



Teaching Balaghah for the Purpose of Appreciation of Al-Quran Language

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Abstract

This paper displays some modern linguistic approaches in teaching balaghah. Not only outlines the basic assumptions that underlie the use of these approaches in the study of balaghah, but also direct examples taken from the verses of the Qur'an. This study is considered very important to learn because will be discussed in this paper it can help Balaghah teachers in providing Balaghah materials with appropriate approaches. The approaches will help learners, so that learners gain a proper understanding of Balaghah theory and its application. This paper is the result of a literature review sourced from various national and international scientific books and articles. Data analysis is done by sorting the information and data found, classifying the data, finding relationships and examples directly from the Qur'an, verifying and concluding and analyzing. The results revealed several approaches in the teaching of Balaghah, namely the syntactic approach (Balaghah as a continuation of Nahwu), semantics (Dilalah as the main component in Balaghah), stylistics (Balaghah as Arabic stylistics), pragmatics (pay attention to communication between speaker and speaker), and semiotics. (digging the meaning of a sign through aspects of communication).

Keywords: Balaghah, Teaching, Al-Quran, Language, Arabic

Introduction

Balaghah learning has various problems that must get solutions. Among the problems in balaghah learning is a theory that is difficult to understand quickly because in addition to it requires more perseverance also examples that appear as an explanation of the theory come from Arabic poems with literary language that is difficult to understand.

In addition there is the effect of separating the Qur'an from the teaching of Balaghah. The Qur'an has a high value that cannot be reduced or added.¹ Whereas the Qur'an has a high value from various aspects that are the study of Balaghah, such as the beauty of language style, sentence structure, deep meaning, etc. which are the miracles of the Qur'an. The Qur'an, which is the source of the teachings of Muslims, is written in Arabic.² The language of the Qur'an has a literary value of high quality compared to ordinary Arabic. This is because the language of the Qur'an contains its own secret meaning beyond the capacity of human language.³ Arabic is also a special language.⁴

The separation of the teaching of Balaghah with the Qur'an that occurs, needs to be taken seriously, so that the teaching and learning of Balaghah runs as it should and the purpose of learning Balaghah can be achieved to the maximum. Similarly, learners can understand Balaghah not only theoretical but also practical and applied through examples taken directly from the verses of the Qur'an.

Today, some modern linguistics is used as an approach in teaching Balaghah. Balaghah is not only seen as a method of literary criticism alone, but

¹ Hendrianto and Lutfi Elfalahy, "Ayat-Ayat Hukum Dalam Alquran Mengatur Hubungan Sesama Manusia," *Al-Istinbath: Jurnal Hukum Islam* 6, no. 1 (2021): 165–78, <https://doi.org/10.29240/jhi.v6i1.2719>.

² Noza Aflisia, "Hubungan Antara Kemampuan Muhadatsah Dengan Nilai TOAFL Di STAIN Curup," *An Nabighoh Jurnal Pendidikan Dan Pembelajaran Bahasa Arab* 19, no. 2 (January 1, 2018): 268, <https://doi.org/10.32332/an-nabighoh.v19i2.1003>.

³ Khotimah Suryani, "Keunggulan Bahasa Al-Quran Di Bidang Sastra (Al-Balaghah) Dalam Pandangan Ibn Asyur," *Studi Keagamaan, Pendidikan Dan Humaniora* 6 (2019): 227, <http://e-jurnal.unisda.ac.id/index.php/dar/article/view/1652>.

