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## Ferdinand De Saussure's Syntagmatic And Paradigmatic Concepts of Charles Sander Peirce in The Quran On Qauliyah And Kauniyah Verses: Semiotics Approach

Abd. Shovy, Lulu Ulul Azmy

UIN Sunan Ampel Surabaya, Indonesia, Al-Azhar University, Egypt

[abdshovy1998@gmail.com](mailto:abdshovy1998@gmail.com), [sangpegilaazmi@gmail.com](mailto:sangpegilaazmi@gmail.com)

*\*Corresponding Author*

### Abstract

This article aims to discuss semiotics with Ferdinand De Saussure's syntagmatic and paradigmatic concepts and Charles Sander Peirce's Grand Theory concept, with the object of study being *qauliyah* verses and *kauniyah* verses in the Koran and methodological reconstruction. This research method is qualitative with a library research method, namely looking for literature sources related to the discussion in the form of theses, dissertations, or other articles. The syntagmatic and paradigmatic concepts of Ferdinand De Saussure and Charles Sander Peirce's Grand Theory, namely Semiotic analysis, seek to find a correlation between the meaning of something contained in something (text, sound, event). Semiotics means how humans interpret the things around them or the events of their lives. Augustine distinguishes natural signs from conventional signs; he mentions that conventional signs fulfil human psychological needs; they allow humans to describe and remember the world. It also makes the process of human thinking about life and signs about something that happens and moves beyond the realm of human rationality, which is spiritual. Meanwhile, natural signs are natural symptoms occurring around human life in various forms. This theory works by identifying, documenting, and classifying types of signs. The philosophers from the pragmatism school who formulated the semiotic discipline are Charles Sandres Pierce and Ferdinand De Saussure.

**Keywords:** Arabic Semiotics; Kauniyah verses; Ferdinand De Saussure; Charles Sander Peirce Semiotics.

### INTRODUCTION

Mostly Allah SWT. In conveying the message using two methods, namely first through the Qur'anic verses that are *matluwwah*, namely verses that can be read the text; second, introducing *kauniyah* verses that are *musyahadah*, empirically

phenomenology, all symptoms of Nature that can be captured with the senses. the study of the methodology of science, is to parse the issues whose domain of discussion is in the area of philosophy of science, namely (epistemology). It is an attempt to examine how to obtain knowledge with scientific procedures theoretically. Related to the basic conditions for obtaining knowledge. Or in other words, epistemology examines the basic requirements for obtaining knowledge in general, while methodology examines methods for obtaining knowledge in science, which include, for example, various cognitive processes (Nasrullah, 2022).

There is a view that at this time, some call it the Era of Disruption. The era of disruption is a time when changes occur in such a way, fundamental, and almost touch most aspects of life. Disruption initiates the birth of various kinds of new, more innovative and massive interaction models ranging from business, economy, banking, transportation, social, education, politics to religion. When the term disruption is associated with tafsir, it means how efforts to interpret the verses of the Quran are then adapted and adjusted to the current atmosphere and conditions (Arham, 2020). Of course, in this case a re-reading of the scientific methodology that makes it easier for people to understand the Koran, apart from using tafsir, is sometimes a kind of new construct offered by observers and researchers, namely trying the Semiotics approach. Thus, the era of disruption forces each individual to change and leave the old pattern to a newer pattern that is more in line with technological developments. The rapid advancement of technology is the main cause of change in this era of disruption. The study of Quranic science always experiences dynamics along with the changes and developments of the times. That is why the study of the science of the Qur'an and tafsir cannot escape the currents and waves of disruptive influences that occur today (Firdaus, 2022).

In this regard, the search for an alternative methodology in Islamic studies is a major endeavor, especially regarding the basics of Islamic epistemology. This effort is important to bridge the dichotomy between revelation and reason as sources of knowledge that has colored the debate on classical Islamic intellectualism on the one hand, and to clean up the tendency to apply Western methods which, to some extent, are also adopted as a source of knowledge. If it is to be mentioned that the Qur'an as an epistemological source, there are several expert opinions that review several things

based on the philosophy of science. Namely starting from fundamental questions, such as, what is the source of knowledge?, How to obtain knowledge? How is the method used?, and other fundamental questions. As explained by Muh. Ilham, there are several sources or methods for obtaining knowledge, namely empiricism, rationalism, intuition, and revelation (Ilham, n.d. 2020). From here, there seems to be a temporary answer, from which there is a value that is conceptually arranged systematically about the source of knowledge. The four calcifications above reveal the relationship between the position of text and context; reason and revelation. All four of these calcifications are explained in the Qur'an. Not stopping here, there are also some groups that call themselves the criticalism and positivism groups. Criticalism assesses a truth based on the benchmarks of ratio and experience. Positivism, on the other hand, believes that truth can only be proven through science. Nevertheless, positivism believes that there is little difference (if any) between social science and natural science. For this group, society, nature, and the structure of social life run based on rules.

