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Exploring *Şibgah* Meaning Difference: A Semantic Study towards the Al-Baqarah Verse 138

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Abstract

This study aims to reveal the different meanings of the word *şibgah* in the Qur'an. The word *şibgah* is only once written in the Qur'an, which is located in surah Al-Baqarah verse 138. The word *şibgah* is analyzed using a semantic approach that is about changing meaning. The analysis was to investigate the meaning of *şibgah* according to the meaning of the Qur'an and then compare it with *şibgah* which is commonly understood today. The process of changing meaning and the types of changes in its meaning will be discussed. This type of research is library research by applying qualitative research. The data used in this study is the word *şibgah* in the Qur'an Surah Al-baqarah verse 138. The data collection technique is the documentation technique and the data collection method is the read and record method. The process of occurrence of such differences in meaning will be discussed and the types of changes in meaning displayed. The result of this study was that *şibgah* meanings differed between the meanings intended by the Qur'an and the meanings commonly understood today. The type of change in meaning found is the expansion of meaning.



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INTRODUCTION

The discussion of language is a very interesting discussion. Because, language is a medium of communication that connects humans with humans, humans with groups of individuals, even humans with God. It is natural for language that a language lives and develops according to the social demands and needs of its users. A necessity for language if there is a change in the meaning of language, a narrowing of language, or even a language can disappear due to factors that influence it because language is something dynamic and not fixed.

Language is a differentiator between humans and other creatures. Human language has elements that can be understood, understood, and functioned as a means of communication that connects one individual to another. Over time, language has become a very interesting conversation, especially in the academic realm. Language studies are known as linguistics. Linguistic studies are studies that contain everything related to language. The most urgent thing in language speech is the meaning of the language. A language is good if it delivers good understanding or a language with clear meaning.

Today, the study of the meaning of language is growing. The study that discusses the meaning of language is semantics or in Arabic called 'ilm al-dilalah. In a way, the word semantics comes from the Greek *semantike*, which means to denote, interpret or in other terms to signify (Matsna, 2018, p. 2). While in understanding, semantics is a linguistic study that discusses meaning (Aminuddin, 2015, p. 15).

Semantic studies have a broad field of study, one of which discusses changes in meaning. According to Ahmad Muktar Umar, semantics or in Arabic 'ilm al-dilalah is the science that studies meaning, the branch of linguistics that studies the theory of meaning, or the branch of linguistics that examines the conditions that must be met to reveal signs so that the meaning contained in a sign can be understood its purpose and purpose (Umar, 1982, p. 11). Another definition says that semantics is a theory of meaning, a systematic branch of language that investigates about meaning or meaning (Kosim, 2018, p. 92).

Understanding a word must use a complete point of view. A word is not always understood in terms of the meaning of written language, sometimes to know the meaning contained in a language requires a deeper understanding. In the Qur'an itself there is a meaning that cannot be understood if only understood by lexical meaning. For this reason, the presence of this study will explain the fundamental anxiety for the author about things that are specifically related to the process of changing meaning and explain the types of changes in meaning. The object of study in this study is the Qur'an which is limited to the word *صبغة* in surah Al-Baqarah verse 138. The narration of the verse is as follows:

صِبْغَةَ اللَّهِ، وَمَنْ أَحْسَنَ مِنَ اللَّهِ صِبْغَةً، وَنَحْنُ لَهُ عَابِدُونَ (سورة البقرة: الآية 138)

The importance of raising the theme of the study is because in surah Al-Baqarah verse 138 found the meaning of vocabulary that differs between the meaning intended by the Qur'an and the meaning that is generally understood today. According to the author, it is necessary to review the meaning of *صبغة* understood today with the meaning intended by the Qur'an to avoid misunderstanding the reader. This research is expected to contribute to the understanding of the reading of the Qur'an. Especially in understanding surah Al-Baqarah verse 138. This research is also expected to provide an explanation of the vocabulary of the Qur'an that is different from the meaning understood today.

The fundamental concern in this study is to reveal the difference in the meaning of the word *صبغة* contained in surah Al-Baqarah verse 138. The benefits found in this research include to develop studies related to linguistics in general, and for semantic studies. The benefit for previous studies is to try to find new colors for the study of changing meaning by looking at what is contained in the object of this study.

