**INTERPRETASI DIFERENSIASI TERM AULIYᾹ BERMAKNA KONTEKSTUAL DI DALAM AL-QUR’AN (Telaah Semiotika Trikotomi C. S. Peirce)**

Fatimah1 ,Winona Lutfiah2

Institut Agama Islam Negeri Bone, Sulawesi Selatan, Indonesia1

Institut Agama Islam Negeri Bone, Sulawesi Selatan, Indonesia2

Email: fatimah.stainwatampone@gmail.com1, winonamh23@gmail.com2

**Abstract**

The term Auliyā' is usually interpreted by the community as only a leader, this is supported by interviews conducted by the author as well as confusing news regarding the change in the meaning of auliyā in Surah al-Maidah verse 51 by the Ministry of Religion from 'leader' to 'friend' which was again widely discussed at the beginning. June. The narrow understanding of the term auliyā that is allowed to continue will have implications for reducing the meaning of the Qur'an. This article is interested in exploring how to interpret the meaning of the term auliyā if it is analyzed using Pierce's trichotomy concept. This study uses qualitative text analysis methods, especially qualitative content analysis in analyzing the available data. By using the Semiotics approach, this study interprets the term Auliyā' using the trichotomy theory of C.S. Peirce. This study found that the interpretation of the term auliyā' was not only limited to the leader but also interpreted as a helper, protector, friend, lover, master, and guardian. By using Peirce's trichotomy theory, auliyā' is no longer interpreted as a leader, but is more diverse than that.

**Keywords:** Auliyā; Al-Qur'an; Peirce; Semiotics; Trichotomy.

**Abstak**

Term Auliyā’ lazimnya oleh masyarakat diinterpretasikan hanya sebatas pemimpin, hal ini didukung oleh wawancara yang dilakukan penulis juga berita simpang siur terkait pergantian makna auliyā dalam surah al-Maidah ayat 51 oleh Kemenag dari ‘pemimpin’ menjadi ‘teman’ yang kembali ramai diperbincangkan di awal bulan Juni 2021. Sempitnya memahami term auliyā yang dibiarkan secara terus-menerus akan berimplikasi pada reduksi makna al-Qur’an. Artikel ini tertarik untuk mengeksplorasi bagaimana Interpretasi diferensiasi makna term auliyā jika ditelaah menggunakan konsep trikotomi Pierce. Penelitian ini menggunakan metode analisis teks kualitatif khususnya analisis isi kualitatif dalam menganalisis data yang tersedia. Dengan menggunakan pendekatan Semiotika, penelitian ini menginterpretasi term Auliyā’ menggunakan teori trikotomi C.S. Peirce. Studi ini menemukan bahwa interpretasi term auliyā’ ternyata tidak hanya terbatas pada pemimpin namun, juga diinterpretasikan sebagai penolong, pelindung, teman-teman, kekasih, menguasai, dan wali. Dengan menggunakan teori trikotomi Peirce, auliyā’ tidak lagi diinterpretasikan sebatas pemimpin namun, lebih beragam dari pada itu.

**Kata kunci:** Auliyā; Al-Qur’an; Peirce; Semiotika; Trikotomi

**الملخص**

**عادة ما يفسر المجتمع مصطلح الأولياء على أنه زعيم فقط ، وهذا يدعمه 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 سيكون له تداعيات على تقليص معنى القرآن. تهتم هذه المقالة باستكشاف كيفية تفسير معنى المصطلح أولياء 'عند تحليله باستخدام مفهوم ثقب ثلاثية 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. وجدت هذه الدراسة أن تفسير مصطلح الأولياء لم يقتصر على القائد فحسب ، بل تم تفسيره أيضًا على أنه مساعد ، وحامي ، وصديق ، ومحب ، وسيد ، ووصي. باستخدام نظرية**

 **ثلاثية بيرس ، لم يعد يُفسر أولياء على أنه قائد ، ولكنه أكثر تنوعًا من ذلك.**

**الكلمات الرئيسية: أولياء؛ القرأن؛ بيرس. السيميائية. تكسوتومي**

1. ***Introduction***

The Qur'an is the holy book of Muslims which was revealed with the intention of being a guide and lamp for mankind to achieve happiness in this world and the hereafter. To realize the main function of the Qur'an, interpreting and explaining the verses of the Qur'an in order to understand the verses of the Qur'an in Arabic is also one of the urgencies that must be done. The majority of Muslims agree that the Qur'an and Hadith are two separate entities that form a single revelation editorial unit.[[1]](#footnote-1)

According to Fakhruddin Faiz in Ismail that in an effort to understand aspects of the truth of the Qur'an, Muslims have actually experienced quite serious intellectual struggles for a long time; although it can be said that the struggle arose in the plains of perception or in the methodological aspects of understanding and, not in doubts about the truth of the Qur'an itself.[[2]](#footnote-2)

