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THE INTERPRETATION OF AULIYĀ CONTEXTUAL MEANING IN THE QUR'AN (STUDY OF C.S PEIRCE SEMIOTICS THEORY)

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Abstract

The term auliya' is usually interpreted by the community as the leader, this is supported by interviews conducted by the researchers as well as the reports regarding the change in the meaning of auliya' in surah al-Maidah verse 51 by the Ministry of Religion from 'leader' to 'friend' which was again widely discussed at the beginning of June 2021. The narrow understanding of the auliya' term which is allowed to continue has implications for the reduction of the meaning of the Qur'an. Therefore, this study aims to discuss the interpretation of the differentiation of the auliya' term meaning contextual in the Qur'an based on a semiotic study ; Charles Sanders Peirce. This study used qualitative text analysis methods, especially qualitative content analysis in analyzing the available data. By using the Semiotics approach, this study interpreted the term Auliya' using the tracheotomy theory of C.S. Peirce. The results of this study indicated that the interpretation of the term auliya' was not only limited to the leader but was also interpreted as a helper, protector, friend, lover, master, and guardian. This study recommends to academics to develop further the substance of research in addition, this research is also expected to be additional information for readers that the term auliya' is not only limited to the meaning of leader so the judgmental attitudes that caused the reduction of the meaning of the Qur'an no longer occurred.

Keywords: Auliya; Al-Qur'an; Peirce; Semiotics; Tracheotomy

المخلص

عادة ما يفسر المجتمع مصطلح الأولياء على أنه زعيم فقط ، ويدعم ذلك المقابلات التي أجراها المؤلف وكذلك الأخبار المربكة فيما يتعلق بالتغيير في معنى الأولياء في سورة المائدة الآية 51 من قبل وزارة الدين من. "القائد" إلى "الصديق" الذي نوقش مرة أخرى على نطاق واسع في البداية. يونيو 2021. إن الفهم الضيق لمصطلح الأولياء الذي يُسمح له بالاستمرار له آثار على تقليل معنى القرآن، وبالتالي، تهدف هذه الدراسة لمناقشة تفسير التفريق بين مصطلح

"الأولياء" المعنى السياقي في القرآن بناءً على دراسة السيميائية تشارلز ساندرز بيرس. تستخدم هذه الدراسة أساليب التحليل النوعي للنص ، وخاصة تحليل المحتوى النوعي في تحليل البيانات المتاحة. باستخدام منهج السيميائية، تفسر هذه الدراسة مصطلح أولياء باستخدام نظرية تريكوتومي في سي. بيرس. تشير نتائج هذه الدراسة إلى أن تفسير مصطلح الأولياء لا يقتصر على القائد فحسب، بل يتم تفسيره أيضاً على أنه مساعد، وحامي، وأصدقاء، ومحب، وسيد، ووصي. توصي هذه الدراسة الأكاديميين بمزيد من تطوير مادة البحث بالإضافة إلى ذلك، من المتوقع أيضاً أن يكون هذا البحث معلومات إضافية للقراء أن مصطلح الأولياء لا يقتصر فقط على معنى القائد، وبالتالي فإن المواقف القضائية التي تؤدي إلى تقليل لم يعد معنى القرآن موجوداً.

الكلمات الرئيسية: أولياء؛ القرآن؛ بيرس. السيميائية. تريكوتومي

Abstrak

Term auliya' lazimnya oleh masyarakat diinterpretasikan hanya sebatas pemimpin, hal ini didukung oleh wawancara yang dilakukan penulis juga berita simpang siur terkait pergantian makna auliya' dalam surah al-Maidah ayat 51 oleh Kemenag dari 'pemimpin' menjadi 'teman' yang kembali ramai diperbincangkan di awal bulan Juni 2021. Sempitnya memahami term auliya' yang dibiarkan secara terus-menerus berimplikasi pada reduksi makna al-Qur'an, oleh karena itu, penelitian ini bertujuan untuk membahas interpretasi diferensiasi term auliya' bermakna kontekstual di dalam al-Qur'an berdasarkan telaah semiotika Charles Sanders Peirce. Penelitian ini menggunakan metode analisis teks kualitatif khususnya analisis isi kualitatif dalam menganalisis data yang tersedia. Dengan menggunakan pendekatan Semiotika, penelitian ini menginterpretasi term Auliya' menggunakan teori trikotomi C.S. Peirce. Hasil penelitian ini menunjukkan bahwa interpretasi term auliya' ternyata tidak hanya terbatas pada pemimpin namun, juga diinterpretasikan sebagai penolong, pelindung, teman-teman, kekasih, menguasai, dan wali. Penelitian ini merekomendasikan kepada kalangan akademisi untuk lebih mengembangkan substansi penelitian selain itu, penelitian ini diharapkan juga menjadi informasi tambahan bagi pembaca bahwa term auliya' tidak hanya terbatas pada arti pemimpin sehingga sikap menghakimi yang berakibat pada reduksi makna al-Qur'an tidak lagi terjadi.

Kata Kunci: Auliya'; Al-Qur'an; Peirce; Semiotika; Trikotomi

A. Introduction

In mid of June 2021, the Quran version of the Ministry of Home Affairs has changed the translation of the word auliyā which revealed many opinions on social media as reported by wartakita.id, saberhoaks.jabarprov.go.id, Suara.com, and voi.id. In surah al-Maidah [5]: 51 of the leaders became loyal friends and again made confusing among netizens, especially Facebook account users. The same case and topic occurred in 2016 in a Facebook user's post that included a photo of a translation page of the Qur'an surah al-Maidah verse 51 with the caption calling it a false Qur'an. Muchlis (Kemenag) clarified related to the outstanding issues by saying that the editing allegations made on the instructions of the Ministry of Trade were completely unfounded as reported by national.tempo.co.

