁵.

The essential characteristic of a *lughah* is language as meaning or *lughatul ma'na*. *Lughah* can be symbolized in an understanding, a concept, an idea, or a thought that wants to be conveyed in the form of sound⁶. Therefore, language is a characteristic of humans as actors of meaning utterance. Every language in this world

¹ Ridwan Ridwan, "Peminjaman Kata (Isti'Arah) Dalam Alquran," *EL-HARAKAH (TERAKREDITASI)* 9, no. 3 (2008): 225, <https://doi.org/10.18860/el.v9i3.4645>.

² Anwar Abd. Rahman, "Sejarah Ilmu Nahwu Dan Perkembangannya," *Jurnal Adabiyah* 10.1 (2010): 98-108.

³ Sakholid Nasution, *Pengantar Linguistik Arab*, Cetakan I (Sidoarjo: CV Lisan Arab, 2017).

⁴ Ahmad Al-Hasyimi, "Jawahir Al-Balaghah Fi Al-Maani Al-Bayan Al-Badi'," *Al-Haramain*, n.D, n.d.

⁵ Rizki Abdurahman, Ikbal Sabarudin, and Mida Hardianti, "Memahami Konsep Tasybih Dalam Al-Quran: Perspektif Ahli Tafsir Dan Implikasinya Bagi Pengembangan Materi Ajar Ilmu Bayan," *Tsaqofiya: Jurnal Pendidikan Bahasa Dan Sastra Arab* 6, no. 1 (2024): 210-25.

⁶ Dr. Moch. Syarif Hidayatullah, "Al-'Arabiyah: Cakrawala Linguistik Arab (Edisi Revisi)," *Paper Knowledge. Toward a Media History of Documents* (Jakarta: grasindo, 2017).

has its own privileges that other languages do not have ⁷. One of the features of language is as a medium of communication. Then Turjiman Ahmad in Taufiqurrahman said that a language, including Arabic, was originally a spoken or spoken language used by language users to communicate with each other, then the language was codified in the form of written language ⁸. This writing is the cause of the birth of differences in meaning. Humans as social and linguistic beings certainly have aspirations and hopes that everything in this world can be reached by its meaning. Therefore, Arabic is considered as one of the world's languages. One of the objects of study of Arabic is semantics. Semantics is a branch of linguistics that is used to explore the meaning of a text. In general, the objects of study of semantics are language, symbols and meaning⁹.

Bein Sport premium Arabic is a media channel that specializes in broadcasting leading sports events around the world ranging from Football to Hockey. The majority of Middle Easterners use Bein Sport channels to watch Football broadcasts. The broadcasts are also in their primary language of Arabic. Bein Sport commentators often use literary expressions to praise the players. Similarly, they use spontaneous expressions to describe the atmosphere in the stadium and the players directly ¹⁰.

Among the examples of the application of the commentator's words on the bein sport channel is the phrase "جيراد مازال قلبه حمراء" meaning that Steven Gerard's heart is still red. The commentator uses the word "red" to reveal that a football player, namely Steven Gerard, is still defending the Liverpool club because Liverpool itself is very iconic with the color red. We need to know that the nickname of Liverpool is "The Reds" or "the red" ¹¹.

There are not many studies that make Arabic commentators in football, especially those studied in Indonesia. Even though not a few Indonesians watch European football broadcasts using the Bein Sport channel. Researchers found a lot of expressions of words in the form of meanings used by Arabic commentators while

⁷ Nurtaqwa Amin, *SEMANTIK-PRAGMATIK BAHASA ARAB (Kajian Al-Qur'an Melalui Analisis Relasi Struktur Linguistik Dan Konteks Dalam Pelaksanaan Kalimat Imperatif)* (Sumatera Barat: Insan Cendekia Mandiri, 2021), 3.

⁸ L T Ahmad, *Tema-Tema Utama Linguistik Dalam Adab Al-Katib Karya Monumental Ibn Qutaibah* (Serang: Penerbit A-Empat, 2021), 90.

