CHAPTER II

SEMATICS AND ITS APLICATION TO THE QUR'AN

A. Definition of Semantics

The word 'semantic' is a modern noun adopted from adjective noun of Greek, "*semantikos*" (in English "*significant*"). This word was used by Aristoteles firstly in his book "*On Interpretation*", to refer the understanding of linguistic meaning.[19]

Terminologically, semantics is a part of language structure related to the meaning of speech or expression and a sense of meaning and inquiry system in a language generally.[20] According to linguists, the terms of semantics refer the part of language which study and analyze the meaning by the assumption that language consists of structures, which reveal the meaning when linked with other objects. In this case the language associated with the condition around the user so that the meaning of language (speech) is closely related to the speaker in the context who is the user, where, what, when and how in order can distinguish with other users.

As a technical term, semantics contains about '*Meaning Studies*'.[21] Semantics analyze the symbols or signs which declare the meaning, the meaning relationships one another and their influence on humans and society.[22] This means basically is to learn how each language users in the community can understand one another. In short, the semantics can be defined as an language study which has an object namely the meaning.

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[19] *Ensiclopedia Britanica,* 1965, Vol 20, Page 313. The noun root of the word *semantikos* is *sema,* has meant *sign* (symbol). While the verbs root of the word *semantikos* is *semainem,* has meant *to signify* (coding). See Lorena Bagus, *Kamus Filsafat*, First Edition, (Jakarta: Gramedia Pustaka Utama, 1996), Page 981

[20] Harimurki Kridalaksana, *Kamus Linguistik*, (Jakarta: Gramedia, 1993), Page 19

[21] Aminuddin, *Semantik: Pengantar Study Tentang Makna*, (Bandung: Sinar Baru, 1988), Page 15

[22] Tarigan, *Pengajaran Semantik*, (Bandung: Angkasa, 1993), Page 7

B. History of Semantics

The development of semantics generally follows his boot word, which is linguistic study. In the embryonic stage, semantics introduced by the Greek thinker, Aristoteles (384-322 BC), who give the term to semantics with "*meaning*" through the sense of the word boundary. The word is the smallest unit of meaning. [23] While Plato (429-347), in *Cralytus*, as quoted by Aminuddin, revealed that the sounds of language implicitly contain a specific meaning. [24] Although it has existed since the classical Greek tradition, but the term of "meaning" used by the two philosophers above, in the sense of linguistic meaning, does not leads to a specification for the study of meaning itself yet. This is because there is no clear demarcation among the study of etymology, the study of meaning, and learn the meaning of words.

In the late of 19th century, exactly in the year 1883, an article titled "*Essai De Semantique*", written by Michel Breal, claiming that the study of semantics is still associated with elements outside of language. Semantics is still a purely historical study. [25] In 1990, with the publication of books translated in English by Michel Breal, "*Semantics: Studies in Science of Meaning*", explicitly explained that semantics talking about the meaning. [26]

The important momentum in the semantics development is the emerging ideas of Ferdinand de Saussure with his book, *Cours de linguticque generale*. In his mind, language is

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[23] This case, as adopted by Aminuddin, Aristoteles said that the mening of word can be distinguished between the meanings of word its self autonomous, then the mening which came as the effect of grammatical relation. See Aminuddin, *Ibid,* Page 15

[24] *Ibid,* Page 15

[25] Fatimah Djajasudarma, *Semantik I: Pengantar ke Arah Ilmu Makna* (Bandung: Eresco, 1993), Page 1

[26] Mansoer Pateda, *Semantik Leksikal* (Flores: Nusa Indah, 1985), Page 13

a unity (*the whole unified*). [27] In the next, semantics views are different from the previous outlook. [28] The new concept of linguistic which declared by de Saussure is displaying linguistic as the study focused on the existence of the language at a certain time. This new understanding of language is called the approach in the study of history by using a diachronic approach.

