THE SIGNIFICANCE OF THE QURANIC LANGUAGE AS A FUNDAMENTAL CONCEPT OF SEMANTICS: AN ANALYSIS OF TOSHIHIKO IZUTSU'S THOUGHT ⟁

Muhammad Badrun,[1] Alhafidh Nasution,[2] Herlina Yunita Amroin,[3] Afifah Nur Azmi,[4] Jannati Ayu Mustika,[5] Ummi Maghfiroh,[6] Naiyla Syifa Multazamia[7]

ABSTRACT

There are various ways to examine the Qur'an's contents, and one of them is through a semantic approach. This approach involves studying the meaning of language using semantics. This paper analyzes the concepts related to the Holy Qur'an by Izutsu Toshihiko. The researcher seeks relevant books, papers, or journals found through library research to gather information about his view. Izutsu's idea of semantics involves analyzing the most critical words in a language to

[1] Universitas Darussalam Gontor, Fakultas Ushuluddin, Ilmu Qur'an dan Tafsir, Indonesia.
    Email: mbadrun.syahir@unida.gontor.ac.id
[2] Universitas Darussalam Gontor, Fakultas Ushuluddin, Ilmu Qur'an dan Tafsir, Indonesia
    Email: alhafidhnasution@unida.gontor.ac.id
[3] Universitas Darussalam Gontor, Fakultas Ushuluddin, Ilmu Qur'an dan Tafsir, Indonesia
    Email: herlinayunitaamroin25@student.iqt.unida.gontor.ac.id
[4] Universitas Darussalam Gontor, Fakultas Ushuluddin, Ilmu Qur'an dan Tafsir, Indonesia
    Email: afifahnurazmi78@student.iqt.unida.gontor.ac.id
[5] Universitas Darussalam Gontor, Fakultas Ushuluddin, Ilmu Qur'an dan Tafsir, Indonesia
    Email: jannatiayumustika22@student.iqt.unida.gontor.ac.id
[6] Universitas Darussalam Gontor, Fakultas Ushuluddin, Ilmu Qur'an dan Tafsir, Indonesia
    Email: ummimaghfiroh43@student.iqt.unida.gontor.ac.id
[7] Universitas Darussalam Gontor, Fakultas Ushuluddin, Ilmu Qur'an dan Tafsir, Indonesia
    Email: naylasyifamultazamia90@student.iqt.unida.gontor.ac.id

understand the worldview of the language user. This article presents the essentials of his idea, which includes studying basic and relational meanings, exploring word history and semantics, and clarifying the ideas of the Qur'an. Izutsu's approach helps understand Quranic terminologies. He selects a small number of words essential to comprehending the Qur'an and focuses on the most critical and fundamental word, which is essential to all concepts in the Qur'an. Additionally, he explains that the real purpose of Quranic semantics is to provide readers with a fresh perspective on the book so they can use it daily and understand the Quranic worldview.

Keywords: *Quranic Language, Semantics, Toshihiko Izutsu.*

1.0 Introduction

Language is a system of sound symbols developed by human speech that enables members of a society to communicate with one another. The definition of language consists of two parts. First, there is the sound produced by the speaking apparatus, as well as any meaning or implication conveyed by the sound stream itself. Our hearing system is activated by the vibration caused by sound. Second, meaning or understanding, that is, the information in the sound stream that causes us to react emotionally to what humans hear. The ability to communicate in a language distinguishes people from the rest of God's creatures.[8]

The fact that Allah chose Arabic as the language for the Qur'an is unarguable. A careful examination indicates why this language was chosen as the Qur'an's language. Because Arabic is the language of the Qur'an, Islam's basic source, it comes to reason that this language will endure in perpetuity. Although Arabic was definitely the superior language previous to the introduction of Islam, the Qur'an has given it fresh life and made substantial contributions to its development. The Al-Qur'an has changed Arabic into a language with a large vocabulary, syntax, and style, as well as the ability to outperform other languages.[9]

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[8] Rina Devianty. (2017). Bahasa Sebagai Cermin Kebudayaan. *Jurnal Tarbiyah, 24*(2), 227-228.

[9] Azhar Bin Muhammad. (2005). Beberapa Aspek Keunikan dan Keistimewaan Bahasa Arab Sebagai Bahasa Al-Qur'an. *Sains Humanika 42*(1), 62.

Toshihiko Izutsu specialized in the study of the Qur'an using a semantic approach. His research focused on the Quranic semantics, and he viewed the Qur'an as the primary source for studying Islam from a semantic standpoint. By using this approach, Izutsu aimed to avoid any ideological or perception bias that could impact the meaning of the text. He believed anyone could study and understand the Qur'an scientifically by presenting it as a divine revelation in Arabic text. The next step was to analyze the vocabulary or terms used in the text by tracing their fundamental and connected meaning. According to Izutsu, the words of the Qur'an do not stand alone, and he elucidated the semantic structure of the Quranic text. Finally, the semantic analysis provided the Quranic perspective on the lexicon or keywords under consideration.[10]