The re-spread of the same cases and topics in mid-June 2021 is a sign that society has a narrow understanding and tends to limit the meaning of the word auliyā only as a leader. The same thing was found by researchers when conducting online interviews using questionnaires, there were thirty respondents or 48% answered that auliyā was interpreted as a leader, the rest interpreted auliyā as friends, lovers, parents, and chairs. The understanding that tends to mean the term auliyā with the meaning of the leader is not wrong, but if this is allowed continuously will result in a reduction in the meaning of the term auliyā to cause negative and confusing connotations as has re-emerged on social media in recent years. Regarding the term auliyā in surah al-Maidah:[5]:51 can be addressed wisely by society in general and academics in particular.

The main problem of this study is the interpretation of the most contextually meaningful differentiation in the Qur'an based on the semiotics study of C.S. Peirce. In qualitative research, it is appropriate to determine the focus of the research. Under the theme, the focuses of this research are; 1) Studying the term auliyā in the Qur'an. 2) Interpreting the meaning of differentiation of the term auliyā and analyze it using pierce's trichotomy concept. The next stage is the formulation of problems, problem formulation is one of the components that cannot be separated in a study. Problem formulation is important as a sign that there is a solution to be solved in a study. Following are the formal research objects, the problem was formulated; 1) What does the term auliyā mean? 2). What is the interpretation of the meaning of the term differentiation auliyā if studied using pierce's trichotomy concept?

Having known the formulation of the problem, the next step was the formulation of research objectives. The purpose of this study is to scientifically examine the signs resulting from the term auliyā based on the semiotic discourse of the Qur'an. Of theoretical significance, the study is expected to provide a new discourse on the interpretation of the term auliyā. By implication, understanding the term auliyā no longer tends to be limited to the meaning of a leader and wise in addressing issues circulating on social media. In addition to theoretical significance,

this research is also expected to help contribute to practical fields, namely: 1) As a reference and comparison in relevant research, to initiate to new research based on the theme object. 2). Contributing to the scientific development of the study of the Qur'an through a Semiotic approach, 3). As a form of understanding and knowledge for the laypeople in interpreting the meaning of the term auliya in the Qur'an.

As the first step of research, mapping a frame of mind was very important to do to know how the link between the variables is to be studied. This research departed from social reality, then examined the biography of C.S Peirce and its trichotomy concept known the correlation and significations of semiotics and the Qur'an, and collected verses containing the most auliya', interpreted the meaning of differentiation of the term auliya and analyzed it using pierce's trichotomy concept. Based on the social reality above, interpreting the term with a study of the semiotic theory that is C.S. Peirce is important to do, in addition to being able to know the purpose of the term, also able to be a reference in explaining the problem solving above.

Previous research has been conducted by several researchers namely Mokhammad Choirul Hudha (2020), "The Qur'an in the Political Vortex in Indonesia: The Struggle for Meaning over Lafaz Auliya and Ulama'." Choirul Hudha in his research discussed the polemic of the debate over the meaning of lafadz Auliya' and Ulama', which occurred adjacent to the democratic party in Indonesia. The method used is qualitative while the results show that the polemic of interpretation that circulates is quite a new color for the development of Qur'anic interpretation and political dynamics, especially in Indonesia.¹

In addition, Maksum Tafiati (2019), "Field of Morphosemantic Meaning of the word Auliya in the Qur'an: Semantic Studies with a Componentological Analysis Approach" Maksum Tafiati in his research discusses the meaning of auliya' using the theory of the field of meaning of componential analysis, the results of this study show that it was found 234 words incorporated into the morpho-semantic field of the word auliya 'in the Qur'an, with 69 forms, spread to 55 letters in the 208 verses. Mochammad Miftachul Ilmi (2019), "The concept of al-Din in the Qur'an (study of the semiosis of Charles Sanders Peirce's perspective)" In his research.² Mochammad Miftachul discussed the concept of al-Din in the Qur'an using Charles Sanders Peirce's semiotics of terror. The approach used is semiotics and then implicates it in

¹ Hudha Mokhammad Choirul, "Perebutan Makna Atas Lafaz Auliya ' Dan Ulama '," *Jurnal Al-Mabsut* 14, no. 1 (2020): 11–13.

² Tafiati Maksum, "Medan Makna Morfosemantik Kata Auliya dalam Al-Qur'an: Kajian Semantik Dengan Pendekatan Analisis Komponensial," *Jurnal Bahasa dan Sastra Arab* 11, no. 1 (2019): 1–17.

the concept of al-Din in the Qur'an. The result of this study is that al-Din not only means religion but also means law or law, worship, and also sharia.³

As a theoretical foundation of this research, a literature review is needed. The word "semiotics" comes from the Greek "seme", as in semiotics, meaning sign interpreter. According to terminology, semiotics means the science (theory) of symbols and signs (traffic signs, morse code, code). An early pioneer of semiotics was Plato (427 BC) who researched the origins of language in Cratylus. Aristotle also noticed nouns in his book *Poetics and On Interpretation*.⁴ Semiotics is a science that studies signs that is one of the branches of philosophy.⁵

Semiotics can be defined as the science that studies various objects, events, all cultures as a sign. The semiotics tradition includes the main theories of how objects, situation ideas, circumstances, feelings, and so on are outside the self.

Some definitions of Semiotics from various experts are the sciences that study the signs in human life. It means that everything in our lives is seen as a sign and as a sign is something we must give meaning to. In addition, Pierce defines semiotics as the study of a sign and everything related to it, i.e. the way it functions, its relation to other signs, its transmission, and acceptance by those who use it.⁶ A symbol is a form of stimulation that contains meanings and values that can be learned by humans, and the ability of humans in responding to symbols in terms of meaning and value, not in terms of physical stimuli from their senses.⁷ The word semiotics also has a meaning similar to the Arabic word *sîma*. The word sign in the Qur'an is called *sîma*, as in Q.S al-Fath/48:29. In this verse al-Zamakhshari in Zainuddin comments, the word *sîma* in the verse means the sign, that is, the signs of prostration on the face. In addition to this verse, the Qur'an also speaks volumes about the signs.

The method used in this study was qualitative content analysis with C. S. Peirce's semiotics approach. Qualitative analysis is research that aims to identify the message of a media as the object of research. In this case, the author analyzed the sign of auliya in the Qur'an from the guide of the books of variations in the meaning

³ Mochammad Miftachul Ilmi, "(Telaah Semiosis Perspektif Charles Sanders," *Jurnal Al-Bayan* 4, no. 1 (2019): 30.