Study of semantics is more attractive since Chomsky said about the importance of semantics in linguistic study. According to him, there is no object of other studies equivalent with semantics.[29]

C. The Link and the Aspect of Semantics

The basic assumption of semantics is that all depends on of words and meaningfully of sentences. In other words, every word and sentence associated at least conventionally one sense. [30] The content of meaning in some language represents the scope of semantics. In broader terms, semantics discusses meaning contained in morpheme, words, sentences and discourse. [31] It is also explores the early meaning, how its development and also wanted to answer the question about why the transformation of meaning in the history of language do.

1. Understanding of Meaning

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[27] Fatimah Djajasudarman, *Ibid,* Page. 2-3
[28] *Ibid,* Hal. 2-3
[29] As adopted by Abdul Chaer in his book which titled "*Linguistik Umum",* (Jakarta: Rineka Cipta, 1994), Page 285
[30] Ruth M Kemson, *Teori Semantik*, (Malang: Airlangga University, 1995), Page 2
[31] Zainuddin, *Pengetahuan Kebahasaan: Pengantar Linguistik Umum*, (Surabaya: Usaha Nasional, 1985), Page 118

Robert Sibarani defines meaning as the term, purpose or meaning given to linguistic form to connect it with elements outside of language (the object). [32] In other words, the meaning is the relationship between language and the outside world that has been agreed upon by the user's language to reach an understanding.

2. Signs and Symbol

Language is the means of communication that consists of signs and symbols. The meaning of signs contacts with reality directly. In the process, semantics become a part of the semiotics. This is because it has a relationship with the meaning of signs. The theory of the sign itself, which was known as semiotics, is divided into three branches, namely: (1) semantic, relating to the meaning of the signs, (2) syntactic, related to a combination with the signs, (3) pragmatic, related to the origin of the use and its effects in the interaction of human they live.[33]

Signs in the form of letters, either written or verbal which functioned as a communication tool called a symbol. According to Plato, which have been quoted by Fatimah, "a symbol is the word in a language" Although the meaning is the object which is reference in the world in the form of designated by the symbols?[34]

The differences between the signs and symbols are located in relation of reality. The signs have relationship which states a direct with reality, while the symbol has no direct relationship with reality.

D. Aplication of Semantics Theory in the Qur'an

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[32] Robert Sibarani, *Hakikat Bahasa*, (Bandung: Citra Aditya Bakti, 1992), Page 36
[33] Fatimah Djajasudarman, *Ibid*, Page 21-22
[34] *Ibid*

The Qur'an is God responsibility to the reality of human history. But this response does not give clear, definite and detailed understanding. In the history of Muslims, the human understanding of the Qur'an does not always in the same conditions. Therefore, the Qur'an must be understood in the context of interpreters cultural. This contextual understanding needs to discover the meaning of the Qur'an relevance to current conditions. One dynamic side towards an understanding which allows as the above is to look at the Qur'an as a linguistic phenomenon, namely the Qur'an as Arabic language.

By looking at the phenomenon of language, interpretation of the Qur'an which is trying to explain the meaning issues the linguistic text as cultural construction. [35] In other words, if the Qur'an has been understood in a cultural context, efforts to understand become a circle of interpretation switch to the problem of understanding and explaining the meaning of a text or language. [36] The problem then is what kind of meaning that must be achieved to lead clear understanding, as well as a manifestation of the dynamic nature of the Qur'an (Islam)? How is the method to achieve?

