THE APPLICATION OF THE SEMIOTICS OF QUR’AN TOWARD THE STORY OF THE CHOSEN SERVANTS IN SURAH MARYAM

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Abstract: This study elaborates the application of semiotic theory in Surah Maryam (Maryam). This study is library research. The library research was conducted through various literature studies related to the problem investigated. The approach used is a semiotic approach. The data sources are divided into two; primary and secondary data. The primary data source is the Qur'an (surah Maryam) and the secondary data sources are books of interpretation, semiotics and linguistics. The data collection is done by quoting, adapting, and analyzing the representative literature and relevant to the problems discussed, then reviewing and concluding. The study results showed three forms of semiotic application in Surah Maryam: first, semiotics of significance from Ferdinand de Saussure's (synchronic-diachronic theory). Second, semiotics of communication from Charles S. Peirce's includes iconic, indexical, and symbolic theories. Third, connotative semiotics from Roland Barthes' which consists of denotative meaning and connotative meaning. This study implies that the semiotic reading of the Qur'an prioritizes the interpretation of the text in a synchronic and diachronic, denotative and connotative way. Hopefully, by this reading, religious and Islamic moderation could be achieved.

Keywords: Qur’an Semiotics Application; The Story of Servants; Surah Maryam

I. INTRODUCTION

Surah Maryam (Maryam) is the 19th surah in the Quran. This surah consists of 98 verses and belongs to the Makkiyah surah because almost all of the verses revealed before the Prophet Muhammad S.A.W migrated to Medina, even before his companions migrated to the land of Habsyi.1 According to the history of Ibn Mas'ud, Ja'far bin Abi Talib read the beginning of this Surah Maryam to King Najasyi and his followers when he emigrated with other friends to the land of Habsyi.2

This surah is called Maryam because this surah contains the story of Mary, the mother of Prophet Isa A.S. This Surah tells the miraculous birth when Mary gave birth

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1Hamka, Ta'ṣīr al-Azhar juz XVI (Cet. I; Jakarta: PT. Citra Serumpun Padi), p.2.
to Prophet Isa A.S. even though she had never been married. The Birth of Prophet Isa A.S. without a father is proof of Allah's power.3

The writers divide the semiotic analysis of the Qur'an in Surah Maryam into eight parts. First, it discusses the prayer of the Prophet Zechariah (Zakaria) A.S., an older man and his barren to have children as prophetic heirs. Second, about the story of Prophet Yahya's obedience to the holy book and his submission to his parents. The third story is directly related to the fourth story. These two stories (III and IV) discuss the sanctity of Mary bint Imran and the birth of Prophet Isa A.S. The public's response toward his birth and the miracle of Prophet Isa A.S., a baby in a cradle that can refute society's vile accusations toward his mother.

The fifth story tells the story of Prophet Abraham (Ibrahim) A.S., who preaches to his pagan father. Then Prophet Abraham A.S. keeps himself away from those who commit shirk. Allah SWT. gave him two sons named Isaac (Ishak) and Jacob (Ya’qub), who became prophets. The sixth discussion talks about the story of Prophet Moses (Musa) A.S. and Prophet Aaron (Harun) A.S. This story discusses the two glories of Prophet Moses A.S. He can to talk to Allah SWT., the creator and Prophet Moses A.S blessed with a brother, namely Aaron A.S. who becomes a prophet.

The seventh discussion tells about the story of Prophet Ishmael (Ismail) A.S. This story tells about the persistence of Prophet Ishmael A.S. to keep his promises. Prophet Ishmael also ordered his family to do prayers and pay zakat. The eighth discussion tells about the story of the Prophet Idris A.S., who loves the truth, and then Allah raises his glory to the highest dignity.

II. LITERATURE REVIEW

A. Definition of Semiotics of the Qur'an

The word "semiotics" originated from the Greek "seme", as in semeiotikos, which means interpreter of signs.4 As a discipline, semiotics refers to the science (theory) of symbols and signs.5

The early pioneer of semiotics was Plato (427 BC), who examined the origins of language in Cratylus. Aristotle also pays attention to nouns in his books Poetics and On Interpretation.6 According to Alex Sobur in the history of linguistics, the terms semiotics and semiology have other terms, namely, semasiology, semimik, and semik.7 All of these terms refer to the field of study which learns about the meaning of a sign or symbol.

The word semiotics also has a similar meaning to the word sima in Arabic. The word sign in the Qur'an is called sima, as in surah al-Fath/48: 29.

سِيۡمَاهُمۡ فِىۡ وُجُوۡهِهِمۡ مَنۡ اَثَرِ السُّجُوۡدِ

3Hamka, Tafsir al-Azhar juz XVI, p.3.
7Alex Sobur, Semiotika Komunikasi (Cet. IV; Bandung: Remaja ROfsdakarya, 2009), p. 11.
Meaning:

“Theyir marks are on their faces from the effects of prostration.”

