

THE MEANING OF THE WORD *AD DIIN*
IN QURAN AL KARIM
FROM JUZ 1 TO 25



A THESIS

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DECLARATION

This research contains materials which have been accepted for the award of Sarjana degree of English Department Faculty of Humaniora UIN Sunan Ampel Surabaya. My research entitled “Analysis the Meaning of the Word *Ad Diin* in Quran Al Karim *Juz* 1 to 25” does not incorporate any materials previously written or published by another person, except those indicated in quotation and bibliography. Due to the fact, I am the only person responsible for the thesis if there is any objection or claim from other.

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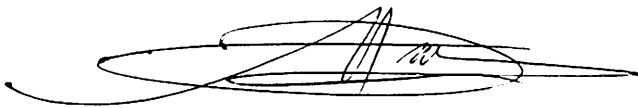
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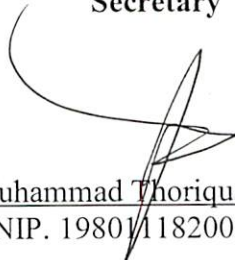
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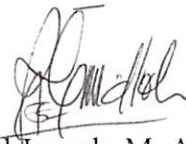
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ABSTRACT

Lia, Ita Nur. 2015. Analysis the Meaning of the Word *Ad Diin* in Quran Al Karim From Juz 1 to 25. English Department, Faculty of Letters and Humanities, State Islamic University Sunan Ampel Surabaya.

The Advisor : Dr. A. Dzo'ul Milal, M. Pd

Key Terms : Lexical Meaning, Contextual Meaning, Quran

In this research, the writer discusses about contextual meaning of word *Ad Diin* in Quran from juz 1 to 25. This research consist of two research questions, those are the lexical meaning of *Ad Diin* word in Quran from juz 1 to 25 and contextual meaning word *Ad Diin* in Quran from juz 1 to 25. Furthermore, the writer uses a discriptive method approach, because it analyzes the data in the form of words descriptively. The procedures of this research are the researcher analyzed the lexical meaning of word *Ad Diin* in Quran from juz 1 to juz 25, and analyzed the contextual meaning of word *Ad Din* in Quran from juz 1 to 25, and the last the researcher analyzed the reasons of using contextual meaning.

The result of the analysis, the writer found The Lexical Meaning of *Ad Diin* word in Quran from juz 1 to 25. 10 meanings from dictionary, there are only 4 meanings as the lexical meanings of word *Ad Diin* in Quran from juz 1 to 25. There are: "the Day of Judgment" it is found in *Al Fatihah*: 4, *Al Hijr*: 35, *Asy Syu'araa*: 82 *Ash Shaafaat*: 20 and *Shood*: 78. "Faith" it is found in *Al Baqarah*: 132, *Al Baqarah*: 193, *An Nisaa*: 46, *Al Anfaal*: 39, *At Taubah*: 11, *Ar Ruum*: 30 and *Al Ahzab*: 5. "Devotion" it is found in *Al A'raaf*: 29, *Al Ankabut*: 65, *Luqman*: 32, *Az Zumar*: 2, *Az Zumar*: 3, *Az Zumar*: 11, *Ghofir*: 14 and *Ghofir*: 65. "Religion" It is found in *Al Baqarah*: 256, *Al Imran*: 19, *Al Anfal*: 72, *At Taubah*: 33, *At Taubah*: 122, *Yusuf*: 40, *Asy Syuura*: 13 and *Asy Syuura*: 21.

The Contextual meaning of the word *Ad Diin* in Quran from juz 1 to 25 has meaning as "The day of judgment" Quran talks about Qiyamat, such as in *Al Fatihah*: 4, *Al Hijr*: 35, *Asy Syu'araa*: 82, *Ash Shaaffaa*: 20 and *Shood*: 78. "Faith" Quran talks about purification to Allah, such as in *Al Baqarah*: 132, *Al Baqarah*: 193, *An Nisaa*: 46, *Al Anfaal*: 39, *At Taubah*: 11, *Ar Ruum*: 30, and *Al Ahzab*: 5. "the Religion" Quran talks about purification to Allah, such as in *Al Baqarah*: 4, *Al Imran*: 19, *Al Anfal*: 72, *At Taubah*: 33, *At Taubah*: 122, *Yusuf*: 40, *Al Hajj*: 78, *Asy Syuura*: 13 and *Asy Syuura*: 21. "Devotion" Quran talks about purification to Allah, such as in *Al A'raf*: 29, *Al Ankabut*: 65, *Luqman*: 32, *Az Zumar*: 2, *Az Zumar*: 3, *Az Zumar*: 11, *Ghafir*: 14 and *Ghafir*: 65. "The Straight Usage" Quran talks about purification to Allah, such as in *At Taubah*: 36. "Sincerely Offering" Quran talks about purification to Allah, such as in *Yunus*: 22. "Duty" Quran talks about purification to Allah, such as in *An Nahl*: 52.

INTISARI

Lia, Ita Nur. 2015. Analysis the Meaning of the Word *Ad Din* in Al Quran Al Karim Juz 1 until 25. English Department, Faculty of Letters and Humanities, State Islamic University Sunan Ampel Surabaya.

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Kata kunci : makna leksikal, makna kontekstual, Quran

Dalam penelitian ini, penulis membahas tentang makna leksikal dan makna kontekstual dari kata *Ad Diin* yang berada dalam Quran juz 1 sampai 25. Penelitian ini terdiri dari 2 pembahasan yaitu: makna leksikal dan makna kontekstual dari kata *Ad Diin* dalam Quran dari juz 1 sampai 25. Penulis menggunakan metode penelitian deskriptif kualitatif karena penulis menyajikan hasil analisa dalam bentuk uraian deskripsi. Langkah-langkah penelitian ini adalah peneliti menganalisa makna leksikal dari kata *Ad Diin*, dan makna kontekstual dari kata *Ad Din* dalam Quran dari juz 1 sampai 25, dan alasan-alasan menggunakan kontekstual meaning.

Hasil dari analisis ini, penulis menemukan makna leksikal dalam Quran juz 1 sampai 25 sebagai berikut: 10 makna dalam kamus, hanya ada 3 makna yang termasuk makna leksikal. Yaitu: "Hari Pembalasan" dalam surat *Al Fatihah*: 4, *Al Hijr*: 35, *Asy Syu'araa*: 82 *Ash Shaafaat*: 20 and *Shood*: 78. "kepercayaan" dalam surat *Al Baqarah*: 132, *Al Baqarah*: 193, *An Nisaa*: 46, *Al Anfaal*: 39, *At Taubah*: 11, *Ar Ruum*: 30 and *Al Ahzab*: 5. "kesetiaan" dalam surat *Al A'raaf*: 29, *Al Ankabut*: 65, *Luqman*: 32, *Az Zumar*: 2, *Az Zumar*: 3, *Az Zumar*: 11, *Ghofir*: 14 and *Ghofir*: 65. "Agama" dalam surat *Al Baqarah*: 256, *Al Imran*: 19, *Al Anfal*: 72, *At Taubah*: 33, *At Taubah*: 122, *Yusuf*: 40, *Asy Syuuro*: 13 and *Asy Syuura*: 21.