Various methodologies have emerged to try to provide an interpretation of the Qur'an that is in accordance with the situations and conditions of each era, besides that the scientific approach used also enriches the interpretation results. One of the relevant approaches used as an interpretive methodology is the Semiotics approach which examines how the work and functions of the signs in the Qur'an.[[3]](#footnote-3)

The Semiotics approach was born as a form of contribution to contemporary scientific treasures in general that can be developed in contemporary Islamic Studies discourse, especially in the area of ​​Islamic Studies. The Semiotics approach is present in the struggle of the Qur'anic Studies argument with the urgency of systematically constructing meaning and analyzing the triadic elements between ground, object, and interpretant.[[4]](#footnote-4)

The study of the Qur'an and its interpretation will continue to be an interesting study for scientists of Islamic studies as long as humans still exist, because the Qur'an is a way of life for humans, especially Muslims. The reading of the Qur'an is usually carried out in two stages, namely heuristic reading, namely reading based onlanguage conventions or based on the conventions of the first-level semiotic system and retroactive reading, namely readings based on the second-level semiotic system or based on conventions above language conventions. [[5]](#footnote-5)

Roland Barwahyu said that connotative meaning can develop into denotative meaning and so on. Here it can be explained that the connotative meaning resulting from retroactive reading can also bring up other connotative meanings. In addition, based on the concept of trichotomy offered. Pierce, it can be said that the meaning of a sign can apply personally, socially, or depending on a particular context.[[6]](#footnote-6) This means that by using semiotic reading, different meanings can be born.

The Qur'an consists of a series of Arabic letters and is arranged in strands of words and sentences, is a medium for multi-variant signs, so that the Semiotics approach is one of the scientific approaches that is fairly urgent in order to provide interpretations of the verses of al-Qur'an. -The Qur'an that contains a sign in it.[[7]](#footnote-7) Semiotics is not enough just to analyze signs and look for existing levels of meaning, meaning that if studied more deeply, semiotic reading will be able to give birth to new meanings that are different from the previous meanings.

The characteristics of Semiotics in the Qur'an include; have the concept of ma'rifah and nakirah; the addition of letters implies a change in meaning; one word has many meanings.[[8]](#footnote-8) In this study, the researcher tries to examine one word that has many meanings in the Qur'an, namely the term auliyā.

Recently, it has been buzzing again on social media as reported by wartakita.id, saberhoaks.jabarprov.go.id, Suara.com, and voi.id in mid-June 2021 that the Ministry of Religion's version of the Koran has changed the translation of the word auliyā. which is in surah al-Maidah verse 51 from the leader becomes a loyal friend and makes a scene again for netizens, especially Facebook account users.

The same case and topic also occurred in 2016 in a Facebook user's post that included a photo of the page of the translation of the Qur'an in Surah al-Maidah verse 51 with a description calling it a fake Qur'an. The Ministry of Religion, Muchlis gave a classification related to the issues that spread by saying that the accusation of editing carried out on the instructions of the Ministry of Religion was 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 in general is too narrow 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, from thirty respondents as much as 48% give an answer that auliyā is interpreted as a leader, the rest there are who interpret auliyā as a friend, lover, parent, and high.

The understanding that tends to interpret the term auliyā with the meaning of leader is actually not wrong, however, if this is allowed to continue, it will result in a reduction in the meaning of the term auliyā so that issues with negative connotations and confusing truths are like what was back on social media in recent years. mid-June 2021 regarding the term auliyā in surah al-Maidah verse 51 can be responded wisely by the public in general and academics in particular.

It is appropriate in qualitative research to determine the research focus. In accordance with the theme, the focus of this research is; 1) Examining the term auliyā in the Qur'an, 2) Interpreting the meaning of the term auliyā differentiation and analyzing it using Pierce's trichotomy concept. The next stage is the formulation of the problem, the formulation of the problem is one component that cannot be separated in a study. Problem formulation is something urgent as signs that will be solved in a research. In accordance with the formal object of research, the problem is formulated; 1) What is the meaning of the term auliya?, 2). What is the interpretation of the meaning of the term auliyā differentiation when studying using Pierce's trichotomy concept.

After knowing the formulation of the problem, the next step is the formulation of research objectives. The purpose of this study is to scientifically examine the signs produced from the term auliyā based on the semiotic discourse of the Qur'an. From the theoretical significance, this research is expected to provide a new discourse on the interpretation of the term auliyā. The implication is that understanding the term auliyā no longer tends to be limited to the meaning of a leader so that it is wise in responding to issues that spread on social media.