⁹ Ngatourrohman Ngatourrohman, "URGENSI PEMAKNAAN SEMANTIK UNTUK MEMAHAMI TEKS KEAGAMAAN," *Jurnal Darma Agung* 30, no. 1 (2023): 863-73.

¹⁰ Husyom Syawali, *Komentator Arab*, 2022.

¹¹ Nadia Weder, "Simaiyyah Al-Istiarah," *Tizu University*, n.d.

commenting on the game. So the researcher really wants to try to analyze the meaning of this.

In understanding a meaning, a theory is needed as an approach in explaining a text's meaning. The problem will be more complicated when faced with the basic guidelines of Islamic Literacy, namely the Qur'an and Hadisth. Both of them certainly need an explanation to facilitate access to the matan of Islamic science. One of the ways that can be used by scholars to access both is with the theory of *nadzariyah siyaqiyyah*, namely *contextual theory*¹².

Contextuality is a set of philosophical perspectives that emphasizes the importance of the context in which it occurs, or simply any utterance, expression or action that allows for dispute or debate. In this case, such utterances, expressions and actions can only be understood through the context in which they occur or where they are said. This theory is more accurate and correct on the one hand because it has been developed in the west. Thus, this theory has strict rules and is not the same as other terms¹³, so this theory is considered to have a constructive role in the development of knowledge. Seeing the importance of this contextual theory, it is deemed necessary to examine and study further in order to compare with other theories that also try to interpret a text.

Research on semantic studies of contextual theory about the world of football is not too much especially in the world of Arabic because some people think that Arabic is only related to religion alone. Especially those in Indonesia. However, there are not many studies that use Arabic commentary objects. Research on semantic studies in the world of football is not extensive, but some research related to this topic has been previously conducted by Zulkiflih. His research discussed the study of Arabic meaning in the contextual theory¹⁴. Then, Dani, this research examines the range of linguistic variations employed by football commentators during the 2017

¹² Vivi Novalia Sitinjak et al., "The Lexical and Contextual Meaning in Fajar Sadboy's Quotes," *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature* 11, no. 1 (2023): 253-65.

¹³ Zulfahita Zulfahita, Lili Yanti, and Evi Purnamawati, "Analisis Komponen Makna Verba 'Menyakiti' Dalam Bahasa Melayu Dialek Sambas (Kajian Semantik)," *JP-BSI (Jurnal Pendidikan Bahasa Dan Sastra Indonesia)* 4, no. 2 (2019): 104-9.

¹⁴ Zulkiflih Zulkiflih and Fitria Fitria, "Studi Makna Teks Bahasa Arab Dalam Teori Kontekstual," *Loghat Arabi: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 4, no. 1 (2023).

Sea Games in Malaysia¹⁵. Then Agus which uses basketball as its object¹⁶. Then the research conducted by Rizki which research invites us to always understand the meaning of the Qur'an with contextual theory, using the Qur'an as the object of research¹⁷. Then, Yohanes, where this research is commented upon by Valentino Simanjuntak, serves as the object of research¹⁸. Then research conducted by Sukma which uses newspapers as the object of study¹⁹. Then the research conducted by Yerizon which research invites us to always understand the meaning of the communication mathematical with contextual theory, using the communication as the object of research²⁰. Then the research conducted by Parwati which research invites us to always understand the meaning of the metalanguage studies with contextual and Semantik theory, using the metalanguage in Bali as the object of research²¹. Then, the research conducted by Mardiana invites us to always understand the meaning of wall paint advertisements on television through contextual theory. The research uses paint advertisements as the object of study²². Then the research conducted by Hamsa which research invites us to always understand the meaning of the dialogue about the story of the prophet Yusuf AS in the Al-Qur'an with contextual and Semantik theory, using the dialogue of the propet Yusuf AS in the Al-Qur'an as the object of research²³. Then the research conducted by Masruddin which research invites us to always understand the meaning of the metalanguage studies with

¹⁵ Dani Novia Rialdi, Oktavianus, and Ike Revita, "Register Komentator Sepakbola Pada Sea Games 2017 Di Malaysia," *EduCurio: Education Curiosity* 1, no. 1 SE-Articles (October 2022): 71–87.