Makna kontekstual kata *Ad Diin* dalam Quran dari juz 1 sampai 25 mempunyai makna sebagai "Hari Pembalasan" Quran menerangkan tentang hari kiamat seperti *Al Fatihah*: 4, *Al Hijr*: 35, *Asy Syu'araa*: 82, *Ash Shaaffaa*: 20 and *Shood*: 78. "Kesetiaan" Quran menerangkan tentang pemurnian terhadap Allah, seperti dalam surat *Al Baqarah*: 132, *Al Baqarah*: 193, *An Nisaa*: 46, *Al Anfaal*: 39, *At Taubah*: 11, *Ar Ruum*: 30, and *Al Ahzab*: 5. "Agama" Quran menerangkan tentang pemurnian terhadap Allah, seperti dalam *Al Baqarah*: 4, *Al Imran*: 19, *Al Anfal*: 72, *At Taubah*: 33, *At Taubah*: 122, *Yusuf*: 40, *Al Hajj*: 78, *Asy Syuura*: 13 and *Asy Syuura*: 21. "Kesetiaan" Quran menerangkan tentang pemurnian terhadap Allah, seperti pada surat *Al A'raf*: 29, *Al Ankabut*: 65, *Luqman*: 32, *Az Zumar*: 2, *Az Zumar*: 3, *Az Zumar*: 11, *Ghafir*: 14 and *Ghafir*: 65. "Agama yang Lurus" Quran menerangkan tentang pemurnian terhadap Allah, seperti dalam surat *At Taubah*: 36. "permintaan yang tulus" Quran menerangkan tentang pemurnian terhadap Allah, seperti pada surat *Yunus*: 22. "Ketaatan" Quran menerangkan tentang pemurnian terhadap Allah, seperti pada surat *Nahl*: 52.

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Religion and holy book are one thing that is not separated. All holy books teach people a kindness, so that human life quality can be better. Each religious community certainly has the book as a reference of their religion. For those who are Muslims, they have the Quran. Meanwhile, for those who are Christians, they have the Bible.

Quran is a holy book of Islam which has many names. These names are derived from certain verses in the Quran itself that use certain terms to refer to the Quran itself.

In the terms, the Quran is defined as *Kalm Allah*, that is revealed to the Prophet Muhammad as a miracle, delivered by *mutawatir* way from Allah through an angel Gabriel. People who read Quran assess worship to Allah. There are 30 parts (*juz*). Each *Juz* has a number of *Suwar* (chapters). The Quran consists of 114 *suwar* (chapters). Each chapter of Quran consists of many *Ayaat* or verses. The longest chapter in Quran has 286 verses (*al-Baqarah*), while the shortest chapter has only three verses (*al-Kawthar*).

Quran is God's revelation that is revealed to our prophet through angel Gabriel. It has 30 part (*juz*) and 114 chapters (*surah*). In Quran, there are several meanings of words that have contextual meaning, such as *Adz Dzikru* have meaning as admonition (warning), as revelation, as verses, as Quran it self, etc. In fact, if we look at the lexical meaning, its meaning is to

mention or to recall. As like as word *Ad Diin*, it also has several meanings depending on the contextual meaning.

Ad Diin is the word that is commonly found in the Quran. The word *Ad Diin* derives from Arabic language in the form of *masdar*, from words *Daana Yadiinu*. There are many words of *Ad Diin* in Quran. The word *Ad Diin* in the verses has meaning as religion, like in *surah al kafirun*:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Meaning: To you be your Way, and to me mine. (*Al Kaafiruun*: 06)

It has another meaning based on its context. For example in *surah Al Fatihah* verse 04. Its meaning is the Day of Judgment:

مَالِكِ يَوْمِ الدِّينِ

Meaning: Master of the Day of Judgment. (QS. *Al Fatihah*: 04)

Talking about meaning, it closely connects with a semantic knowledge. So, if we want to know the meaning, we must know the contextual meaning of the word. Chaer (2003: 284-297) in his book, *General Linguistics*, said, because the language that is used for various activities and purposes in public life, so meaning the language becomes diverse when viewed in terms or a different view.

In this study, the writer specializes in the contextual study. According to Chaer (2003: 290), contextual meaning is the meaning of word that is in the context.

In Quran, the writer sees there are many contextual meaning like the verses above. Besides the word *Ad Diin* has contextual meaning in Quran, the

writer also finds different meaning with its sentence contextual. According to the translation of Quran by Department of Religion, the words *Ad Diin* in Quran from juz 1 to 25 have meaning as: revenge day, revenge, doomsday, judgment day, religion, worship, and law or constitution.

In the Arabic language, word *Ad Diin* consists of five words. There are *alif*, *lam*, *dal*, *yak*, and *nun*. This word is in *masdar* form (Arabic language) derived from words *Daana-Yadiinu Diinan / Dainan*. It has the same form with *Fa'ala-Yaf'ilu-Fa'lan*. It includes *fi'il stulasi mujarod*, verb in Arabic language that consists of three letters.

Word *Ad Diin* gets the particle *alif* and *lam*, so this word is called *isim ma'rifah*. *Isim ma'rifah* is *isim* that is added by *alif* and *lam* in the beginning of word. Word *Diinun* is a *nakiroh* word. It is added by *alif* and *lam* in the beginning of the word. Another example is the word *dzikrun*. It is *isim*

nakiroh. We can add *alif* and *lam* in the beginning of word to be *Adz Dzikru*.

Below is the example the word *Ad Diin* in Quran that has contextual meaning:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Meaning: To you be your Way, and to me mine. (QS. *Al Kafirun*: 06)

This meaning appears when the people asked Prophet Muhammad for worshipping their God during one year. However, Prophet Muhammad rejected it because the fiddle religion is polytheist and Prophet Muhammad's religion is *tauhid* religion. So it is related with the situation when fiddle people invites Prophet Muhammad to follow their religion.

In fact, there are many words *Ad Diin* that are mentioned in some chapters in Quran. If the writer must research all chapters in Quran, it will take many times and need a long time to analyze. Therefore, the writer only focuses on *juz* 1 to 25. This limitation, however, also uncovers some meaning that can represent all of contextual meaning items that appear in Quran.

1.2 Problems of the Study

Based on the description on the background of the study above, this study is conducted to find out the answer of some problems in relation with the discussion above, as follows:

1. What are the lexical meanings of *Ad Diin* word in Quran from *juz* 1 to 25?
2. What are the contextual meanings of word *Ad Diin* in Quran from *juz* 1 to 25?

1.3 Objectives of the Study

Concerning the problems mentioned above, the objectives of this study are aimed:

1. To know the lexical meaning of *Ad Diin* word in Quran from *juz* 1 to 25.
2. To know the contextual meanings of word *Ad Diin* in Quran from *juz* 1 to 25.



1.4 Significance of the Study

This study is expected to be useful to observe the meaning of the Quran and can be a reference for further research. This research is also done to help the people to understand the meaning in Quran, especially in understanding the contextual meaning on Quran. Because if we hear, read and speak, but we don't know about the meaning, that a language becomes meaningless and the message of its language will be lost.

1.5 Scope and limitation of the Study

The study is conducted to analysis the meanings of the word *Ad Diin*. The data source is Quran. The writer limits her research by focusing the object of the study only in lexical and contextual meaning of the word *Ad Diin* in Quran from juz 1 to 25.

This limitation, however, also uncovers some meanings that can represent all of lexical and contextual meaning items that appear in Quran.

1.6 Definition of Key Terms

In order to avoid misunderstanding about the terms used in this study, the researcher defines the key terms as follows:

1. Quran is God revelation that revealed to our Prophet through angel Gabriel, have 30 chapter (*juz*) and 114 chapters (*surat*). Each *Juz* has number of *Suwar* (chapters). The Quran is made of 114 *suwar* (chapters). Each chapter of Al-Quran made of few or many *Ayaat*, or

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verses. The longest chapter in Quran has 286 verses, whereas the shortest chapter has only three verses, chapter *Al-Kawthar*.