Berger (Semiotika, 2013)(Tinarbuko, 2013: 17). states that semiotics has two great priests in its conceptual formulation. They are Ferdinand De Saussure and Charles Sander Peirce. Both figures develop semiotics differently and have their own formalistic conceptual buildings. Substantially, however, they are connected in terms of the value of the basic theory of semiotics itself. Ferdinand De Saussure's background is in linguistics. His study focused on synchronicity and diachronicity. In this case, the synchronic study is viewed in terms of language use in a certain period of time. By a certain community based on a general agreement in the social structure of the place. while diachronic analysis, in terms of the use of a language that is not bound by a period of time. Even up to the time when the language is still used today (Chaer, 2014). Charles Sandres Peirce has a scientific background that concentrates on philosophy and logic. For him, human reasoning is formed due to the transfer of something that is absorbed through the senses of the signs of something. He stated that, "Signs allow us to think, relate to others, and then give meaning to what the universe displays. Humans have a wide range of possibilities in the diversity of signs, among which linguistic signs are one important category among others"(Mudjiyanto & Nur, 2013).

Three aspects are needed in interpreting something: the sign, the object, and the interpreter. The sign is what represents something, which has actually become an

object. While humans are positioned as people who interpret, or explore the meaning contained. Although another important thing to note is that each of the signs is likely to have different meanings in different contexts.

These are some of the previous research studies that can be presented as theoretical comparisons and the main study of the themes that will be discussed in each article and seek the novelty value of this study. Medan State University student, with the title of the article, "Syntagmatic and paradigmatic relations in language studies" as a student of the language faculty, Zainuddin examines the building of syntagmatic and paradigmatic language theory concepts theoretically on the basis of Ferdinand De Saussure's semiotics (Zainuddin, 2015). Define it definitively. Then describes the descending classification of each theory, both syntagmatic and paradigmatic. Other than that, the language that is the subject of study is only Indonesian. In his article he focuses on two things, namely, an explanation of the intra linguistic aspects of language which include: phonology, morphology, and syntax. While the next point is about extra-linguistics, namely, syntagmatic and paradigmatic relations themselves. The conclusions he draws are entirely theoretical. In the area of understanding, rules, and its application to Indonesian.

Here are Haqsirvenny Sintia and Miftahulhairah Anwar. The two researchers have a relationship even though they are not blood, in compiling their article with the title, "Sentence Analysis in Saussure's Stukrutral Linguistics: Its Implication to the Statement of Victims of the Kanjuruhan Victim Tragedy" both intensely discuss the scope of language structures commonly known as phonology (sound and spelling), morphology (word order), syntax (sentence order), all of which are discussed in terms of definitions, calcifications, and examples of each theory. While the example that was built, took from the Kanjuruhan tragedy through "victim statements" as the second variable of the object of study. Regarding the structure of spelling, word order, and sentence order uttered by the victims of the tragedy. So the conclusion of the research is intense on the explanation of the concept of language according to Ferdinand De Saussure with the above calcification, and mentions the differences about diachronic and synchronic theories; syntagmatic and paradigmatic; signifier and signified; langue and parole (Sintia & Anwar, 2023).

The dissertation prepared by Muhammad Muhassin with the title, "Syntagmatic and Paradigmatic Meaning Relationships of English Negative Prefixed Constructions: Morphosyntactic and Semantic Studies." Mr. Muhammad Muhassin tries to reconstruct derivational studies in English prefixes by covering: types of derivation, morphosyntax, and meaning relations between syntagmatic and paradigmatic. On negative prefixes in English through novels and scientific works in English. The father's conclusion states that the type of derivation of negative prefixes in English can be structurally reconstructed; while at the morphosyntactic level it is distinguished based on the type of prefix; and finally, in syntagmatic meaning relations including: attributive, connective, coordinative, directive, and congruence. As for the paradigmatic meaning relations, the existence of: synonymy, hyponymy, meronymy, and antonymy are found (Muhassin, 2015)

While Dean Rezky Sugianto with his article entitled, "The Meaning of Photojournalism "Riding a Tactical Car, Ahok Arrives at Cipinang Detention Center" on Liputan6.com Online Media May 9, 2017 (Charles Sander Peirce Semiotics Analysis)" (Sugianto, 2017). Taking a semiotic approach with the model promoted by Charles Sander Peirce. The conclusion obtained from the article is that it only uses the general concept promoted by Charles, namely, the existence of a sign, object, and interpretant. For the events that happened to Ahok in 2017 starting May, through photos taken by journalists. As for Saleha and Mia Rahmawati Yuwita (Saleha & Yuwita, 2023). for his article titled, "Charles Sander Peirce's Semiotic Analysis of Dead End Traffic Sign Symbols." In fact, this article also emphasizes the concepts of representamen, object, and interpretant. Against the color symbols that exist in colored traffic signs, red, blue, and white. With the hope that people can understand every meaning of the color symbols of these traffic signs. And in the conclusion, he emphasized that this is also included in the category of non-verbal communication. This means that it falls into the category of sign language.

Also known as Risa Aulia, Fakhur Rozi, and Ismail (Risa Aulia et al., 2023). with an article entitled, "Mental Health in Charles Sander Peirce's Semiotic Study of Ngeri-Ngeri Sedap Movie." In the article, the author formulates his study with the same theoretical basis as previous studies, which includes sign, object, and interpretant. While the object of study is a movie with a focus on the scenes shown. Capturing the

plot of the story either through dialog, reenactment, facial expressions, and a series of other psychological signs. Strictly speaking, visual shooting becomes the main object in interpreting a meaning. until then unravel all the story plots as described above.