Previous research related to this research includes: First, research in the form of a thesis written by Asriani entitled "Jenis Makna dan Relasinya di dalam Qs al-An'ām menurut Kitab Safwah Al-Tafāsir: Suatu Analisis Semantik Leksikal", master program of Arabic Language and Literature UIN Alauddin Makassar. The thesis discusses the meaning and relation of meaning by making the Qur'an which is limited to surah al-An'ām as the object of study. The study found the types of meanings used by Muhammad Ali As-Ṣabūni in interpreting the Qur'an consisted of eight types of meanings namely referential meaning, basic or dictionary meaning, figurative meaning, associative meaning, contextual meaning, construction meaning, descriptive meaning and specific meaning. The relation of the meaning of the Qur'anic lafazd with its interpretive words there are six relations, namely synonymous relationships, polysemy relationships, hypernymic hyponymic relationships, subjective meaning relationships, descriptive relationships, and general meaning relationships (Asriani, 2015).

Second, a scientific article written by Muhandis Azzuhri entitled "Perubahan Makna Nomina Bahasa Arab Dalam Al-Qur'an: Analisis Sosiosemantik" was published by the Jurnal Penelitian, vol. 9, no. 1 May 2012 edition. The article discusses the changing meanings of Arabic nouns by conducting sosiosemantik analysis. The object of study used in the journal is the Qur'an and is not limited to certain surahs. The study found that Arabic nouns in the Qur'an that underwent changes in meaning were all nouns in Arabic. These changes are caused by linguistic and non-linguistic factors. The process of changing meaning is caused by

phonetic, morphological, syntactic, historical, socio-cultural, psychological, and scientific factors. While the process of change occurs due to the expansion and narrowing of meaning (Azzuhri, 2012).

Third, a scientific article written by Faridl Hakim entitled "Pergeseran dan Perubahan Makna Kata السيارة dalam Al-Qur'an", published by the journal Tazkiya: Jurnal Keislaman, Kemasyarakatan & Kebudayaan, vol. 18, no. 1 January-June 2017 edition. The article examines the change of the word السيارة in the Qur'an specifically found in verse 19 of Surah Yusuf. The study used a semantic approach of changing meaning with the object of research, namely the word السيارة in surah Yusuf verse 19. The research found that the word as-sayyara shifts and changes in a different context, according to the needs of language speakers, linguistic aspects either expanded, narrowed or balanced (Hakim, 2017).

Fourth, an article written by Karunia Kholifah Dini Agustin entitled "Analisis Semantik Kata Dla'if dalam Surah An-Nisa Ayat 28 dan Surah Ar-Rum Ayat 54". The article was published by Alsina: Journal of Arabic Studies, Vol. 2, No. 2, 2020, 203-220. The article discusses the meaning of the word Dla'if in Surah An-Nisa Verse 28 and Surah Ar-Rum Verse 54 by reviewing the meaning in some of the verses listed. The study used semantics as its analysis theory. The semantic theory used is the theory of types of meaning and differences in meaning. The study found that the word dla'if underwent a change in meaning due to the expansion of the meaning contained in the verse. The word dla'if has a different meaning between surah An-Nisa verse 28 and surah Ar-Rum verse 54 (Agustin, 2020).

Based on some of the previous research above, this study tries to stand as a pivot for the latest research. Although previous studies have mentioned many related changes in meaning. In general, the previous studies above used semantic analysis. What distinguishes this research from previous studies above is the object of research. The object of study in this study is to focus on the word صبغة contained in surah Al-Baqarah verse 138. The theory used in this study is the semantic theory of change of meaning.

METHODS

This type of research is qualitative research using library research techniques. The researcher will read carefully Surah Al-Baqarah verse 138 first and then explain the change in meaning contained in it specifically the meaning of صبغة.