2. *Juz* is a part of the Quran. The Quran is divided into 30 parts.
3. The word *Ad Diin* is the word derived from Arabic language in *masdar* form. It is from words *Daana-Yadiinu*. There are many words *Ad Diin* in Quran. It is one of the words in Quran that the original meaning as religion.
4. Semantics is from Greek language "*semantikos*". The meaning is symbol or giving the symbol. The semantic is part of linguistics that refers to the study of meaning and the changing of meaning. So, semantic is study about the meaning of the word in language.
5. Lexical meaning is a meaning of the word based on dictionary.
6. Contextual meaning is the meaning that appears appropriate with context of the word that used.

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CHAPTER II

REVIEW OF RELATED LITERATURE

2.1. Semantic

Semantic comes from the Greek "*semanticos*". It means a symbol or giving a symbol. So, the semantic is the study about the meaning of the word contained in a language. Semantic is also called "study of meaning". (<http://susandi.wordpress.com/seputar-bahasa/semantik/>) It is one of the three languages of the analysis, such as phonological, grammatical, and semantic.

The word semantics is from the greek word *semanticos*. Semantics is the noun form and semantic is adjective form. The semantic is part of linguistics that refers to the study of meaning, changes in meaning, and the relationship between sentences or words and their meaning.

Talking about meaning, it has a closely connection with a semantic knowledge. Chaer (2003: 284-297) says the meaning of language becomes diverse when viewed in terms or a different view because the language is used for various activities and purposes in public life. According to him, meaning is divided into 6:

1. The lexical meaning, grammatical and contextual
2. Referential meaning and Non-Referential
3. Denotative and connotative meaning
4. The conceptual meaning and associative meaning
5. The word meaning and the terms meaning
6. The idioms meaning and proverbs

2.1.1 Lexical meaning, grammatical and contextual

Lexical meaning is a meaning in some words without context, or meaning derived from dictionary. So it gives a meaning to a word based on dictionary, so everyone knows the true meaning of the word.

Example:

- a. "Horse" has a lexical meaning "a species of animal, quadrupeds, commonly driven".
- b. "Pencil" has a lexical meaning "a type of stationery which is made of wood and charcoal".
- c. "Water" has a lexical meaning "a kind of liquid goods which is used for everyday purposes".
- d. "Assassin" has a lexical meaning "some person who murdered some important persons".

With the example above we can call that lexical meaning is the real meaning, the meaning which is appropriate with our observation, or the real meaning that is owned by a word its self.

Different from lexical meaning, according to Chaer (2003: 290), "Grammatical meaning is the meaning that comes as a result of grammatical processes, such as the process of affixation, reduplication process, and the process of composition." In other word, grammatical meaning is the meaning of word because of its grammatical process. This word has undergone the grammatical process of affixes, repetition, or compounding.

Example:

- a. My homework was terrible, so I had to redo it.
- b. The shop closed down but will reopen next month.
- c. I think my boss is overdoing it at the moment.
- d. Blue + Berry = a berry that is blue.
- e. Black + Bird = Blackbird is a bird that is black in color.
- f. What lies behind us and what lies before us are tiny compared to what lies within us.

Contextual meaning is the meaning of a word, which appears in appropriate with the context used. Example of contextual meaning: The “head” of the following sentences:

- a. There is no white hair, on the head of grandmother’s hair.
- b. As the headmaster, he had to rebuke the students.

- c. The phone number is on the letter head.

Contextual meaning is also related with the situation, place, time, and language usage environment.

Example:

If a question “ $3 \times 4 =$ ” is given to the third grade in Mathematic class, the answer must be twelve. But if the question was given to the photographer, the answer may be two thousands or three thousands. Because the question refers to the cost of making photographs, size 3×4 cm.

2.1.2 Referential meaning and Non-Referential Meaning

A word is called referential meaning if there is a reference. Words such as horses, red, and picture are included referential meaning, because of having a reference in real life.

Example:

- a. This morning I meet Mr. Ahmad, Ani said to Ali.
- b. O, yeah? Said Ali, I also met him this morning.
- c. Where did you meet him? Asked Amir, I have not met with him.

In sentence (a) the word "I" refers to Ani, the sentence (b) refers to Ali, and the sentence (c) refers to the Amir.

So, if the word has reference another language to refer, it calls a referential meaning.

If the word has not reference to refer in real life, it is called Non-Referential meaning. Words such as, "and", "or", and "because", it includes words that do not referential meaning, because the words do not have references. The meaning of the word non-referential, usually found on prepositions and conjunctions.

Example:

- a. The plane had to land in Stuttgart because of the bad weather.
- b. He left the room without taking his wife.
- c. Give yourself plenty of time for the work.

2.1.3 Denotative and Connotative meaning

Basically denotative meaning is the same as lexical meaning, the meaning which is appropriate with our observation, or the real meaning that is owned by a word it self. So, denotative meaning is the original meaning, the meaning of origin, or the true meaning, which is owned by a word. So, the denotative meaning is actually the same as lexical meaning.

Example:

- a. The word flower, denotative means that such flowers in the flower garden.
- b. Water, denotative meaning, a kind of liquid goods, which are used for everyday purposes.

Connotative meaning is not the true meaning or figurative language.

Example:

a. Rose = romantic love, beauty and even special days, like

Valentine's Day or anniversaries.

- b. Talk active = someone talks too much
- c. Nosy = That someone asks too many questions
- d. A dove = Peace or gentility

2.1.4 The Conceptual and Associative Meaning

Conceptual meaning is the meaning, which is owned by a word or the real meaning of the word. Actually conceptual meaning is the same as lexical meaning, denotative meaning and referential meaning.

Example:

- a. The word “horse” has a conceptual meaning, a kind of quadrupeds’ animals commonly driven.
- b. The word “house” has a conceptual meaning of human residential buildings.
- c. The word “flower”, denotative means that such flowers in the flower garden.

Associative meaning is the meaning of word, and have relationship with something which is beyond language.

Example:

- a. Word “jasmine”, associated with something holy or chastity.

Word jasmine, that have conceptual meaning, a kind of small flowers are white and fragrant used to express a symbol of purity.

- b. Word “red”, associated with courage.

Red word, that means a kind of bright flashy colors used to symbolize courage.

- c. Word crocodiles, associated with evil.

Crocodiles have meaning, a type of reptile wild animals that eat any animal including the carcass is used to symbolize a crime or criminals.

Associative meaning, this is actually the same as the symbol or symbolism, that is used by a community, language users to declare another concept, which has some similarities with the character or characteristics of the existing concept of the origin of the word.

2.1.5 The Word and Terms Meaning

Every word has a meaning. However this word becomes clear if the word was in the context of the sentence or context of the situation.

Example:

- a. Mr. Kamil maintains 5 black sheep.
- b. He felt it was made a black sheep in the event of a fire overnight.

The word black sheep in the first sentence meaning denotation which means black sheep (colour). The word black sheep in the second sentence means connotation that is blamed or made a footstool for mistakes.

The term meaning has a definite meaning, clear, and unambiguous, though without the context of the sentence.

Example:

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A word hand and word arm, two words it's in the medical field has a different meaning. Hand is part of the wrist to the fingers, while the arm is part of the wrist to the base of the shoulder.

So, word hand and arm as a term in medical science is not synonymous, because the meaning is different.

2.1.6 The Idioms and Proverb Meaning

Idiom is a unit of speech whose meaning is not predictable from the meaning of its elements, both lexical and grammatical.