So this is where the compiler will emphasize several things: *First*, the presence of previous research or previous studies is at least to justify the importance of the proposed research, then also emphasize the differences with previous studies as a form of continuous academic dialogue. *Second*, the author's presence in this study wants to discuss two things: (a) to reconstruct the methodology of the positivism-empirical thesis on its generalization of religion, (b) to integrate the semiotic concepts of the two figures mentioned earlier with the qauliyah verses and kauniyah verses in the Koran. The difference between the six previous studies that have been presented in the previous paragraphs with this study, lies in the author's study of the reconstruction of positivism-empirical methodology; then about the specific derivative of the concept of semiotic theory; the correlation of semiotic concepts between Ferdinand de Sussure and Charles Sander Peirce; and the object of study as another variable, namely the value of integration between the two theories with qauliyah verses and kauniyah verses in the Qur'an.

## **METHOD**

The method used in this article falls into the category of Analytical Descriptive type (Rachman, 2018). As for the data collection method, the compiler chose to use the library method or (*library research*) (Adlini et al., 2022). The data is taken from written materials that are directly related and have a considerable degree of correlation with the topic under study. By trying to analyze the object under study and connecting it with supporting sources so that in the end conclusions can be drawn from the themes discussed. In this case, the research was obtained by reviewing scientific journals and related literature. At least the compiler made it in the following four steps. First, prepare the necessary equipment. Second, preparing a working bibliography. Third, organizing time and reading or recording research materials. Fourth, the data collection uses a method of searching for sources and reconstructing them from various sources such as books, journals and research that has been done. Library materials obtained

from various references need to be analyzed elaborately and in depth in order to support the propositions and ideas built in the following research.

Semiotic analysis attempts to find the meaning of something (text, sound, event). Semiotics is basically how humans interpret the things around them, or in a series of events in their lives. Augustine distinguished the natural sign from the conventional sign, he mentioned that the conventional sign fulfills human psychological needs, it allows humans to describe and remember the world. It also enables the process of thinking. Meanwhile, natural signs are natural symptoms that occur around human life in all kinds of forms.

Ferdinand De Saussure emphasized four theoretical concepts namely signifier and signified, langue and parole, synchronic and diachronic, and syntagmatic and paradigmatic (Wibawa & Natalia, 2021). However, the authors chose to enter through an approach to syntagmatic and paradigmatic elements. While Charles Sander Peirce emphasizes human reasoning through the transfer of something that happens around them which is then absorbed by the senses until it becomes material for thinking or reasoning. Such signs that often exist in certain communities are often referred to as the Grand Theory in semiotics (Mudjiyanto & Nur, 2013)

## **FINDING AND DISCUSSION**

### **1. Methodological Reconstruction of the Empirical Positivism Thesis on its Generalization of Religion**

Methodology is a field of scientific research that deals with the discussion of methods used in studying natural and human phenomena. It is a systematic approach that provides logical arguments for an investigation to be accepted as a science that has scientific truth. In your words, it is a field that specializes in the methods taken; obtaining knowledge while ensuring objectivity or ensuring what is popularly referred to as scientific truth (Nasrullah, 2022). Therefore, methodology is an integral part of scientific study in order to provide considerations and statements that contain the validity of truth in science itself. Methodological confusion can lead to inconsistencies in the validity of the science produced. Abu Sulaiman emphasized by stating, "The core of

the crisis of this ummah stems from the methodology's sluggishness, backwardness, and deficiencies (sulaim dan hamid, 1994).

The methodology of science is constructed based on epistemological conceptions that are the basis for the choice of research methods or the study of science in particular, so methodology has a distinctive style in each discipline and its own field and study, although sometimes it still has certain similarities and interrelationships. Techniques, which are procedures for researching a particular problem, often demand the specificity of a particular disciplinary field as well (Duwiri, 2023). This shows that the approach and methodology of certain sciences are closely related to the epistemic concepts of these scientific sources. For example, the natural method, which focuses on empirical facts and rationality alone in defining truth methodologically. This is in contrast to religious methodology, which contains intuitive and heart (rasa) elements. Although basically there is no methodology or absolutism in any scientific methodology. As long as researchers can present truths whose validity has been scientifically tested, and are able to reveal the truths of the results of their research proportionally. So that the existence of scientific methodology will continue to grow, along with the development of the times, humans, and existing symptoms.

The history of the development of Western scientific methodology, as well as the methodology of the natural sciences, is something that is mainstream for all scientific methodologies in other fields. The dominating paradigm of natural science is positivism, whose philosophical principles were first developed by the British empiricist Francis Bacon (Muhadjir, 2001). The paradigmatic concept of the method of natural science or science is centered on empirical observation and sensory experience of something, which is then used as the basic concept of the method. Another word from the roots of positivism (Nasrullah, 2022). The ontological dimension of positivism has the framework that something can be called real and true if it can be observed with the senses; and rejects something that is stated as a fact but then cannot be observed by anyone, and cannot be reformulated in any way.