⁴ Noza Aflisia, "Urgensi Bahasa Arab Bagi Hafizh Al-Qur'an," *Fokus: Jurnal Kajian Keislaman Dan Kemasyarakatan* 1, no. 1 (2016).

has become part of the branches of linguistics. Although in fact only based on similarities in some aspects only.⁵

Research on balaghah learning has been done by several researchers before. In previous studies it was found that among others to improve the ability to remember and write the terms Balaghah can be used mind maps.⁶ This shows that learning Arabic in general is no longer just a tool in studying the classical books, but Arabic has become the goal that is a skill inherent in a learner of Arabic.⁷ To improve the quality of learning balaghah that can stimulate high-level thinking can be done by activating students in the implementation of PnP activities based on PAK 21.⁸ The teaching of Balaghah, especially *ma'ani* should be based on a truly functional communicative approach.⁹

Although the teaching of Balaghah can be done in various ways in order to achieve the desired effectiveness, there are still various shortcomings and weaknesses encountered. Weaknesses in pedagogy include subject content, students' perceptions, reference books, syllabus are among the main factors that cause balaghah learning problems.¹⁰ Not only that, students' perception of the teaching of balaghah is negative and makes them less interested, less aware of its importance and less desire to deepen such knowledge.¹¹ As a solution, the application of contextual learning is seen as very practical to be applied in the

⁵ Wildan Taufiq, *Pembelajaran Balaghah Berbasis Linguistik Modern* (Malang: Lisan Arabi, 2018).

⁶ Erlind Binti Abu Hasan, "Penggunaan Peta Minda Dalam Pembelajaran Balaghah Di Sekolah Menengah Kebangsaan Agama Tun Perak, Melaka, Malaysia," *Universiti Putra Malaysia* (Universiti Putra Malaysia, 2014).

⁷ Noza Aflisia and Hazuar Hazuar, "Pengembangan Bahan Ajar Bahasa Arab Berbasis Pendekatan Komunikatif," *Arabiyatuna : Jurnal Bahasa Arab* 4, no. 1 (May 8, 2020): 111, <https://doi.org/10.29240/jba.v4i1.1380>.

⁸ Yuslina Mohamed et al., "Model PdP Balaghah Al-Wadiah Berasaskan PAK 21," in *E-Prosiding Seminar Antarabangsa Islam Dan Sains* (Malaysia: Universiti Sains Islam Malaysia, 2021), 513–31.

⁹ Ahmad Fathoni, "Strategi Pengajaran Ilmu Ma'ani," *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam* 4, no. 1 (2014): 162510, <https://doi.org/10.22219/progresiva.v4i1.2041>.

¹⁰ Raja Sulaiman Raja Hazirah and Abdul Wahid Najihah, "Faktor-Faktor Kelemahan Pembelajaran Balaghah," *International Journal of Contemporary Education, Religious Studies and Humanities* 1, no. 1 (June 25, 2021): 111–20, <https://myeducjournal.com/index.php/ijcerhs/article/view/23>.

¹¹ Anuar Sopian, Salmah Ahmad, and Kaseh Abu Bakar, "Penguasaan Dan Permasalahan Pelajar Terhadap Pengajian Ilmu Balaghah: Satu Tinjauan Awal Mastery and Problem of Students Against the Balaghah Studies: A Preliminary Survey," *Islamiyyat* 35, no. 1 (2013): 93–101.

learning process balaghah, because contextual learning will link real life situations experienced by students with balaghah lessons, the effect will facilitate students in understanding lessons so will improve learning performance Balaghah.¹² Then the constructive approach in compiling the book Balaghah will also facilitate in understanding the science of Balaghah.¹³

All these studies are a reality in the learning of Balaghah. Highlighting Balaghah's teaching related to the improvement of learning both in terms of media and learning models that can be used. Then show the problems faced in learning balaghah. The paper presented by this author tends to be theoretical and describes some modern linguistic approaches in the teaching of balaghah, namely syntactic, semantic, stylistic, pragmatic, and semiotic approaches. Not only outlines the basic assumptions that underlie the use of these approaches in the study of balaghah, but also direct examples taken from the verses of the Qur'an. This research is considered very important to learn so that it can help Balaghah teachers in Madrasah, Pesantren, and Islamic universities in providing balaghah material with an appropriate approach, so that students get a proper understanding of balaghah theory and its application.

Method

This paper is literature research with data sources derived from various books and articles in journals. The steps taken in analyzing the data are as follows: (1) sort the information and data found from books and scientific articles related to the approach in teaching Balaghah, (2) classify the data that have been obtained, (3) find relationships and direct examples of al-Quran for each of the approaches that have been collected that has been contained in the source book (4) verify and conclude as well as narrate in the form of this writing.