⁴ Zainuddin Soga, "Semiotika Signifikasi: Analisis Sturuktur dan Penerapannya Dalam Al-Qur'an," *Aqlam* 3, no. 1 (2018): 58.

⁵ Rini Fitria, "Analisis Charles Sanders Peirce Dalam Iklan Kampanye Pasangan Calon Gubernur Dan Wakil Gubernur Provinsi Bengkulu Tahun 2015," *Jurnal Manhaj* 6, no. 1 (2015): 44, <https://doi.org/https://ejournal.iainbengkulu.ac.id/index.php/manhaj/article/view/698>.

⁶ Fatimah, *Semiotika Dalam Kajian Iklan Layanan Masyarakat (ILM)* (Gowa: TallasaMedia, 2021).

⁷ Yoyon Mudijiono, "Kajian Semiotika Dalam Film," *Ilmu Komunikasi* 1, no. 1 (2011): 130.

of lafadz and displayed the interpretation of scholars then read the meaning of auliya using the trichotomy approach C.S. Peirce.

B. Biografi Charles Sanders Peirce

Charles Sanders Peirce or Peirce was born September 10, 1839, in Cambridge, Massachusetts into an intellectual family and died on April 19, 1914 Peirce died in Milford, Pennsylvania. Benjamin Peirce was his father was a professor of Mathematics at Harvard University, at the university, Peirce's education was growing rapidly. Peirce received his BA in 1859 and then in 1962 and 1863, he earned his M.A. and B.Sc respectively from Harvard University. Peirce is considered a miracle in science, philosophy, history, psychology and he is smarter than his father in mathematics. Besides being known as the founder of semiotics, Peirce is also known as the founder of pragmatism who holds that theory should be linked to experience or practice.⁸

Charles Sanders Peirce stated that human life is characterized by a mixture of signs and the way they are used in representative activities. The explanation identifies that the interpreter that appears on the sign that is accepted by man is something based on personal experience. According to Peirce, a sign is something that serves as a representative of something else in a certain way or capacity.⁹ This view explains how a sign can represent something else, thus a sign represents something that represents it.

Peirce's sign doctrine was first introduced in An article in *The Journal of Speculative Philosophy* in 1868. It was developed in more detail from 1896 until the end of his life in 1914. According to Peirce, we cannot have the ability to think without going through signs. All the knowledge a person acquires comes from external facts. Therefore, we need to look for external evidence to develop the mind, meaning that if we want to look for external facts, the only way of thinking that can be found is to think with signs.

Peirce is known to have characteristics that are considered not simple in classifying a sign. Peirce classifies signs into icons, indices, and symbols in the relationship between representamen and objects. In addition, Peirce also divides the types of marks into advanced categories, namely the categories of firstness, secondness, and thirdness. This type is also divided into qualisign, signs, and legisign. Likewise, it can be divided into rheme, a worthy sign, and argument. According to

⁸ Baihaqi Nisaa Nurun, "Makna Salam Dalam Al-Qur'an (Analisis Semiotika Charles Sanders Peirce)," *Taqaddumi: Jurnal of Qur'an and Hadith Studies* 1, no. 1 (2018): 5.

⁹ Mukhsin Patriansyah, "Analisis Semiotika Charles Sanders Peirce Karya Patung Rajudin Berjudul Manyeso Diri," *Ekspresi Seni* 16, no. 2 (2014): 242, <https://doi.org/10.26887/ekse.v16i2.76>.

Peirce, the process of signification in its semiotics can produce an endless series of relationships.¹⁰ This means that an interpretant could be a representative, then be an interpretant again, then a representative again, later being an interpretant again, and so on. Peirce's trichotomy is a 'Grand Theory' in semiotics that reveals all the marking systems as a whole. Peirce can identify the elementary particles of a sign and then recomputed all the components into one structure.¹¹

Peirce's theory of semiotics is also known as the third theory, generally better known as triadic elements or trichotomy. The explanation of the triadic element of semiotics according to Peirce (in Nisa, 2018: 7) is that general division of symbols i.e. into (1) Symbols that directly determine only the basis or quality taken into account, and thus only the number of term marks (2) Symbols that also independently define their objects through other terms, and thus, express their objective validity, to be capable of truth or falsehood that included proposition, and (3) Symbols which also independently define their interpreters and thus the thoughts they attract, by providing the premise of the proposition to which the mind must accommodate. It is an argument.¹²

The accent that should be discussed in Peirce's semiotics theory is about how meaning can arise from a sign when the sign is used by someone when looking at something. Peirce describes the signing process as follows; First, the representative that is the representative of something concrete. Second, the object is cognition. The first to the second process is referred to as the semiosis process. Third, the process continues because in the process of semiosis the meaning of a rudimentary sign is called interpretant (the process of interpretation). Peirce sees triadic relationships in semiotics, namely representation, objects, and interpretants. In other words, representation or ground is a form that is accepted or serves as a sign. An object is something that is greeted and referred to by a sign. The interpretant is the interpretation or meaning that exists in a person's mind about the object of the sign's reference.¹³

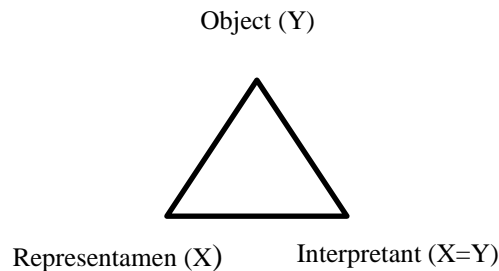
The following is an image of a semiotic triangle, triadic element, or Peirce trichotomy:

¹⁰ Nurun, "Makna Salam Dalam Al-Qur'an (Analisis Semiotika Charles Sanders Peirce)", h. 7.