The thesis of positivism states that science is the only valid knowledge, and facts alone can possibly be the object of knowledge. Positivism thus rejects the existence of any forces or subjects behind the facts, rejecting any use of methods beyond those used

to examine the facts (Muhadjir, 2001). As stated by Immanuel Kant, science and scientific methods do not have access to the reality that lies beyond the senses. As a result, in this concept, all forms of truth are reduced to something that can only be proven empirically. This applies to other domains such as social sciences, even religious sciences. Which is then known as the school of Empirical Positivism. Or what Durkheim called, "Preconception". There are other figures who are also based on empirical positivism, namely Jeremy Bentham and James Mill. According to these two scientists, valid science is science based on facts (Muhadjir, 2001). Traditional ethics, which is based on a moral ethical framework, is transferred to a normative ethical framework based on the motives of human behavior that obeys the rules. So then the natural scientists conducted research to find similarities, regularities, conformity so that scientific laws and predictions could be made that apply to anyone, anywhere, and anytime. An attempt to unify all sciences in the natural method.

Because scientific methods are considered the only ones that have access to see reality, only with the method of nature, this method becomes the only method that constructs truth with the center point of empiricism. Finally, such as sociological and psychological sciences, which were originally objects of study using the basic concept of mental entities as basic objects and can be read through expressions, have now also turned into methods that also emphasize empirics. The object of analysis and study is sensory experience. Even so in the study of religious science, shifting the object of analysis and object of study to religious believers with their behavior empirically. In its development, the flow of positivism is divided into three, namely social positivism, evolutionary positivism, and critical positivism. There are quite a lot of figures who appear later, carrying methodologies and theories that have various approaches and characteristics.

So from here then the compiler will start from the methodology of Islamic (religious) studies. Islam is a religion brought by the prophet Muhammad SAW. al quran and as sunnah, become the main foundation of the teachings of the religion. The truth is absolute for its adherents. Therefore, from the various verses of the existing Qur'an, a designation is known as qauliyah and kauniyah. Kauniyah verse is a representation of

the truth of the qauliyah verse. In this case it can be seen in Surah al-Imran, verses 190-191:

Meaning: *"Surely in the creation of the heavens and the earth, and the alternation of the night and the day [are] signs [of Allah's righteousness and power] for those who understand". That is, those who constantly remember Allah while standing, sitting and lying down. And they always think about the [processes and phenomena] of the creation of the heavens and the earth while being rich: "O our Lord, You have not created all this in vain...."*

The dictum of the verse seems to be a hint to two things: first, the regularity of the movement of the universe, such as the alternation of day and night, the structure of the earth, the rotation of all planets, and other natural phenomena, is one of the sources of science that if humans utilize their reasoning thinking contemplatively, a complete knowledge will be obtained. A science that is then obtained by sensory absorption. Or what can also be called acquired knowledge. Which makes empirical facts the basis of knowledge about a truth. Second, the process of intidzar (investigation / contemplation) of empirical events, carried out in a continuous state. Seeing, observing, thinking, up to the stage of contemplating the regularity of the natural mechanisms of the universe. From these two points, reviewing more deeply that, the involvement of reason is very dominant. As a tool to gain knowledge, or the source of science itself. In religion (Islam), the position of reason is not marginalized. Al Imam Al Ghazali (d.1111 AD), in the preamble of his masterpiece, namely, *al mustasfa min 'Ilmi al-Ushuli*, he simplified the issue of logic into two sub-discussions, namely *al-hadd (limitation)* and *al-burhan (proof)* (Ghazali, 2022). Imam Al-Ghazali provides a classified explanation in the next presentation in the book. namely explaining the division of knowledge. First, *'aqli mahdh* (pure reasoning), which is science based solely on human reason without the footing of revelation. Like mathematics, engineering, and so on. Second, *naqli mahdh* (pure revelation) is science that relies on the texts of revelation without the intervention of reason. Such as the science of hadith, the science of qira'at, etc. Third, *izdiwaji* (a combination of reason and revelation), namely science that makes both the basis of its footing in balance. At this point, it can be said that the methodology of Islamic (religious) studies can be carried out with a scientific / research approach, through empirical, factual, and rational observations. Which contains elements of the

involvement of reason in it. Next comes the qauliyah verse. We can then start with Surah Shad verse 29:

Meaning: *"This is a Book which We have sent down to you (Muhammad) full of blessings, that those who are willing to think may consider its verses and learn from them"*

In this case it becomes clear. If science is obtained through empirical observation of facts, events, natural phenomena, it requires proof by conducting observations, research, experiments, and others. Then the science that comes from the qauliyah verse is the opposite, which requires involvement and openness of the heart as a tool to reach the stage of faith. Until then it gives birth to belief in the existence of one absolute truth. The existence of a great power that is behind all this. In this phase, religion becomes something that is doctrinal in nature for its teachings. Among the main teachings of a religion (Islam), is about faith. Which can then be verified into four types of discussion: the creed of divinity, the creed of prophethood, the creed of spirituality, and the creed of occultation (Abu Yasid, 2014). So at this stage it can then be absorbed that, the two sources of science that can be confirmed through qauliyah and kauniyah verses, both of which are part of the teachings of religion (Islam) itself contained in the Qur'an. Being a unity that cannot be dichotomized by any assumptions. And this of course rejects the assumption or perception of the western scientific mono paradigm that negates any truth other than the truth of the reality produced by sensory absorption. Because it views religion only as a normativity value framework. It is at this point that the concept of positivism-empirical flow that generalizes its understanding of the absence of truth other than the truth of reality on sensory absorption of religion (kauniyah verses with a scientific/scientific approach), can be found the fragility of its theory. Because there is another part that they (positivism-empirical adherents) do not convey to the surface, namely the existence of qauliyah verses. Because there is no dichotomy between the two, namely qauliyah and kauniyah verses. both are a unity in the components of religion (Islam). The miracles it contains can be read hissy, as well as meaning. If kauniyah can be read with an empirical approach, then qauliyah, there will be many things contained in it. Call it like Allah's challenge to people who doubt the miracle of the Qur'an to bring something similar, even if it takes just one letter; such as the guarantee of the preservation of the Qur'an by Allah SWT which is contained in another

