
MEANING COMPLEXITY IN THE QUR'AN:MICROLINGUISTIC STUDY IN AL-NAAS VERSE

Oleh

Asep Supriyanto

Dosen Politeknik Piksi Ganesha Indonesia

Email: Virasep@gmail.com

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Abstract: *This paper aims to find out whether the meaning in the Qur'an is single or complex. Especially in the verse Al-Naas. In discussing this problem the author uses qualitative methods with microlinguistic analysis. Here the author uses four branches of the science of microlinguistics, namely Phonology, Morphology, Syntax and Semantics. The results of the study show that; 1) Judging from the phonology, the final sound of each verse in Surat Al-Naas contains poetic elements so that people who listen to it will feel interested in reading it and learn deeper meaning. 2) Viewed from the Morphology, the verbs used in this verse are mostly in the form of fi'il mudhori '(which has present and future meanings), this indicates that this verse has properties for a time that is not determined and is always read from time to time without knowing certain times. 3) In terms of the syntax, laying the word أعوذ in the first verse and the word يوسوس in the fifth verse shows that humans are encouraged to always ask for protection from Allah without having to wait for those evil whispers to come to him. 4) In terms of its semantics, the words in the verse Al-Naas have certain meanings, for example the word رب (maintainer, regulator), this word is placed at the beginning of the verse after the word أعوذ because this word is general which applies to all beings, be it living creatures and dead creatures, be they creatures that do not appear to be eyes or creatures that appear to be eyes, whether they worship them or do not worship them. The conclusions that can be drawn from this paper are; the use of a particular branch of science in analyzing a text will produce certain meanings, the more branches of knowledge used the more diverse the results will be.*

INTRODUCTION

Surat al-Naas is one of the verse in the Qur'an which is often read repeatedly. This verse is the last verse mentioned in the Qur'an, the 114th verse. This verse consists of six verses and some scholars say that the verse Al-Naas is the 21st verse that descends to the

Prophet in terms of his nuzul tartib, namely after the verse Al-Falaq and before the verse Al-Ikhlâs. The three verse (Surat Al-Naas, Al-Falaq and Al-Ikhlâs) are often repeated by Muslims, especially for those who practice the morning and evening dhikr or practice the Tahlil tradition. The Prophet also ordered his followers to always read the three verse when they were going to sleep. The number of prophetic traditions about the benefits of reading this Al-Naas verse encourages writers to conduct research related to this Al-Naas verse. Especially in terms of linguistic studies. This is important so that someone can find out the meaning of each word used in composing the verses of the Qur'an so that it becomes a beautiful and pleasant list of verses.

METHOD

The type of research conducted by the author is library research, namely research that focuses on the literature commonly obtained from literature such as; books, scientific journals, and articles. In addition, this research is also qualitative. Research with a qualitative approach emphasizes the analysis of the process of deductive or inductive inference as well as on its analysis of the dynamics of the relationship between observed phenomena, using scientific logic. This does not mean that the qualitative approach does not use quantitative data support at all, but the emphasis is not on testing hypotheses but on trying to answer research questions through formal and argumentative thinking. In his analysis, the author uses four branches of science in microlinguistics, namely; Phonology, Morphology, Syntax and Semantics. Microlinguistics is a branch of linguistics that studies language in a narrow sense, namely language in its position as a stand-alone natural phenomenon. Microlinguistics directs its study on the internal structure of a particular language. While Phonology is a branch of microlinguistics whose scope discusses the sound of language in terms of its function. The Morphology is a branch of microlinguistics whose scope of discussion is about morphemes and words. Morphology also includes investigating the structure of words, their parts and how they are formed. If morphology talks about structure internal words, syntactically talk about the word in relation to other words or other elements as a unit of speech. Moreover, Semantics investigates the meaning of language both lexical, grammatical or contextual.