In this verse, al-Zamakhshari (1143 AD) commented, the word si>ma in verse means a sign; it refers to the marks of prostration on the face. In addition, the Qur’an has explained a lot about signs. The sign in the Qur'an is also called al-Âyah, for example, in surah al-Mu'minun/23: 50.

وَجَعَلۡنَا الۡبَنِي مَرۡيَمَ وَاُمَّهُ اٰیَةً وَۡوَٰيۡنُهُمَا إِلَیۡ رَبۡوَةٍ ذَاتِ قَرَارٍ وَۡمَعِيۡنٍ

Meaning:

“And we made Mary’s son and his mother a sign, and we sheltered them on high ground with security and flowing springs.”

The semiotic approach in the study of Qur'an interpretation implies an effort to study and interpret the Qur'an by the way it works and the functions of signs in the Qur'an text as the orientation of the study.

B. Semiotic Theories

1. Semiotics of significance by Ferdinand de Saussure's

Ferdinand de Saussure is a linguist. He got the title of father of linguistics from the early linguists. Besides, he is also known as the originator of structuralism. He introduced several distinctions that play an essential role in his semiology, such as langage-langue-parole, signifier-signified, synchronic-diachronic, and syntagm-paradigm. With the number of these distinctions, Saussure wants to explain that language is a system that is interrelated to one another. The meaning of language as a system becomes the basis for understanding the structure. The word structure in structuralism is always accompanied by the entire context of the above distinctions.

2. Communication Semiotics by Charles Sander Peirce

In studying the objects, C.S Peirce divides his semiotics into three parts as follows:

a) Icon: something that functions as a marker that is similar to the shape of the object (seen in picture or painting
b) Index: something that performs the function as a marker that indicates the signifier.
c) Symbol: something that performs the function as a marker which has been commonly used in society.12

C. Connotation Semiotic by Roland Barthes

Barthes is also known as connotative semiotics. He divides the meaning into two parts, namely denotive and connotative meaning.13 The denotive meaning is the meaning that points directly to the reference or primary meaning. The connotative meaning is an additional meaning to the primary meaning in the form of a particular taste or image value.14

III. RESEARCH METHODOLOGY

This study is library research. It is conducted through various literature studies related to the problem investigated.15 The approach used was a semiotic approach. The data sources are divided into two, namely primary and secondary data. The primary data source is the Qur’an (surah Maryam) and the secondary data sources are books of interpretation, semiotics and linguistics. The data collection is done by quoting, adapting, and analyzing the representative literature and has relevance to the problems discussed, then reviewing and concluding.16

IV. FINDINGS AND DISCUSSION

A. The Application of Semiotic Theory in The Story of The Prophet Zechariah A.S.

Meaning:

“Kaaf Haa Yaa ‘Ayn Shaad. This is a reminder of your Lord’s mercy to His servant Zachariah (Zakariah), when he cried out to his Lord privately, saying, “My Lord! Indeed my bones have become brittle, grey hair has spread across my head, but I have never been disappointed in my prayer to You, my Lord! And I am concerned about the faith of my relatives after me since my wife is barren.”

12Puji Santosa, Ancangan Semiotik dan Pengkajian Susastra, p. 13.
14M Ardiansyah, Petualangan Semioologi, p. 7.
So grant me, by Your grace, an heir, who will inherit prophethood from me and the family of Jacob (Jacob), and make him, O Lord, pleasing to You."\(^{17}\)

1. Semiotic analysis of C.S. Peirc

The verses in Surah Maryam do not explicitly mention how old the Prophet Zechariah A.S. was. However, in indexical, we can know the age of Prophet Zechariah A.S. We can read the indications from the phrase in the fourth and fifth verses. The phrase of الْعَظْمُ means the bones are weak. When the bones are weak, the other body limbs must also be weak because the bones are the crutch of the body.

The phrase of اشْتَعَلَ الرَّأْسُ ا means the head is covered with grey hair; it indicates that the hair of the Prophet Zechariah A.S. has turned grey. Grey hair is a sign of weakness and ageing, a messenger of death, and a warning to its owner.\(^{18}\) Prophet Zechariah A.S. put his trust in Allah with his weaknesses. It includes the way of tawasul that Allah SWT loves because it shows an attitude of detachment from his abilities and relies on Allah SWT's power. The semiotic analysis of C.S. Peirce, which consists of icons, indexes, and symbols, can be seen below.