Example:

- a. I am sorry I can't **make it** on Friday.

Make it = come

- b. It's not far; we can take a **short cut** through the park.

A short cut = a quick way

- c. The teacher told us to **get a move on**.

Get a move on = hurry, be quick

Different from idiom, whose meanings cannot be predictable in the lexical and grammatical, then called proverb meaning that they can be traced or tracked from the meaning of its elements.

Example:

- a. Dogs and cats

The meaning is particulars of two people who are never peaceful.

This meaning has an association. The animal whose name dogs and cats which are always fighting, and never peaceful.

- b. Still water run deep

The meaning is a quiet person, usually he is intelligent person and capable to do something big.

- c. Empty vessels make the most noise

The meaning is people who talk too much, it lack science.

2.2 Previous Study

The analysis of semantic of the Quran has been conducted by some students in various universities, such as:

1. Ahmad Nur Hamid, the student of UIN Sunan Kalijaga, with the title "Meaning of word *Ad Diin* in Quran". He examined the thematic

meaning by using *tafseer* Ibnu Katsir. He discussed about *Ad Diin*'s religion theme and related the theme to some verses in Quran. He also discussed about *tafseer* Ibnu Katsir. The differentiation between his study and the present study is the present study cause in the contextual meaning of word *Ad Diin* in Quran Al Karim juz 1 to 25 by using *tafseer* Al Azhar.

2. Nur 'Aini, student of State Islamic University of Syarif Hidayatullah Jakarta, with the title "Semantic analysis of the word *Khakama Yahkumu* in Quran especially in Al Maidah".
3. Zikri Mahyar, student of Universitas Sumatra Utara, with the title "Semantic analysis the meaning of the word *Adz Dzikru* in the Qur'an". In his study, he focused on the contextual meaning in word *Adz Dzikru* related with the situation such as place, time and language.

The Quran is defined as *Kalm Allah*, that is revealed to the Prophet Muhammad as a miracle, delivered by *mutawatir* way from Allah through an angel Gabriel. People who read Quran assess worship to Allah.

The Quran is the principle source of every Muslim's faith and practice. It deals with all subjects that concern us as human beings, including wisdom, doctrine, worship and law; but its basic theme is the relationship between God and His creatures. At the same time, the Quran provides guidelines for a just society, proper human conduct and equitable economic principles.

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Muslims believe Quran to be the word of Allah. The most important reason to read and understand Quran with meaning is that it's the word and guidance from Allah to mankind.

Nowadays, there are many Muslims who feel proud with read the Quran without knowing the content and meaning of Quran. There are many people say, why we must understanding the meaning of the Quran? Because, when we can understand the meaning of the Quran, Allah will teach us about science through our heart.

So the essentials is, Quran is a compass in our life, but there are many people reads Quran without knowing the meaning, moreover there are people that do not care about the meaning, although they know about the meaning they do not care it, they just read Quran. There are also people who care and understand about the meaning but he is doing not care with his surroundings.

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How Quran can be a compass in Muslim life if she or he not yet understand about the content of Quran.

So that, this research is done to help the people to understands the meaning in Quran, especially in understanding the contextual meaning on Quran. Because if we hear, read, or speak, yet we do not know about the meaning, that language becomes meaningless and the message of its language will be lost.

As well as when we read Quran without knowing the meaning, so the message of the Quran will be lost, and the beautiful and its magnificence will be decreased, because they consider reading the Quran is useless.

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CHAPTER III

RESEARCH METHOD

This chapter discusses the method used in this research. It relates to the research design, research data, research instrument, data collection, and data analysis.

3.1 Research Design

The method used is descriptive method. It is a method used to reveal a phenomenon in the field and describes the data findings that is not use number as data. The Descriptive method is to gether information.

The researcher collects the data related with problem. Then, she describes it, and gives the clear information. This study is done through library research. The data needed are researched from the library sources.

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Descriptive method is an appropriate design in conducting this study.

It is aimed at describing contextual meaning *Ad Diin* in Quran from juz 1 to 25, because every word needs some explanation. So, this method is flexible to answer the statement of the problems. Besides that, the data are interpreted and displayed descriptively.

3.2 Research Data

In this research, the researcher used a Library Research. The primary data were taken from the Quran Al-Karim and the interpretation (*tafseer*) of Quran. So the data sources of this research are the Quran and *tafseer* book. Then, the writer analyzed the words *Ad Diin* that were found in the Quran.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter the writer describe of research results based on the analysis of the classification of word *Ad Diin* in Quran from juz 1 to 25.

4.1 Findings

4.1.1 The Lexical Meaning of *Ad Diin* Word in Quran from juz 1 to 25

Every translator has several ways and versions about the definition of translation. Nida in Rudi Hartono's A hand book for translation (2009: 1) said "translation consists of reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style".

The word *Daana Yadiinu* has two *masdar* forms. The first form is *Daana Yadiinu Diinan*. The meaning is Religion. Meanwhile, the second form is *Daana Yadiinu Dainan*. The meaning is debt. According to Almaany English – Arabic Dictionary, the word *Ad Diin* has meaning as:

- a. Devout
- b. Godly
- c. Pious
- d. Religious
- e. Belief
- f. Faith
- g. Religion

- h. Debt
- i. The Judgment
- j. The Recompense.

From 10 meanings from the dictionary, there are only 4 meanings as the lexical meanings of the word *Ad Diin* in Quran from juz 1 to 25. It is presented in table 4.1.

Table 4.1 Lexical meanings of word *Ad Diin* in Quran from juz 1 to 25

No	Surah	Juz	Meaning	Reference
1	<i>Al Fatihah</i> : 4	1	The Day of Judgment	Yusuf Ali
2	<i>Al Hjr</i> : 35	14	The Day of Judgment	Yusuf Ali
3	<i>Asy Syu'araa</i> : 82	19	The Day of Judgment	Yusuf Ali
4	<i>Ash Shoofat</i> : 20	23	The Day of Judgment	Yusuf Ali
5	<i>Shood</i> : 78	23	The Day of Judgment	Yusuf Ali
6	<i>Al Baqarah</i> : 132	1	Faith	Yusuf Ali
7	<i>Al Baqarah</i> : 193	2	Faith	Yusuf Ali
8	<i>An Nisaa</i> : 46	5	Faith	Yusuf Ali
9	<i>Al Anfaal</i> : 39	9	Faith	Yusuf Ali
10	<i>At Taubah</i> : 11	10	Faith	Yusuf Ali
11	<i>Ar Ruum</i> : 30	21	Faith	Yusuf Ali
12	<i>Al Ahzab</i> : 5	21	Faith	Yusuf Ali
13	<i>Al Baqarah</i> : 256	3	Religion	Yusuf Ali
14	<i>Al Imran</i> : 19	3	Religion	Yusuf Ali
15	<i>Al Anfal</i> : 72	10	Religion	Yusuf Ali
16	<i>At Taubah</i> : 33	10	Religion	Yusuf Ali
17	<i>At Taubah</i> : 122	11	Religion	Yusuf Ali
18	<i>Yusuf</i> : 40	12	Religion	Yusuf Ali
19	<i>Al Hajj</i> : 78	17	Religion	Yusuf Ali
20	<i>Asy Syuura</i> : 13	25	Religion	Yusuf Ali
21	<i>Asy Syuura</i> : 21	25	Religion	Yusuf Ali
23	<i>Al A'raaf</i> : 29	8	Devotion	Yusuf Ali
24	<i>Al Ankabut</i> : 65	21	Devotion	Yusuf Ali
25	<i>Luqman</i> : 32	21	Devotion	Yusuf Ali
26	<i>Az Zumar</i> : 2	23	Devotion	Yusuf Ali
27	<i>Az Zumar</i> : 3	23	Devotion	Yusuf Ali
28	<i>Az Zumar</i> : 11	23	Devotion	Yusuf Ali
29	<i>Ghafir</i> : 14	24	Devotion	Yusuf Ali
30	<i>Ghafir</i> : 65	24	Devotion	Yusuf Ali

The lexical meanings of the word *Ad Diin* in Quran from juz 1 to 25 are the Day of Judgment, faith, religion, and devotion.