RESEARCH RESULTS

1. Phonology Study

Phonology is a branch of science that studies the smallest part of a word. In the study of phonology, there are two elements studied, phonetics and phonemes. Phonetics is the smallest unit of language that is concrete and does not distinguish meaning. Whereas phonemic is the smallest unit of language that has different meanings. In Surat Al-Naas, the striking and visible elements are in terms of phonetics. This can be seen from the final sound of a word at the end of each verse. Note the following Al-Nas verse.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْغِيَةِ وَالنَّاسِ ﴿٦﴾

The six verses in the verse Al-Naas above, all have the same final sound, the sound of Naas. The phonetic sound at the end of each of these verses (whether or not there is a big effect) influences the psychological person who speaks, reads or listens to it. For people

who have just heard the verse of the Qur'an for the first time, they will be interested in the verse and their concentration will focus on the final sound of each word at the end of the verse. For people who uphold literature, they will learn more about the verse of the Qur'an.

The Arabs at that time (ie when this verse was revealed) highly upheld literary works. When they listen to the beautiful verses of the Qur'an, they are captivated. They finally said that these verses are real magic. As mentioned in the following verse of the Qur'an.

وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوا إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

"And if We send down to you the writing on paper, then they can touch it with their own hands, surely the infidels say: "This is nothing but real magic. "(Q.S. Al-An'am: 7)

The phonemic aspect can be seen in the two underlined words at the end of the fourth verse. The word namely the word Khasas (خخنننس) is different from the five words mentioned at the end of another verse, namely the word Al-Naas (الناس). The word Al-Khonnas (الخناس) comes from the khanasa word (خنس) which means to return, retreat, hide. Different meanings with the word Al-Naas (الناس) which means human.

If seen further, in addition to having advantages in terms of the final sound of the word at the end of each verse, this Al-Naas verse also has advantages in terms of the meaning contained in these verses. Some of the meanings will be explained by the author in the next sub-discussion

2. Morphological Study

Morphology is a part of linguistics that talks or that learns the subtleties of word forms and the effect of changes in word form on groups and the meaning of words. In Arabic the term morphology is often referred to as sharf science. In general morphology is divided into two types of analysis namely dichronic synchronous and morphological morphology. Synchronous morphology is the morphology that examines morphemes in a certain time range, both past and present, while diachronic morphology is the morphology that examines history or the origin of words, and disputes why for example the use of words is different from the use of words in the past . In relation to the discussion there is this Al-Naas verse, the author uses both types of morphological analysis. Morphological study of the verses contained in this Al-Naas verse. gave birth to various kinds of findings. Among them are;

a. The first verse uses the command (Fi'il Amr) قُلْ which means the command to say something, and there is a verb (Fi'il) أَعُوذْ which means I take refuge. This أَعُوذْ verb is in the form of 'mud mudhori'. Verbs like this have meaning for the present and the future. In conclusion, this first verse tells people to listen to the verse to always ask for protection from Allah under any circumstances and at any time. Fi'il mudhori 'begins with the verse أَمْ أَنَا which means me / me. This means that this verse tells listeners to start protection from themselves first. After self-asking for protection from Allah only then can he teach others to ask for protection only from Allah, not to anyone other than Allah.

b. In the second verse there is the word مَلِكْ which is pronounced short in the verse م, different from the word مَلِكْ in the verse Al-Fatihah, which is pronounced long. According to commentators, the difference in reading affects the meaning. The word مَلِكْ which is pronounced on the verse م reads short has the meaning of owner (for animate creature), while the word مَلِكْ which is harokat in the verse م is read as meaningful for the owner (for lifeless beings).

c. In the fifth verse there is the verb يُؤَسُّوسُ which uses the form of il mudhori 'which has the meaning' now 'and' which is to come '. So this verb يُؤَسُّوسُ has the meaning of constantly / constantly casting bad thoughts. For this reason, in the first verse of the Al-Naas verse, Allah shrank every human being to always ask for protection from Allah from those who always cast bad thoughts on themselves.