In addition to theoretical significance, this research is also expected to help contribute to practical areas, namely: 1) As a reference and comparison in relevant research, so that it can give birth to new research based on the theme object. 2). Contribute to the development of the study of the Qur'an scientifically through the Semiotics approach, 3). As a form of understanding and knowledge for ordinary people in interpreting the meaning of the term auliya in the Qur'an.

1. ***Semiotics Charles Sanders Peirce***

The word "semiotics" comes from the Greek "seme", as in semeiotikos, which means interpreter of signs. As a discipline, semiotics means the science (theory) of symbols and signs (traffic signs, Morse code, codes). The early pioneer of semiotics was Plato (427 BC) who examined the origins of language in Cratylus. Also Aristotle who pays attention to nouns in his books Poetics and On Interpretation*.*[[9]](#footnote-9)

 Semiotics can be defined as a science that studies a wide range of objects, events, all cultures as signs. The Semiotic tradition includes the main theory about how objects, ideas, situations, circumstances, feelings, and so on are outside the self.

Some definitions of Semiotics from various experts are the science that studies signs in human life. [[10]](#footnote-10) This means that everything in our lives is seen as a sign and as a sign is something that we must give meaning. In addition, Pierce defines Semiotics as the study of signs and everything related to them, namely the way they function, their relationship with other signs, their transmission and reception by those who use them. [[11]](#footnote-11)

Symbols are a form of stimulation that contains meaning and value that can be learned by humans, and humans' ability to respond to symbols is in terms of meaning and value, not in terms of physical stimuli from their senses.[[12]](#footnote-12) The word semiotics also has a similar meaning to the word siima in Arabic. The word sign in the Qur'an is called siima, as in Q.S al-Fath/48:29.

**سِيْمَاهُمْ فِيْ وُجُوْهِهِم**[[13]](#footnote-13)**ْ**

*"Their signs appear on their faces from the marks of prostration."*[[14]](#footnote-14)

In this verse al-Zamakhsyari in Zainuddin commented, the word siima in the verse means a sign, namely the marks of prostration on the face. In addition to this verse, the Qur'an also talks a lot about signs.[[15]](#footnote-15)

Charles Sanders Peirce or Peirce was born September 10, 1839 in Cambridge, Massachusetts in an intellectual family and died on April 19, 1914 Peirce died in Milford, Pennsylvania. Benjami Peirce is his father is a professor of Mathematics at Harvard University, at the University, Peirce's education is growing rapidly. Peirce received his BA in 1859 then in 1962 and 1863 he obtained his M.A and B.Sc degrees respectively from Harvard University.[[16]](#footnote-16)

Peirce was considered a prodigy in science, philosophy, history, psychology and he was smarter than his father in mathematics. Besides being known as the founder of semiotics, Peirce is also known as the founder of pragmatism, which holds that theory must be connected with experience or practice. He has produced many works both in the form of manuscripts and written works such as Illustration on the Logic of Science, Hoe to Make Our Thoughts on Science, The Fixsation of Trust and others.[[17]](#footnote-17)

Charles Sanders Peirce stated that human life is characterized by the mixing of signs and the way they are used in representative activities.[[18]](#footnote-18) The explanation identifies that the interpretant that appears on a sign received by humans is something that is based on personal experience.

According to Peirce, a sign is something that for someone functions as a representative of something else in a certain way or capacity.[[19]](#footnote-19) This view explains how a sign can represent something else, thus a sign represents something that represents it.

Peirce's doctrine of signs was first introduced in the article The Journal of Speculative Philosophy in 1868. Then 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 knowledge that a person acquires comes from external facts. Therefore, we need to look for any external evidence to cultivate the mind. [[20]](#footnote-20) This means that if you want to look for external facts, the only way of thinking that can be found is thinking with signs.

Peirce is known to have its own characteristics which are considered not simple in classifying a sign. Peirce classifies signs into icons, indexes, and symbols in the relation between representamen and objects. In addition, Peirce also divides the types of signs into advanced categories, namely the firstness, secondness, and thirdness categories. These types are also divided into qualisign, signsign, and legisign. Likewise, it can be divided into rheme, decent sign and argument.

According to Peirce, the signification process in his semiotics can produce an endless series of relationships. [[21]](#footnote-21) This means that an interpretant will become a representamen, become an interpretant again, be a representamen again, become an interpretant again and so on. Peirce's trichotomy is a 'Grand Theory' in semiotics that reveals all signification systems as a whole. Peirce can identify the basic particles of a sign and then recombine all the components into a single structure. [[22]](#footnote-22)