1. The Day of Judgment

It is found in *Al Fatihah*: 4, *Al Hjr*: 35, *Asy Syu'araa*: 82, *Ash Shaafaat*: 20, and *Shood*: 78.

Example:

مَالِكِ يَوْمِ الدِّينِ

Meaning: Master of the Day of Judgment. (QS. *Al Fatihah*: 04).

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as the Day of Judgment.

2. Faith

It is found in *Al Baqarah*: 132, *Al Baqarah*: 193, *An Nisaa*: 46, *Al*

Anfaal: 39, *At Taubah*: 11, *An Raum*: 30, and *Al Ahzab*: 5 digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id

Example:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

Meaning: And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression. (*Al-Baqarah*: 193)

3. Devotion

It is found in *Al A'raaf*: 29, *Al Ankabut*: 65, *Luqman*: 32, *Az Zumar*: 2, *Az Zumar*: 3, *Az Zumar*: 11, *Ghofir*: 14 and *Ghofir*: 65.

Example:

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ
تُعُودُونَ

Meaning: Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return."
(*Al A'raaf*: 29)

4. Religion

It is found in *Al Baqarah*: 256, *Al Imran*: 19, *Al Anfal*: 72, *At Taubah*: 33, *At Taubah*: 122, *Yusuf*: 40, *Asy Syuuro*: 13 and *Asy Syuura*: 21.

Example:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ

مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

Meaning: The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou call them. Allah chooses to Himself those

whom He pleases, and guides to Himself those who turn (to Him).

(*Asy Syuura: 13*)

4.1.2 The Contextual Meaning of Word *Ad Diin* in Quran from juz 1 to 25

There are 7 meanings as the contextual meanings of the word *Ad Diin* in Quran from juz 1 to 25. It is presented in table 4.2.

Table 4.2 Contextual meanings of word *Ad Diin* in Quran from juz 1 to 25

No	Surah	Juz	Meaning	Reference
1	<i>Al Fatihah: 4</i>	1	The Day of Judgment	Yusuf Ali
2	<i>Al Baqarah: 132</i>	1	Faith	Yusuf Ali
3	<i>Al Baqarah: 193</i>	2	Faith	Yusuf Ali
4	<i>Al Baqarah: 256</i>	3	Religion	Yusuf Ali
5	<i>Al Imran: 19</i>	3	Religion	Yusuf Ali
6	<i>An Nisaa: 46</i>	4	Faith	Yusuf Ali
7	<i>Al A'raaf: 29</i>	8	Devotion	Yusuf Ali
8	<i>Al Anfaal: 39</i>	9	Faith	Yusuf Ali
9	<i>Al Anfaal: 72</i>	10	Religion	Yusuf Ali
10	<i>At Taubah: 11</i>	10	Faith	Yusuf Ali
11	<i>At Taubah: 33</i>	10	Religion	Yusuf Ali
12	<i>At Taubah: 36</i>	10	The Straight Usage	Yusuf Ali
13	<i>At Taubah: 122</i>	11	Religion	Yusuf Ali
14	<i>Yunus: 22</i>	11	Sincerely Offering	Yusuf Ali
15	<i>Yusuf: 40</i>	12	Religion	Yusuf Ali
16	<i>Al Hijr: 35</i>	14	The Day of Judgment	Yusuf Ali
17	<i>An Nahl: 52</i>	14	Duty	Yusuf Ali
18	<i>Al Hajj: 78</i>	17	Religion	Yusuf Ali
19	<i>Asy Syu'araa: 82</i>	19	The Day of Judgment	Yusuf Ali
20	<i>Al Ankabut: 65</i>	21	Devotion	Yusuf Ali
21	<i>Ar Ruum: 30</i>	21	Faith	Yusuf Ali
22	<i>Lugman: 32</i>	21	Devotion	Yusuf Ali
23	<i>Al Ahzab: 5</i>	21	Faith	Yusuf Ali
24	<i>Ash Shoffat: 20</i>	23	The Day of Judgment	Yusuf Ali
25	<i>Shaad: 78</i>	23	The Day of Judgment	Yusuf Ali
26	<i>Az Zumar: 2</i>	23	Devotion	Yusuf Ali
27	<i>Az Zumar: 3</i>	23	Devotion	Yusuf Ali
28	<i>Az Zumar: 11</i>	23	Devotion	Yusuf Ali
29	<i>Ghafir: 14</i>	24	Devotion	Yusuf Ali

30	<i>Ghafir: 65</i>	24	Devotion	Yusuf Ali
31	<i>Asy Syuura: 13</i>	25	Religion	Yusuf Ali
32	<i>Asy Syuura: 21</i>	25	Religion	Yusuf Ali

The contextual meanings of the word *Ad Diin* in Quran from juz 1 to 25 are the Day of Judgment, faith, religion, devotion, the Straight Usage, Sincerely Offering, and duty.

1. The Day of Judgment: 5 times (*Al Fatihah: 4, Al Hjr: 35, Asy Syu'araa: 82, Ash Shaaffaa: 20, and Shood: 78*)
2. Faith: 7 times (*Al Baqarah: 132, Al Baqarah: 193, An Nisaa: 46, Al Anfaal: 39, At Taubah: 11, Ar Ruum: 30, and Al Ahzab: 5*)
3. The religion : 9 times (*Al Baqarah: 256, Al Imran: 19, Al Anfal: 72, At Taubah: 33, At Taubah: 122, Yusuf: 40, Al Hajj, 78, Asy Syuura: 13, and Asy Syuura: 21*)
4. Sincere devotion : 8 times (*Al A'raf: 29, Al Ankabut: 65, Luqman: 32, Az Zumar: 2, Az Zumar:3, Az Zumar11, Ghafir: 14 and Ghafir: 65*)
5. The straight usage : Once (*At Taubah: 36*)
6. Sincerely Offering : Once (*Yunus: 22*)
7. Duty : Once (*An Nahl: 52*)

For more details, let's see the following explanation below:

4.1.2.1 The Word *Ad Diin* has Meaning as “The Day of Judgment”

There are 5 words *Ad Diin* which has meaning as “The Day of Judgment”: *Al Fatihah*: 4, *Al Hijr*: 35, *Asy Syu'araa*: 82, *Ash Shaaffaa*: 20, and *Shood*: 78.

The word *Ad Diin* has meaning as the Day of Judgment when the Qur'an talks about the *Qiyamat*.

Example:

1. *Al Fatihah*, 4th verse:

مَالِكِ يَوْمِ الدِّينِ

Meaning: Master of the Day of Judgment. (QS. *Al Fatihah*: 04).

According to the English translation Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as the Day of Judgment.

After Allah mentions the names and traits of His Most Perfect, He deserves to be praised as well as the Master of the universe. We should only worship Allah and only Him alone we ask for help in all daily activities until we die. Then specialize mention Judgment Day in this sentence is to show the perfection of His power over all creatures on that day, even without mention it, he remains authorities Judgment Day and the whole day. Judgment Day is a day when humans will be rewarded according to his deeds; if humans always do good deeds, it will be rewarded with good, and if the bad behavior so they will be rewarded with evil.