¹² N Abd Wahid et al., "Sorotan Terhadap Metode Pengajaran Dan Pembelajaran Balaghah Tradisional Dan Kontemporer," *International Journal of Advances Research in Islamic Studies and Education (ARISE)* 1, no. 3 (August 12, 2021): 15–25, <https://www.myedujournal.com/index.php/arise/article/view/44>.

¹³ Muhammad Hafidz, "Memahami Balaghah Dengan Mudah," *Journal TA'LIMUNA* 7, no. 2 (October 8, 2018): 129, <https://doi.org/10.32478/talimuna.v7i2.187>.

Results and Discussion

Syntactic Approach in Teaching Balaghah

Syntax is a science to know the state of Arabic words both from the side of *i'rob* and *bina* '.¹⁴ The assumptions that underlie the syntactic approach in the study of balaghah because syntax is a sub-study of language that studies sentences and the elements of their formation. Similarly with balaghah which has one of its objects, namely the sentence (*number*) as well.

The classical balaghah scholars argue that the scope of the study of balaghah is the number and *lafazh*. Number becomes the scope of the study of science *meaning* and after . While *lafadz* becomes the scope of the study of *ma'any*, *bayan* and *badi*. Zamakhsyari focuses on studying balaghah on its meaning (*dilalah*).¹⁵ The modern balaghah scholars are of the view that the scope of the study of balaghah is the whole work of art (literature) that is considered the art of speaking (*funun al-qauli*), both prose and poetry in various language styles, not just focused on *numbers*. Until then, balaghah is considered as a science of style. Thus, the syntactic approach is still considered feasible, because the study of balaghah departs from syntax (*nahwu*). In other words, balaghah is an extension or continuation of the study of *nahwu*.¹⁶

Examples of the context of Nahwu (*al-Siyāq al-Nahwiyy*) among them are the first three verses of the following surah Thaha, when revealing the meaning of لا

طه (١) مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (٢) إِلَّا تَذَكُّرَةً لِّمَن يَخْشَى (٣)

1 Ta. Ha. 2 We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed, 3 But as a reminder unto him who feareth

¹⁴ Moh Fauzan, "Teori Dan Penerapan Pengembangan Bahan Ajar Sintaksis Bahasa Arab Berdasarkan Metode Induktif," Prosiding Konferensi Nasional Bahasa Arab, 2019, <http://www.dar-alhejrah.com/t17613-topic>.

¹⁵ Khaled Yahya Abdurrahman and Noza Aflisia, "Al-Balāghah 'Inda Al-Zamakhsyari: Marhalah Nadhji Al-Bahtsi Haula Al-'I'Jāz Al-Qur'Ānī," *Al-Irfan : Journal of Arabic Literature and Islamic Studies* 5, no. 1 (March 13, 2022): 34–46, <https://doi.org/10.36835/alirfan.v5i1.5460>.

¹⁶ Taufiq, *Pembelajaran Balaghah Berbasis Linguistik Modern*.

In the rule of nahwu, the word *لَا* is one of the custom *istitsna* that is usually interpreted as "except". In verse 3 of surah Thaha, it is not interpreted as usual, but with "but". Why is that? Because there is no word that is *mustatsna*. Thus according to nahwu, the more accurate meaning is but.¹⁷

The Semantic Approach in the Teaching of Balaghah

Semantics is also called *dilalah science*, which is the science that studies meaning or linguistic sub-disciplines that discuss the theory of meaning. "Meaning" which is the object of this semantic study has similarities with balaghah, because balaghah also examines meaning. As the definition of balaghah is defined by al-Jarim and Amin, balaghah is (the science that examines the manner) of conveying a great (good) meaning clearly, using good editorial (*shahih*) and selected diction (*fluent*). The editorial has a psychological effect for (the listener), and also he has coherence with the speaker and the context in which he is spoken.¹⁸