Meaning contained in the Qur'an is formulated with the symbols of human language through the intermediary of the Prophet Muhammad. Although on the one hand the meaning of the Qur'an is believed as a theological conviction - that the meaning of "*true*" within God himself -[37] but that meaning associated with the agreement (convention) user community of languages (Arabic). With this understanding, the meaning of the Qur'an has three levels of existence, *Firstly*, the meaning of the Qur'an content the word of God abstraction. *Secondly*, the meaning becomes the content of the linguistic forms associated with the way of user's

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[35] Taufik Adnan Amal and Syamsurizal Pengabean, *Tafsir Kontekstual al-Qur'an* (Bandung: Mizan, 1989), Page 35

[36] E. Sumaryono, *Hermeneutika: Sebuah Metode Filsafat,* (Yogyakarta: Kanisius, 1993), Page 27

[37] See Hasyimsah Nasution, *Dialog Islam Barat: Analisa Semiotik Terhadap Filsafat Bahasa Wittgenstein* in Journal Kebudayaan dan Peradaban Ulumul Qur'an, No. 4/VII/1997, Page55-56

community thinks (read: Arab). *Thirdly*, the meaning of the Qur'an become into the contents of the communication of God with man who became His object.[38]

To reach the first level of meaning would lead to an understanding of way how the process and treat the message of God correctly as stated in the text of the Qur'an. Achieving the meaning on second level will provide insight on how to manage the linguistic structure, which does indirectly reflect the cultural structure. In other words, language is the crystallization of perceptions and concepts of thought and culture of the language user community. Thus, the sense of meaning at the linguistic level will lead to the idea of cultural patterns which became into background till bring "*meaning of the message*" as desired. While the meaning of the third level will bring up specific information as same as suggested.[39]

The meaning of the Qur'an must be achieved totally, by adding three levels of meaning because those levels mentioned can not be separated only with one another. As known, on the one hand the process of language (linguistic) which occurs in the Qur'an seen transcendently, while on the other side, the principles and transcendent message can be formed into the daily vocabulary of society.[40]

The human life which flows in several processes of live between the immanent and transcendent is often leaded to tension. From this tension arises the culture. [41] Culture is a characteristic of human life with four subsystems, (1) evolutional subsystems (value), (2)

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[38] Chafid Wahyudi, "*Pandangan Dunia al-Qur'an tentang Taubah: Aplikasi Pendekatan Semantik Terhadap al-Qur'an*" Thesis Departemen of Tafsir Hadis Ushuluddin Faculty State Institute for Islamic Studies Sunan Kalijaga Yogyakarta, Page 21

[39] *Ibid*, Page 21

[40] Syamsurizal Panggabean, *Beberapa Segi Hubungan Bahasa Agama dan Politik dalam Islam* in Juornal Islamika, NO 5, 1994, Page 5

[41] CA. Van Peursen, *Strategi Kebudayaan*, (Yogyakarta: Kanisius, 1992), Page 15

ideational subsystem (company goals), (3) institutional subsystem (government agencies), *and* (4) geotechnical subsystem (layout tool). [42]

Good value in a culture not only covers the problem of good-bad, but it is also true-false questions. Not only focuses on feelings or emotional, but also including the role of rational thinking. Both are always associated with the limitation that not only serves as a communication tool, but also a reflection and expression of the perceptions and thoughts that have been crystallized in the concepts. In other words, language is not only part of the culture, but more than it. It is the crystallization of subjective views. Nevertheless, this view is not subjective in the sense of individual, social, but because language belongs to the whole community in a culture. Thus, the wealth of vocabulary as contained in the Arabic language and culture of the nation shows that the use of this language have come to the concept of system which separate independent units of the whole of reality compared to countries or cultural which are in the poor vocabulary.

However, the most important for otherwise in this case is that every society not only has a way of articulating the distinctive culture in the form of language with all its individual vocabulary, but also each unit or segment of that language does not present itself so without any rules . Conversely, the unit of language is very complex and interlinked with each other in an orderly and structured.[43]

Virtual structures formed by the vocabulary is not a single layered, but consists of a more basic structure of several sub of unit which form a larger network structure, the states and create a unique world view (Weltanschauung). Overall change raw materials into a world full of meaning.