Therefore, we must always remember that day and prepare for it the good deeds.

On the description above, it can be concluded, that the word *Ad Diin*, has meaning as the Day of Judgment when the Quran talks about the time of *Qiyamat*.



2. *Al Hijr: 35*

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ

Meaning: "And the curse shall be on thee till the Day of Judgment." (*QS. Al Hijr: 35*)

According to the English translation Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as the Day of Judgment.

This verse contains the devil recognizes his disobedience on the commands of Allah and not able to express the logical reason of this denial, finally God chase away devils from the previous position, and God said, "You will never receive my grace until Day of Judgment."

Based on the description above, it can be concluded that the word *Ad Diin* has meaning as the Day of Judgment when the Qur'an talks about the damnation of Allah to devil in the time of *Qiyamat*.

3. *Asy Syu'araa: 82*

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

Meaning: "And who, I hope, will forgive me my faults on the day of Judgment. (*QS: Asy Syu'araa: 82*)

According to the English translation Quran translation by Yusuf Ali, the word *Ad Diin* in this verse has meaning as the day of Judgment.

This verse explains the prophet Ibrahim's hopes on God's forgiveness to him on Day of Judgment. Meanwhile, Ibrahim as one who has been given a very precious title by God, namely "*khalil Allah*" with all humiliti, not with arrogance, receiving the highest respect. He begged forgiveness to God for all his mistakes on doomsday.

"*Yaumiddin*" is where all of our charities today, all the movements of our life as a Muslim will be taken into account with God.

On the description above, it can be concluded, that the word *Ad Diin*, has meaning as the day of Judgment when the Qur'an talks about the *Qiyamat*.

4. *Ash Shoofat: 20:*

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ

Meaning: They will say, "Ah! Woe to us! This is the Day of Judgment!" (*Ash Shoofat: 20*)

According to the English translation Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as the Day of Judgment.

This verse tells about human regrets that ignore the news about Day of Judgment. It is a very painful regrets, complaining and feeling that he is poor boy, but if the command of God was doing during the life in the world, so their destiny will not suffer in hell. So when the revenge day happens, they just realized. However, their consciousness was useless any more.

On the description above, it can be concluded, that the word *Ad Diin*, has meaning as the Day of Judgment when the Qur'an talks about the *Qiyamat*.

5. *Shood: 78:*

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ

Meaning: "And My curse shall be on thee till the Day of Judgment"

(*QS: Shood, 78*)

According to the English translation Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as the Day of Judgment.

This verse explains about the wrath of God to the devil until the Day of Judgment, because his arrogance which felt higher than the prophet Adam. The devil has been created from the fire and the man was created from the ground. Because of iniquity the devil, who are reluctant to obey God's commands, who commanded to prostrate to Adam, so Allah cast out devil from heaven, and make it as cursed creatures. The curse on the devil remains in effect until

Day of Judgment, the day of vengeance of all human deeds. God's displeasure by removing the devil from heaven and made the most accursed creatures.

Since that, the devil is considered as a symbol of rebellion to God, who arbitrarily stop the commandments of God and deliberately do everything that is forbidden by God.

God gives a warning to people, so that they stay away from the devil and to avoid the lies of the devil.

On the description above, it can be concluded that the word *Ad Diin* has meaning as the day of judgment when the Quran talks about the *Qiyamat*.

4.1.2.2 The Word *Ad Diin* has Meaning as Faith

There are 7 words *Ad Diin* which have meaning as Faith, such as:

Al Baqarah: 132, Al Baqarah: 193, An Nisaa: 46, Al Anfaal: 39, At Taubah: 11, Ar Ruum: 30, and Al Ahzab: 5.

The word *Ad Diin* has meaning as Faith meaning when the Quran discusses about purification to Allah.

Example:

1. *Al Baqarah, 193:*

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

Meaning: And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they

cease, Let there be no hostility except to those who practise oppression. (QS: *Al-Baqarah*: 193)

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as Faith.

The believers was ruled to keep the fight against the polytheists who fight them, so that they do not have the strength anymore, to persecute the Muslims and hinder them in carrying his religion command, so that Islam can be run entirely by every Muslim with a sincere, free from fear , interference and stress feeling.

If the polytheists had stop the all acts of evil, and they entered to Islam, the Muslims are not allowed to conduct vengeance or actions that beyond the limit, except for those wrongdoers. They are people who start again or return to disbelief and malign Muslims. So,

a Muslim should not start a war, as long as they (infidels) did not start the war first.

The purpose of war and jihad in Islam is not to colonization, or to obtain booty. But on the other way, the goal is to remove the injustice and also deny the symbols of paganism, polytheism. So that the embodiment of justice and directing people towards Allah can be achieved and realized.

Word *Ad Diin* has meaning as Faith in this verse, when Quran discussing the purification to Allah.

2. Ar Ruum: 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Meaning: So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not. (Ar Ruum: 30)

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as faith.

In this verse, we ask for uphold our face it is mean keep running upon religion has been prescribed by God for us. Islamic religion is the straight religion, do not turn right and left.

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Then God also explains about faith to the God. Reliance to the existence of the Almighty is the holy of human mind. It cannot be replaced with another.

The essence of this verse is to explain about the true religion is Islamic religion, the high value religion, but there are still many people who do not know about it, and it is sometimes because of their desires, sometimes also because they do not want to let go of their old of ancestors.

From the explanation above, we can conclude that the word *Ad Diin* has meaning as faith when the Quran discusses about purification to Allah.

3. *Al Ahzab: 5*

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning: Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful.

(*Al Ahzab: 5*)

According to the English translation Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as Faith.

The Islamic religion has some rules that must be followed, including the rules of lifting other people's children into his own children (adopt a child). Islam has held its own in maintaining the rule of descent, so that when a person dies there provisions of the division of inheritance.

This verse tells the story of Zaid bin Haritha. Formerly, Zaid Bin Haritha was a slave at the time of ignorance (jahiliyah period) that liberated by the prophet Muhammad, and called him as Zaid Bin

Muhammad. With the presence of this verse came the so that Zaid called as the previous name, namely Zaid bin Haritha.

Because no matter how high the value of affection and a debt of gratitude, but should not change the truth of with mouth. It is mean, swap his father's name was included lie. If we do not know who their fathers, so they are your brothers in religion. Usually, people who do not clear their father were formerly a small child captive during the war, his parents are dead and he is alive. Then call them as your brother.

From the explanation above, we can conclude that the word *Ad Diin* has meaning as Faith when the Qur'an discusses about purification to Allah.

4.1.2.3 The word *Ad Diin* has meaning as the Religion

The word *Ad Diin*, which has the meaning as the Religion there are: 9 times such as: *Al Baqarah*: 4, *Al Imran*: 19, *Al Anfal*: 72, *At Taubah*: 33, *At Taubah*: 122, *Yusuf*: 40, *Al Hajj*: 78, *Asy Syuura*: 13, and *Asy Syuura*: 21.

The word *Ad Diin* has meaning as Faith when the Quran discusses about purification to Allah.

Example:

1. *Asy Syuura*: 13:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى
وَعِيسَى أَنِ اقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ
مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ

Meaning: The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou call them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).
(*Asy Syuura: 13*)

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as the Religion.