¹⁶ Agus Hermawan, "Makna Judul Berita Olahraga Basket Ball Harian Kompas Bulan Maret 2018 Dalam Kajian Semantik," *Briliant: Jurnal Riset Dan Konseptual* 3 (2018): 330, <https://doi.org/10.28926/briliant.v3i3.217>.

¹⁷ Rizki Abdurahman, "PERAN NAZHARIYYAH AL-SIYAQ (TEORI KONTEKSTUAL) DALAM MEMAHAMI MAKNA AL-QURAN," *Sekolah Tinggi Ilmu Tarbiyah Al-Hidayah Kota Tasikmalaya*, 2018, 143–56.

¹⁸ Hesni Erfiani, Yohanes Paulus Florianus; Neno, "Analisis Makna Ungkapan Metafora Dari Presenter Valentino 'Jebret' Simanjuntak," *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra* 7, no. 1 (2021): 249–59, <https://doi.org/10.30605/onoma.v7i1.631>.

¹⁹ Dkk Ray, "Analisis Jenis-Jenis Metafora Dalam Surat Kabar: Kajian Semantik," *Basastra* 3, no. 2 (2019): 146–50.

²⁰ Yulia Utami Putri et al., "Efektivitas Perangkat Pembelajaran Matematika Berbasis Pendekatan Contextual Teaching and Learning Terhadap Kemampuan Komunikasi Matematis," *AKSIOMA: Jurnal Program Studi Pendidikan Matematika* 9, no. 1 (2020): 205–12.

²¹ Sang Ayu Putu Eny Parwati, "Verba" Memasak" Dalam Bahasa Bali: Kajian Metabahasa Semantik Alami (Msa)," *Aksara* 30, no. 1 (2018): 121–32.

²² Dwi Ira Ningrum Ana Mardiana, "Analisis Makna Kontekstual Bahasa Dalam Iklan Cat Tembok Di Televisi," *Tuahtalino* 14, no. 2 (2020): 185–94.

²³ Muhammad Irwan, "Makna Kontekstual Dialog Kisah Nabi Yusuf As Dalam Al-Qur'an," *Jurnal Al-Ibrah* 10, no. 2 (2021): 83–107.

lexical, contextual and Syntactical theory, using the Junior High School Student in writing descriptive text as the object of research²⁴.

METHOD

This study employs qualitative research methods, specifically library research as the chosen approach, which uses approaches and also objects that come from literature such as journals, books, magazines, newspapers or other information media.

Researchers explore and search for data in the form of comments from Arab commentators who comment on football matches on the Bein sport channel. Among the names of the commentators are *'Ushom ash-syawālī*, and *Hāfiẓ ad-darājī*. The researcher first listened carefully to the commentary of each live match and the excerpts on the YouTube channel. Then the researcher recorded one by one the expressions of comments that came out of the mouths of the commentators above.

There are two research objects, namely material and formal objects, material objects come from live broadcasts of bein sport Arab and also rebroadcasts via Youtube. The formal object is the comments made by Arab commentators, namely *'Ushom ash-syawālī* and *Hāfiẓ ad-darājī*.

Into analyze the data, the researchers used qualitative methods that researchers used descriptive analytics describing the facts and then conducting analysis. It also provides sufficient explanation²⁵. The collected data is analyzed individually using a contextual approach.