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[42] See Armahedi Mazhar, *Intregalisme: Sebuah Rekonstruksi Filsafat Islam*, (Bandung: Pustaka Salman, 1983), Page 86-87
[43] *Ibid*, Page 12

Departing from this view, Izutsu very emphasized the importance of linguistic studies to look at worldview (Weltanschauung) of community through a search for the meaning of the word structured "relational networks". So, besides the necessary of linguistic knowledge which is more specific to the object language studies, is needed in situations thorough to comprehensive investigation of cultural and linguistic community of users.[44]

Because language in view of culture is the unique (typical), then the study of texts, for the purpose of including a study referred to the Qur'an, should be done with the original language used. Similarly, the analysis required in the interpretation of the Qur'an, should start from the analysis of the original language.

In the history of the interpretation of the Qur'an, textual interpretation is the strong traditions in an effort to get the meaning of the Qur'an. Thus, the interpretation of the Qur'an, by relying on analysis of linguistic meant inherit the tradition of popular classical interpretation. Almost all activities of the interpretation of the Qur'an are always associated with the linguistic aspects, although in different levels of identity.[45]

The interpretation of Qur'an by Philological of linguistic analysis through post-acceleration of growth in the first century of Islamic calendar marked with many books of the *Mufassir*, such as Abu Ubaidah, al-Sijistani and on his special era is al-Zamakhshari.[46]

Entering the next stage, the linguistic approach to philological analysis has been enhanced by Amin al-Khuli (d. 1967 CE), a *mufassir* of the Qur'an teachers in the universities of Egypt at Giza. He tried to collect the orientation of contextual interpretation. This idea he poured in his book, *Manahij at-Tajdid*. In this book, he tries to solve the

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[44] Toshihiko Izutsu, *Relasi Tuhan dan Manusia*, translated by Agus Fahri Husain, (Yogyakarta: Tiara Wacana, 1997), Page 16

[45] See Aan Radiana dan Abdul Munir, *Analisis Linguistik dalam Penafsiran al-Qur'an* in Juornal Al-Hikmah, No. 17/VII/1996, Page 13-14

[46] *Ibid,* Page 14

problems between philology and in the interpretation of the meaning edifices. The theory of Qur'an Interpretation of Amin al-Khuli implemented by Aisha bint al-Syati' in *Tafsir al-Bayani li Qur'anil Karim*.[47]

Amin al-Khuli method is basically built on the principle that the Qur'an is to interpret the term itself is actually not entirely new in the tradition of interpretation. However this is done more systematically. The principles of Amin al-Khuli method can be summarized into the following important points[48]. Under this method, al-Khuli treating what will be understood from the Qur'an in objectively begins with the collection of the verses related to research themes. Preparation of the verses in the vicinity of ideas based on the chronology of revelation, supported by relevant themes and narratives meant to understand the context. Exploration of the original linguistic meaning of the words in the paragraph relating to the themes of research, both material and metaphorical meant to overcome the problem *Gharib* expressions (difficult), it is need to understand sight form (*lahiriyah*) and the spirit of the text and what is being done by the previous mufassir.

Amin al-Khuli idea as an attempt to go beyond philological studies that have been use in tradition of approaching what is called semantic analysis of the Qur'an which is done by Toshihiko Izutsu.

Globally, the theory is applied in the study of the Qur'an in two forms of semantic analysis: 1) diachronic analysis, 2) synchronic analysis.[49]

Diachronic linguistics is the view according to the terminology of language that focuses primarily on the time element. Izutsu meant his diachronic analysis as an analysis of

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[47] *Ibid,* Page16

[48] Issa J. Boulatta, *Tafsir al-Qur'an Modern: Study atas Metode Bintu Asy-Syathi'* in *Tafsir Bintu Asy-Syathi'* written by Aisyah Aburrahman (Bandung: Mizan, 1996), Page 12-13

[49] See the semantics application of Izutsu

the vocabulary of the Qur'an from the prosperous by its unique own way. However, this is not only a historical tracking of individual words to see changes in the meanings of words such as history changes, that characterize the approach of the 19th century, but a review of the history of words based on static entire system.[50] This means that this is an analysis that compares the two surface (or more) particular language system.