The concept of semantics has been around since the 17th century. In 1894, the American Philological Association reintroduced the phrase "reflected meanings" under semantics philosophy. Semantics refers to a theory or philosophy of meaning, according to Chomsky. In his second book, released in 1965, Chomsky stated that semantics is a linguistic component that works in conjunction with phonology and syntax. The semantic component's role is to interpret a sentence's meaning. Therefore, Chomsky stresses the significance of semantics in linguistics. As language research progresses, semantics is becoming increasingly important.[11]

The semantic study is necessary to enable one of them to understand the Qur'an. Semantics is a technique that analyzes the meanings and concepts included in the word in the Qur'an by directly studying the history of the word's use, how it changes meaning, and how conceptions inside the word are generated. In addition to study and analysis, semantics is used to understand the context of the meaning and variety of words from the Qur'an. The study of a word's meaning to enlighten others and promote understanding is known as semantics in the Qur'an.[12]

2.0 A Brief Biographical Figure

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[10]　Eisa Al-Akoub. (2012). Izutsu's Study of the Qur'an from an Arab Perspective. *Journal of Quranic Studies 14*(1), 107–30.

[11]　G. U. O. Changhong. (2010). The Application of the Semantic Field Theory in College English Vocabulary Instruction. *Chinese Journal of Applied Linguistics (Foreign Language Teaching & Research Press) 4*, 33

[12]　Adit Tiawaldi and Muhbib Abdul Wahab. (2017). Perkembangan Bahasa Arab Modern Dalam Perspektif Sintaksis dan Semantik Pada Majalah Aljazeera. *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban 4*(1), 1–19.

Toshihiko Izutsu was born on May 4, 1914, and died on July 1, 1993. He was raised in a successful business family in Japan. His father was a lay Zen Buddhist and a calligrapher, which exposed him to Zen meditation and puzzles at a young age. Izutsu received his primary and secondary education in Japan and studied at Keio University in Tokyo, where he graduated from the economics faculty. Later, he pursued English literature under the guidance of Prof. Junzaburo Nishiwaki, a renowned Japanese poet and cultural critic.[13]

As a world-renowned educator, he devoted himself to being a professor and developing employees after graduating college. He was a professor at Keio University. From 1954 to 1968, He taught at the university as an associate professor.[14] In 1937, he began working as a research assistant after receiving his BA. In 1958, he completed the first Arabic-to-straight Japanese translation of the Qur'an. The translation is still well-known for its linguistic precision and is frequently used in academic publications.[15] He had a talent for learning languages and completed the Qur'an a month after starting Arabic class.[16] Toshihiko Izutsu is also a professor once at university and prolific a writer of publications about Islam as well as some other civilizations. He was established in Tehran's Iran Imperial Faculty of Philosophy, Keio University in Tokyo, McGill University in Montreal, Canada, and the Institute of Cultural Linguistics in London.[17]

Toshihiko Izutsu is a professor and a master of over thirty languages, including Chinese, Japanese, Russian, Greek, Arabic, Persian, Sanskrit, and Pali. His vast knowledge of India, Iran, the Middle East, Europe, North America, and Asia has enabled him to develop a unique philosophical approach to comparative religion and language analysis of ancient metaphysical texts. Among his notable works are: Ethical The Quranic Concepts of Religion (1966), Islamic

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[13] Derhana Bulan. (2019). Semantik Al-Qur'an (Pendekatan Semantik Al-Qur'an Thoshihiko Izutzu). *Potret Pemikiran 23*(1), 1. https://doi.org/10.30984/pp.v23i1.801.

[14] Rezki Kaulan Maisurah, Alhafidh Nasution, and Amelia Japana. (2022). Quranic Notion of Human Presence on Toshihiku Izutsu Perspective," *Rayah Al-Islam 6*(2), 321, https://doi.org/10.37274/rais.v6i2.682.

[15] Muhammad Badrun et al., (2023). The Basic Structure of Quranic Worldview: An Analysis to Toshihiko Izutsu Concept of Weltanschauung. *AL QUDS : Jurnal Studi Alquran dan Hadis 7*(1), 191, https://doi.org/10.29240/alquds.v7i1.5696.

[16] Derhana Bulan, Semantik Al-Qur'an (Pendekatan Semantik Al-Qur'an Thoshihiko Izutzu), 1.

[17] Anis Rofi Hidayah. (2018). Pendekatan Semantik Terhadap Al Qur'an dalam Karya Toshihiko Izutsu. *Al-Ashr 3*, 15.