The data referred to in the study refers to two types of data, namely primary data and secondary data. The primary data in this study is the Qur'an specifically surah Al-Baqarah verse 138. While the secondary data used in this study are data

related to this research and support the course of this research both sourced from books, journals, scientific articles, dictionaries and so on. The data collection techniques used in this study are library or documentation techniques. Library or documentation techniques are using written sources to obtain data. These written sources can be in the form of magazines, newspapers, literary works, laws and regulations, etc. In each of these written sources, there are various writings such as news, headlines, corners, etc (Zaim, 2014, p. 95).

The data collection method is the record method. Logging is done on the media on which the data is loaded. The data contained can be orthographic, phonemic or phonetic recording, according to the object of research carried out. Recording can be done on paper or media that is able to load, facilitate reading and ensure data durability (Zaim, 2014, p. 91). The analysis process carried out is to read surah Al-Baqarah verse 138 first and then conduct a review of the word صبغة by looking at the difference in meaning intended by the Qur'an with the meaning understood today. After conducting an analysis of the object of study, the data found are then presented in paragraph form.

RESULTS AND DISCUSSION

Changes in Meaning

Ullman divides meaning into two parts, namely referential meaning and contextual meaning (Sumarsono, 2012, pp. 65-76). Meanwhile, according to Verhaar, the type of meaning is divided into two parts, namely lexical meaning and grammatical meaning. Lexical meaning refers to the meaning that corresponds to the meaning listed in the dictionary.

Lexical meaning, is the basic meaning corresponding to its referent. Examples of the word book refer to the meaning of the book that corresponds to the reference and in accordance with the meaning written in the dictionary. Lexical meaning can be understood as meaning that is loose outside the context of the sentence without being tied to the structure, phrase or context of a sentence. According to Pateda, lexical meaning is the meaning of a word that stands alone either in the form of words or affix words, and understanding it can be seen in its own meaning according to what is listed in the dictionary. Lexically the head can be understood as a limb, but when the word "head" is associated with other sentences such as "headmaster" then the meaning of head here will change to leader in school. The first head is a sentence that stands alone and can be seen the meaning according to what is written in the dictionary. While the second head is a sentence that has been associated with the school, and the head on the headmaster is no longer a lexical meaning. Modern linguists divide lexical eating into three types, general meanings, various meanings, and non-fixed meaning. In

the science of balaghah, lexical meaning is understood as haqiqi meaning (Matsna, 2018, pp. 42-43).

Grammatical meaning, is meaning that arises from the result of grammatical processes. Farīdh Awadh defines grammatical meaning as meaning resulting from the use of words in sentences or speech at the level of analysis or structure. According to Pateda, grammatical meaning is the meaning that arises as a result of the functioning of words in sentences. The grammatical meaning will be known when the grammatical process occurs. According to Parera, grammatical meaning is a closed set of meanings. Grammatical meanings are limited and cannot be changed or replaced over a long period of time. Therefore the grammatical meaning of a language can be restricted. Grammatical is appropriate to the use of a language by the community of speakers (Matsna, 2018, pp. 42-43).

The forms of grammatical processes are affixation, reduplication or sentenceization. Tammam Hasan divides grammatical meanings into two types, namely general syntactic meanings, namely meanings related to sentence meanings or structural meanings or in Arabic terms known as al-Dilālah al-Nahwiyyah al-'Ammah. The second is special syntactic meaning, which is a unit of meaning whose specific meaning is specified in syntactic chapters such as discussing hāl, maf'ūl, fāil, and so on, or in Arabic terms known as al-abwāb al-nahwiyyah (Matsna, 2018, pp. 44-46).

In essence, language has a dynamic nature. According to Abdul Chaer, dynamic language is language that cannot be separated from the possibilities of change that can occur at any time. It is possible that language changes can occur at almost all linguistic levels such as phonology, morphology, syntax, semantics, and lexicon. The cause of language dynamism is due to language speakers or humans. It is inevitable that language is a product of human culture. Humans are dynamic and creative creatures. This causes an influence on language because language is something inherent in humans. Therefore, language will continue to develop in accordance with creativity, thinking and human needs, in this case language users of a language (Matsna, 2018, p. 205).