verse; even affirmed by scholars including Sheikh Muhammad Husain Thabathabai that the Qur'an is built on three things: belief (the basis of monotheism), morals-tasawuf (fundamental principles for believers), and shari'ah (the source of law for human guidance in their words and deeds. Herein lies the significance of the qauliyah verse. Thus, there is no dichotomy between kauniyah and qauliyah verses. Talking about the review of truth in religion, these two things must be placed as parallel theoretical constructs in studying and understanding religion (Islam).

As a consequence of the generalizing attitude of the postivist-empirical school towards religion (Islam), this is why sometimes some groups still assume that there is no meeting point between religion and science. This is because the object of their study is only based on empirical facts, which are studied using scientific methodology through events and symptoms of the universe, which in this case, in religious teachings (Islam) is referred to as verse kauniyah as described in length in the previous paragraphs.

## **2. The Integration of Qauliyah Verses with Ferdinand De Saussure's Semiotics Concept on Syntagmatic and Paradigmatic Aspects**

The quran al karim is the word of Allah SWT revealed to the prophet Muhammad SWA. In it, the quran contains verses of warning, threats, good news, challenges, and even about a historical event that happened to previous people. long after that, in 1857 to 1913, a figure named ferdinand de saussure was known. he is a pioneer of modern linguistic studies. Swiss nationality. Wrote a book with the title Course De Linguistique Generale (Wibawa & Natalia, 2021). In Saussure's view, language is a linguistic object. Saussure requires three terms that make language can be seen as a linguistic object. The three are langage, langue and parole (M. Iqbal dan Azwardi, 2017). As for his other thoughts in the previously mentioned book, De Saussure explains that his concept of semiotics can be called structural semiotics. Structural semiotics makes general linguistics a new scientific discipline (Kleden dan Abdullah, 2014). In the book mentioned above, it reaffirms the meaning of semiotics as a discipline that studies the sign of something as part of social life. De Saussure's concept of semiotics makes the sign the object of study. Thus, De Sasusure then pays attention to the next aspect,

namely time and historical context. in this case, de Saussure uses a syntagmatic approach to interpreting a text (Qomaruzzaman, 2020)

Syntagmatic approach, which is the determination of the position of the text and its substitutes. At this level, the syntagmatic approach places a text in terms of the connected sequence of events and word order that creates meaning. Meanwhile, the paradigmatic approach is then used to reveal hidden oppositions so that meaning can be known (Abdullah, 2018). So the peak understanding of De Saussure's concept is that the discussion of signs boils down to two aspects, namely "signifier" and "signified". For him, the signifier is characterized as the sound or pattern of a language that has meaning. Because the existence of the signifier lies in what is said or heard. It is also about what is written and read. Meanwhile, "the signified" is something that represents a psychological condition, thought, or concept. According to him, these two things will always be present simultaneously as a unity of language signs (Widodo, 2015). As Allah decree and Quran chapter Al Baqarah verse 6-7:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Meaning:

*"Indeed, the disbelievers are the same to them; whether you warn them or do not warn them, they will not believe."* (QS. Al-Baqarah [02]: 6)

In this case, the compiler can bring back De Saussure's syntagmatic concept, which works by placing the existence of a text as an object of semiotic study. The resulting sign will then be interpreted the value of the meaning contained therein. In the context of the verse above, the syntagmatic approach will place the qauliyah verse of the Koran as a transcendent language. Has a very high sacred value. This happens because with pure theoretical rules, the syntagmatic approach will look further into an event conveyed in the verse. which in it describes the event of how the connection between the prophet Muhammad SAW who received revelation from Allah swt to convey religious treatises to all mankind. While in the verse it is also confirmed that the disbelievers will not believe until whenever. Either they have been warned or not at all. The term "kafir" is a sign that can be interpreted based on historical chronology (azbabun nuzul), time, and

social context of the community at the time of the prophet Muhammad SAW. Meanwhile, as the next verse it stated:

حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ

Meaning:

"Allah has locked up their hearts and their hearing, their sight has been closed, and they will have a severe punishment." (QS. Al-Baqarah [02]:7).