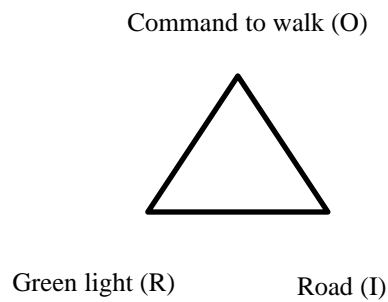
¹¹ Dadan Suherdiana, "Konsep Dasar Semiotika Dalam Komunikasi Massa Menurut Charles Sanders Peirce," *Jurnal Ilmu Dakwah* 4, no. 12 (2015): 376, <https://doi.org/10.15575/jid.v4i12.399>.

¹² Suherdiana, "Konsep Dasar Semiotika Dalam Komunikasi Massa Menurut Charles Sanders Peirce," h. 377

¹³ Rosalina Vina, "Pesan Dakwah dalam Kisah Abu Nawas (Studi Analisis Semiotika Charles Sanders Peirce)," *Syntax Fusion: Jurnal Nasional Indonesia* 1, no. 1 (2020): 77.



For example, when a motorcyclist interprets one of the three colors of red, yellow, and green as a sign that each represents a specific command, i.e. red to stop, yellow to be careful, and green to go. When the rider and the green light were automatically on, then it means should walk, the motorcyclist's thought process can be described in semiotics as follows:



C. Significance and Semiotics Relevance Tafsir Al-Qur'an Field

Fakhruddin Faiz (in Ismail, 2016: 139) that in an attempt to understand the true aspect of the Qur'an, Muslims have experienced quite serious intellectual struggles for a long time although it can be said that the struggle arises on the plains of perception or in the methodological aspect of understanding and surely no doubt about the truth of the Qur'an itself.¹⁴ The study and research in the field of contemporary Qur'anic exegesis demand a more relevant, dynamic, and solutive epistemology of interpretation. The needs of today's people, the Qur'an is not only used as a theological source, but can be used as an inspiration for other sources such as economic, medical, social, cultural, philosophical logic, semiotics, and so on. So it is not surprising that there are currently new approaches in the study of interpretation such as hermeneutics, literature, liberation theology, ma'na maghza and so on that may initiate to other new approaches in the future.

¹⁴ Ecep Ismail, "Analisis Semantik Pada Kata Ahzāb Dan Derivasinya Dalam Al-Quran," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 1, no. 2 (2016): 139, <https://doi.org/10.15575/al-bayan.v1i2.1598>.

The Qur'an is a kalam of Allah consisting of various series of words and sentences in Arabic. It is fertile ground and a potential medium for researching the signs in it. Therefore, one of the interesting and relevant approaches in researching the series of words and sentences in the Qur'an is the semiotics approach. The semiotics approach is presenting in the struggle of qur'anic study arguments with the urgency of systematically constructing meaning and analyzing triadic elements between ground, object, and interpretant.¹⁵ Abdul Wadud in (Nisa, 2018: 9) says that the semiotics approach can explore how the work and function of the sign in the Qur'an. The Qur'an consists of basic units called verses (signs).¹⁶ The sign in the Qur'an not only consists of sentences, words, or letters but also includes the totality of a structure that can connect each element of a series of signs so that it can have meaning.

According to Arkoun as quoted by Nurul Nisaa Baihaqi, that the meaning of the holy verses can be approached by the principles of semiotic theory. These were preceded by giving up all previous meanings by giving authority to the Qur'an to give the messages it contains. Using semiotics can bring new understanding and careful analysis of methods.¹⁷ Interpreting the Qur'an by looking at an analysis of how the marking system functions on the text of the Qur'an is referred to as semiotic interpretation.¹⁸

As it is known that the Qur'an contains Islamic teachings, aqidah, worship, morals, commandments, prohibitions, and so on that contain conventions, codes, a certain set of signs and expressions. It can be understood by looking for an interpretation of scholars under the local culture as an effort to find the benefit of human life. Excavation of the meaning of the Qur'an in Arabic as a process of study of signs (semiotics), can not be separated from the existence of linguistic theories that were generally divided into macro linguistics and microlinguistics. Ma'rifah and Nakirah, the addition of letters have implications for changes in meaning, and one word has many meanings.¹⁹

¹⁵ Wahyu Hanafi, "Semiotika Al-Qur'an: Representasi Makna Verba Reflektif Perilaku Manusia Dalam Surah Al-Ma'un Dan Bias Sosial Keagamaan," *Semiotika Al-Qur'an* 15 (2017): 4.

¹⁶ Nurun, "Makna Salam Dalam Al-Qur'an (Analisis Semiotika Charles Sanders Peirce)", h. 9

¹⁷ Nurun, "Makna Salam Dalam Al-Qur'an (Analisis Semiotika Charles Sanders Peirce)", h. 10.

¹⁸ Burhan Dony, "Kajian Semiotika Dalam Penafsiran Al-Quran," *Prosiding Konferensi Nasional Bahasa Arab II*, 2016, 556.

¹⁹ Soga, "Semiotika Signifikasi: Analisis Struktur Dan Penerapannya Dalam Al-Qur'an." h. 67.

D. Auliya' in Al-Qur'an based on Semiotics Analysis of Charles Sanders Peirce

Mufrad said auliya 'is (wali) ولي derived from the root ولي (waw, lam, and ya') which means close. The plural form of (waliy) ولي is (auliyā) أولياء. It is from these roots that words such as ولي-يلى (walā yalī) which mean close to, following, ولي (walla) means controlling, helping, loving, أولى (aulā) means controlling, entrusting, doing, ولي (wallan) means helping, to be friends, تولى (tawalla) means to get out of the way, to guard, to control عليه إستولى (istauālā 'alaih) means to have, control, الأولى (al-aulā) means the most entitled, ولاء (al-aulā) means the most entitled, الأولى (al-aulā) means the most entitled, الأولى (al-aulā) means the most entitled, الأولى (al-aulā) means the most entitled, ولي (al-aulā) means the most entitled, ولي (al-aulā) means the most entitled, أولى (al-aulā) means the most entitled, Leaving, and أولى (aulaa) means to show threats and rules, as in لكأولي (lac hall) means a penalty for you or punishment will approach you, so you needed to be careful.²⁰