In this verse Allah explains that Allah has bequeath religion, to the prophet Muhammad and his society, as Allah has bequeath to the prophet Nuh and the prophets which came afterward, that the prophet Ibrahim, the prophet Musa, and prophet Isa. Allah only mentions the names of the prophet above, because they have a greater responsibility compared with other prophets.

With mentioning Musa and Isa, it is expected to Jews and Christians to be aware and interested because the religion brought by Muhammad is also the divine religions, which has many similarities with their religion.

Allah commanded that the Islamic religion brought by Muhammad was maintained and enforced for his followers prohibited at odds with each other which can lead to disunity and undermine the unity.

From the explanation above, we can conclude if the word *Ad Diin* has meaning as the Religion when the Quran discusses about the purification to Allah.

4.1.2.4 The Word *Ad Diin* has Meaning as Devotion

There are 8 words *Ad Diin* which has meaning as Sincere Devotion, such as: *Al A'raf: 29, Al Ankabut: 65, Luqman: 32, Az Zumar: 2, Az Zumar:3, Az Zumar:11, Ghafir: 14 and Ghafir: 65.*

The word *Ad Din* has meaning as devotion when Quran discusses about the purification to Allah.

Example:

1. *Al Ankabut: 65:*

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

Meaning: Now, if they embark on a boat, they call on Allah, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)! - (*Al Ankabut: 65*)

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as devotion.

This verse draw the human condition who go sailing far across the sea with the ship or boat ride. At the beginning of sailing it was nothing whatever happens, but after the ship was already to the middle of the ocean, and the land began to move away, suddenly there came a very strong hurricane and the waves become large. So, it was easy for the ship sinking. That is the time when the passengers feel anxiety, and fear of death because the sink, and at the time the passengers not joking, do not play, so they are really sincere to know God, calling to God, not call the other. Pagans at that time will be faithful and who brings heritage to be forgotten by their heritage. There is even a promise, if he safely the mainland so he will repent. But after arriving safely on land, they will be partners with Allah back.

That is human condition lulled by life in the world, his heart was attached to the worldly, not to God (the giver of life). But do not want to admit that God always gives pleasure in the world.

From the explanation above, we can conclude, if the word *Ad Diin* has meaning as sincere devotion when the Quran discusses about the purification to God.

2. *Luqman*: 32

وَإِذَا غَشِيَهُمْ مَوَاجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ
وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

Meaning: When a wave covers them like the canopy (of clouds), they call to Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)! (*Luqman*: 32)

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as devotion.

This verse explains about the illustration of people who do not believe in Allah, who face of cruise in the middle of the sea. When they are hit by high waves like mountains. There is no longer a refuge. There is no island, dark sky because clouds are very thick and the rain was very heavy. Only then they remember the almighty God who can release of the danger. If at the time they

carry a talisman or idols, so they do not going to remember it and will ask Allah in order they are saved from the danger. But after being saved from danger, they have forgotten that they ever moan, wail, ask God for help, but after arriving in the land, all that has been forgotten.

People like that do not remember the service; they even unbelievers that the heathen favors.

From the explanation above, we can conclude if the word *Ad Diin* has meaning as devotion when the Quran discusses about the purification to Allah.

3. *Az Zumar: 2*

إِنَّا أَنْزَلْنَاهُ بِالْحَقِّ فَاغْبِ اللَّهَ مُخْلِصاً لَهُ الدِّينَ

Meaning: Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion. (*Az Zumar: 2*)

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as devotion.

In the beginning of this verse, God cleanses the prophet Muhammad, from accusation of people who reject the belief of the Islamic religion. They say that Quran was written by Muhammad, not down from God. Here God explains that the Quran was not written by Muhammad, but Muhammad received revelations from God. To prove the truth is the prophet Muhammad could not compose beautiful words from his own free will, even a linguist could not compose as beautiful as Quran word. Therefore worship God in a pure state religion for God. It means, let all your actions it is done only serve to the God, do not be mixed with other devotion.

From the explanation above, we can conclude, if the word *Ad Diin* has meaning as religion when the Quran discusses purification to Allah.

4. *Az Zumar: 3*

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Meaning: Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. (*Az Zumar: 3*).

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as devotion.

This verse is a verse that clarify previous verse 2. God is one. he is not in communion with others. Therefore our aim is only one, God alone. They are threaded in the sentence "La ilaha illa Allah". Then in this verse God also clarifies about those who associate partners with God. But in fact they recognize that God is almighty one. They reasoned that God was very high. Then they will not up to him, because of they are a despicable person.

From the explanation above, we can conclude if the word *Ad Diin* has meaning as devotion when the Quran discusses about the purification to Allah.

5. *Az Zumar: 11*

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصاً لَهُ الدِّينَ

Meaning: Say: "Verily, I am commanded to serve Allah with sincere devotion; (*Az Zumar: 11*)

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as devotion.

In this verse Allah orders the Prophet Muhammad to deliver to his social, about the establishment and beliefs. That is that they are commanded to serve Allah that almighty one. All motion and awareness or aim, are all religions, and its purpose is only one God. Only for God's pure religion. Although the prophet Muhammad was a descendant from his people, but the prophet Muhammad had different belief than them, those who worship idols (*laata*, *uzza*, and *manaata*). The prophet muhammad irrespective of it all.

From the explanation above, we can conclude if the word *Ad Diin* has meaning as devotion when Quran discusses about the purification to Allah.

6. *Al A'raaf*: 29

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قُلْ أَسِرُّوا بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

كَمَا بَدَأَكُمْ تَعُودُونَ

Meaning: Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return." (*Al A'raaf*: 29)

According to the English translation by Yusuf Ali, the word *Ad Diin* in this verse has meaning as devotion:

- a. By taking the middle way, means do not affluent it in this life, do not dissipate, because there is more important in this life, is devoted to God.
- b. Enforcing the face, this does not mean enforcing the face, but we have to really worshipping God, and always solemn (khusyuk).
- c. Call upon Allah, it means only pray to him, should not be mixed with other god.
- d. In a state of religious liberality to Allah. Reinforce the previous point. That when praying, only God that we call.

From the explanation above, we can conclude if the word *Ad Diin* has meaning as devotion when the Quran talks about the purification to Allah.

4.1.2.5 The Word *Ad Diin* has Meaning as the Straight Usage

There is 1 word *Ad Diin* has meaning as the Straight Usage. It is *At Taubah: 36*.

The word *Ad Diin* has meaning as the Straight Usage when the Quran talks about the Purification to Allah.

Example:

1. *At Taubah: 36*

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خُلِقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Meaning: The number of months in the sight of Allah is twelve (in a year) - so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves. (*At Taubah: 36*)

God has established twelve months since God created the heavens and the earth, namely Qamariah month. Because of the Qamariah month, God sets a time for worshipping and doing some other provisions. In fact, the disbelievers have changed the number of months in a year to 13 months, because intends to postpone the Muharram to the month of Safar. The month of Muharram it is allowed to fight, whereas in Muharrom they prohibited conduct war. The provisions must be followed in order to believe in Allah.

Then Allah ordered the believers to fight the polytheists, in order God Religion keep it holy and not tainted by the idolaters.

4.1.2.6 The Word *Ad Diin* has Meaning as Sincerely Offering

There is 1 word *Ad Diin* has meaning as Sincerely Offering: it is Yunus: 22.

The word *Ad Diin* has meaning as Sincerely Offering when the Qur'an talks about purification to Allah.

Example:

1. *Yunus: 22*

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ

Meaning: He it is Who enableth you to traverse through land and sea; so that ye even board ships;- they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him saying, "If thou dost deliver us from this, we shall truly show our gratitude!" (*Yunus: 22*)

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as Sincerely Offering.