From here, it can then be seen that between verse 6 and verse 7, there is a connection between the events that occur. In verse 7, there is a word that is lexically sequential: locking the hearts, (and) their hearing, their sight (has been closed). Then the moment after the sequence of events can be revealed because the two verses have a connection that explains about the disbelievers. So at this level De Saussure's paradigmatic approach can be used. Namely, to explore the value of meaning that is oppositional (opposite) from the connection of an event described from the two verses. At first glance, this is like an attempt to interpret a verse. But actually the purpose of the paradigmatic approach in the qauliyah verse in the two verses is only to explore the meaning of an attitude of "Opposition" displayed by the disbelievers. Because between the syntagmatic and paradigmatic approaches, both are bound by the existence of an event that has a connection between verse to verse. And both are bound by history. Because in this case then the position of a text can be determined. As an example in Surah al-Baqarah verses 6 to 7. which tells the attitudes of the disbelievers.

Next is about the paradigmatic relationship with the qauliyah verse in the level of morphological aspects (Chaer, 2014). explains that what is meant by the paradigmatic relationship with the qauliyah verse at the morphological level is what is seen in the example of the prefixes me-, di-, pe-, and te-, which are included in the verb. Take for example the word 'care'. Then with the previous prefixes we will find the words: care, treated, nurse, and treated. While the correlation with the qauliyah verses by taking an example in Surah al-Baqarah verses 6-7, one sentence can be found which in grammatical Arabic can be changed in word form based on changes in Wazan (Nor Kandir, 2017). It can be taken in verse 7 in the sentence, حَتَّمَ. This sentence, when taken to the Isim Fa'il wazan, would read, حَاتِم (one who closes) means, which, when simplified to Latin, becomes, cover. Compounded with the prefix, pe-. Here, if the sentence is taken

to the wazan of Isim Ma'ful, following the workings of changing the form of the sentence based on Tashrif in Sharf, as in the previous example, it will become, مختوم (something that is closed) means what, when simplified into Latin, becomes, closed. Compounded with the prefix, di-.

The simplification of references is part of the description of the Integration Theory in question for the authors. Other than that, the simplification of the mention is also an effort that has the potential to facilitate understanding and reading for future researchers and reviewers. Because even though there is a simplification of mention, it does not change the substantial value of the conceptualization of the theory.

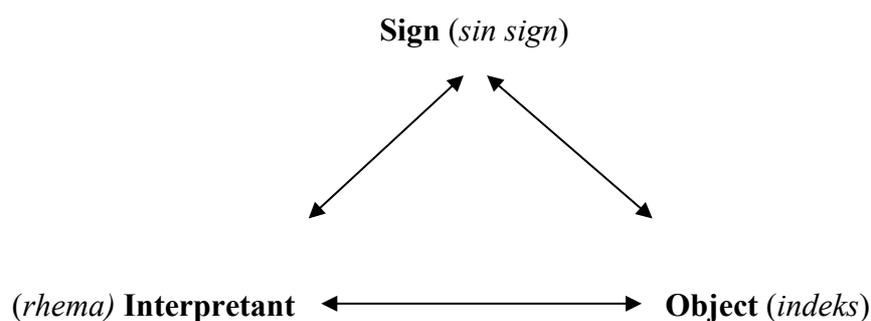
The syntagmatic relationship with the qauliyah verse is at the level of phonological aspects.(Zainuddin, 2015). mentioned in his article, quoting Abdul Chaer (Chaer, 2014). The syntagmatic relationship in Phonology is identified in the sequence of phonemes in a word. For example, "Thursday". The word is composed in the proper order /K, A, M, I, S/. Which if we try to disassemble the sequence and rearrange it such as, "Simak", "Kasim", "Misak", "Samik", and other reversed sequences of the actual mention. Semantically, this would change the meaning of the word. Or even have no meaning at all. In Surah al-Baqarah between verses 6 and 7, one sentence can be taken, namely, كَفَرُوا. The word origin of the sentence is كفر with order, ك,ف,ر which in the Arabic-Indonesian dictionary, means: disbelief, kufr, disbelief, etc. So what if the order of the phonemes is changed from the actual order. فكر in this sentence, seems to still have a meaning based on the dictionary in Arabic, that is, it can mean mind, the activity of thinking, etc. While in the following arrangement, ر فك then there is a deadlock in meaning. The same is true in the following order, ر فك then the same impasse is found. It has no meaning at all. Returning the experiment to the following arrangement is the result, viz, فر ك After confirming through the Arabic dictionary, it has the meaning or meaning, namely: rubbing, scratching, brushing. From all of this, a conclusion can be drawn that the theoretical integration between the syntagmatic relationship at the phonological level and the qauliyah verse as the compiler took an example from surat al-baqarah verses 6-7, based on the previous description, that the compiler found a space to conduct a theoretical integration study between the semiotic approach in the syntagmatic and paradigmatic aspects of Ferdinand De Saussure with the qauliyah verse in terms of the language of the holy book of the Koran, namely Arabic. The authors show it by taking a sample of Surah al-Baqarah verses 6-7. To reaffirm the existence of

the semiotic science initiated by Ferdinand De Saussure by looking for the integration of his theoretical concepts in the qauliyah verses in the Koran.