Theology's Theory of Belief (1980), God and Man in the Qur'an (1980), Study of Sufism and Taoism's Core Philosophical Concepts in Relation (1984), Islamic philosophical essays on creation and the eternal order of things (1994), Language and Magic, Toward a Zen Buddhist Philosophy (2001), and Keio Institute of Philological Studies, Studies in the Magical Function of Speech (1956).[18]

Throughout his life, Izutsu read writings by Western mystics in contrast to his initial attraction to Eastern spiritualism. This experience led him to a realization that contradicted his previous beliefs. He shifted his focus to Western spiritualism and devoted his time to studying Greek philosophy, particularly the works of Socrates, Aristotle, and Plotinus. Reflecting on these philosophers' teachings laid the foundation for his philosophical thought and deepened his understanding of philosophy. [19]

Izutsu's research covers a wide range of philosophical traditions worldwide, including Western philosophy from ancient times, Jewish, Indian, Confucian, Chinese Taoist, and Zen philosophical traditions, and Arabic and Persian mysticism from the Islamic faith. Izutsu can provide a comprehensive view of the issue by exploring these diverse perspectives.[20]

3.0 Category of Semantic

Semantics is a subject that linguists discuss from a variety of perspectives. Various semantic theories developed as a result of this being done to fulfill the needs in the context of meaning.[21]

3.1 Behaviors Semantic

There are multiple general attitudes held by behaviorists, including There is no fundamental difference between human and animal behavior; Attaching emphasis to learning processes, and having less faith in innate factors. as well as their process or basis. According to the sketch, meaning resides between stimulus and response as well as response and stimulus. The context

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[18] Syamsuddin Arif. (2007). Preserving the Semantic Structure of Islamic Key Terms and Concepts: Izutsu, al-Attas, and al-Raghib al-Isfahani. *Islam & Science* 5(2), 10.

[19] Dyah Nurul Azizah. (2020). Konsep Cahaya dalam Al-Qur'an. *Tafhim Al-'Ilmi* 11(2), 293–304. https://doi.org/10.37459/tafhim.v11i2.3757.

[20] Anis Rofi Hidayah, Pendekatan Semantik Terhadap Al Qur'an dalam Karya Toshihiko Izutsu, 23.

[21] S. Nathesan. (2003). Teori Semantik Dan Kajian Kepustakaan Terhadap Semantik Leksikal. *Jurnal Bahasa* 3(1), 108–35.

and surroundings both affect how something is understood. Therefore, in order to understand the meaning, there must be visible data present in the context of human experience.

3.2 Descriptive Semantic

The study of semantics known as descriptive semantics focuses on illustrating the meaning that is currently in use. the definition of the word at its inception. Not observed. For example, the word "champion" in Indonesian refers to the winner of the match without considering the word's earlier meaning, which is the peloria or regulator in cockfighting. Descriptive Semantics therefore only considers the current meaning.

3.3 Generative Semantic

Grammar based Semantics Competence is the capacity or familiarity with the language used in communication: External structure, which are linguistic components in the form of words or sentences that sound like: and by "inner structure," it is meant that which is contained within the outward structure. After Chomsky's book, which was later modified, was published in 1957, this institution gained recognition. In 1968, the generative semantic theory was developed as a result of linguists' disagreement with Chomsky's viewpoints. They believe that the syntactic and semantic structures are identical. The semantic structure is distinct from the inner structure. One recommendation, as called transformation, describes how to connect. According to this theory, grammar is made up of two structures: an outward structure that represents speech and an inner structure that only contains semantic structure. These two structures are joined by a procedure known as transformation.

3.4 Grammatical Semantic

The subsection of semantics known as grammatical semantics focuses on the meaning that is included in sentence units. Grammatical semantics is more difficult to analyze, according to Verhaar. Brother has been sleeping while analyzing the statement that is still in place, not just from the words that make it up. One must interpret both the sentence's entire substance and whatever is above it. When a word is used alone or in combination with other words, its meaning can change.

3.5 Lexical Semantic

A more comprehensive examination of the system of meaning found in words is lexical semantics. Lexical semantics is not especially challenging. A nice

illustration of lexical semantics is a dictionary, which defines each word's meaning. As a result, lexical semantics considers the meaning contained in a word or phrase as an independent component.

3.6 Semantic Histories

The subject of semantics known as historical semantics looks at meaning-systems in time series. The focus of this historical semantic analysis is on the study of meaning across time rather than changes in word form. The study of language form changes in linguistic histories is more extensive. The study of etymology included the word's etymology.

3.7 Semantic Logic

The part of modern logic known as logic semantics is focused on language analysis's symbolic notions and notations. Semantic logic is the study of meaning or the interpretation of teachings, especially those created in logical systems, which Carnap dubbed semantics. It analyzes systems of meaning as perceived through logic as it occurs in mathematics. The meaning of propose, which is different from sentences because several phrases in the same language can be taught in the same proportion, is examined in semantic logic. A statement can, however, be said in two or more dimensions. Symbols are referred to as proportional variables in semantic logic, and proportions might be true or false.

3.8 Semantic Structural

The perspective of structural linguists, led by Saussure, is where structural semantics got its start. According to structuralists, every language is a system, a particular arrangement of structures made up of components referred to as structures. Phonemes, morphemes, words, phrases, clauses, sentences, and discourses—which are further subdivided into phonology, morphology, syntax, and discourse studies—are the elements that represent the structure.

4.0 Benefits of Semantic

There are benefits of Semantic Practical advantages of semantics are as follows:

- For a journalist, a reporter, or anyone involved in newspapers and reporting, they may gain from semantics. He will find it simpler to select and employ words with the correct meaning while addressing the broader audience thanks to his understanding of semantics. It will be challenging for them to effectively communicate information without

understanding the concepts of polysemy, homonymy, denotation, connotation, and specific nuances of meaning.