According to him As-sakaky has included *dilalah* into the themes of balaghah, especially on the study of bayan. Students of bayan science need a dish of various meanings of speech (*dilalat al-kalim*). Thus he has laid down the study of the science of bayan (part of the study of balaghah). Thus, meaning (*dilalah*) is a major component in balaghah. The semantic approach is an approach that is necessarily used for the study of balaghah.¹⁹

Context as the relationship of linguistic meaning between words in a sentence, or in different sentences, or the relationship between one sentence and another. Then according to him, the scholars of balaghah have paid great attention to the discussion of context (*siyaq*), because the context gives the most appropriate meaning to the word, group of words, or discourse (*nash*) as a whole.

Examples of semantic context (*al-Siyaq al-Dilaliy*) include Surah al-An'am verse 1 and al-A'raf verse 181 when revealing the meaning of the word

¹⁷ D Hidayat, *Al-Balaghah Li Al-Jami' Wa Al-Syawahid Min Kalam Al-Badi'* (Semarang: Toha Putra & Yayasan Bina Masyarakat Qur'an Jakarta, 2002).

¹⁸ Ali Al-Jarim and Musthafa Amin, *Al-Balaghah Al-Wadhihah* (Al-Qahirah: Dar Al-Ma'arif, 1977).

¹⁹ Taufiq, *Pembelajaran Balaghah Berbasis Linguistik Modern*.

يعدلون

.....ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ
وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

The word *يَعْدِلُونَ* in both verses has different actors. In the first verse the perpetrators are "infidels" ', thus it is not suitable to be defined as "doing justice", but "doing deviation" in the form of "associating partners with God". While in the second verse, the perpetrators are those who give instructions with the right. Thus, in the context of dalaliy, the appropriate meaning is to do justice. If the meaning is "do deviate" then there will be a paradox (*ta'rudh*) in the verse.²⁰

Stylistic Approach in Teaching Balaghah

Stylistics is a linguistic study that studies the style of language.²¹ Not only is the style of language limited to literary works such as novels, short stories, poems and so on, but stylistics is also used in studying the style of language found in the Qur'an through the concept of balaghah study.

The relationship between stylistics and balaghah is as revealed by Amin al-Khuly in Wildan Taufiq's book that modern balaghah scholars view the scope of the study of balaghah is the whole work of art (literature) which is considered as the art of speaking (*funun al-qaul*), both prose and poetry in varied language styles, not just focusing on numbers. Until then, balaghah is considered as a science of style (stylistics). Then al-Syayib asserted that the object of balaghah there are two, namely *uslub* (style or style of language) and *funun adabiyyah* (literary work).

Modern Arabic linguistics argues that balaghah is a very potential source in constructing Arabic stylistics. Balaghah and stylistics have similarities in terms of context, method of expression, and purpose. Qalyubi states that balaghah is an Arabic style. Based on all this, the stylistic approach or *uslub* is one of the suitable

²⁰ Hidayat, *Al-Balaghah Li Al-Jami' Wa Al-Syawahid Min Kalam Al-Badi'*.

²¹ Rachmat Djoko Pradopo, *Stilistika*, ed. Dwi Ratna (Yogyakarta: Gadjah Mada University Press, 2021).

approaches for the study of balaghah.²²

As for the realm of stylistic study, they are as follows:

First, Phonology

Phonology is one of the fields or levels of study in linguistics that discusses everything related to the sounds of language.²³ In studying the Qur'an from the point of view of balaghah, phonology can be in the form of sound compatibility at the end of the verses of the Qur'an, both the repetition of the sound of the same letter and almost the same.²⁴ The same goes for the nuances of poetry.

For example, surah al-Mursalat verses 1-6. At the end of the verse there is the vowel sound "a" but accompanied by different consonants, so that it gives rise to different sounds, namely between fa, ra, and qa.