### **3. The Integration of Kauniyah Verse with the Concept of Semiotics Grand Theory Charles Sander Peirce**

Simply put, the Ayat kauniyah will talk about the tangible sciences of Allah and what happens in the universe with all the laws that come with it. With the foundation of the word 'Kaun' which means, Nature. With a broad interpretation, whether it is something on Earth, or in outer space, in the depths of the sea, in the cavities of living things, particles composed of everything, and others. Charles Sander Peirce's concept of semiotics is called the "Grand Theory" because his ideas are considered comprehensive in describing the structure of a sign with his triadic model and trichotomy concept. Known as representamen which includes Sign, object, and interpretant (Mudjiyanto & Nur, 2013). According to Charles, in studying an object, it must adhere to the formal rules of logic with its trichotomy formula. The first component of the trichotomy lies in the sign. In this case, it is classified into three parts of the sign: Qualisign, Sinsign, and legisign (Valencia & Giraldo, 2019). In this study, the authors only limit it to the sinsign aspect which talks about the actual existence of objects or events in the sign. The second trichotomy component is the object. Classified into icons, indices, and symbols. The study of the kauniyah verses in this preparation, the compiler took only from one side of the form, namely, the index. The index has a meaning, namely, showing the existence of a natural relationship between the sign and the marker, which in this case contains an element of causality (cause and effect relationship). For example, the author gives a simple example, such as the smoke that comes out of a cigarette after being lit with a lighter.

Meanwhile, the third trichotomy is Interpretant. In this case Charles divides it into three, namely, rhema, diclisign, and argument. On this occasion, the authors chose to construct on the aspect of rhema. Rhema means, namely, a sign that allows people to give interpretations in response to an event from the sign. It is good that this is the construct of the chart that the compiler formed:



The model shows Charles' consistency with the concept of his theory. The triangular model wants to show that between one component of the three all have a relationship between one another with a two-way line. That is, each of the components will be understood when connected to the other components. The compiler will take a sample verse about the process of human creation in the Qur'an. (QS. Al-Mukminun [23]: 12-16):

From the process of human creation described in the verses. As an initial construct, the author would like to present the interpretation product first. Quoting the Ministry of Religious Affairs' Tafsir(Resky, n.d.): Indeed, We (Allah) have created man from a substance from the ground. There is a group of commentators who state that what is meant by man here is the descendants of Adam, including us, who came from semen. Based on scientific research, the semen actually came from the ground after going through several developmental processes. Food from the earth, which is eaten by humans, and their digestive organs turn into a liquid mixed with blood that delivers living materials and vitamins needed by the human body to all parts of its members. If the human being dies and is put into a grave in the ground, then his body will disintegrate and return to the ground again, as Allah says: From the earth We created you, and into it we will return you, and from it We will bring you back again (thaha/20:55).

From the results of the interpretation, the compiler will start from Charles' Grand Theory concept, as described in the chart above. Sinsign: shown by the basic realization that humans, in religious doctrine, were created from the ground. This is then elaborated in more detail with a scientific approach, that the sperm produced by the human reproductive organs, its origin begins with food ingredients that grow and

develop from the soil. Then it is consumed and digested as a natural biological process that occurs in the digestive process in the human body. In this case, there is a factual existence that cannot be thwarted by any assumptions, that in fact the process is a sign and natural biological event. Which is experienced by all humans. Index: shown by the law of causality (the relationship between cause and effect). At this level, the law of cause and effect can be seen from the biological process of fertilization that occurs in women. Namely, according to the perspective of modern science, it is explained that the process of human events also occurs in three phases, namely the zygote phase, which is from conception to the end of week 2. The embryonic phase is the end of week 2 to the end of month 2 and the fetal phase is the end of month 2 until birth. Modern science obtains information on human development in the womb after making observations using modern equipment (Oktaviani, 2016). While Rhema: indicated by the existence of research in the field of medicine and science by experts on the biological process of fertilization in humans, the phase of pregnancy for nine months, and the phase of childbirth. This is a sign of how humans choose to interpret meaning by using a scientific approach as a scientific measurement tool related to the process of human creation described in Surah al-Mukminun verse 12 to verse 16.

Here are other kauniyah verses. The compiler can take a verse about the process of earth creation in the Qur'an surah al-anbiya' verse 30:

Meaning: *"And do those who disbelieve not know that the heavens and the earth were once one, then We separated them, and from water We made everything that lives. So why do they not believe?"* (QS. Al-Anbiya' [21]: 30)

Quoting Ibn Kathir's commentary (*Tafsir Kemenag*, 2020), explained that **أَوَّلَمَ يَرِ الَّذِينَ كَفَرُوا** ("And do those who disbelieve not know," i.e. those who deny His Divinity and worship others with Him? Do they not know that Allah is the Lord of creation and free in His ordering, so how can He be worshipped with others or associated with others? Do they not know that the heavens and the earth were once one, that is, they were all joined together, united and parts of them were first piled on top of other parts? Then, this one part split apart, and the heavens became seven and the earth became seven and the heavens of the world and the earth were separated by air, until rain fell on the heavens and the ground grew crops.

For this reason, Allah says: **وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ** ("And from water, We made everything that lives. So why do they not believe?") That is, they witnessed the

various creatures, one event after another in real time. All of this is proof of the existence of a Creator Who acts freely and omnipotently on what He wills.