It is undeniable that in an expression sometimes uses a language that is different from its lexical meaning. Sometimes use expressions that are different from the intended intent. When viewed from the perspective of changing meaning, you will see the process of changing meaning. Changes in meaning can be widespread as well as narrow. A shift in meaning is a symptom of language that can occur historically as well as synchronically (Kosim, 2018, p. 103).

Changes in meaning in a language do not just happen, but are caused by several factors that affect it. Among these factors are the need for new meanings, socio-cultural developments, language developments, developments in the fields

of use, innovation and creativity, majaz transfers, associations, language taboos, and the transition from concrete to abstract references. The change of meaning is divided into three types of change, namely the narrowing of meaning, the expansion of meaning, and the transfer of meaning (Kholison, 2019, p. 206).

Narrowing of meaning, is the process by which a meaning that initially has a very broad meaning then becomes limited to a certain narrower meaning. *The expansion of meaning*, according to Chaer is a symptom that occurs in a vocabulary that initially has only one meaning then because it is caused by various factors the meaning extends to have other meanings. Ibrahim Anis commented that the expansion of meaning is a rare case in language and its influence is also not so significant. The process of expanding meaning can occur in a relatively short period of time and also relatively takes a long time. The concern is that these widespread meanings if further explored are still related to their original meanings. *Transfer of meaning* is an event of change of meaning that occurs because the original meaning moves and changes into a new meaning (Kholison, 2019, pp. 220-222).

Meaning of *Ṣibghah*

Based on the explanation of the theory above, it can be seen the process of changing the meaning of a language. Of course, these changes are caused by the dynamism of the language. Another assumption that causes changes in the meaning of language is the influence of the times and the needs of language users themselves. In the following explanation, we will see the different meanings between the lexical meaning and the meaning intended by the Qur'an.

The word *صِبْغَة* in the Qur'an found in surah Al-Baqarah verse 138 has a different meaning from the meaning found in today's dictionary. In some Arabic-Indonesian dictionaries the word *صِبْغَة* means dipping or coloring. In the Indonesian Arabic translation of the Qur'an, the word *صِبْغَة* is still translated as *Ṣibghah*. While the meaning meant by the Qur'an is religion. Here is surah Al-Baqarah verse 138:

صِبْغَةَ اللَّهِ، وَمَنْ أَحْسَنَ مِنَ اللَّهِ صِبْغَةً، وَنَحْنُ لَهُ عِبْدُونَ (البقرة: الآية 138)

Meaning: *Ṣibghah* Allah Almighty, who is better than Allah? (Ministry of Religious Affairs of the Republic of Indonesia, p. 21).

The word *صِبْغَة* comes from Arabic, namely the word *صَبَغَ* which is composed of the letters *ص-ب-غ* which means to dye, color, give a little color, and paint (Al-Ma'any: Kamus Arab-Indonesia). While *صِبْغَة* means dye, dye, paint, dye, polish (Al-Ma'any: Kamus Arab-Indonesia). If read at a glance, it will lead to

misunderstandings in the reading of surah Al-Baqarah verse 138. The Qur'an cannot possibly say that Allah Almighty has polish or hair dye. The meaning has changed with the times. The meaning meant by the Qur'an is not hair dye, polish, or dye. The meaning meant by the Qur'an is religion, faith or belief.

Meaning of *Şibgah* in the context of the Qur'an Surah Al-Baqarah verse 138

The word *şibgah* is mentioned in the Qur'an only once. The word *şibgah* is found in the Qur'an only in surah Al-Baqarah verse 138. The verse describes the religion revealed by Allah Almighty to mankind. The meaning of the word *şibgah* referred to by the Qur'an contained in surah Al-Baqarah verse 138 is teaching or religion. If translated, the translation in question is "the religion of Allah SWT, then which religion is better than the religion of Allah SWT".

There are several explanations for the meaning of the word *şibgah* in the verse. The meaning of *şibgah* is the religion of Allah Almighty, the instinct of Allah. Its original meaning is to dye clothes. The word *şibgah* is used as the meaning of religion is because Allah Almighty gave color to man. In this case, the color in question is religious teachings. As dyers do to dyed clothes. Another opinion says that *şibgah* is a sign of baptismal water found in Christianity. The Christians dipped their children in water. They consider it a process of purification and perfection in adhering to Christian teachings (Al-Tunjī, 2003, p. 274).