DISCUSSION

Commentator One (Uṣām Asy-Syawālī)

Table 1. List Of Uṣām Asy-Syawālī's statement on European Football Broadcasts

| No | Meaning | Commentator Statement |
|----|---|--------------------------|
| 1 | Liverpool flies | الليفربول تطير |
| 2 | The desert leader kicked the ball from here | أمير الصحراء يضرب من هنا |

²⁴ Masruddin, M., & Nasriandi, N. "Lexical and Syntactical Errors Performed by Junior High School Student in Writing Descriptive Text." *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 10(1) (2022), 1094-1100.

²⁵ Nyoman Kutha Ratna, *Teori Metode, Dan Teknik Penelitian Sastra : Dari Strukturalisme Hingga Postrukturalisme Perspektif Wacana Naratif* (Yogyakarta: Pustaka Belajar, 2004).

| | | |
|---|------------------------|--------------------|
| 3 | Goal draw is gone | والتعادل يضيع |
| 4 | Liverpool in the heart | الليفربول في القلب |
| 5 | The goal is gone | ضاع الهدف |

1. الليفربول تطير, This means Liverpool flies, Liverpool means a soccer club in England. The essential meaning of the word تطير is to fly. The meaning of flying here should be used to express objects or living things that can fly such as paper, birds, planes and others. However, in this statement the word تطير does not mean that. The commentator uses the word تطير to describe the condition of the Liverpool club, which is winning so much over its opponents that it seems as if they are flying far above their enemies.
2. أمير الصحراء يضرب من هنا, The commentator used the word أمير الصحراء to describe a player from the desert (Middle East). That player is Riyadz Mahrez who plays for his country Algeria. The essential meaning of amir is leader or government while صحراء is desert. However, the expression does not refer to the leader of the desert but to the player.
3. والتعادل يضيع, The commentator used the word يضيع which means missing. Gone essentially means vanished, no longer exists, invisible. It means an object that is no longer visible and no longer exists. However, this expression has a different meaning. The expression means that the opportunity to equalize the score failed.
4. الليفربول في القلب, This means Liverpool in the heart, the commentator uses the word في القلب which means in the heart. In the heart essentially means an object that enters the human heart. However, it is impossible. So the expression must have a majazi meaning. The commentator describes the Liverpool fans' love for their club with such a beautiful phrase that we imagine that the fans have Liverpool in their hearts.
5. ضاع الهدف, This means, the goal is gone. The commentator uses the word ضاع to describe the literally means goal lost. Word ضاع condition of a goal not being scored from a golden opportunity. The word ضاع literally means lost like the loss

of goods and other objects. However, in this expression, it has a majazi meaning, which means that the attacker cannot score a goal or fails to score a goal.

Table 2. List Of Uṣām Asy-Syawālī's statement on European Football Broadcasts

| No | Meaning | Commentator Statement |
|----|---|---------------------------------|
| 1 | The pen has been raised the banner has been raised | رفعت الأعلام وفيها ترفع الأعلام |
| 2 | No flag that exceeds the height of Liverpool's flag | لا علم فوق علم ليفربول |
| 3 | The star of the first half | نجم الشوط الأول |
| 4 | The defense of Italy was beaten | يُضرب الدفاع الإيطالي |
| 5 | The goalposts helped them from conceding | المرمى ينقذهم |

1. رفعت الأعلام وفيها ترفع الأعلام, This means the pen has been raised the banner has been raised. The Commentator describes that Liverpool's victory is like a raised pen, meaning that the referee's decision cannot be changed and the score cannot change as well as the judge's decision in the prosecutor's office. The meaning of the banner has been raised means victory for Liverpool
2. لا علم فوق علم ليفربول, This means that there is no flag that exceeds the height of Liverpool's flag. The commentator uses the expression to describe that Liverpool are at the top of the table or position and there is no club below them. The commentator likens the English league competition to a war where each club has its own banner.
3. نجم الشوط الأول, This means the star of the first half. The Commentator uses the word نجم which means star. Komentator mendeskripsikan pemain bola dengan bintang. The Commentator describes the soccer player as a star. The commentator seems to be inviting us to watch a player who stands out from the rest like a star seen in the dark of night.
4. يُضرب الدفاع الإيطالي, This means that the defense of Italy was beaten. The essential meaning of beaten is to be hit with an object. However, the essential meaning cannot be used in this expression. The commentator likens the Italian defense to

a shield that is then hit by the opponent. Just like when their defense is attacked by their opponents.