All words derived from ولي indicate the meaning of closeness unless accompanied by the foreword عن explicitly and implicitly such as walla 'an and tawalla'an then the meaning indicated is to stay away or turn away. The masdar form of ولاية is ولي, this word can be read in two versions, i.e. read in kasrah, wawu and read in fathah and wawu. According to Imam Syibawaih, walāyah is a form of masdar of wilayāh which is the term for a leadership government, then the isim fa'il of auliya' is waliya which means ruler.²¹

There are many meanings of auliya' in the Qur'an because the word auliya' in the Qur'an is repeated 35 times in 19 surahs, which are surah al-Imran (3): 28 and 175, surah An-Nisa (4): 76, 89, 139 and 144, al-Maidah (5): 51, 57 and 81, surah al-A'raf (7): 3, 27 and 30, al-Anfal (8): 34, 72, and 73, at-Taubah (9): 23 and 71, Yunus (10): 62, Hud (11): 20 and 113, Ar-Rad (13): 16, al-Isra (17): 97, al - Kahfi (18): 50 and 102, al-Furqan (25): 18, al-Ankabut (29): 41, az-Zumar (39): 3, ash-Syura (42): 6, 9 and 46, al-Jasiyah (45): 10 and 19, Qaf (50): 32, al-Mumtahanah (60): 1, and al-Jumu'ah (62): 6.

Al-Imam Ibn Kathir in the tafsir Ibn Kathir explained the understanding of auliya' that Allah Ta'ala said that His auliya' are believers and they fear as God

²⁰ Ismatilah, Ahmad Faqih Hasyim, and M. Maimun, "Makna Wali Dan Auliya' Dalam Al-Qur'an (Suatu Kajian Dengan Pendekatan Semantik Toshihiko Izutsu)," *Diya Al-Afkar* 4, no. 02 (2016): 51.

²¹ A. Warson Munawwir, *Kamus Al-Munawwir* (Yogyakarta: Unit Pengadaan Buku PP. Al-Munawwir, 1984).

interprets about them. So that everyone afraid becomes Wali Ullah, that is, not worried about what they will face from the tense situation on the Day of Resurrection and not sad about what they leave behind, namely the world.²² Imam al-Maraghi interprets auliya' by means ally and counterpoint of Allah while Imam al-Hafizh Ibn Hajar al-'Asqalani in Fathul Baari Syarah Sahih Bukhari that is meant by wali Ullah knows about Allah, always performs obedience to Him, and sincerely in worshiping Him.²³

Quraish Shihab defines auliya' which is the plural of the word wali, the root of this word is taken from the letters *waw*, *lam*, and *ya'* which means "near". From those meanings can be developed into new meanings such as supporters, defenders, protectors, with love, and more importantly.²⁴ Mukhti Ali defines auliya' as all those who follow what Allah's messengers say and try to draw near to Him and observe His shari'ah and stay away from what He forbids, his explanation refers to QS. Jonah verses 62-63.²⁵ According to the author, auliya' is one who always feels the presence of God.

Based on some of the above definitions, the author concludes that auliya' is the plural form of the word quality meaning close, but today the word auliya is identified with the word leader as in interviews through questionnaires conducted by the author.

Digging into the meaning of the Qur'an in Arabic as a process of study of signs certainly can not be separated from the theory of language. In general, linguistic studies are divided into two main areas, namely microlinguistics and macro linguistics. Microlinguistics is a part of the study that studies language for linguistic purposes without associating it with other sciences, while macro linguistics studies languages related to disciplinary and applied linguistics

Linguistic readings of the microlinguistic branch are an important element in the study of semiotics as described above. Therefore, the word auliya' in the Qur'an will be studied and traced in its meaning. Based on an interim analysis of data that has been through qur'an al-Karim software version 2.6.04 publisher of the Ministry of Religious Affairs of the Republic of Indonesia from juz 1-30 found 35 words in the Qur'an containing the word auliya', namely surat al-Imran verses (3): 28 and 175, surat an-Nisa (40): 76, 89, 139 and 144, al-Maidah (5): 51, 57 and 81, surah al-A'raf (7): 3, 27 and 30, al-Anfal (8): 34, 72, and 73, at-Taubah (9): 23 and 71, Jonah (10):

²² Ibn Katsir, *Tafsir Al-Qur'an Al-Adzim* (Beirut: Maktabah Nurul Alamiah, 1992). h. 178.

²³ Ahmad Mustafa Al-Maraghi, *Terjemah Tafsir Al-Maraghi* (Semarang: PT Karya Toha Putra Semarang, 1992).

²⁴ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, Dan Keserasian Al-Qur'an*, ed. Lentera Hati (Jakarta, 2005).

²⁵ Mukhti Ali, *Metode Memahami Agama Islam* (Jakarta: Bulan Bintang, 1991) h. 87.

62, Hud (11): 20 and 113, ar-Rad (13): 16, al-Isra' (17): 97, al-Kahfi (18): 50 and 102, al-Furqan (25): 18, al-Ankabut (29): 41, surah az-Zumar (39): 3, ash-Syu'arah (42): 6, 9 and 46, al-Jasiyah (45): 10 and 19, Qaf (50): 32, al-Mumtahanan (60): 1, and al-Jumu'ah (62): 6.

The word auliya from the phonological side comes from the letter waw (و) with the sound of harakat fathah, the letter lam (ل) with the sound of kasrah fathah and the letter ya' (ي) of the vow of breadfruit. In Tayswīkul Khallan, judging from morphological studies, the word auliya is the plural form of waliyyun taxi, the plural form is:

ما تغير عن بناء مفردة

Mātagyīru 'an binā`i mufradihi/ Ism that has changed from its mufrad form

And the plural approximate change of the muphrod form is divided into six parts, one of which is the following changes:

التغيير بالزيادة علي المفرد تغيير الشكل

At – tagyīru bizziyādati 'ala al – mufradi ma'a tagyīri syaklin/Change by adding and subtracting mufrad shapes and changing shapes/harakat.

Thus, based on the plural shape change, the author concluded that the word auliya' is viewed morphologically, namely by changing it by adding its mufrad shape and changing its shape. So the word auliya is formed from ولي-أولياء (waliy-auliya'). In this paper, the author discussed auliya in the context of meaning/semantics, interpretations, and concepts in the Qur'an.