- Semantic knowledge will give those involved in language research, including those who attend the Faculty of Letters, a lot of theoretical tools to analyze the language or languages they are learning.

- Semantic understanding of semantics will be beneficial to teachers and future teachers on both a theoretical and practical level. Theoretical advantages since a language teacher is required to take their subject seriously. These semantic theories will make it easier to comprehend the "secret wilderness" of the new language. While he will find it simpler to teach the language to his students, there will be practical advantages. A language instructor must have sufficient knowledge of semantic theory in addition to broad knowledge and abilities about all facets of language.

5.0 Quranic Language

Language is a means of expressing thoughts and emotions, whether spoken or written. Each language has its unique characteristics in terms of grammar and the size of its speaking community. Language can also be viewed as a system of sounds represented by different symbols individuals or groups use to communicate their ideas and emotions. Arabic belongs to the Semitic family and is geographically divided into Eastern and Western languages.[22]

A statement or word employed in a language.[23] According to Plato, language itself is the expression of one's thoughts through the use of ostomates and rhematic, which reflect thoughts in the air currents that pass through the mouth.[24] The meaning of a word (or speech) is intimately tied to the person who utters it in the context of understanding the environment of the speaker when he utters the term so that it could be distinguished from other users. In this way, language is related to the conditions surrounding the wearer.[25]

The language of the Qur'an is Arabic which has a high level of expediency and invulnerability, so Muslim scholars developed the view that the language of the Qur'an is the purest Arabic. This view is a theological dogma rather than the

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[22] Badrun et al., *The Basic Structure of Quranic Worldview*, pp. 205.

[23] Harimukti Kridalaksana. (1993). *Kamus Linguistik.* Jakarta: Gramedia, pp.19.

[24] Ahamad Zaki Mubarok. (2007). *Pendekatan Strukturalisme Linguistik dalam Tafsir Al-Qur'an Kontemporer "ala" M. Syahrur.* Yogyakarta: Elsaq Press, pp.34.

[25] D. Parera. (1990). *Teori Semantik.* Jakarta: Erlangga, pp.27.

result of in-depth linguistic analysis.[26] Every language has a literary beauty that has a special taste image characteristic, as well as the Holy Qur'an. Since in the Qur'an, using Arabic as a language of expression to communicate its concepts, then to understand it, the original linguistic meaning that has a sense of Arabicness must be sought.[27] The meaning of the Qur'an is followed by collecting and studying the specific context of the word in verses and letters in the Qur'an.[28]

Arabic is one of the branches of the Semitic language, growing and developing long before the coming of Islam brought by the Prophet Muhammad saw. Its territory includes the Hijaz and Nejed areas of the Arabian Peninsula. It's just that the oldest text is a historical document that is put forward only from the 3rd century AD.[29]

Before Islam, there were yearly literary competitions in markets around Mecca where Arabic works were showcased. Different Arab tribes participated, each with its dialect. However, the Quraysh dialect was given priority since it was widely used and understood by all tribes. Through these yearly competitions, held in various suq jama' from (*aswaq*) in Mecca and its surroundings, the Quraysh dialect was purified and developed into the language of fushah. Although the Qur'an's revelation was in several Arabic dialects, including the Quraysh dialect, it was the most commonly used. Caliph Usman bin Affan then decreed that only the Quraysh dialect should be used to write the Qur'an, and later, the Hadith was also written in this dialect. As a result, both the Qur'an and Hadith were written in the Quraysh dialect.[30]

The use of the Qur'an and Hadith has increased due to the expansion of Islamic territories beyond the Arabian Peninsula. This has contributed to the growth of the Arabic dialect of Quraysh. During the reign of the Usmaniyah dynasty, the Quraysh Arabic dialect became the standard language used in government administration. The standard Arabic language (al-lugah al-mushtarikah) experienced a new development during the first-century Hijri

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[26] Eisa Al-Akoub, Izutsu's Study of the Qurʾan from an Arab Perspective, 107.

[27] Richard C. Martin. (1982). Understanding the Qurʾan in Text and Context. *History of Religions* 21(4), 361–84.

[28] Siti Fahimah. (2020). Al-Qurʾan dan Semantik Toshihiko Izutsu. *Jurnal Al-Fanar* 3(2), 113–32, https://doi.org/10.33511/alfanar.v3n2.113-132.

[29] Karim Hafid. (2016). Relevansi Kaidah Bahasa Arab dalam Memahami Al-Qurʾan. *Jurnal Tafsere* 4, 13.