5. المرمى ينقذهم, This means that the the goalposts helped them from conceding. The Commentator uses the ينقذ to describe a shot that hits the post. The commentator likens the goalposts to a word goalkeeper who can block a shot.

Table 3. List Of Uṣām Asy-Syawālī's statement on European Football Broadcasts

| No | Meaning | Commentator Statement |
|----|--|---|
| 1 | Another magician another artist | فنان آخر سحار آخر |
| 2 | Playing the guitar | يعزف على الغيتارا |
| 3 | That if you are musical then you are the most skillful | لو كنت موسيقى فأنت أكبر العازفين |
| 4 | Since you are and a footballer then you are the leader | وأنت لأنك أنت اللاعب فأنت قائد اللاعبين |
| 5 | I am your shield I am your arrow | أنا درعك أنا سهمك |

1. فنان آخر سحار آخر, This means another magician another artist. The commentator here uses the word سحار to describe the abilities possessed by Dybala which are far above the average that can be done by ordinary players. So the commentator likens the player to a wizard who can do magical thing.
2. يعزف على الغيتارا, This means Playing the guitar. The commentator here uses the word يعزف the means playing music. The commentator describes Dybala when organizing attacks as playing music. That's because Dybala is the one who organizes attacks, passes and tells his friends to enter the opponent's defense. So that the commentator likens it to a dirigen who organizes the strains of a song.
3. لو كنت موسيقى فأنت أكبر العازفين, This means that if you are musical then you are the most skillful. The commentator here uses the word أكبر العازفين to describe Messi when playing football as playing music. When Messi plays the ball, you will see a very beautiful game just like you hear a musician playing his music.

4. وأنت لأنك أنت اللاعب فأنت قائد اللاعبين, This means Since you are and a footballer then you are the leader. The commentator here uses the word قائد اللاعبين to describe Messi when playing football on the pitch as if he is leading a battle and Messi is the leader. The commentator likens football competition to competition in war and puts Messi as the leader.
5. أنا درعك أنا سهمك, This means I am your shield I am your arrow. The commentator seemed to be speaking to Messi and supporting him when Messi lost and did not qualify for the final. He describes himself by likening him to an instrument of war. The commentator likens himself to his armor (shield) and arrows. This means that the commentator will be the shield to protect Messi from the sadness of his defeat.

Table 4. List Of Uṣām Asy-Syawālī's statement on European Football Broadcasts

| No | Meaning | Commentator Statement |
|----|--|--------------------------|
| 1 | The wonders of the world are now eight | عجائب الدنيا تصبح ثمانية |
| 2 | Fire of my beloved fire | نار يا حبيبي نار |
| 3 | Tank man | الدبابة البشرية |
| 4 | The engine of Manchester | المكنية المنششترأوية |
| 5 | The lion of Moroccan lions | أسد من أسود المغربي |

1. عجائب الدنيا تصبح ثمانية, This means the wonders of the world are now eight. The Commentator uses عجائب الدنيا to describe Messi. The commentator seems to be likening it to the legacy of the wonders of the world of which there are only seven. The commentator likens Messi to a rare human being and no one can match him, thus likening him to a wonder of the world.
2. نار يا حبيبي نار, This means Fire of my beloved fire. The commentator uses the word نار to describe the mendeskripsikan atmosphere in the stadium. The commentator seems to invite us to imagine the atmosphere of a stadium that is burning and on fire because of the hysterical shouts of the spectators watching in the stadium. The commentator likened the football match at that time to a fire that was burning because of the heat of the competition between the two sides.