وَالْمُرْسَلَتِ عُرْفًا. فَالْعَصْفِ عَصْفًا. وَالنَّشْرِ نَشْرًا. فَالْفَرْقَتِ فَرْقًا.
فَالْمُلْقِيَتِ ذِكْرًا. عُدْرًا أَوْ نُذْرًا

Ends with qalqalah in: At-Thariq: 5-6

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ. خُلِقَ مِنْ مَّاءٍ دَافِقٍ

Ends with dhamir in Qs. Abasa: 17-19

قَتَلَ الْإِنْسَانُ مَا أَكْفَرَهُ. مِنْ أَيِّ شَيْءٍ خَلَقَهُ. مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ

Second, Morphology

Morphology is a field of linguistics that studies the arrangement of parts of words grammatically. While the morphological process is a process that

²² Taufiq, *Pembelajaran Balaghah Berbasis Linguistik Modern*.

²³ Muhammad Afif Amrullah, "Fonologi Bahasa Arab (Tinjauan Deskriptif Fonem Bahasa Arab)," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 8, no. 1 (February 24, 2017): 1–13, <https://doi.org/10.24042/albayan.v8i1.353>.

²⁴ Syihabuddin Qalyubi, *Stilitiska Al Qur'an* (Yogyakarta: Titian Ilahi Press, 1997).

converts lexemes or lexical units into words.²⁵

Example on the use of lafadz **فَانْظُرْ - فَلْيَنْظُرْ**. The word **فَلْيَنْظُرْ** is found in Qs. At-Thariq: 5 when God commanded man to pay attention to the origin of his creation.

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

In the process of communication a person who wants to articulate the expressions that are in his heart can use several kinds of expressions. When someone wants to tell someone else to go, he can use just one word "go!" or could use the rather subtle phrase "Please go!" or you can even use the question sentence form "What are you waiting for here?" The three sentences have the same meaning, which is to tell the person to leave. From here it can be understood that to express a command does not have to use the command sentence form, but can use other forms. The same is true of the language of the Qur'an. The effect of using *lâm amr* seems to be more subtle than using the verb command. This becomes very different when the dialectic that Allah uses in al-Baqarah: 259 to the debater of Ibrahim with the

وَ أَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا

Here the expression of the command verb '*fîl amr*' is used as a form of intimidation to the atheists.²⁶

The Pragmatic Approach in the Teaching of Balaghah

Pragmatics explores the implicit meaning of a utterance in accordance with the actual intention of the speaker to the utterance he delivered. Pragmatic studies provide an explanation of how language is used and the interpretation of

²⁵ Hanif Fathoni, "Pembentukan Kata Dalam Bahasa Arab (Sebuah Analisis Morfologis 'K-T-B')," *At-Ta'dib* 8, no. 1 (2013): 46–58, <http://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/513>.

²⁶ Agus Tricahyo, "Stilistika Al-Qur'an: Memahami Fenomena Kebahasaan Al-Qur'an Dalam Penciptaan Manusia," *Dialogia: Jurnal Studi Islam Dan Sosial* 12, no. 1 (June 1, 2014): 36–66, <https://doi.org/10.21154/DIALOGIA.V12I1.301>.

meaning based on the use of expressions in a variety of contexts.²⁷ Pragmatics is born out of dissatisfaction with the formal analysis of structuralists who focus only on form alone, without considering aspects of context, both lingual context, and extralingual form settings of spatial and temporal²⁸ Pragmatics examines language from the aspect of its use in various situations, in accordance with the purpose of the speaker (*mutakallim*) and the situation of (*mukhathab*).

While balaghah according to Lahaumil is a study of the Arabic language that focuses on the delivery of speech (*kalam*) that is good and clear in accordance with the purpose of the speaker. According to him, the meaning of balaghah is in line with the essence of pragmatic studies, where both pay attention to the communicative between the speaker and the speaker. Thus the pragmatic approach is very suitable for studying the texts of balaghah to gain a clearer understanding.²⁹

Example QS. An-naml: 61

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلْفَهَا أَثْنًا وَجَعَلَ لَهَا رَوْبِي وَجَعَلَ بَيْنَ
الْبَحْرَيْنِ حَاجِزًا ۗ إِنَّهُ مَعَ اللَّهِ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

This linguistic meaning or literal translation is not the real meaning that Allah SWT wants to convey, because this linguistic meaning is vague in the context of the utterance. However, this description of linguistic meaning is seen as a necessity because it can help the interpretation of its implicit meaning. Generally, this verse states that associating God with others is a great sin. Although the signs of His oneness and power have been explained, there are still the polytheists who cannot accept it because their hearts are closed to accept the truth.