[30] Husni Mubarak. (2018). Asal Usul Bahasa Arab. *Jurnal Ilmiah Iqra* 5(1), 117. https://doi.org/10.30984/jii.v5i1.565.

period, where the language of Quraysh Arabic became the language of composing poetry. Later on, the rulers of the Abbasid dynasty, starting from al-Mansur and culminating in the time of Harun al-Rasyid and al-Ma'mun, favored Greek philosophical books, leading to the flourishing of the movement of translation into standard Arabic.[31]

As a result of the spread and development of non-Arab Muslim adherents, there was chaos in the Arabic language, so naturally, various auxiliary sciences were required to understand standard Arabic, especially both the Quranic and Hadithic languages. Understanding Arabic, like other languages, both written and spoken, requires a variety of auxiliary sciences that need to be more adequate by knowing the meaning of the *mufradat* of that language alone. *Ulum al-Lughah al-Arabiya* is the name given to auxiliary science in Arabic. Abd gave *Ilm al-Dilalah* that name. Wahid al-Wafi.[32]

After the assimilation occurred, Muslims were worried that the Qur'an would be mixed with non-Quranic Arabic dialects, so the thought began to arise to lay down the rules of *Nahwu* to avoid misreading the word of Allah. Can be seen that the main factor causing the birth of the science of *Nahwu* is so that the Qur'an is preserved from reading errors, in addition, so that Arabic users can be used it properly and correctly in writing and in speaking (conversational language).[33]

The founder of the science of *nahw* was Abi al-Aswad al-Dual from Bani Kinanah, on the orders of Ali (fourth caliph). The emergence of this idea is due to the sound of an error in reading the Qur'an by a Qori. Then, in subsequent developments, at least two *Nahw* schools emerged, namely the *Kufiyin nahw* school and the *Bashriyin Nahw* school.6 These two schools have greatly influenced the study of the rules of *nahw* and have become a reference for Arabic scholars until now. Nevertheless, language is a system that has specific rules that apply to the language. The Qur'an was revealed in Arabic, hence, to

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[31] Amir Hamzah. (2015). Kaidah-Kaidah Kebahasaan Sebuah Upaya dalam Memahami al-Qur'an. *AL-QALAM: Jurnal Kajian Islam dan Pendidkan 7*(1), 7, 21.

[32] Latifah Salim. (2017). Sejarah Pertumbuha dan Perkembangan Bahasa Arab. *Diwan : Jurnal Bahasa dan Sastra Arab 3*(1), 77. https://doi.org/10.24252/diwan.v3i1.2928.

[33] Hafid, Relevansi Kaidah Bahasa Arab dalam Memahami Al-Qur'an, 195.

comprehend the Arabic language's intent and content, one must be familiar with its rules.[34]

6.0 Concept of Quranic Language

The study of meaning is known as semantics. When it comes to understanding the Qur'an, Quranic semantics are used. In order to make the study of Quranic semantics more beneficial, some adjustments need to be made. These changes will be incorporated into the Quranic semantics program.[35]

The branch of linguistics that is known as semantics studies meaning. The word for "science" is *al-Dalalah* in the Arabic scientific matter. Fortunately, some linguists brought up the term *'Ilmu al-Ma'na*.[36] The meaning of a word can be distinguished from its autonomous purposes, as well as substances that are present because of the occurrence of grammatical relationships, according to Aristotle, who Aminuddin quotes. Or, as explained by Verhaar, semantics is divided into grammatical and lexical meanings.[37] Actual eating, eating by sensory observational findings, or meaning as it is, are indications of lexical meaning.[38]

Semantics which is the scientific phrase is the analytical assessment of a language's actual words with the objective of eventually reaching the conceptual understanding of the language using the population. This perspective serves as a means of expression and thought, but it additionally serves as a conception and interpretation of the world around it.[39]

Semantics is a subfield of linguistics within the modern scientific structure. The term "semantic" first appeared in the 17th century, specifically in the phrase "semantic philosophy," which was popular at the time. Although there are

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[34]   Husni Mubarak. (2018). Asal Usul Bahasa Arab. *Jurnal Ilmiah Iqra' 5*(1), 565. https://doi.org/10.30984/jii.v5i1.

[35]   Dadang Darmawan, Irma Riyani, and Yusep Mahmud Husaini. (2020). Desain Analisis Semantik Alquran Model Ensiklopedik: Kritik Atas Model Semantik Toshihiko Izutsu. *AL QUDS: Jurnal Studi Alquran Dan Hadis*, p183.

[36]   Salim Sulaiman al-Khumasi, (n.d.). *Al-Mu'jam Wa Ilmu Dalalah*. http://www.khamash.cjb.net.

[37]   Aminuddin. (2008). *Semantik : Pengantar Studi Tentang Makna*. Bandung: Sinar Baru Algensindo, pp.15.

[38]   Abdul Chair. (1994). *Linguistik Umum*. Jakarta: PT. Rineka Cipta, 289.