<table>
<thead>
<tr>
<th>Icon</th>
<th>Indexes</th>
<th>Symbols</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prophet Zechariah A.S.</td>
<td>1. The bones have become brittle (وَهَنَ الْعَظْمُ مِنِّ)</td>
<td>1. Brittle bones and grey hair symbolize ageing. Weak bones and grey hair symbolize ageing.</td>
</tr>
<tr>
<td></td>
<td>2. Grey hair has spread across the head (وَاشْتَعَلَ الرَّأْسُ ا)</td>
<td>2. Sanctuary symbolizes simplicity.</td>
</tr>
<tr>
<td></td>
<td>3. The concern about the faith of having the relatives (وَإِنْ خَفْتُ الََْ اَاََِ من وَرَائِي)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4. My wife is barren (وَكَانَت امْرَأَتَيْ خَافِرًا)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5. Become extremely old (وفَدَ نَفْثُ مِن أَلْكِيْرِ عَيْبًا)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6. Live in the sanctuary (فَخَرَ عَلَى فُؤُودٍ من البَخَزَاب)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7. Signaling the people to glorify Allah in the morning and evening. (أَنْ سَبِّحُاا ُكْرَةً وَعَشِيًّا)</td>
<td></td>
</tr>
</tbody>
</table>

The icons in the table define the figure of Zechariah. His bones are brittle, and his hair turned grey. He has a barren wife, so he is worried that he will not raise children. Besides, he lives in the sanctuary, which symbolizes simplicity, but those cases do not neglect him to warn his people.

\(^{17}\)Kementrian Agama RI, *Alquran dan Terjemahnya*, p. 305.

2. The connotation semiotic analysis by Roland Barthes

The writers have explained the first verse using the heuristic reading of the scholars to return the meaning to Allah SWT. Ibn Kathir in his interpretation does not explain the letter of al-muqattha'ah. Al-Zamakhshari in his interpretation only explains how to read those five letters. According to the writer of the semiotic reading on the first verse in Surah Maryam, it uses the connotations semiotic analysis of Roland Barthes, so the five muqattha'ah letters can be analyzed.

The letter Ka‘f is a fragment of Allah’s name al-Kabīr, which means the Greatest. The letter Ha is a fragment of the letters of the name of Allah al-Haḍā which means giving guidance. The letters Ya and ‘Ain are taken from the word al-Ṣadīk which means the Most Honest. Al-Ṭabarî said that the letter Ka‘f comes from the name al-Malik, which means the Almighty King. The letter Ha is at the end of Allah's name. The letters Ya and ‘Ain come from al-‘Azīz, which means the Almighty or Mighty. While the letter Ṣad comes from the word al-Muṣawwir, which means the One who gives shape and form to something. Although the scholars explained some of the takwil of these letters, they ended the explanation by returning the meaning to Allah SWT. Allah ‘alam bimurādīfīn

The third verse in the phrase نِ َْاً خَفِيًّ ا consists of two words; those are al-nīdāl and al-khaṭīfīy. Etymologically, al-nīdā means an exclamation. Al-khaṭīfīy means hidden, means hidden exclamation. In Roland Barthes' semiotic analysis of connotation, the hidden exclamation contains the meaning of the prayer at night. Prophet Zechariah A.S. pray to his Lord in a low and hidden voice because of fear of riya.

B. The application of semiotic theory to the story of the Prophet Yahya A.S.

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَا يَحْيَى اُذِ الْكََِّاَِّ بِ ُوَّةٍ وَ تََْنَاُِ الْحُكْمَ صَبِي ا</td>
<td>O ye, ye who are the chosen servants of Allah, hear the Lord's judgment! 12)</td>
</tr>
<tr>
<td>وَمَنَانًا مِنْ لََُنَّا وَاَكَاةً وَكَانَ تَ ِي ا</td>
<td>and we will give you a child with your Lord and we will give you victory, 13)</td>
</tr>
<tr>
<td>وَسَلََمٌ هَلَيْهِ يَوْمَ وُلََِ وَيَوْمَ يُ ْعَثُ مَي ا</td>
<td>may peace be upon him on the day of birth and on the day of death, 15)</td>
</tr>
</tbody>
</table>

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21 Hamka, Taṣfīr al-Azhar juz XVI, p. 3.
22 Mahmud Yunus, Kamus Arab-Indonesia (Jakarta: PT Mahmud Yunus wa Dzurriyyah, 2010), p. 447.
23 Mahmud Yunus, Kamus Arab-Indonesia (Jakarta: PT Mahmud Yunus wa Dzurriyyah, 2010), p. 119.
Meaning:

“It was later said, “O Yahya! Hold firmly to the Scriptures.” and We granted him wisdom while he was still a child, as well as purity and compassion from Us. And he was God-fearing and kind to his parents. He was neither arrogant nor disobedient. Peace be upon him the day he was born, and the day of his death, and the day he will be raised back to life.”

