CHAPTER I

INTRODUCTION

This chapter contains the background of research, research questions, research objectives, research significance, previous studies, and definition of key terms.

1.1 Background of Research

The Qur'an was revealed without a doubt. As the main aspect of the Qur'an is language, some of the characteristics of language are systematic, symbolic and social or cultural (Hakim, 2018). It means that the presence of meaning is controlled not only by the presence and connection of linguistic symbols, but also by language users (humans), as well as the socio-cultural environment and circumstances in which the language is utilized.

Language has both external and internal functions, which are related to their roles. As a result, in addition to being able to transfer information and generate conversation, it can also be used to analyze knowledge and converse with oneself.

The study of language as a code in use focuses on (1) the characteristics of the relationship between forms, symbols or words with one another, (2) the relationship between linguistic forms and the external world they refer to, (3) the relationship between the code and its users (Kemal, 2014). The study of the sign system in relation to the three focuses, both in the form of linguistic signs and other forms of signs used by humans in communication, is included in the scope of semiotics.

In line with the three centers of linguistic studies in usage, the language in the semiotic system is divided into three system components. The three components are: (1) syntax, namely components related to symbols or signs and the form of their relationships, (2) semantics, namely elements relating to the problem of the relationship between symbols and the external world they refer to, (3) pragmatics, namely elements or field of study related to the relationship between the user and the symbol in use (Soga & Hadirman, 2018).

It is well recognized that human communication tools can be divided into two categories: language or verbal media and non-language or nonverbal media. Meanwhile, the linguistic media are divided into two types based on their mode of presentation or channel: oral media and written media. For example, in oral media, the forms of command phrases and interrogative sentences may be clearly identified by the employment of super-segmental sounds or the emergence of kinesics, which is the movement of bodily parts to transmit a certain meaning.

The guidelines for sentence structure are always based on specific semantic patterns. In other words, the system of grammatical arrangement of symbols in a language is always tied to the layers of meaning. Meaning, on the other hand, as a label that relates to a certain reality, has its own relational structure. The pragmatic element, namely the relationship between signs and users (users or interpreters), becomes part of the semiotic system so that it also becomes one of the branches of study because the existence of signs cannot be separated from their use (Soga & Hadirman, 2018).

More broadly, the presence of a sign can only be understood by returning the sign to the actor's society, into its socio-cultural context. This is consistent with the concept that language reflects the personality and culture of a nation.

The study of the Qur'an and its interpretation will continue to be an interesting study for Islamic studies scientists as long as humans still exist because the Qur'an is a guidance for mankind. The Qur'an is the supreme authority in Islam. The Qur'an was the starting point for all the Islamic sciences. The Qur'an is the basis of Islamic law and theology; indeed, as the celebrated fifteenth-century scholar and author Suyuti said, "Everything is based on the Qur'an." The entire religious life of the Muslim world is built around the text of the Qur'an (Haleem, 2005).

Islamic scholars have thoroughly examined numerous topics of research on the Qur'an from various perspectives. In the study of the Qur'an, there are multi-variant methods, and the semiotic approach is one of the linguistic approaches that is no less essential in the study of Qur'anic interpretation, alongside semantics and hermeneutics.

As the Qur'an has basic units called verses (signs). Signs in the Qur'an are not only the smallest parts of its elements, such as letters, words (Arabic is called *kalimah*), and sentences (Arabic is called *jumlah*) but the totality of structures that connect each element is included in the category of signs in the Qur'an (Noor, 2021). This shows that the entire form of the Qur'an is a series of signs that have meaning, which can be studied, analyzed, and interpreted using a semiotics approach.

Semiotics contrasts from hermeneutics, the science of the reality of meanings or hidden meanings underlying writings that appear unsatisfying or superficial in a literal sense (shallow). While the semiotic method focuses on a more specialized topic. If hermeneutics is comprehensive enough to contain text, reading, comprehension, goal of writing, context, historical circumstance, and psychological state of the reader and author of the text. As a result, semiotics narrows the field of study by focusing the debate just on signals, functions, and how they work (Aminullah, 2016).