Şibgah is a gesture given by Allah to man in terms of reason as a distinction between man and animal. Christians when their child is born and reaches the age of seven, the child will be immersed in the waters of baptism. They regarded the teaching as *şibgah*. Therefore Allah Almighty says with the expression of surah Al-Baqarah verse 138 (Ītānī, 2005, p. 278).

Narrated by Shaiban of *Qatādah*, the Jews actually declared their children as Jews. Christians do the same. Indeed, *şibgah* Allah Almighty is Islam. Al-Zujāj argues that what is meant by *şibgah* refers to the meaning of millah or teaching. Al-Mujāhid argues that *şibgah* is the nature of Allah given to man. Abū Ishāq argues that the opinions of Al-Zujāj and Al-Mujāhid have a meaning that refers to the meaning of Islamic teachings (Al-Qurṭubī, p. 97).

It is stated by Mujāhid, Hasan, Abī Al-'Āliyah, and Qatādah that the meaning of *şibgah* is religion. The origin of the meaning is that Christians dip their children in water. This teaching they called baptism. They say this is a process of purification for them. Ibn 'Abbās says that when a Christian child is born and he is seven days old, he is dipped in water which they call the water of baptism. Their dipping was intended to purify as the role of circumcision was to purify a child. When Christians have done that they will say you are now a true Christian. So Allah

Almighty rejected their actions by saying صِبْغَةَ اللَّهِ This means that the religion of Allah SWT, namely Islam, is the best teaching (Al-Qurṭubī, p. 97).

From some of the explanations above, it can be found that the word *ṣibgah* has various meanings. The word *ṣibgah* found in surah Al-Baqarah verse 138 has a long process. The word *ṣibgah* has a strong relationship and influence with other meanings. However, based on the above explanation it can be clearly and unequivocally understood that the meaning of *ṣibgah* referred to in surah Al-Baqarah verse 138 is the religion of Allah Almighty, the teachings of Islam, or the religion of Islam.

The process of changing the meaning that occurs in the word *ṣibgah* is seen in the aspect of expanding meaning. The original meaning of the word *ṣibgah* is coloring, dipping, and so on. The word *ṣibgah* is used in the Qur'an with the meaning of Islam as an intention to rival Christians and Jews in terms of contestation and affirmation of the truest beliefs according to the Qur'an. Thus, other religions seem to be concerned in the meaning of *ṣibgah*. Thus the meaning of *ṣibgah* extends to religious teachings.

If we look further, the aspect that causes the Qur'an to use the word *ṣibgah* as an expression for Islam is first, the need for a new meaning. The meaning of "religion" is used to compare with other faiths (Jews and Christians) in the use of the term *ṣibgah*. Though other meanings are polish, hair dye and so on. Second, environmental aspects that are appropriate to the context applicable to Christians and Jews. At the time the verse came down, the word *ṣibgah* was used by Christians as a process in baptism. Likewise, Jews claim that their children will become pure Jews after passing through a bathing procession or in the diction they use it is called a *ṣibgah* procession. Therefore, it is quite natural that the Qur'an also uses the same word to counter and state that *ṣibgah* or the best teaching is the teaching of Islam or the religion of Allah Almighty.

CONCLUSION

Based on the above analysis it can be concluded that the word *ṣibgah* has various meanings. Lexically the meaning of the word *ṣibgah* is paint, dye, polish, hair dye and other meanings. The word *ṣibgah* is mentioned only once in the Qur'an, which is located in surah Al-Baqarah Verse 138. The meaning of the word *ṣibgah* referred to by the Qur'an is religion or teaching. While the original meaning is dye against clothes.

The type of change in meaning that occurs in the word *ṣibgah* is a widespread change in meaning. Its original meaning was dyeing against clothing then expanded to doctrinal, religious and dye meanings, polish and hair dye. The change in meaning is caused by factors that influence it. Among the factors that

influenced it were the environmental conditions at the time of the descent of surah Al-Baqarah verse 138 and the factor of the need for a new meaning caused by the times.

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