3. الدبابة البشرية, This means Tank man. The Commentator uses the word الدبابة to describe the player named Halland. The commentator likens Halland to a tank because his body is very strong and does not fall easily and has high speed.
4. المكنية المنششترراوية, This means the engine of Manchester. The commentator uses the word machine to describe Haaland. The commentator likens Haaland to a machine from the city of Manchester. That's because Haaland seems to be a goal-scoring machine. He has a strong body like a robot and is far from the usual strikers.
5. أسد من أسود المغربي, This means the lion of Moroccan lions. The commentator uses the word أسد to describe Hakim Ziyech who is from Morocco. The commentator likens Judge Ziyech to a lion among other Moroccan lions. This is because Hakim Ziyech has high courage, opportunity and acceleration like a lion.

Commentator Two: Hāfiẓ Ad-Darājī

Table 5. List Of Hāfiẓ Ad-Darājī's statement on European Football Broadcasts

| No | Meaning | Commentator Statement |
|----|--------------------------------------|-----------------------------|
| 1 | Earthquake at Camp Nou | زلزال في كامنو |
| 2 | Portrait of khurafat | لقطة خرافية |
| 3 | Machine of Catalonia | المكنية الكتلونية |
| 4 | Magical Ball | كرة سحرية |
| 5 | the artist Wilian played with Giroud | الفنان ويليان يلعب مع جيرود |

1. زلزال في كامنو, This means is earthquake at Camp Nou (Barcelona's stadium). The Commentator uses the word Earthquake to describe the atmosphere at the Camp Nou stadium. The commentator described Camp Nou as if there was an earthquake. This was due to the tremendous roar and hysterical shouts from Barcelona supporters while celebrating the goal scored by Messi.
2. لقطة خرافية, This means portrait of khurafat. It's means a picture or scenario that is hard to believe. The commentator uses the word خرافية to describe the events that took place on the pitch where Messi and his friends played a very beautiful

ball as if it was hard to believe it could be done by a soccer player, The commentator likened Messi's play to that of a wizard with his Khurafat.

3. **المكينة الكتلونية**, This means machine of Catalonia. The commentator uses the word **المكينة** is meaning machine to describe Messi. The commentator seems to liken Messi to a machine that comes from Catalonia. That's because Messi has similarities with a goal scoring machine. Messi has extraordinary abilities, unlike other players.
4. **كرة سحرية**, This means magical ball. The commentator uses this word to describe Barcelona's beautiful play. The commentator likens Barcelona's play to a game of magic that can bewitch the audience with its beauty and is hard to believe. This is because the ball played by Barcelona is very beautiful and not easy to be practiced by other clubs as if Barcelona played magic's.
5. **الفنان ويليان يلعب مع جيرود**, This means the artist Wilian played with Giroud. The commentator uses the word **الفنان** to describe the nature of Wilian when playing soccer. The commentator likens Willian to an artist who can make soccer have high artistic value. That's because Willian plays very well and has the artistic talent to entertain millions of viewers around the world.

Table 6. List Of Hāfīz Ad-Darājī's statement on European Football Broadcasts

| No | Meaning | Commentator Statement |
|----|---|------------------------------------|
| 1 | Messi lit the fire | ميسي شعل النار |
| 2 | The Old Trafford Stadium shook | انتفضت استاديو أولد ترافورد |
| 3 | We salute the greatest world-class star | تعظيم سلام لأكبر نجوم العالم |
| 4 | Want to join the goal party | أراد أن يكون نصيبا في حفلة الأهداف |
| 5 | Cause war ooh Leo | يسبب المعركة أوووو يا ليو |

1. **ميسي شعل النار**, This means Messi lit the fire. The commentator uses the word **شعل النار** to describe what Messi has done by scoring a draw for his club so that the match is more exciting and hotter. The commentator likened what Messi had done when he scored a goal to lighting a fire. That's because after Messi scored

the goal the match became hotter, more exciting and made everyone anxious and happy.