In the application of Charles Sanders Peirce's semiotic trichotomy theory, auliya is presented as a representative or sign to designate a marked object, namely "leader" as Allah says in Surah al-A'raf verse 3. Ibn Kathir said that Allah (SWT) said to those who know, "Follow what is revealed to you from your Lord." That is, follow in the footsteps of the prophet Muhammad SAW who brought you a book sent down from the Lord to you. "And do not follow any other leader." That is, do not deviate from what the apostle has taught you. So it means that you have strayed from the law of God to the law other than His, "Very few of you have learned from it."²⁶

In this verse, the word auliya' means leader, this meaning arises by looking at the context of the verse, which is how we are forbidden to follow or make people outside Islam (infidels) become leaders for us or do not deviate from what is commanded. The Apostle has conveyed to us by taking another path, which will

²⁶ M. Abdul Ghoffar Dkk, *Tafsir Ibn Katsir* (Jakarta: Yayasan Mitra Netra, 2019).

ultimately cause us to deviate from God's law to a law other than His, this meaning is included in the contextual sense.

Not stopping there, the semiotomic trichotomies peirce also emphasizes interpretant, i.e. the interpretation or other interpretation of a sign perceived and interpreted by the word or sign of auliya' in the Qur'an. The types of interpretations (interpreters) are as follows:

Auliya' is defined as "Leader"

Surah al-Imran verse 28::

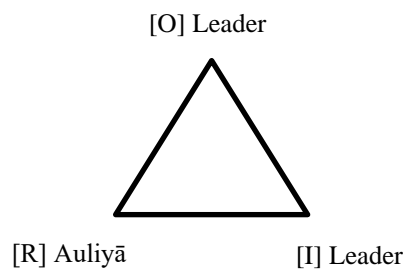
لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

Translation:

"The believers take not as friends but the believers. Whoever does this will find nothing from Allah except that he has avoided what you fear. God warns you of Himself, and to Allah, you return."²⁷

From the above syntactic arrangement, the word auliya' has the position of shifat musyabbāh, which is a trait that is equated with ism fa'il but has a fixed and unchanging meaning.

Sayyid Qutub explains the word auliya' in the above verse as a leader, as God's explanation forbids elevating His enemies to be leaders because they turn away from the call to punish us, Allah SWT.²⁸ Therefore, this serious threat comes to Muslims and becomes apostates if he violates this law and he escapes Allah's help. From the above series, auliya' in the context of the verse is a leader, as well as the respondent who interprets auliya' only as a leader. In other words, auliya' is represented, the meaning of the leader in the object and the meaning of the leader in the interpreter.



²⁷ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 53.

²⁸ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 53.

This meaning can also be found in several other Qur'anic verses such as QS an-Nisa (4): 139 and 144, al-Maidah (5): 51, al-A'raf (7): 3 and 27 and al-Kahfi (18): 50.

Auliya' is interpreted as a "Helper"

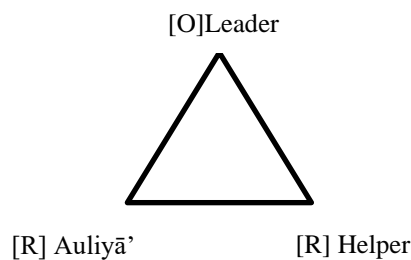
Surah a-Taubah verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
 وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ
 عَزِيزٌ حَكِيمٌ

“And those who believe, men and women, some of them are helpers to others. They commanded (to do) the ma'ruf and prevent from the munkar, establish prayers, perform zakat, and obey Allah and His Messenger. They will be blessed by God. Surely Allah is mighty and wise.”²⁹

From the above syntactic arrangement, the word auliya' is positioned as shifat musyabbah, which is a trait that is equated with ism fa'il but has a fixed and unchanging meaning. According to Ibn Kathir in his book after mentioning the bad qualities possessed by hypocrites, Allah continues the nature of good people owned by believers, namely mutual help and support.³⁰

The auliya in the verse is a helper, this meaning arises because in the context of the verse relating to how one believer and the other are brothers who help each other and support each other. In other words, auliya' is a representamen, the meaning of the leader as an object and the meaning of the helper as interpreter.



This meaning can also be found in several other Qur'anic verses such as Surah Hud (11): 20, al-Isra (17): 97, Hud (11): 113, and al-Kahfi (18): 102.

²⁹ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 198.

³⁰ Ibn Katsir, *Terjemahan Tafsir Ibn Katsir* (Jakarta: Yayasan Mitra Netra, 2019), 319.

Auliyā' is defined as "Protector"

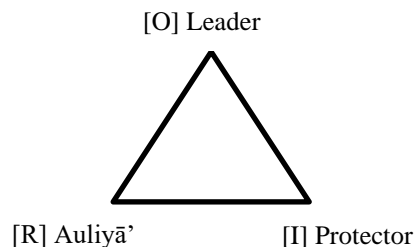
Surah al-A'raf verse 30:

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ
وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ

“Some are guided and some have the right to go astray. They made satan a protector other than God. They think they have a clue.”³¹

Based on the above syntactic arrangement, the word auliyā' has the position of shifat musyabbāh, which is a trait that is equated with ism fa'il but has a fixed and unchanging meaning. According to Ibn Kathir, this is a clear proposition that shows the guilt of those who think that Allah will not punish a person for their efficacy or the error they believe in, unless after knowing the truth, then he performs an act against the will of Allah. . For if so, there is no difference between the heretics who think they have been guided.³²

In the above verse, the word auliyā' is interpreted as protection. This interpretation arises because in the context of the verse that discusses the prohibition of the establishment of God and God the best place of refuge. In other words, auliyā' is a representamen, the meaning of the leader as an object and the protective meaning as interpreter.



This meaning can also be found in some other Qur'anic verses such as Surah al-Anfal (8): 72, al-Anfal (7): 73, at-Taubah (9): 23, ar-Rad (13): 16, al-Furqan (25): 18, al-Ankabut (29): 41, az-Zumat (39): 3, ash-Shuaraa (42): 6, 9, and 46, al-Jasiyah (45): 10 and 19, and al-Ahqaf (46): 32.