The semiotic approach in the study of Qur'anic interpretation implies an effort to study and interpret the Qur'an by the way it works and functions of the signs in the Qur'anic text as the orientation of the study. In addition to linguistic studies, the semiotic studies in the study of the Qur'an are also no less important as a variant of the treasures in the study of Qur'anic science and interpretation, although so far not many Islamic scholars have used it, where semiotic interpretation is an interpretation that looks more at the analysis of how the marking system functions in Quranic text (Hanafi, 2017).

Meanwhile, translating the Qur'an is a difficult thing. Because there are various types of verses in the Qur'an that have an implied meaning that is usually connected to each other, a translator must read and understand the entire content of the Qur'an, not just from one verse to the next. The Qur'an also has its own grammatical structure, which is usually different from the grammatical structure of the target language. In doing so, a translator of the Qur'an requires deep expertise in understanding the Qur'an itself. Therefore, in this study, the

researcher chose Sahih International as the object of the research.

Sahih International was published in 1997 by the Publishing House Dar Abul Qasim, Saudi Arabia, and took three years to complete the project (Jannah Institute, 2021). It is one of the world's most popular English Quran translations and has been used by many conservative Muslims (Zavadski, 2017). Sahih International uses un-archaic language. On the other hand, it is easy to understand, but there are certain sentences or words that cannot be translated into the target language, like the word of God in Islam as Allah, and it is not okay to use the English word (Qudah-Refai, 2014).

Sahih International is biased towards Sunni orthodoxy, which requires words to be inserted in parentheses, and it is intended to make it easier for the readers to understand and also to avoid misunderstandings as well as misconceptions (Jannah Institute, 2021). Sahih International was translated by three American women: Emily Assami, Mary Kennedy, and Amatullah Bantley. Emily Assami (Aminah) (Sense Islam, 2019).

From the explanations above, there are various contents that are related to all aspects of the Qur'an which are reflected in its translation, including the content that discusses ethics. The term ethics refers to the actions of humans, either the relationship between humans and God or the relationship between humans.

According to Jeffrey Lang, 3% of all the verses in the Qur'an are the divine commands and prohibitions. 97% of the Qur'an teaches ethics, the relationship between God and men, the purpose of life, morality, other truths as well, the

history of nations in the past, teaches us how to be self-critical, how to use reason and faith, the extreme importance of using reason and faith, and teaches many major themes (Muslim Convert Stories, 2021).

As the Qur'an is a guidance for all mankind, all of its contents are tied to human actions. Which of all human activities results in cause and effect, specifically, if humans follow and submit to what God has directed, the human will be rewarded; if he denies, the human will be punished.

All those actions are led by the human heart. The heart is the essence of human beings. It is like a king who leads his soldiers, where the soldiers will not move except by the king's order. The heart is responsible for helping, guarding, and controlling the limbs and the human soul (Jalil et al., 2016). The heart is the determining factor for humans whether they will be safe or not in the world and hereafter. On the other hand, the heart is the key to life for humans.

As the Messenger of Allah said: "Remember that in the body there is a lump of flesh. If it is good, then the whole body is good. If it breaks, then the whole body is destroyed. "Know that it is the heart" (Sahih Bukhari, 2022).

As a result, the purpose of this research is to identify certain indicators of destruction or linguistic representamenst of a dirty heart as a sign of destruction, as well as to determine how Peirce's theory interprets a dirty heart as a sign of destruction in the Sahih International Qur'an Translation. Because a dirty heart can lead to disobedience, misdirection, and destruction.

The following is an example of the object and the analysis:

"*Woe to every scorner and mocker.*" (104:1)

In the verse above, there is the word "woe". The word "woe" itself means a condition of deep suffering from misfortune, affliction, grief, or calamity in Merriam-Webster. The Merriam-Webster definition of the term "woe" might express the sense of destruction itself.