Peirce's semiotic theory is also known as the third theory, in general it is better known as the triadic element or trichotomy. The explanation of the triadic elements of semiotics according to Peirce (in Nisa, 2018: 7) is there would be general division of symbols, common to all these scince: namely into (1) Symbols which directly determine only their grounds or imputed qualities, and are thus but sums of marks of terms (2) Symbols which also independently determine their objects by means of other term of terms, and thus, expressing their own objective validity, become capable of truth or falsehood, that is, are propositions it, and (3) Symbols ahich also independently determine their imterpretants and thus the minds to which they appeal, by premising a proposition or proposition which such a mind is to admid. These are arguments.[[23]](#footnote-23)

The accent that must be discussed in Peirce's semiotic theory is about how meaning can emerge from a sign when the sign is used by someone when seeing something. Pierce describes the sign process as follows; first, representamen which is a concrete representative. Second, namely the object which is a cognition. The stage of occurrence of the first process to the second process is referred to as the semiosis process. The third is an advanced process because in the semiosis process the meaning of a sign is not yet perfect which is called an interpretant (interpretation process). In other words, representamen or ground is the form that the sign accepts or functions as a sign. The object is something that is addressed and referred to by the sign. Interpretant is the interpretation or meaning that is in one's mind about the object from the sign's reference to it.[[24]](#footnote-24)

 The following is a picture of a semiotic triangle, a triadic element or Pierce's trichotomy:

Object (Y)

Representamen (X)

Interpretant (X=Y)

For example, when a motorcyclist interprets one of the red lights consisting of three colors namely red, yellow, and green as a sign that each represents a specific command, namely red to stop, yellow to be careful and green to go. When the rider and the green light turn on automatically he runs, the motorcyclist's thought process can be described with semiotics as follows:

Command to walk (O)

Green light (R)

Road (I)

1. **Significance and Relevance of Semiotics with the Study of Al-Qur'an Interpretation**

According to Fakhruddin Faiz (in Ismail, 2016: 139) that in an effort to understand aspects of the truth of the Qur'an, Muslims have actually experienced quite serious intellectual struggles for a long time; although it can be said that the struggle arose in the plains of perception or in the methodological aspects of understanding and, not in doubts about the truth of the Qur'an itself.[[25]](#footnote-25)

Studies and research in the field of contemporary interpretation of the Qur'an demand an epistemology of interpretation that is more relevant, dynamic, and solutive. The needs of the people at this time, the Qur'an is not only used as a theological source, but, it can be used as inspiration for other sources such as economics, medical, social, cultural, philosophical logic, semiotics, and so on. So it is not surprising that at this time there are various new approaches in the study of interpretation such as hermeneutics, literature, liberation theology, ma'na cum maghza and so on which may give birth to other new approaches in the future.

The Qur'an is the word of Allah which consists of various series of words and sentences in Arabic. This series is a fertile land 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 semiotic approach. Abdul Wadud in (Nisa, 2018: 9) says that the semiotic approach can explore how the work and function of signs in the Qur'an. The Qur'an consists of basic units called verses (signs).[[26]](#footnote-26) Signs in the Qur'an do not only consist of sentences, words or letters but also include the totality of structures that can connect each element of a series of signs so that they can have meaning.

According to Arkoun as quoted by Nurul Nisaa Baihaqi, that the meaning of the holy verses can be approached with the principles of semiotic theory. This is preceded by releasing all previous meanings by giving authority to the Qur'an to give the messages it contains. By using semiotics can bring new understanding and careful analysis of methods. [[27]](#footnote-27)

As it is known that the Qur'an contains Islamic teachings, aqidah, worship, morals, commands, prohibitions and so on which contain conventions, codes, a set of signs and certain expressions. To understand this, it can be done by looking for the interpretation of the scholars in accordance with the local culture and culture as an effort to seek the benefit of human life. Exploring the meaning of the Qur'an in Arabic as a sign study process (semiotics), cannot be separated from the existence of linguistic theory which is generally divided into macrolinguistics and microlinguistics.The characteristics of semiotics in the Qur'an include the concept of ma'rifah and nakiran, the addition of letters has implications for changing meaning, and one word has many meanings.. [[28]](#footnote-28)

1. ***Research Method***

Metode yang digunakan dalam penelitian ini adalah analisis isi kualitatif dengan pendekatan semiotika C. S. Peirce. Analisi kualitatif yaitu penelitian yang bertujuan mengidentifikasi pesan suatu media sebagai objek penelitian. [[29]](#footnote-29) Dalam hal ini penulis akan menganalis tanda auliyā dalam al-Qur’an dari pentunjuk kitab-kitab variasi makna lafadz dan memaparkan penafsiran ulama kemudian membaca pemaknaan auliyā dengan menggunakan pendekatan trikotomi C.S Peirce pemaknaan serta keseluruhan dalam al-Qur’an.