Auliyā' interpreted as 'friends'

Surah Al-Maidah verse 51:

³¹ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 153.

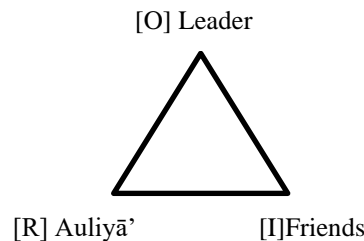
³² Katsir, *Terjemahan Tafsir Ibn Katsir* (Jakarta: Yayasan Mitra Netra, 2019), h. 106 .

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“O you who have believed! Do not take the Jews and the Christians as allies, they are allies of one another. Whoever of you makes them loyal friends, then indeed, he is one of them. God guides not the people of the evildoers.”³³

From the above syntactic arrangement, the word auliya' is positioned as shifat musyabbah, which is a trait that is equated with ism fa'il but has a fixed and unchanging meaning. Asy-Syanqithi in his interpretation of adhawa'ul Bayan as quoted by M. Dani Habibi that he interprets the word auliya' in the verse with the meaning of leader. But unlike Ibn Kathir who interprets the word auliya' as a friend in the sense of fellowship or fellowship to leave fellow Muslims, it does not mean the prohibition of friends in everyday life, it is based on the context behind which this verse is revealed.³⁴

In the above verse the word auliya' is interpreted as a friend because seeing the context of the verse that was motivated by the defeat of the pagans in the battle of Badr until there was a dialogue between them, the Muslims invited the Jews to return but, they refused and instead threatened, Abdullah bin Ubayy reported this to the prophet and said surrender to Allah and His Messenger but, Nor did he want to leave his friends, the Prophet gave advice and Abdullah ibn Ubay agreed until this verse was revealed. Based on this, the word auliya' in the above verse serves as a representative, the leader as an object, and auliya' is interpreted as friends.



This meaning can also be found in several other Qur'anic verses such as Surah Ali-Imran (3): 75, an-Nisaa (4): 89 and 81, an-Nisaa 4: (79), and al-Mumtahanah (60): 81.

³³ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 177.

³⁴ Katsir, *Tafsir al-Qur'an al-Adzim*, juz 3, (Beirut: Maktabah Nurul Alamiah, 1992), h. 134

Auliya' interpreted as 'lover'

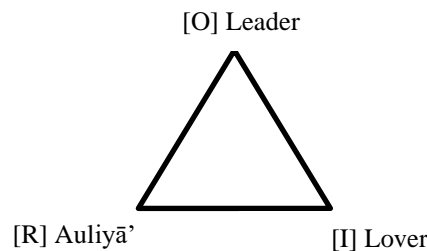
Surah al-Jumu'ah verse 6:

يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَتُّوا الْمَوْتَ إِنْ
كُنْتُمْ صَادِقِينَ

*"Say, Muhammad" Jews! If you think that you are a lover of God, not someone else, then look forward to your death, if you are a righteous person."*³⁵

From the above syntactic arrangement, the word auliya' has the position of shifat musyabbah, which is a trait that is equated with ism fa'il but has a fixed and unchanging meaning. According to Ibn Kathir, if you claim that you are under the temporary guidance of Muhammad and his companions, then pray for death between the two groups, if your assumptions are correct.³⁶

In this verse, the term auliya' is interpreted as lovers based on the context of the verse, which is how the Jews affirm that they are the ones who are guided and loved by Allah and Muhammad and his companions are heretical. Pray for death for those who are lost if you fear Allah. Based on this, the word auliya' in the above verse serves as a representative, the leader as an object, and auliya' is interpreted as a lover.



The word Auliya' in the Qur'an which means contextually is not found other than Q.S al-Jumuah verse 6.

Auliya' is interpreted as "Wali"

Surah Yunus verse 62:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

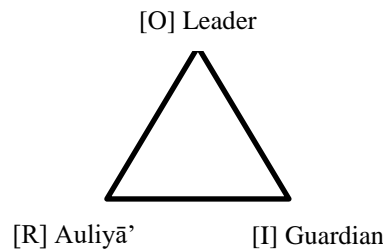
³⁵ Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 553.

³⁶ Ibn Katsir, *Tafsir ibn Katsir* (Jakarta: Yayasan Mitra Netra, 2019), h. 176.

“Remember the guardians of Allah, there is no fear of them, nor are they grieved.”³⁷

On that syntactic arrangement, the word auliyā' has the position of shifat musyabbāh, which is a trait that is equated with ism fa'il but has a fixed and unchanging meaning. Ibn Kathir said that Allah is swt. He tells them that His guardians are believers and God, as Allah explains their circumstances to themselves, so whoever fears, he is the guardian of Allah, there is no worry for them in the face of fear in the Hereafter.³⁸

In the above verse the word auliyā' is interpreted as wali, which is meant by guardians in this verse are believers and Wali, this can be marked through the context of this verse where the guardians of Allah SWT have no fear and sorrow. This is in line with the view of the scholars who mean that the believer and fear is a lover of Allah Swt, therefore all who fear Allah Swt. Then the word auliyā' is representamen or in other words, the sign that represents an object, while the object is the leader and the interpreter is the guardian.



Auliyā' in the Qur'an which means context is not found other than Q.S. Jonah verse

Auliyā' is defined as "Master"

Surah al-Anfal verse 34:

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِن
أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

“And why does Allah not punish them when they prevent (others) from going to the Sacred Mosque and they are not the ones who have the right to control

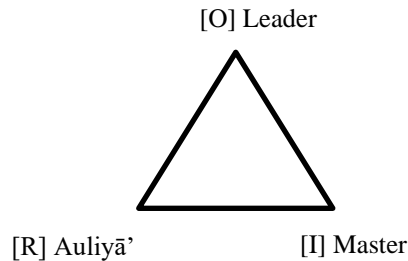
³⁷ Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 216.

³⁸ Ibn Katsir, *Tafsir ibn Katsir*, terj. M. Abdul Ghoffar dkk (Jakarta: Yayasan Mitra Netra, 2019), h. 289.