The following is the interpretation of the verse in Ibn Kathir's Tafseer. Ibn `Abbas said, "Humazah Lumazah means one who reviles and disgraces (others)." Mujahid said, "Al-Humazah is with the hand and the eye, and Al-Lumazah is with the tongue." Then Allah says, (*Who has gathered wealth and counted it*.) meaning, he gathers it piling some of it on top of the rest and he counts it up. This is similar to Allah's saying, (*And collect (wealth) and hide it*.) (70:18) This was said by As-Suddi and Ibn Jarir (myIslam.org, n.d.-h).

Muhammad bin Ka`b said concerning Allah's statement, (gathered wealth and counted it.) "His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse." Then Allah says, (*He thinks that his wealth will make him last forever!*) meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life) (myIslam.org, n.d.-h).

(*But no!*) meaning, the matter is not as he claims, nor as he reckons. Then Allah says, (*Verily, he will be thrown into Al-Hutamah*) meaning, the person who gathered wealth and counted it, will be thrown into Al-Hutamah, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it (myIslam.org, n.d.-h).

Thus, Allah says, (*And what will make you know what Al-Hutamah is The fire of Allah, Al-Muqadah, which leaps up over the hearts.*) Thabit Al-Bunani said, "It will burn them all the way to their hearts while they are still alive." Then he said, "Indeed the torrent will reach them." Then he cried. Muhammad bin Ka`b said, "It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body" (myIslam.org, n.d.-h).

(*Verily, it shall Mu'sadah upon them.*) meaning, covering, just as was mentioned in the Tafsir of Surat Al-Balad (see 90:20). Then Allah says, (*In pillars stretched forth*) "Atiyah Al-`Awfi said, "Pillars of Iron." As-Suddi said, "Made of fire." Al-`Awfi reported from Ibn `Abbas, "He will make them enter pillars stretched forth, meaning there will be columns over them, and they will have chains on their necks, and the gates (of Hell) will be shut upon them" (myIslam.org, n.d.-h).

From the verses and Tafseer above, it can be understood that Allah strongly condemns the scorners and mockers. Allah explains who is meant by the scorners and mockers, namely those who are excessive in accumulating their wealth and then always calculating it, and they think that their wealth can make them eternal in this world. Then Allah threatened them that they would be thrown into the fire of hell, which burned to their hearts and they were bound to long poles.

From this explanation, the researcher highlighted the word "scorner" and the word "mocker". According to Merriam-Webster, the word "scorner" means

open dislike and disrespect or mockery often mixed with indignation or an expression of contempt or derision or an object of extreme disdain, contempt, or derision: something contemptible. While the word "mocker" itself means to treat with contempt or ridicule or to disappoint the hopes of (something) in the same source.

The explanation above gave the researcher insight that these two words can represent the meaning of a dirty heart. As the two words are addressed to the object i.e. humans. Then from the explanation the word "woe" above can also represent the meaning of destruction. Therefore, the verse above can describe how a dirty heart can be a sign of destruction.

Based on the research background above, this study is entitled "A Dirty Heart as a Sign of Destruction in Sahih International Qur'an Translation".

1.2 Research Questions

Based on the background of problem can be formulated into the research questions as follows:

1. What kind of the language representaments of a dirty heart as a sign of destruction in Sahih International?

2. How does Peirce's theory interpret a dirty heart as a sign of destruction in Sahih International?

1.3 Research Objectives

Based on the research questions above, the objectives of this research are:

1. To find out the language representaments of dirty heart as a sign of destruction in Sahih International.

2. To find out how does Peirce's theory interpret a dirty heart as a sign of destruction in Sahih International.

1.4 Research Significance

Theoretically, this research can enrich the knowledge in the field of linguistics, especially in the study of semiotics. Moreover, this research can be used as a contribution to the development of semiotic theories and can be related to studies of representament, object, and interpretant.

Practically, this research can provide new understanding to the readers that the Qur'an can be understood with semiotics. This research can also contribute especially in the scope of UIN Sunan Gunung Djati as well as Indonesia, because of the attachment to the Islamic field and generally to those who are interested in studying the Qur'an in any field, especially the semiotics field.