1. ***Auliyā' in the Qur'an According to Charles Sanders Peirce .'s Semiotic Analysis***

Mufrad the word auliya 'is (*wali)* **ولي** comes from the root **ولي** *(waw, lam, dan ya’)* which means close. The plural form of (*waliy*) **ولي** is (*auliyā’*) **أولياء**. It is from this root that words like **ولى­­-يلى** *(walā yalî)* which means close to, following, ولى (*walla*) means to control, help, love, **أولى** (*aulā*) means to control, to entrust, to do, **ولى** (*wallan*) means to help, to help, to befriend, **تولى** (*tawalla*) means to step aside, to take care of, to control **عليه إستولى** (*istaualā ‘alaih*) means possessing, controlling, **الأولى** (*al-aulā)* means the most entitled and the most deserving**, ولاء** (*wallā’an*) has the meaning of turning away from, leaving, and **أولى** (*aulaa)* means to show threats and ultimatums, as in **لك أولي** (*aula lak*) means an accident for you or an accident will approach you so be careful. [[30]](#footnote-30)

All words derived from **ولى** shows the meaning of closeness unless accompanied by the preposition **عن** explicitly and implicitly such as walla 'an and tawalla 'an then the meaning shown is to stay away or or turn away. Masdar form of **ولى**  is  **ولاية**, This word can be read in two versions, which are read in the letters of kasrah wawu and read by the letters fathah in the letters of wawu. According to Imam Syibawaih, walāyah is a masdar form of wilayāh is the name for a leadership government, then the isim fa'ilnya auliyā' is waliya which means ruler. [[31]](#footnote-31)

Actually there are many meanings of auliyā' in the Qur'an because the word auliyā' in the Qur'an is repeated 35 times in 19 suras, namely surah al-Imran (3): 28 and 175, surah an-Nisa (40) : 76, 89, 139 and 144, al-Maidah (5): 51, 57 and 81, suras 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- Kahf (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.

Al-Imam Ibn Kathir in Ibn Kathir's commentary explains the meaning of auliyā' as follows:

**يخبر تعلى أن أولياءه هم الذين امنوا وكانو يتقونون, كما فسرهم ربهم, فكل من كان تقيا كان لله وليا: أنه (لا خوف عليهم) (أي) فيما يستقبلون من أهوال القيامة, (ولاهم يحزنون) على ما وراهم في الدنيا**[[32]](#footnote-32).

Allah ta'ala says that His auliya' are people who believe and they are pious as the Lord interprets about them. So that everyone who is pious, he will become a waliyullah, that is, not worrying about what they will face from the tense situation on the Day of Judgment and not sad about what they leave behind them, namely the world.

Imam al-Maraghi interprets auliyā' with the meaning of partners and rivals of Allah while Imam al-Hafizh Ibn Hajar al-'Asqalani in Fathul Baari Syarah Sahih Bukhari, he said:[[33]](#footnote-33)

**المرادبولي الله الموا ظب علي طا عته المخلص في عبادته**

*"What is meant by waliyullah are people who know (have knowledge) about Allah, always carry out obedience to Him, and are sincere in worshiping Him."*

Quraish Shihab defines auliyā' 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 this meaning it can be developed into new meanings such as supporters, defenders, protectors, who love and more importantly. [[34]](#footnote-34)

Mukhti Ali defines auliyā 'as all those who follow what is conveyed by the messengers of Allah SWT and try to get closer to Him and carry out His Shari'a and stay away from what He forbids, his explanation refers to the QS. Jonah verses 62-63. [[35]](#footnote-35) According to the writer, auliyā' is a person who always feels the presence of Allah.

Based on some of the definitions above, the writer concludes that auliyā' is the plural form of the word waliy which means close, however, nowadays the word auliyā is identified with the word leader as in interviews through questionnaires conducted by the author.

Exploring the meaning of the Qur'an in Arabic as a sign study process certainly cannot be separated from linguistic theory. In general, linguistic studies are divided into two main fields, namely microlinguistics and macrolinguistics. [[36]](#footnote-36) Microlinguistics is a part of the study that examines language for the benefit of linguistics without linking it to other sciences, while macrolinguistics examines language related to disciplinary and applied linguistics.

The linguistic reading of the microlinguistic branch is an important element in the study of semiotics as described above. Therefore, the word auliya 'in the Qur'an will be studied and traced its meaning. Based on a temporary analysis of the data that has been carried out through the al-Qur'an al-Karim software Version 2.6.04 publisher of the Ministry of Religion of the Republic of Indonesia starting from juz 1-30 found 35 words in the Qur'an containing the word auliyā', namely surah al -Imran verse (3): 28 and 175, surah an-Nisa (40) : 76, 89, 139 and 144, al-Maidah (5): 51, 57 and 81, suras 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- Kahf (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 auliyā from the phonological side comes from the letter waw (**و**) with the sound of harakat fathah, lam letters (**ل**) with the sound of kasrah fathah and the letter ya’ (**ي**) from the sound of breadfruit vows. In Tayswîkul Khallan, in terms of morphological studies, the word auliyā is the plural of taksir waliyyun, the plural of which is:

**ما تغير عن بناء مفرده**

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

And the change in the plural estimate of the mufrod form is divided into six parts, one of which changes as follows:

**التغيير باالزيادة علي المفرد تغيير الشكل**

*At – tagyīru bizziyādati ´ala al – mufradi ma’a tagyīri syaklin/* Changing by adding and subtracting the shape of the mufrad and changing the shape/harakat.