This verse as a continuation of that previous paragraph, Yunus verse 21: that we are forbidden to toying God, religion and our beliefs.

In this verse there are three things are felt by people that sail:

First, it is after being in the boat, and before the ship sails. What touched the atmosphere at the time, when we had been preparing to leave the earth's land, and they will be separated by family and look out the ship.

Second, when the ship started sailing, passengers will be feeling a little happy, and hope to be safely until the destination.

Third, the wind was blowing well and ship sailed calmly, but suddenly came the hurricanes and huge waves, and they think that the dead have near with them and life expectancy only slightly.

How we feel at the time? When the death threatens our lives? So that's when they will be called on to God with sincerity, and sincere religion to God. A feeling of surrender to God, and all utterance is always referred to God.

So basically, if one day that very dangerous, and the danger that threatens our lives, then we will not remember anyone else except God, just surrender to God and really sincere religion to God.

From the explanation above, we can conclude, if the word *Ad Diin* has meaning as Sincerely Offering when the Quran discusses about the purification to Allah.

4.1.2.7 The Word *Ad Diin* has Meaning as Duty

1. An Nahl: 52

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِباً أَفَغَيْرَ اللَّهِ تَتَّقُونَ

Meaning: To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than Allah? (An Nahl: 52)

According to the English translation of Quran by Yusuf Ali, the word *Ad Diin* in this verse has meaning as Duty.

The essence of this verse is Allah says that no one but Allah who is able to create the universe, and no one except Allah who is entitled to make laws and duty. The worship is only to God Almighty and obey to another God is not allowed.

From the explanation above, we can conclude if the word *Ad Diin* has meaning as Sincerely Offering when the Quran discusses about the purification to Allah.

4.2 Discussion

Al-Qur'an is God's revelation that is revealed to our prophet through angel Gabriel. It has 30 chapters (*juz*) and 114 chapters (*surah*). There are 30 parts (*juz*). Each *Juz* has a number of *Suwar* (chapters). The Quran consists of 114 *suwar* (chapters). Each chapter of Quran consists of many *Ayaat* or verses. The longest chapter in Quran has 286 verses (*al-Baqarah*), while the shortest chapter has only three verses (*al-Kawthar*).

The Quran is defined as *Kalim Allah*, that is revealed to the Prophet Muhammad as a miracle, delivered by *mutawatir* way from Allah through an angel Gabriel. People who read Quran assess worship to Allah.

Nowadays, there are many Muslims who feel proud with reading the Quran without knowing the content and meaning of Quran. There are many people say, why we must understand the meaning of the Quran? Because,

when we can understand the meaning of the Quran, Allah will teach us about science through our heart.

Sometimes we also think that the Quran is *kalamullah* and it is not easy to understand it. But Allah has said:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: and indeed We have made the Quran easy to understand and to remember. But is there anyone who would receive admonition? (QS. *Al Qomar*: 22)

So, no matter our condition and situation if we want to read, and understand Quran by the positive aim, certainly we can understand it.

So Quran is a compass in our life, but there are many people reads Quran without knowing the meaning. Moreover there are people that do not care about the meaning. Although they know about the meaning they do not care it, they just read Quran. There are also people who care and understand about the meaning but he is doing not care with his surroundings.

How Quran can be a compass in Muslim's life if she or he not understand about the content of Quran.

So that, this research is done to help the people to understands the meaning in Quran, especially in understanding the contextual meaning on Quran. Because when we hear, read and speak but we don't know about the meaning, that language becomes meaningless and the message of its language will be lost.

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As well as when we read Quran without knowing the meaning, the message of the Quran will be lost, and the beautiful and its magnificence will be decreased, because they consider reading the Quran is useless.

Understanding about the Quran is not obligation, but as like as Prophet Muhammad's friends (sahabat) do reading, memorizing and understanding Quran, they do for individual Muslim duty to increase their life quality and their family, so their family will be better quality family, and finally, a better and peace society will come true.

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CHAPTER V

CONCLUSION AND SUGGESTION

This chapter consists of conclusion and suggestion which are related to the research findings.

5.1 Conclusion

The study examines the lexical meaning of *Ad Diin* word in Quran from juz 1 to 25. From 10 meanings from dictionary, there are only 3 meanings as the lexical meanings of word *Ad Diin* in Quran from juz 1 to 25. They are “the Day of Judgment”, “Faith”, “Devotion”, and “Religion”. The lexical meaning as “the Day of Judgment” is found in *Al Fatihah*: 4, *Al Hijr*: 35, *Asy Syu'araa*: 82 *Ash Shaafaat*: 20 and *Shood*: 78. The lexical meaning as “Faith” is found in *Al Baqarah*: 132, *Al Baqarah*: 193, *An Nisaa*: 46, *Al Anfaal*: 39, *At Taubah*: 11, *Ar Ruum*: 30 and *Al Ahzab*: 5. The lexical meaning as “Devotion” is found in *Al A'raaf*: 29, *Al Ankabut*: 65, *Luqman*: 32, *Az Zumar*: 2, *Az Zumar*: 3, *Az Zumar*: 11, *Ghofir*: 14 and *Ghofir*: 65. The lexical meaning as “Religion” is found in *Al Baqarah*: 256, *Al Imran*: 19, *Al Anfal*: 72, *At Taubah*: 33, *At Taubah*: 122, *Yusuf*: 40, *Asy Syuuro*: 13 and *Asy Syuura*: 21.

The Contextual meaning of the word *Ad Diin* in Quran from juz 1 to 25 has meaning as “the Day of Judgment”, “Faith”, “Religion”, “Devotion”, “the Straight Usege”, “Sincerely Offering” and “Duty”. The contextual meaning as “the Day of Judgment” is found when Quran talks about Qiyamat,

such as in *Al Fatihah*: 4, *Al Hijr*: 35, *Asy Syu'araa*: 82, *Ash Shaa'ffaa*: 20 and *Shood*: 78. The contextual meaning as "Faith" when Quran talks about purification to Allah, such as in *Al Baqarah*: 132, *Al Baqarah*: 193, *An Nisaa*: 46, *Al Anfaal*: 39, *At Taubah*: 11, *Ar Ruum*: 30, and *Al Ahzab*: 5. The contextual meaning as "Religion" when Quran talks about purification to Allah, such as in *Al Baqarah*: 4, *Al Imran*: 19, *Al Anfal*: 72, *At Taubah*: 33, *At Taubah*: 122, *Yusuf*: 40, *Al Hajj*, 78, *Asy Syuura*: 13 and *Asy Syuura*: 21. The contextual meaning as "Devotion" when Quran talks about purification to Allah, such as in *Al A'raf*: 29, *Al Ankabut*: 65, *Lugman*: 32, *Az Zumar*: 2, *Az Zumar*: 3, *Az Zumar*11, *Ghafir*: 14 and *Ghafir*: 65. The contextual meaning as "The Straight Usage" when Quran talks about purification to Allah, such as in *At Taubah*: 36. "Sincerely Offering" Quran talks about purification to Allah, such as in *Yunus*: 22. The contextual meaning as "Duty" when Quran talks about purification to Allah, such as in *An Nahl*: 52.

5.2 Suggestion

The present study has focused on the meaning of the word *Ad Diin* in Quran from juz 1 to 25. It uncovers the lexical and contextual meanings. It is suggested for future research to examine other types of meaning proposed by Chaer (2003). For example, referential meaning and non-referential meaning. In addition, it is also suggested to study the meaning of the word *Ad Diin* in Quran from juz 26 to 30.

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