Sinsign: shown by the actual existence of scientific developments that are questioned by observers and researchers. According to Paul Davies, professor of theoretical physics, he says the universe's explosive energy counterbalances its gravitational force with almost unbelievable precision. The Big Bang was clearly not just any blast from the past, but an explosion of exquisitely designed power. Add to this the opinion of an expert by the name of George Greenstein, an American astronomer, who recognized in his book *The Symbiotic Universe* how this could be possible (that the laws of physics adapt to life). After all was proven, there was a thought that a supernatural force was involved. It was their tentative conclusion that there was an inspiration of faith in the creation of the universe. From here, the signs can be confirmed as an actual existence in response to an event. In the area of scientific development. While the Index: shows the existence of a causal relationship to the development of the discipline of philosophy. from this area, philosophers finally began their lives with fundamental questions about life. With three major pillars in the science of philosophy, known as ontology, epistemology, and axiology. Like the philosophy novel written by Jostein Garder with the questions, "Who are we?", "Where did the world come from?", "Could the universe have been created from nothing?" and other fundamental questions. This is how, later in history, the clash between philosophers and experts in science and knowledge, gave birth to major research into the structure of the earth and all of it. this is the result of the cause described earlier. Rhema: shown by the later existence of the adherents and followers of the religions that exist on this earth. A teaching that doctrines the oneness of God; a teaching that gives the perception that God is more than one with its trinity concept; even a separate teaching concludes that the universe is the first and last life. There will be no second life. With terms called the afterlife. And so on. This clearly illustrates the logical process of thinking as it exists in a particular society in addressing life. Until finally, various interpretations and interpretations about life appear on the surface. Then the value of the integration of Sander's Grand Theory triadic model termed trichotomy with the verses of kauniyah, can be specified into three major components, sinsign, index, and rhema. of course this is just a sample of the concept of semiotics with Charles Sander Peirce's Grand Theory.

As an affirmation that the verses of kauniyah are centered on natural phenomena. They cover the living creatures on earth, from the beginning of their existence to their formation. Even down to the most microscopic things. Then from here then in the Qur'an, Allah SWT often gives statements in the form of questions. So that humans as creatures of God who are endowed with reason are able to maximize their potential to explore and capture the truth. by studying the natural symptoms that occur. Once again, Pierce (Ghozali, 2023). which views the entire universe as full of signs. Pierce said, "I have never been able to study anything, without the study of semiotics". Further elaborated by Saint Augustine, he defines a sign as a natural sign which is a sign found literally in nature such as physical phenomena, the rubbing of leaves, the color of plants, and so on which are natural signs. He also defines holy signs, such as miracles, as signs that contain a holy message from God. A holy sign reveals a truth that transcends rational understanding and this can only be understood with faith. In closing, it is interesting what the American astrophysicist Hugh Ross has to say(Ade Jamarudin, 2010) in ending his article, with a statement that reads:

"A transcendent and intelligent creator must have created the universe. A transcendent and intelligent creator must have designed the universe. A transcendent and intelligent creator must have designed planet earth. A transcendent and intelligent creator must have designed life."

Therefore, the realization of this universe is not suddenly without any other element that has the power of the Great and infinite to create it all. Their madhhab believes that there is something transcendent beyond this, and is closely related to one's faith. Muslims call it the Lord of the Universe, Allah SWT.

## **CONCLUSION**

Semiotics Approach: Ferdinand De Saussure's Syntagmatic and Paradigmatic Concepts and Charles Sander Peirce's Grand Theory in the Quran on Qauliyah Verses and Kauniyah Verses. It is only a sample among the very comprehensive theoretical constructs of Ferdinand De Saussure and Charles Sander Perirce on semiotics and their descendants of scientific technical frameworks. In this study, the author only presents the syntagmatic and paradigmatic concepts of Ferdinand de Saussure. The remaining concepts are synchronic and diachronic, signified and signifier, langue and parole. As for the level of Charles Sander Peirce's concept, the author only focuses on sinsign, index,

and rhema from the concept of trichotomy as Charles' Grand Theory. While there are still several other components that are part of the classification of the three forms of theory above, namely, Qualisign, legisign; icon, symbol; decilisign, argument. Of course, these theories have broad potential for future scholars and researchers.

So the result of this study is that the concept of syntagmatic and paradigmatic relations with Qauliyah verses, the value of integration is limited to the study of the arrangement of letters alone. As the pure rules of the theory. While the Qauliyah verses in the Quran are in Arabic. And Arabic has a broader aspect. If syntagmatics and paradigmatics reveal that there will be a change in meaning if the letters of a sentence are not arranged as they actually are, then in Arabic grammatical language, let alone until the original arrangement of letters is reversed, the existence of punctuation errors will change the meaning, the addition of one, or more, letters, will also change the meaning. Moreover, the arrangement of letters is reversed from the arrangement of the original root word. This means that the syntagmatic and paradigmatic concepts can be stated as partial concepts for studying Qauliyah verses in the Qur'an with grammatical Arabic which is very universal. As for the concept of Charles Sander Peirce's Grand Theory, which the author specifies to sinsign, index, and rhema, all three are so strong that they contain elements of formal logic. And closely tied to material elements. While in the discussion at the beginning the compiler revealed about the polemic of justification and denial in the reconstruction of methodology, whether the existence of the soul is included in the category of something material or not. Of course there must be further and more elaborative research and studies related to the academic hypotheses that have been built in this study. (Sobur, 2003).

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