So, based on the change in the plural of taksir, the author concludes that the word auliyā' is viewed from a morphological point of view, namely by changing it by adding to its mufrad form and changing its form/harakat. So the word auliyā is formed from **أولياء ولي-** (*waliy-auliyā’*). In this paper the author will discuss auliyā in the context of a meaning/semantic, interpretation and concept in the Qur'an.

In the application of Charles Sanders Peirce's semiotic trichotomy theory, auliyā is presented as a representamen or sign to designate an object that is marked, namely the "leader" as Allah says in Surah al-A'raf verse 3:

**اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَاۤءَۗ قَلِيْلًا مَّا تَذَكَّرُوْنَ**[[37]](#footnote-37)

*"Follow what has been sent down to you from your Lord, and follow none other than Him as a leader. Little do you take lessons”.[[38]](#footnote-38)*

According to Ibn Kathir that Allah said addressed to people who have knowledge, "Follow what has been revealed to you from your Lord." That is, follow in the footsteps of the ummi prophet who brought to you a book that was sent down from the Lord to you. "And do not follow other leaders." That means do not go out of your way to deviate from what the apostle has taught you. So that means that you have deviated from the law of Allah to the law other than His law, "Very few of you take lessons (from it).” [[39]](#footnote-39)

In this verse, the word auliyā' means leader, this meaning appears by looking at the context of the verse, namely how we are forbidden to follow or make people outside of Islam (kafir) become leaders for us or do not deviate from what the Apostle has conveyed to you by take another path, which in the end will cause you to deviate from the law of Allah to the law other than Him, this meaning belongs to the contextual meaning.

It does not stop there, Peirce's trichotomy semiotomic also emphasizes the interpretant, namely another interpretation or interpretation of a sign that is perceived and interpreted by the word or sign auliyā' in the Qur'an. The various interpretations (interpreters) are as follows:

Auliyā' interpreted as "Leader"

Surah al-Imran verse 28::

**لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَاۤءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰىةً ۗ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۗ وَاِلَى اللّٰهِ الْمَصِيْ**ر[[40]](#footnote-40)ُ

*“Those who believe should not take the unbelievers as leaders, but those who believe. Whoever does this, surely he will not get anything from Allah, except because (strategy) to keep away from something that you fear from them. And Allah warns you of Himself (torment), and only to Allah is your return.”[[41]](#footnote-41)*

From the syntactical arrangement above, the word auliyā' has the position of shifat musyabbāh, which is a trait that is likened to ism fa'il but has a fixed meaning and does not change.

Sayyid Qutub explains the word auliyā 'in the verse above as a leader, as Allah's explanation forbids appointing His enemies to be leaders because they turn away from the call to punish us, Allah swt. Therefore, this serious threat comes to the Muslims and becomes an apostate if he breaks this statute and he escapes the help of Allah. [[42]](#footnote-42)

From the series above, auliyā' in the context of the verse is a leader, as well as respondents who interpret auliyā' only as a leader. In other words, auliyā' is the representamen, the meaning of the leader is the object and the meaning of the leader is the interpretant.

[O] Leader in

[I] Leader

[R] Auliyā

This meaning can also be found in several other verses of the Qur'an such as QS an-Nisa (4): 139 and 144, al-Maidah (5): 51, al-A'raf (7): 3 and 27 and al -Kahf (18): 50.Auliyā’ diinterpretasikan sebagai “Penolong”

Surah a-Taubah verse 71:

**وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَاۤءُ بَعْضٍۘ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۗاُولٰۤىِٕكَ سَيَرْحَمُهُمُ اللّٰهُ ۗاِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ**[[43]](#footnote-43)

*“And those who believe, male and female, some of them are helpers for others. They command (do) what is right, and forbid what is wrong, perform prayers, pay zakat, and obey Allah and His Messenger. They will be blessed by Allah. Indeed, Allah is Mighty, Most Wise.”[[44]](#footnote-44)*

From the syntactical arrangement above, the word auliyā' is positioned as shifat musyabbāh, which is a trait that is likened to ism fa'il but has a fixed and unchanging meaning. According to Ibn Kathir in the book after mentioning the bad qualities possessed by hypocrites, Allah continues the nature of good people possessed by believers, namely helping and supporting each other. [[45]](#footnote-45)

From the explanation above, auliyā in the verse is a helper, this meaning arises because it is in the context of the verse relating to how between believers one another is that brothers help each other and support each other. In other words, auliyā' is the representamen, the meaning of the leader as the object and the meaning of the helper as the interpreter.