1.5 Previous Studies

The first study was conducted by Rezeki and Sagala (2021) for their research paper in the Journal of Voice of the English Language Education Society. They focused on analyzing students' English textbooks in elementary school. The study's title was "Semiotics Analysis on Elementary School Students' English Textbooks." This research aimed to examine semiotics in elementary school English textbooks. The results of research conducted by Rezeki and Sagala can be concluded that semiotics analysis based on Pierce's

theory may be interpreted in second-grade students' English textbooks. Based on the data analysis, this study is necessary to be completed as a reference for teachers who will not only use the English textbook but also the graphics or symbols and the book material. The use of semiotics in the second-grade English textbook might be a consideration for primary school teachers so that they can employ teaching media such as textbooks that contain visuals or symbols that are instructive, informative, and make it simpler for students to absorb the subject (Rezeki, Sagala et al., 2021).

The second study was handled by Annissa, Widyananda, and Muhdaliha (2019) for their research paper on Atlantis Press. They focused on analyzing and framing the image of Joko Widodo on social media. The title of the research is "Political Semiotics Analysis of Joko Widodo through Social Media in Forming Image Building." The purpose of this research was to find out how the image of Joko Widodo on social media was built. The results of this research conducted by Annisa, Widyananda, and Muhdaliha showed that the objects that have been used in this research show that each vlog content elected to display a form of self-image of a president who is simple, young at heart, and displays his forms of performance and political affiliation explicitly (Annissa et al., 2019).

The difference between this research and the previous studies is that the researcher collects and classifies the representamens of the sign of destruction in Sahih International Qur'an Translation. After collecting and classifying the represantamens of the sign of destruction in Sahih International, the researcher

will analyze the objects and the interpretant from those representamens using Peirce's Semiotic Theory as well as using Tafsir Ibnu Katsir and Merriam-Webster for the additional references.

1.6 Definition of Key Terms

The key terms are defined to avoid misconceptions in conceiving the terms of this research. The terms are clarified as follows:

❖ Heart

According to Hamka, the term of the heart is the primary mover in humans. Its presence governs the remainder of the body. The heart, like a watch, is the spring. If the spring has been broken and rebuilt several times, it will not run as well as it once did. The beauty of the heart influences a person's state of mind. That is why it is preferable to care for the liver rather than treat it, because the cost of care is less than the cost of therapy. If the heart has become turbid, the human way of thinking will lead to undesirable outcomes (Bangil, n.d.).

❖ Destruction

The phrases "state" and "fact" of destruction are interchangeable, according to Merriam-Webster. Ruins, such as sights of death and devastation or the collapse of their professions, as well as the action or process of destroying something, such as the destruction of a structure, and a destructive agent, such as alcohol, will be their undoing.

❖ Dirty

According to Merriam-Webster, the adjective "dirty" means "not clean

or pure; carrying impurities." such as obscene, vulgar, dishonorable, low, and unsportsmanlike, as well as obtained via dishonest or unlawful methods, such as ill-gotten It may also imply abhorrent, despicable, exceedingly unfortunate, or likely to produce humiliation and scandal. Last but not least, filthy conveys ill-natured hostility.

❖ Semiotics

Semiotics is a science that essentially studies the process of sign systems or the analysis of signs. The concept that sign systems have significant effects is simple to comprehend, but the realization of the necessity to research sign systems is a relatively new occurrence (Cobley et al., 1998a).

❖ Representament

The representament (the sign itself) has a relationship to an object, which relationship necessitates an interpretant. The symbol or representament is simply something that represents something to someone in some way (Peirce & Peirce, 1978)

❖ Object

The object is what the sign or representament stands for, albeit it is slightly more involved than that since it can be an instantaneous object, the thing as it is represented by the sign, or a dynamic object, the object independent of the sign, which causes the sign to be produced (Peirce & Peirce, 1978).

❖ Interpretant

The interpretant's form is ambiguous. The interpretant is generated by people's interpretation of a sign, or anything that a person's mind refers to as a result of the sign itself. A semiotic chain of semiotics can be produced by transforming one interpretant into a new representament. This will position the interpretant as a sign with a link to other things. The semiosis process will result in the creation of a new interpretant. The interpretant is then in a connection with the next item, which creates a new interpretant. Depending on the interpretation, semiotics can go endlessly.