[39]   Toshihiko Izutsu. (1997). *Relasi Tuhan dan Manusia: Pendekatan Semantik Terhadap al-Qur'an. pent. Agus Fehri Husein, dkk.* Yogyakarta: Tiara Wacana, pp. 2.

other names for the study of meaning, including signific, semasiological, semilogical, semiotic, sememic, and semik, linguists generally use "semantics." Izutsu has demonstrated that semantics offers a variety of nuances and methodological guidelines for exploring the concepts behind each word in the Qur'an.[40]

Semantics is the branch of linguistics that studies the meanings embodied in a language, code, or other sorts of representation (Greek: semantics, giving signs, importance, from the word sema, sign).[41] Semantics is typically contrasted with two other components of meaning expression: pragmatics and syntactics. Pragmatics is the practical use of symbols by individuals or communities in a given situation or setting.[42]

The following are some expert opinions: "Semantics is the field of linguistics that investigates the relationship between linguistic instructions and the things they indicate or in other words, a branch of study in linguistics that studies meaning in language.[43]

A. Ferdinand de Saussure

Considering semantics, which is composed of interpreted components, which are concrete representations of language sounds, and the first component's interpreted components or meanings. While those marked or visited are something separate outside of the language that is usually referred to as referents or designated entities, these two components constitute signs or symbols.[44]

B. Tarigan

Indicating that the term "semantics" has both a broad and a restrictive definition. When viewed strictly, semantics can be defined as the study of the

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[40]   Syamsuddin Arif. *Preserving the Semantic Structure of Islamic Key Terms and Concepts: Izutsu, Al-Attas, and Al-Rċghib Al-Iḋfahċnċ*, pp. 108-109.

[41]   Ludo Beheydt. (1987). The Semantization of Vocabulary in Foreign Language Learning. *System 15*(1), 55–67.

[42]   Hidayah, *Pendekatan Semantik Terhadap Al Qur'an Dalam Karya Toshihiko Izutsu*, pp. 119-120

[43]   J. Sutomo. (2015). Konteks, Referensi, Dan Makna: Kajian Semantik. *Dinamika Bahasa Dan Budaya 10*(2), 27.

[44]   David Darwin, Miftahulkhairah Anwar, and Misbahul Munir. (2021). Paradigma Strukturalisme Bahasa: Fonologi, Morfologi, Sintaksis, Dan Semantik. *Jurnal Ilmiah Semantika 2*(02),184.

relationship between signs and the things that serve as the context in which these signs are used.[45]

C. Verharr

Grammatical semantics and lexical semantics are the two categories into which it can be separated. Linguists use this semantic phrase to designate one area of language research that deals with meaning or language science that investigates meaning.[46]

D. Chaer

Semantics can be classified into four categories based on the level or component of the language under study, including First, there is lexical semantics, a branch of semantics that studies a language's lexicon, followed by grammatical semantics, a branch of semantics that studies grammatical meanings at the morphological level. Fourth is the study of meaning semantics, a type of semantics that examines the usage of language-style forms such as metaphor, irony, litotes, and so on. Third is syntactic semantics, a type of semantics whose research focus is on issues linked to syntax.[47]

E. Charles Morrist

Suggests that semantics investigates "the connections between signs and the things they apply to".[48]

F. J.W.M Verhaar

Assuming that semantics refers to a theory of meaning or theory of meaning, which includes a formal discipline of linguistics that studies meaning or meaning.[49]

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[45] R. Panji Hermoyo. (2019). Kajian Semantik Tentang Opini Publik Di Media Massaterhadap Isu Gender. *Jurnal Bahtera: Jurnal Pendidikan, Bahasa, Sastra, Dan Budaya 6*(12), 589–603.

[46] Verhaar. (2008). *Asas-asas Linguistik Umum.* Yogyakarta: Gajah Mada University Press, pp. 385.

[47] Ali Ismail. (2017). Kajian Leksikal, Sintaksis, Dan Semantik Dalam Terjemahan Kitab Aqidatul Awam Karya Syekh Ahmad Marzuki. *Jurnal Inspirasi Pendidikan 7*(1), 85–94.

[48] Sherly Ulfa Umairoh. (2022). Analisis Semiotika Charles Morris Terhadap Lagu 'Sayyidi Ar-Rais' Karya Hama Meshary Hamada. *Majalah Ilmiah Tabuah: Ta`limat, Budaya, Agama dan Humaniora,* 40.

G. Lehrer

The study of meaning is called semantics. For Lehrer, semantics is a very broad area of study because it touches on elements of the composition and use of language and can be connected to anthropology, psychology, and philosophy. antropologi.

H. Kambartel

According to semantics, language is made up of structures that make sense when connected to things that people encounter in their daily lives.[50]

I.   British Encyclopedia

The study of semantics examines the connection between linguistic distinctions and the symbols or mental processes involved in responding to actions.[51]

J.   Abdul Chaer

The study of meaning or of meaning is known as semantics. That is one of the three levels (phonology, grammar, and semantics) of language analysis.[52]

In general, accepted that the term "semantics" refers to the area of linguistics that examines the link between signals and the objects they characterize, or, more simply put, that examines meaning or significance in language. As one of the three states of language analysis phonology, grammar, and semantics the term semantics can thus be understood as the science of meaning or semantics.[53]

Semantics is a science that investigates meaning. Semiotics, also known as semiology and semasiology, is a subfield of the study of meaning that complements semantics. The difference is that whilst the semiotics of the object of research are the meaning that exists in all systems of symbols and signs, the

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[49] John WM Verhaar. (1983). On the Syntax of Yang in Indonesian in *Papers from the Third International Conference on Austronesian Linguistics 4: Thematic Variation, Pacific Linguistics*, 43.