*it? It is their guardians who guard (against evil), but most of them do not know.*³⁹

From the above syntactic arrangement, the word auliyā' is positioned as shifat musyabbāh, which is a trait that is equated with ism fa'il but has a fixed and unchanging meaning.

The word auliyā' in the verse is interpreted as a leader, this we can see in the context of the verse where leader as described in verses 32-33 earlier can be seen that those who want to go to the Grand Mosque but are prevented by those who master it but, Allah almighty says that those who have the right to master it are those who fear it. The word auliyā' in the above verse is interpreted as "master" where the representation is the word auliyā while the object is the leader.

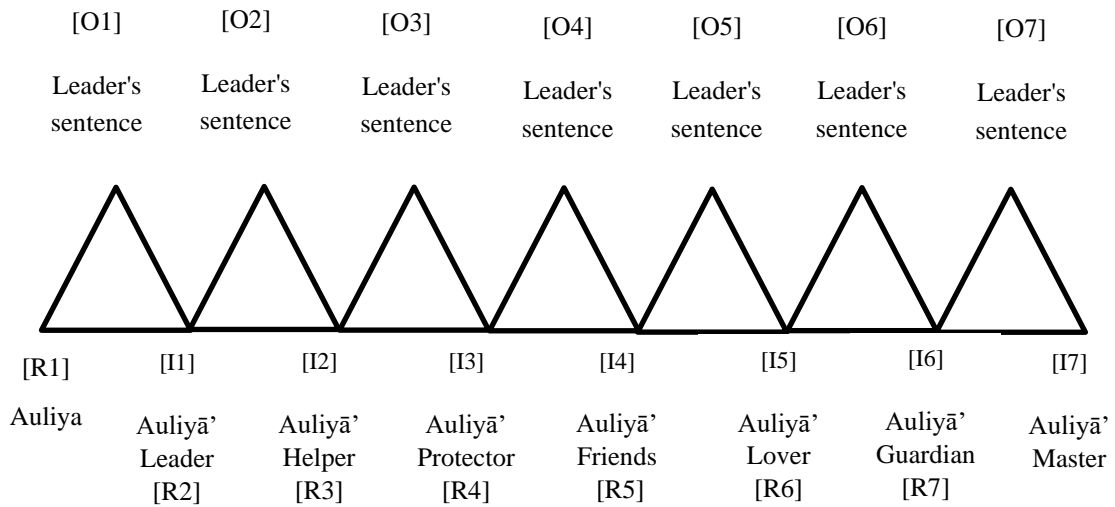


The word Auliyā' in the Qur'an which means context is not found other than Q.S Al-Anfal verse 34.

Based on the interpretation of the word auliyā' using the semiotic analysis of Charles Sanders Peirce above, the results of the interpretation are diverse and do not just dwell on the world leader. As explained above, Peirce's trichotomy theory is a tagging process that can produce an endless series of relationships. The following is a complete reading of the sign of auliyā' in the Qur'an.

The word auliyā' becomes [R] whose object is the leader [O1] which in Al-Imran verse 28 is interpreted as the leader. Then auliyā' becomes [R2] when Q.S at-Taubah verse 71 is interpreted as a helper. Auliyā' became [R3] when Q.S al-A'raf verse 30 was interpreted as a protector. Auliyā' became [R4] when Q.S al-Maidah verse 51 was interpreted as a friend. Auliyā' becomes [R5] when al-Jumuah verse 6 is interpreted as a lover, Auliyā' becomes [R6] when Yunus verse 62 is interpreted as protector and Auliyā' becomes [R7] when al-Anfal verse 34 is interpreted as master. The second object [O2] to the last object [O7] is equal to the first object [O1] which is the leader.

³⁹ Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h.181



Auliyā in the Qur'an turns out to have many meanings that have not been explained by researchers before. Based on the reading of Charles Sanders Peirce's semiotic analysis, auliyā is not only interpreted as a leader but can also produce other interpretations, namely helpers, protectors, friends, lovers, guardians, and masters. Therefore, Peirce's theory and application of semiotics, namely trichotomy, can provide a variety of understanding of the meaning of auliyā' in the Qur'an.

Peirce's semiotic approach to studying the meaning of auliyā in the Qur'an as in this research has built a sustainable construction of thought. Peirce emphasizes the existence of endless and continuous interpretations as long as other interpretations are found related to the theme being explored. In this regard, Peirce's semiotics theory continue to open up the possibility of interpretations other than those found in this study, meaning there are other meanings of auliyā' as long as the meaning continues based on the theory and scientific data and the semiotic approach of the triadic model offered by Peirce. This research has a different understanding of the concept of auliyā', usually some people know the word auliyā' as a leader, the limitations of the meaning of auliyā' that distinguish this research without eliminating the meaning of auliyā' as a leader.

E. Conclusion

It turns out that auliyā' who is known as a leader is certainly not limited, but if the search is carried out based on the semiotic approach of Charles Sanders Peirce's trichotomy theory, it produced diverse and endless meanings. This study revealed the semiotics steps of Peirce in reading the meaning of auliyā' in the Qur'an.

Charles Sanders Peirce's trichotomy which is a semiotic Grand Theory rests on three sign elements called representamen (R), objects (O), and interpreters (I). The

three elements have a relationship with each other and continue to produce meaning continuously for a sign or verse. It is this trichotomous approach that the author uses to read the meaning of auliya in the Qur'an. Through the analysis of the trichotomy theory, the author found that greetings as representatives, the meaning of leaders commonly known to the public, can produce various interpreters, namely helpers, protectors, friends, masters, guardians, and lovers.

This research is only limited to the interpretation of the word auliya', While various derivations of the root *ولى* such as *تولى*, *تولوا*, *ولا يتم*, and various other derivatives in the Qur'an have not been revealed, besides that many signs in the Qur'an can be learned using Peirce trichotomy theory, not only limited to one word with many meanings but also include the concept of Ma'rifah, Nakirah and also the concept of adding letters that have implications for differences in meaning. For further researchers, it is expected to examine the meaning of auliya' which is not only limited to the meaning of context as in this study.

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³Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

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¹Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

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¹Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

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