[O] Leader

[R] Helper

[R] Auliyā’

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

Auliyā' interpreted as "Protector"

Surah al-A'raf verse 30

**فَرِيْقًا هَدٰى وَفَرِيْقًا حَقَّ عَلَيْهِمُ الضَّلٰلَةُ ۗاِنَّهُمُ اتَّخَذُوا الشَّيٰطِيْنَ اَوْلِيَاۤءَ مِنْ دُوْنِ اللّٰهِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ**[[46]](#footnote-46)

*“Some He gave guidance and some deserved to go astray. They make the devils as protectors other than Allah. They thought that they had a clue.”[[47]](#footnote-47)*

Based on the syntactical arrangement above, the word auliyā' has the position of shifat musyabbāh, which is a trait that is likened to ism fa'il but has a fixed and unchanging meaning.

According to Ibn Kathir, this is a clear argument that shows the error of people who think that Allah will not punish someone for their disobedience, or the error that they believe in, unless after knowing the truth, then he commits the disobedience against Allah's will. because if that is the case then it means that there is no difference between the misguided groups who think they have been guided.[[48]](#footnote-48)

In the above verse the word auliyā' is interpreted as a protector. This interpretation arises because it is in the context of a verse that deals with how we are forbidden to associate partners with Allah and Allah is the best place to take refuge. In other words, auliyā' is the representamen, the meaning of the leader as the object and the meaning of the protector as the interpreter.

[O] Leader

[I] Protector

[R] Auliyā’

This meaning can also be found in several other verses of the Qur'an 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-Syuaraa (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:

**يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَاۤءَ ۘ بَعْضُهُمْ اَوْلِيَاۤءُ بَعْضٍۗ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ۗ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ[[49]](#footnote-49)**

*"O you who believe! Do not take the Jews and Christians as (your) loyal friends; they protect each other. Whoever among you makes them loyal friends, then indeed he is one of them. Indeed, Allah does not guide the wrongdoers.”[[50]](#footnote-50)*

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

Asy-Syanqithi in his commentary adhawa'ul Bayan as quoted by M. Dani Habibi that he interpreted the word auliya' in the verse with the meaning of leader.[[51]](#footnote-51) However, in contrast to Ibn Kathir who interprets the word auliyā 'as friends in the sense of allies or alliances to leave fellow Muslims, it is not the meaning of the prohibition of making friends in everyday life, this is based on the context behind which the verse was revealed.[[52]](#footnote-52)

In the verse above the word auliyā' is interpreted as friends because seeing the context of the verse which was motivated by the defeat of the polytheists at the Battle of Badr until a dialogue occurred between them, the Muslims invited the Jews to return but, they refused and instead gave threats, Abdullah Ibn Ubayy reported this to the prophet and said surrender to Allah and His Messenger but, also not wanting to leave his friends, the Prophet gave advice and Abdullah ibn Ubay agreed until this verse was revealed. Based on this, the word auliyā' in the verse above functions as a representative, a leader as an object and auliyā' is interpreted as friends.

[O] Leader

[I] Friends

[R] Auliyā’

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

Auliyā interpreted as “Beloved”

Surah al-Jumu'ah verse 6:

**يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَاۤءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ**[[53]](#footnote-53)

*“Say (Muhammad), “O Jews! If you think that you are the lover of Allah, not others, then expect your death, if you are a righteous person.”[[54]](#footnote-54)*

From the syntactical arrangement above, the word auliyā' has the position of shifat musyabbāh, which is a trait that is likened to ism fa'il but has a fixed meaning and does not change. According to Ibn Kathir if you claim that you are under guidance while Muhammad and his companions are astray, then pray for a quick death between the two groups, if your assumption is correct.[[55]](#footnote-55)

In this verse the term auliyā' is interpreted as lover based on the context of the verse, namely how the Jews assert that they are the ones who are guided and beloved by Allah and Muhammad and his companions are in error. So, pray for death for those who go astray if you are righteous according to Allah swt. Based on this, the word auliyā' in the verse above functions as a representative, a leader as an object and auliyā' is interpreted as a lover.