[50] Herlina Ginting and Adelina Ginting. (2019). Beberapa Teori Dan Pendekatan Semantik. *Pendidik. Bhs. Indones. Dan Sastra*, 71–78.

[51] R. Panji Hermoyo. Kajian Semantik Tentang Opini Publik Di Media Massaterhadap Isu Gender, 589–603.

[52] Saida Gani. (2019). Kajian Teoritis Struktur Internal Bahasa (Fonologi, Morfologi, Sintaksis, Dan Semantik). *A Jamiy: Jurnal Bahasa Dan Sastra Arab 7*(1), 1–20.

[53] Siti Fahimah, Al-Qur'an dan Semantik Toshihiko Izutsu, 120.

semantics of the object of study is the meaning that exists in language. Thus, the subject of research in semiotics is more varied than the subject of study in semantics.[54]

Semantics is a linguistics component that can be compared to other linguistic components like phonology and syntax, according to Chomsky's second book, which was published in 1965. The semantic component of a statement helps us to understand its meaning. Chomsky noted the significance of semantics in linguistics as a result. Chomsky's assertion significantly influenced linguists to pay more attention to semantics as an order in linguistics.[55]

Izutsu defines semantics as the study of the examination of a language's main phrases with the goal of obtaining a conceptual knowledge of the worldview of the speakers of that language. Not only as a mode of expression and thought, but also, and perhaps more significantly, as a means of codifying and comprehending the environment around it.[56]

With the methodological analysis of the underlying concepts that have developed for themselves and have crystallized into the keywords of that language, The study of semantics is the character and composition of a country's worldview presently or during a major time of its history.[57]

In conjunction with the Qur'an. As Izutsu said, Semantic analysis's major goal is to reveal the dynamic, living ontology of the Qur'an through the analytical and methodological examination of its key concepts, namely those that are crucial to the Quranic view of the cosmos. Several study steps reveal the central ideas that underlie the meaning of the Quranic text, namely:

A. Identify the focal words the topics that will be the subject of the research and the keywords that will surround them.

B. Expresses the attention has a basic meaning and a relational connotation. Syntagmatic and paradigmatic analysis is needed. A Syntagmatic analysis is an analysis carried out by a person to find the

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[54] Darmawan, Riyani, and Husaini, Desain Analisis Semantik Alquran Model Ensiklopedik, 187.

[55] Suwama Suwama. (1993). Struktur Logika Kalimat Ambiguitas: Tinjauan Semantik Generatif. *Jurnal Cakrawala Pendidikan 2*(2), 76.

[56] Syamsuddin Arif. Preserving the Semantic Structure of Islamic Key Terms and Concepts: Izutsu, al-Attas, and al-Raghib al-Isfahani, pp. 110.

[57] Anis Rofi Hidayah, Pendekatan Semantik Terhadap Al Qur'an dalam Karya Toshihiko Izutsu, 120.

meaning of a word by paying attention to the word in front of and behind the word being discussed, in a certain part. Whereas analysis is someone trying to compare certain words or concepts with other words or concepts that are similar (synonyms) or contradictory (antonyms).

C. Conveys the word's historical meaning or historical semantics. There are two key words in semantics that are crucial to the historical monitoring of this word's meaning: diachronic and synchronic. In order to determine the extent of the word's significance in the development of the Qur'an Vision, diachronically tracking the word's historical occurrence in the Qur'an entails observing its usage in Arab society from before the Qur'an's descent through the Prophet SAW's time and beyond, up to the present day. The Qur'an, which plays a significant role in the development of the Quranic Vision, synchronically focuses more on language changes and their significance from the beginning of the word used until it becomes a different notion.

D. Expressing the history of the word and knowing what meanings and concepts are contained in the word focus, The next phase is to outline the ideas that the Qur'an offers its readers so that they can put them into daily practice, so that a life based on the rules of the Qur'an is formed and realizes the Qur'an's vision of the universe.[58]

Toshihiko Izutsu's semantic analysis of the Qur'an is noteworthy for several of explanations, chief among them being that it is predicated on the notion that the Qur'an is a text. The text of the Qur'an is the arrangement of the words and verses that make up a collection of surahs and combine to produce the Qur'an as a whole. to make the Qur'an simpler to understand. The definitions of "basic" and "rational" as notions of semantic methodology are distinguished by Toshihiko.

Semantics, a subfield of linguistics, deals with the meaning of words and how they are used in language. This study area often intersects with philosophy, psychology, sociology, and anthropology. The relationship between semantics and sociology is significant because the words we choose to use can help define our community. It is important to note that each language has its unique

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[58] Siti Fahimah, Al-Qur'an dan Semantik Toshihiko Izutsu, 122.

semantic rules closely tied to the culture of the people who speak it. Therefore, the analysis of one language cannot be applied to another.[59]

According to Izutsu, understanding the meaning of the Qur'an requires grasping its worldview, which includes its ideas about the cosmos, the world's essential components, and how they relate. This is not a fixed, abstract philosophical ontology but a living, dynamic one that is reflected in the Qur'an's verses. By analyzing critical concepts in the Qur'an related to its view of the cosmos, we can develop a dynamic and practical ontology of the Qur'an.[60]