2. **نتفضت استاديو أولد ترافورد**, This means the Old Trafford Stadium shook. The commentator uses the word **انتفضت** to describe the atmosphere at Old Trafford when Messi scored against Manchester United. The commentator likened the hysterical atmosphere at that time to the situation when an earthquake occurs which causes shaking and rumbling. This was because the shouts and cheers of Barcelona supporters were so strong that it seemed as if the Old Trafford stadium collapsed because of it.
3. **تعظيم سلام لأكبر نجوم العالم**, This means we salute the greatest world-class star. The commentator uses the word **نجوم العالم** to describe Lionel Messi who is the world's best player seven times. The commentator likens Messi to a star in the world. that's because everyone even who doesn't like football knows who Messi is seems like a star among the dark night where everyone knows that Messi is the best soccer player in the world.
4. **أراد أن يكون نصيبا في حفلة الأهداف**, This means Rashford wanted to join the goal party. The commentator uses the word **حفلة الأهداف** to describe the many goals scored in the match. The commentator likened the many goals scored in the match to a goal party. That's because both sides scored so many goals against each other.
5. **يسبب المعركة أوووو يا ليو**, This means to cause war ooh Leo. The commentator uses the word **يسبب المعركة** to describe Messi's act of scoring into the opponent's goal twice. The commentator likens Messi to a troublemaker who caused a war after Messi scored against the opponent's goal.

Table 7. List Of Hāfiẓ Ad-Darājī's statement on European Football Broadcasts

| No | Meaning | Commentator Statement |
|----|--|--------------------------|
| 1 | The devastating trio | الثلاثي الفتاك |
| 2 | The goalposts replaced Peter Cech | القائم ينوب عن بيتر جيك |
| 3 | Coutinho opened the opportunity to score | كوتنهو يفتح مجال التسجيل |

| | | |
|---|--|------------------------------|
| 4 | with his head he can tear apart defenses and score goals | بالرأس شبك المدافع ويسجل هدف |
| 5 | Rocket goal by xhaka | هدف صاروخ يا شاكا |

1. الثلاثي الفتاك, The meaning is the Trio that destroys. Commentators use the word الثلاثي الفتاك to describe the Barcelona trio, namely Messi, Suarez, and Neymar, all three of them are very dangerous and can inflict defeat upon their opponents. Commentators liken the three of them to killers who can destroy and bring down their opponents. This is because they excel at working together to score goals..
2. القائم ينوب عن بيتر جيك, This means the goalposts replaced Peter Cech. The commentator uses the word ينوب to describe the goalposts that can block the opponent's shot. The commentator likens the goalposts to a goalkeeper who can block an opponent's shot.
3. كوتنهو يفتح مجال التسجيل, This means Coutinho opened the opportunity to score. The commentator uses the word يفتح to describe Coutinho looking for opportunities to score. The commentator likens the opponent's defense to a door that can be opened and closed while Coutinho looks for opportunities to open the door so he can score.
4. بالرأس شبك المدافع ويسجل هدف, This means with his head he can tear apart defenses and score goals. The commentator uses the word شبك to describe how Sanchez weaved in and out of Liverpool's defense, leaving Liverpool's defense in disarray. The commentator seemed to liken what Sanchez did to tearing a cloth and the cloth was Liverpool's defense.
5. هدف صاروخ يا شاكا, This means rocket goal by Xhaka. The commentator uses the word صاروخ to describe the kick taken by Xhaka which was very fast. The commentator seemed to liken Xhaka's kick to a rocket that hit the opponent's net so hard that the goalkeeper couldn't push it away. That's because his kicks are very hard, piercing and cannot be cleared by any goalkeeper.