[O] Leader

[I] Beloved

[R] Auliyā’

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

The word Auliyā' is interpreted as "Wali"

Surah Yunus verse 62:

**اَلَآ اِنَّ اَوْلِيَاۤءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ**[[56]](#footnote-56)ۚ

*"Remember the guardians of Allah, there is no fear in them and they do not griev.”[[57]](#footnote-57)*

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

According to Ibn Kathir that Allah swt. informing them that His saints are those who believe and are pious, as Allah explains their condition to themselves, so whoever is pious, then he is Allah's guardian, there is no worry for them in the face of fear and horror in the hereafter.[[58]](#footnote-58)

In the verse above, the word auliyā' is interpreted as wali, what is meant by wali in this verse is people who believe and are pious, this can be marked through the context of this verse where Allah's guardians do not have fear and sadness. This is in line with the views of the scholars who interpret that people who believe and are pious are lovers of Allah, therefore, all who fear Allah swt. then he is called the guardian of Allah. then the word auliyā' is a representamen or in other words a sign that represents an object, while the object is the leader and the interpreter is the guardian.

[O] Leader

[I] Wali

[R] Auliyā’

The word Auliyā' in the Qur'an which means context is not found other than Q.S Yunus verse 62.

Auliyā' is interpreted as "Mastering"

Surah al-Anfal verse 34:

**وَمَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوْٓا اَوْلِيَاۤءَهٗۗ اِنْ اَوْلِيَاۤؤُهٗٓ اِلَّا الْمُتَّقُوْنَ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ**[[59]](#footnote-59)

*"And why does Allah not punish them when they prevent (people) from (going to) the Grand Mosque and they are not the ones who have the right to control it? The only people who have the right to control (it) are those who are pious, but most of them do not know.[[60]](#footnote-60)*

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

The word auliyā 'in the verse is interpreted as a leader, we can see this in the context of the verse where the polytheists as described in the previous verse 32-33 can be seen that those who want to go to the Masjidil Haram are the people who master it but, Allah swt said that the people who have the right to control it are people who are pious. The word auliyā' in the verse above is interpreted as "mastering" where the representation is the word auliyā while the object is the leader.

 [O] Leader

[I] Mastering

[R] Auliyā’

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, it has various interpretation results and does not only dwell on the word leader. As explained above, Peirce's trichotomy theory is a signification process that can produce an endless series of relationships. The following is a comprehensive reading of the sign of auliya 'in the Qur'an.

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

[O7]

Leader's sentence

[O6]

Leader's sentence

[O5]

Leader's sentence

[O4]

Leader's sentence

[O3]

Leader's sentence

[O2]

Leader's sentence

[O1]

Leader's sentence

[I4]

Auliyā’

Friends

 [R5]

[I7]

Auliyā’

Mastering

[I6]

Auliyā’

wali

[R7]

[I5]

Auliyā’

Beloved

[R6]

[I3]

Auliyā’

protector [R4]

[I2]

Auliyā’

Helper [R3]

[I1]

Auliyā’

Leader [R2]

[R1]

Auliya

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

Peirce's semiotic approach in studying the meaning of auliyā in the Qur'an as in this study has built a sustainable construction of thinking. Peirce emphasizes the existence of an endless, continuous and endless interpretation as long as other interpretations are found related to the theme being explored. In this case, Peirce's semiotic theory will continue to open up the possibility of other interpretations other than those found in this study, meaning that there will be other meanings of auliyā' as long as its meaning is continued based on scientific theory and data and the triadic model of semiotics approach offered by Peirce.

This study resulted in a different understanding of the concept of auliyā', usually some people recognize the word auliyā' as a leader, it is the limited meaning of auliya that distinguishes this research without eliminating the meaning of auliyā' as a leader.

1. ***Conclusion***

It turns out that auliyā', which is known only as a leader, is certainly not limited to that, but if a food search is carried out based on the semiotic approach of Charles Sanders Peirce's trichotomy theory, various and endless meanings will be produced. This study reveals Peirce's semiotic steps in reading the meaning of auliyā' in the Qur'an.

Charles Sanders Peirce's trichotomy which is the Grand Theory of semiotics rests on three elements of signs called representamen (R), object (O), and interpreter (I). These three elements have a relationship with each other and continue to produce meaning continuously for a sign or verse. This trichotomy approach is what the author uses to read the meaning of auliyā in the Qur'an. Through analysis of the trichotomy theory, the writer finds that greeting as a representative, the meaning of leader which is usually known by the public, can produce various interpreters, namely helpers, protectors, friends, masters, guardians and also lovers.

This research is only limited to the interpretation of the word auliyā', while various derivations from the root word **ولى**  like **تولى, تولوا, ولايتهم,** and various other derivations in the Qur'an have not been revealed, besides that there are many signs in the Qur'an that can be studied using Peirce's trichotomy theory, not only limited to one word with many meanings, but also including the concept of ma'rifah. nakirah and also the concept of adding letters which have implications for different meanings. For further researchers, it is expected to research the meaning of auliyā' which is not only limited to the meaning of context as in this study.

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