In this case, Izutsu did compare the system of time language said in the Qur'an with the system of pre-Islamic Arab word, or between the period of Medina and Mecca, and the period after the Qur'an. Although the historical development of word meaning in the period after the Qur'an does not have direct relevance to the achievement of *Weltanschauung* (world view) of the Qur'an as orients exploration of meaning through the semantic analysis, at least in this analysis can provide clarity to the basic meaning.[51]

Synchronic analysis is a static analysis which is one of the surface histories of a language as a concept which is organized in complex networks. With this analysis, obtained a certain[52] structures meaning which is in its turn, with a diachronic analysis, will result in *Weltanschauung* (world view) of all objects in the worldview of the Qur'an.

In practical engineering methods, semantics linguistics diachronic and synchronic, including some linguistic moment that can be decomposed into:

1. Basic Meaning

   All said, without exception, marked by a number of special colors that occur in specialized structures of the cultural environment in which the words were really there.[53]

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[50] Toshihiko Izutsu, *Ibid*, Page 34
[51] *Ibid,* Page 31
[52] *Ibid,* Page 33
[53] *Ibid,* Page 16

Within the framework of semantics, the meaning tracking such great attention as a first step in the search and determination of the word as one of the basic concepts of semantics methodology. Something called the basic meaning is to find the meaning of each word embedded in the word itself has always done wherever placed, though the word is taken out of context or etymological analyses which in many cases are suspected. [54] Departing from this understanding, the application of the Quran is to provide the basic meaning of the word focus of the Qur'an, although the word is taken from outside of the context.

2. Relasional Meaning

Referring to the fact that single words really can not be found, which in in the meanings of concrete covered fully by the so-called basic meaning. Furthermore, here examining the connotative meanings given and added to the existing meanings (the basic meaning) by specifying in a special position, which is located in a different relationship to all other important words with the system above.[55] This brings up the modification of the entire system and the conceptual meaning of the original. Semantic analysis of relational meaning of the Quran is an assessment of the relation of words to focus grammatical in other words, to show the meaning and the networks they have built a conceptual network.

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[54] *Ibid,* Page 12 and 17
[55] *Ibid,* Page 12 and 16

3. Inner Stucture

Inner structure is to capture the facts in a more abstract level so that at any level does not happen all the vagueness in the sentence and structural characteristics can be stated with a clear surface (surface structure). [56] The structure of the Qur'an Analysis is the tendency to reveal the meaning of the vocabulary units of meaning of Qur'an, which is contained in the grammatical structural contexts that accompany it.

4. Semantics Field

The colleration betwen meaning of lenguage with culture makes implicatian to the network patterns that determine the patterns of culture. Departure from this reality show semantics fields which means "part of the semantics system that describes the (field) of life or reality in a particular universe, and realized with a set of lexical items whose meaning are interconnected (the network of meaning and semantics field semantic concept)". Back to the meaning of semantic fields analysis: "determining a set of vocabulary that has been forming a network pattern in the middle position (keywords, keyword), peripheral (edge) and mendium position (between them)," [57] On the plains of the semantic field of the Quran is to explain the meaning of vocabulary sets in the Qur'an whose meaning are interconnected to form a certain network patterns as part of his world view so that we can have a theme which occupies a central position, peripheral.[58]

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[56] *Ibid,* Page 93

[57] J. Danil Parera, *Ibid*, Page 69-85

[58] Toshihiko Izutsu, *Relasi Tuhan dan Manusia*, translated by Agus Fahri Husain, (Yogyakarta: Tiara Wacana, 1997), Page 17

From the above description, semantic analysis is trying to express or open vocabulary units in accordance with the references mentioned by the speaker and in accordance with its accompanying context.