This question is actually not about seeking an previously unknown answer, because it does not make sense to compare God with His creatures.

²⁷ Muhamad Zaidi Zakaria et al., "The Question Form Sentences in Al-Quran: A Pragmatics Analysis," *E-Bangi: Journal of Social Science and Humanities* 16, no. 6 (July 29, 2019): 1823–84, <https://ejournal.ukm.my/ebangi/article/view/34260>.

²⁸ Taufiq, *Pembelajaran Balaghah Berbasis Linguistik Modern*.

²⁹ Taufiq.

Indeed, based on the context of the utterance, this question verse is actually to condemn the act of associating partners with God, in addition to stating their behavior which clearly shows ignorance and shallowness of mind.³⁰

Semiotic Approach in the Teaching of Balaghah

According to Abu Zaid, semiotics is a study that focuses on the system of signs (*addresses*) including language signs. The concept of sign, which is a central theme in semiotics, can be aligned with the concept of *dilalah* in the study of turats (Balaghah). Dilalah in the study of Turats Arab is included in the themes of balaghah.

Among the semiotic theories that can be used for the study of balaghah is Roman Jakobson's semiotic theory where this theory aims to explore the meaning of a sign through aspects of communication, namely the sender (*addresser*), the address (*addressee*), context, code (sign), contact, and *message* or meaning. This theory was adopted by the modern Arabic linguist, Tammam Hassan as a method of evaluation in the study of balaghah.³¹

Two things that need further explanation are the code and the context. A code is an autonomous sign system as well as a guide to translate a sign from one sign system to another. While the context is part of a description or sentence that can support or add clarity to meaning. Situations that are related to an event such as words, must be seen as a whole human being in the context of personal life and society.³²

There are several kinds of contexts, namely language context, emotive context, situational context (culture/tradition, Historical, Geographical, and Reasoning).examples and explanations are as follows:³³

First, Language Context

Examples of language context in Arabic such as

³⁰ Zaidi Zakaria et al., "The Question Form Sentences in Al-Quran: A Pragmatics Analysis."

³¹ Taufiq, *Pembelajaran Balaghah Berbasis Linguistik Modern*.

³² Taufiq.

³³ Taufiq.

(good) حسن

have different meanings when combined with the word:

رجل ، يوم ، ، طعم

becomes:

رجل حسن

يوم حسن

طعم حسن

Thus, the

- meaning of good on men (people) are either morally or ethically;
- The meaning of a good day means the right day so that one can get a lot of good;
- The meaning of good food means that the food is safe to consume and good for health.

Second, Emotive Context Emotive

meaning is limited in quality by taste, whether strong, weak, or moderate.

Example:

حب : Love in general

هوى : The highest level of love

عشق : Love whose quality is under the *air*

شغف: Love under *Isyq*

Third Situational

Context The situational context is the situation in which a word is placed.

For example:

يرحم : used to pray for those who sneeze, then it is in front of lafadz

Allah (As *fi'il*) الله, while if praying for a person who has died then it is after lafadz

Allah (as news) الله یرحمه

The context of the situation is divided again into four, namely the

Lughawiyyāt: Jurnal Pendidikan Bahasa dan Sastra Arab

traditional context, historical context, geographical context, and reasoning/logical context. The description of the seven contexts is as follows:

1) Context of Tradition (*al-Siyah al-'Urfiy*)

An example of the context of tradition is as in surah al-Ahzab verse 33, when revealing the meaning الجَاهِلِيَّةِ الْأُولَى

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى....