3. Syntactic Study

In this study of syntax, the author uses two things commonly studied in syntactic studies, namely; Syntactic structure (this includes function problems, categories, and syntactic roles) and syntactic units (these are words, phrases, clauses, sentences, and discourses). After the author analyzed various things related to syntactic studies in Al-Naas's verse, the author found several interesting things, including;

a. The laying of the word أَعُوذُ pertama in the first verse and the word يَؤَسُّوسُ in the fifth verse shows that humans are encouraged to always ask Allah for protection without having to wait for the evil whispers to come to him.

b. This Al-Naas verse uses a type of deductive paragraph, which uses the main sentence at the beginning of the paragraph and the following sentence is the explanation sentence. So that it can be seen that the essence of this verse is an invitation so that people always ask for protection from God

4. Semantic Study

Semantics is the study of the meaning of a language, both at the level of mufrodath (vocabulary) and at the level of tarokib (structure). In semantic Arabic the term Al-Ilm Ad-Dilalah is called. Semantic has two study areas, namely; historical semantics and descriptive semantics. Semantic historically studies changes in meaning from time to time, while descriptive semantics learns meaning at a certain time in the history of a language. In general there are three semantic scope, namely; 1) Study of markers (ad-dal / signify) and markers (al-madlul / signified) as well as the relationship between the two, 2) Development of meanings, causes and rules and contextual and situational relationships in daily life, 3) Majaz (figuratively)) and its stylistic relationship.

In this discussion related to the Al-Naas verse, the author will only discuss descriptive semantics and from one scope only, namely the first scope only. Within the scope of the study of markers and markers there are at least four to be discussed, namely; 1) Monosemi (Al-Tabayyun) means that a word only shows one meaning, 2) Hyponymy (Al-Isytimal) means a word that shows the general meaning that includes several derivative meanings, 3) Sinonimi (Al-Taroduf) a few words which refers to one meaning, although not exactly, 4) Polysemi (Ta'addud Al-Makna), that is, a word that contains more than one meaning.

After conducting the investigation the author found various meanings from the study of the Al-Naas verse. The results of the findings are as follows;

a) In the first verse there is the word رَبُّ which means more than one or contains an element of polysemi (Ta'addud Al-Makna). This word means, keeper, regulator, ruler, coach, administrator, creator, giver of favor and so forth. The point is the word رَبُّ is used for something that exceeds everything. So this word is only based on Allah alone.

b) In the first verse, the second verse and the third verse in the verse Al-Naas have synonymy (Al-Taroduf), namely the words رَبُّ, إِلَهٌ, and مَلِكٌ. The three words are accompanied

by the same word, the word الناس. The three words when combined with the next word have almost similar meanings, namely; God or something that has full power over human beings.

c) The word Al-Naas (الناس) at the end of each verse, besides the fourth verse, has one meaning in common, namely 'Human'. In linguistic studies, this is called monosemi (Al-Tabayyun).

CONCLUSION

Based on the results of the research that the author has described above, some conclusions can be drawn, including: 1) In terms of phonology, it can be seen that the verse Al-Naas has a final sound that can captivate the hearts of those who listen to it, especially for those who love literary works. 2) In terms of morphology it can be seen that the verse Al-Naas every word has its own meaning, as in the word maliki and the word maaliki that the author mentioned above. 3) In terms of the syntax, laying the word أعوذ in the first verse and the word يوسوس in the fifth verse shows that humans are encouraged to always ask for protection from Allah without having to wait for those evil whispers to come to him. 4) In terms of semantics, it can be seen that the words contained in each verse in the Al-Naas verse have certain meanings after joining other words. 5) From the four microlinguistic analyzes above, it can be understood that the words in the verse Al-Naas have complex meanings and do not refer to a single interpretation. From these things, it can be concluded that the Qur'an can be interpreted from various sides, various approaches and various methods of interpretation. The more branches of science used to interpret the verses of the Qur'an, the more meaning that can be extracted from the Qur'an. Wallahua'lam.

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[HALAMAN INI SENGAJA DI KOSONGKAN]