In carrying out an "interpretation" of the holy Qur'an, according to Toshihiko, a language cannot be merely transferred into another without a "misconception" being transferred as well. He gave an illustration by quoting Professor Morris Cohen's assertion in the book Preface to Logic that it is hazardous to base one's analysis of Aristotle's conception of man in his work "Virtuous" on the similarity between the Greek word arête and "virtue." or translating the Arabic word Dzalim for "*zalim*" in the Indonesian context.[61]

The Arabic language, used in the Qur'an is very complex and unique. It has a vast vocabulary and many synonyms. High-meaning words can have up to sixty synonyms, while words related to swords can have up to a thousand synonyms. Additionally, some words have multiple contradictory meanings. Therefore, it is essential to conduct semantic research to understand the concepts presented in the Qur'an fully.[62]

Toshihiko used Salih as an example, which means "righteous" or "good" in English. However, Toshihiko argued that using translations can undermine the unity of meaning that Salih represents. He sought to understand the concepts in other languages using basic semantic principles, even if they were not the original language. This is particularly important when dealing with translations of the Qur'an, which can be problematic and lead to misinterpretations.

[59] Syamsuddin Arif. Preserving the Semantic Structure of Islamic Key Terms and Concepts: Izutsu, al-Attas, and al-Raghib al-Isfahani, pp.115-117.

[60] Abdul Kabir Hussain Solihu (2009). Semantics of the Quranic Weltanschauung: A Critical Analysis of Toshihiko Izutsu's Works. *American Journal of Islam and Society 26*(4), 1–23.

[61] Derhana Bulan, Semantik Al-Qur'an (Pendekatan Semantik Al-Qur'an Thoshihiko Izutzu), 5.

[62] Rezki Kaulan Maisurah, Alhafidh Nasution, and Amelia Japana, Quranic Notion of Human Presence on Toshihiku Izutsu Perspective, 328.

Toshihiko criticized Quraish Shihab's interpretation of the Qur'an, as it fails to provide a fresh understanding of the text for daily life. Ultimately, the goal of Quranic semantics is to help people better understand and apply the teachings of the Qur'an in their everyday lives.[63]

Although Izutsu's design for analyzing the meaning of the Qur'an is impressive, some areas could be improved. He developed his semantic research based on his personal interests and curiosity about the fundamental teachings of the Qur'an. Izutsu believes that comprehending the worldview presented in the Qur'an is the ultimate goal of Quranic semantics, and to achieve this, he closely studied the text. His approach to analyzing the Qur'an involved selecting a few keywords that he believed were essential to understanding it, then choosing several focus words from the most critical and important keywords.[64]

By simply employing specific ideas or themes from the Qur'an, Toshihiko Izutsu completed the interpretation of the Qur'an. Thematic Tafsir (also known as al tafsir al maudhui) is the term used to describe this approach in Muslim scholarly tradition. The fundamental idea behind this thematic approach is to analyze the Qur'anic message as a whole while bringing the various verses or suras together into a cohesive whole.[65] According to Izutsu, the worldview of the Qur'an is theocentric, it has been established that every single essential phrase in the Qur'an refers to the text's central figure, Allah. This proof is accomplished through the use of semantic analysis techniques, which, in his understanding, go beyond etymological analysis and simple word form analysis to ultimately capture a worldview through an analytical study of key terms in a language.[66] The most important aspect to be learned from Izutsu's work is that it was successful in deconstructing the scientific study of the Qur'anic revelation. According to this method, God's revelation (kalam) appears in Arabic.[67]

7.0 Conclusion

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[63] Siti Fahimah, Al-Qur'an dan Semantik Toshihiko Izutsu, 121.

[64] Darmawan, Riyani, and Husaini, Desain Analisis Semantik Alquran Model Ensiklopedik, 187-188.

[65] Anis Rofi Hidayah, Pendekatan Semantik Terhadap Al Qur'an dalam Karya Toshihiko Izutsu, 34.

[66] Syamsuddin Arif. (2007). Preserving the Semantic Structure of Islamic Key Terms and Concepts: Izutsu, al-Attas, and al-Raghib al-Isfahani. *Islam & Science 5*(2), 120-122.

[67] Abdul Kabir Hussain Solihu, *Semantics of the Qur'anic Weltanschauung*: A Critical Analysis of Toshihiko Izutsu's Works., pp.6-7

Arabic is a Semitic language that predates Islam and is used in the Qur'an. Despite its high level of fluency and balanghai, the language of the Qur'an has experienced some ups and downs throughout history in terms of maintaining its authenticity. One approach to understanding the Qur'an is through semantic interpretation, which involves examining the underlying meaning of a language. Semantics is a subfield of linguistics that focuses on developing a conceptual comprehension of a language's worldview. In this context, Izutsu describes the key concepts to be studied, including determining the meaning, fundamental and relational meanings, historical meaning, and revealing the concepts offered by the Qur'an for practical daily application. Semantics aims to provide a new perspective for humans to apply the concepts of the Qur'an in their daily lives and live according to its rules.

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