What is meant by الجَاهِلِيَّةِ الْأُولَى is the time before Islam came where at that time, it has become a tradition of female slaves often deliberately go out a house with an indecent appearance such as very minimal clothing, with the intent to arouse the lust of the opposite sex. Then Islam came and viewed this tradition as a bad tradition, so Allah warned the wives of the Prophet not to do it. This prohibition is also universal, because it will destroy social order.

The meaning of a word in the context of this tradition or culture is determined by the culture and society in which the language originates. Another example, in today's Arab countries the word *'uqailah* indicates a higher social level than *Zaujah*.

2) Historical Context (*Al-Siyah al-Tarikhiy*)

An example of the expression of meaning through the historical context is in surah al-Fiil verse 1.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

The reader of the above verse, if he does not have an insight into the history of the pre-Islamic Arabs, namely the events of King Namrud's attack on the Kaaba, then he will not understand the verse perfectly. Thus the role of historical context is very important in understanding a text or interpreting a text.

3) Geographical context (*al-Siyah al-jugrafiy*)

Examples of geographical contexts in the disclosure of meaning are as Surah al-Zukhruf verse 51.

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يُقَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ
وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ

The reader reads this verse if he does not know the geographical background of Egypt, then he cannot fully understand the meaning of the word *الأنهار* (Rivers). It is as if there is another river besides the Nile. In fact, if seen from the current reality, the Nile is only one. But why is there so much mentioned in the verse? If we refer to the geographical situation in the time of Pharaoh, then the Nile had many branches, including those that flowed into Pharaoh's palace. From the description, this verse is not only the geographical context that can reveal the meaning of the word *الأنهار* but also the historical context or history. Because the Nile has many branches, it is a geographical condition in ancient times (Pharaoh's time).

4) Context of the reasoning (*al-Siyah al-Dzihniy*)

Examples of the disclosure of meaning with the context of reasoning are as in Surah Ali Imran verse 102.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

The reader of this verse, if using logic (*dzihni*) then Allah's prohibition on not being able to die, is very absurd. Because life and death are in His hands. Thus, what is meant by the prohibition is that we (the believers) must hold fast to Islam until death.

From the above description, it is known that Jakobson's semiotics includes communication semiotics. In relation to *balaghah* is a science that examines how to convey a good meaning (message) from the speaker (*mutakallim*) with eloquent speech (*kalam*), as well as in accordance with the context (*mauthin*) and the speaker (*mukhathab*). Thus semiotics and *balaghah* both study communication.

From the above understanding, it is known that in a communicative

speech event (*puberty*), requires the existence of five aspects, namely the speaker (*mutakallim*), mukhathab), message (*ma'na*), speech (*kalam*) and context (*mauthun*). The five elements of balaghah, in line with the theory of semiotics put forward by Roman Jakobson. Jakobson revealed that in every verbal or written message, there are six elements, namely the sender (*addresses*), the address (*addressee*), context, code, contact, and message (*message*).

If the aspects of balaghah are aligned with the elements of Jakobson's theory of semiotics, then as follows: *addresser* in line with *mutakallim*, *addressee* parallel to the *mukhatab*, the context is parallel to the *mauthin/thing*, the code is parallel to the *kalam*, and the message is parallel to the meaning. Contact if not impressed is forced in parallel with puberty or balaghah is the delivery of the message from the sender to the recipient, while contact is the connection between the sender to the recipient of the message and have responded to each other.³⁴

Conclusion

Based on the previous description, it can be concluded that referring to some similarities between the five approaches in modern linguistics can be used as an approach in teaching balaghah in the framework of *tadzawwuq balaghy lil Al-Quran* or appreciation of the language of the Al-Quran, among them is the syntactic approach (Balaghah as an extension of Nahwu) , semantics (Dilalah as a major component in Balaghah), stylistics (Balaghah as Arabic stylistics), pragmatics (paying attention to communication between the speaker and the speaker), and semiotics (digging the meaning of a sign through aspects of communication). Implementation in the teaching of balaghah, of course by not making a separation between the study of balaghah and the Qur'an. This research encourages further researchers to apply these various approaches in learning Balaghah to adjust the conditions and goals to be achieved.

³⁴ Taufiq.

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