Table 8. List Of Hāfiẓ Ad-Darājī's statement on European Football Broadcasts

| No | Meaning | Commentator Statement |
|----|--|---|
| 1 | Simon neither not any other goalkeeper block like this rocket kick | لا سيمون ولا الحارس كلها أن تسد هذا الصاروخ |
| 2 | The Liverpool crew were driven mad | عناصر ليفربول أصابها الجنون |
| 3 | Liverpool crumbled before Arsenal | ليفربول ينهار أمام أرسنال |
| 4 | City's defense is also playing with fire | الدفاع سيتي كان أيضا يلعب النار |
| 5 | Ohh what a beautiful scenario this is cinematic show | يا له من سيناريو كرة سينمائية |

1. لا سيمون ولا الحارس كلها أن تسد هذا الصاروخ, This means Simon neither not any other goalkeeper block like this rocket kick. The commentator uses the word أن تسد to describe how a goalkeeper blocks a powerful shot. The commentator describes how no one can block a rocket kick like that. The commentator likens the goalkeeper to a dam that holds water and has a fast flow.
2. عناصر ليفربول أصابها الجنون, This means the Liverpool crew were driven mad. The commentator uses the word الجنون to describe what Liverpool experienced when they conceded three goals. The commentator likens Liverpool's panic and astonishment to being driven mad. Crazy because they couldn't think of how they could concede that many goals.
3. ليفربول ينهار أمام أرسنال, This means Liverpool crumbled before Arsenal. The commentator uses the word ينهار to describe Liverpool's condition after falling behind 3-0 to Arsenal. The commentator tries to liken Liverpool to a magnificent building then crumbled in front of Arsenal and it was Arsenal who knocked down Liverpool's buildings and defenses. That's because Liverpool were unable to stem the attack after attack by Arsenal so that their building was destroyed before Arsenal.
4. الدفاع سيتي كان أيضا يلعب النار, This means City's defense is also playing with fire. The commentator uses the word يلعب النار to describe what Manchester City's defenders or defense do when they play the ball in their own defensive area while

many opponents are in that defensive area. The commentator seems to be likening what the City defense is doing to playing with fire, that is, when they play with fire, they may become victims of the sparks (goals). That's because playing the ball in our own defense is very dangerous if we play it carelessly.

5. يا له من سيناريو كورة سينمائية, This means ohh what a beautiful scenario is this cinematic show. The commentator uses the word سينمائية to describe the performance in the field. The commentator likens the events on the pitch to what happens in movies that are full of drama. That's because the show on the pitch is very entertaining and it's hard to guess the scenario of who wins and who loses, who scores the goals and much more.

CONCLUSION

The researcher found at least Forty sentences containing expressions of Arabic commentators from the Bein sport Premium Arabic channel, with two famous commentators namely *Uṣām Ash-Syawālī* and *Hāfiẓ Ad-Darājī*. After analyzing the Forty data, the researcher concluded that the study of meaning is very important because it has a relationship with other sciences. Contextual theory is the best theory because it pays attention to *socio-linguistic* elements. The mufassirs are also inseparable from this theory when exploring and studying the Qur'an. Although this theory departs from the west, it is very supportive and supports Islamic studies, especially Arabic.

The researcher just there are four things that affect a meaning related to context, namely *siyaq lughawi* which examines the text linguistically by referring to *mu'jam*, there is *siyaq 'athifi*, that everything must involve an emotional context when understanding a text, there is *siyaq mauqifi* which explains the context by looking at the situation and conditions of a text, the last is *siyaq tsaqafiy* which is a socio-cultural context that cannot be separated from the context of the state of a society when mentioned in a text.

In these findings, researchers obtained four categorizations of contextual meaning from two prominent commentators *Uṣām Asy-Syawālī* and *Hāfiẓ Ad-Darājī*, namely in the aspects of language, taste, social culture, and situations and conditions. In *Uṣām Asy-Syawālī's* interpretation there are seven meanings in the aspect of taste, four meanings in the socio-cultural aspect, five meanings in the aspect of language,

and four meanings in the aspect of situations and conditions. According to the commentator *Hāfiẓ Ad-Darājī*, there are four meanings in the aspect of taste, four meanings in the aspect of language, and twelve meanings in the aspect of situations and conditions.

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