1. Semiotic reading by C.S. Peirce

<table>
<thead>
<tr>
<th>Icon</th>
<th>Indexes</th>
<th>Symbols</th>
</tr>
</thead>
</table>
| Prophet Yahya A.S. | 1. Learn about the scriptures from a young age (يَََْلاَّ يَََْيَََْتَََْسَََْسَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَََْتَ*\* يَََْلاَّ يَََْيَََْتَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْسَََْs

The table above implies the characteristics of the Prophet Yahya A.S. and the retaliation he gets from these traits.

a) Learn about the scriptures could get the wisdom
b) Be kind to parents could lead us to become parents’ favorite child
c) Purify ourselves, not to be arrogant, do not commit immorality, the retaliation is to become a pious human being and be saved on the day of resurrection.

3. The connotation semiotic analysis by Roland Barthes

Connotation is a feeling or idea that accompanies a word feeling or emotion. According to Barthes, meaning cannot stop at the signifier and the sign. For Barthes, the formulation from Ferdind de Saussure is the first meaning because culture can also influence the meaning, or it is known as connotative meaning. Therefore, Roland Barthes formulated the characteristics of denotation and connotation. The characteristics of denotation: natural, literal, explicit, clear, reasonable. Meanwhile, the characteristics of connotative are intuition, subjective, implicit, emotional, and cultural. The story of the Prophet Yahya A.S. in Surah Maryam starting from the twelfth verse to the fifteenth verse.

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The semiotic analysis of connotation in this story is found in the twelfth verse. The word لَامُثَة means strength. The denotative meaning of the phrase خُتِامَْْكايَتا َمقاوُتو is Allah SWT. ordered the Prophet Yahya A.S. to take the Torah sincerely. The connotative meaning of the phrase is Allah SWT. ordered the Prophet Yahya A.S. to learn about the Torah and practice it earnestly.

C. The application of semiotic theory to the story of Mary

1. Semiotic analysis by C.S. Peirce

<table>
<thead>
<tr>
<th>Icon</th>
<th>Indexes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mary bint Imran</td>
<td>1. She withdrew from her family to a place in the east (إِذِ ان ْتُبَذَتْ مِنْ أَهَِْها مَكَانًا شَرْقِيًّا)</td>
</tr>
<tr>
<td></td>
<td>2. Allah sent her an angel (فارِسِنا إِلَيْها وَخَتَتْ)</td>
</tr>
<tr>
<td></td>
<td>3. Asking Allah for protection because she feels uncomfortable by the presence of a man (قَالَتْ إِلَى أَعُوذُ بِالرَّحْمَنِ مَنْكَ إِنْ كَنْتَ نَطَّعًا)</td>
</tr>
<tr>
<td></td>
<td>4. Stay away from the society to a remote place (فَخُلْمَة فَالْتَّبَذَتْ بِهِ مَكَانًا قَصِيًّا)</td>
</tr>
<tr>
<td></td>
<td>5. Giving birth to Prophet Isa A.S under the palm tree (فَأَجَاءَهَا المَخَاضُ إِلَى جَذَعِ النَّخلة)</td>
</tr>
<tr>
<td></td>
<td>6. Begging to end her life because of the heavy burden of life she faces (قَالَتْ بِنَمَّي مَثَّكَ فَلَبِّي هَذَا وَكَنْتُ نَطَّعًا مَنْسِبًا)</td>
</tr>
<tr>
<td></td>
<td>7. Shake the trunk of this palm tree (وَهُزَى إِلَيْكَ بِجَذَعِ النَّخلة)</td>
</tr>
<tr>
<td></td>
<td>8. Fasting by not talking to anyone (إِنِِّ نَذَرْتُ لَِ رَّحَْْنِ صَ اْمًا فَنَأُكََِّ مَ الْي َ اْمَ إِنْسِيًّا)</td>
</tr>
<tr>
<td></td>
<td>9. Got very heinous accusations from his people (الَّذِي جَلَبَ شَيْئًا فِيْراً)</td>
</tr>
</tbody>
</table>

From this icon, we can see from the index the story of Mary bint Imran when Jibril visited her. How difficult was it when she was pregnant and gave birth to Prophet Isa A.S. We can also see how the people treated her with very heinous accusations. Then, the writers include a table of the Angel Gabriel (Jibril) Icons and their indexes and symbols.

2. Roland Barthes' semiotic analysis of connotations

a) Eastern Place

The story of Mary begins in the sixteenth verse. In this verse, we could find the phrase مَكَانًا شَرْقِيًّا. In denotation, it means a place in the east. The connotation meaning of the phrase is that Mary distanced herself from her family for worship to Allah. Mary made the east as the Qibla. Then the Christians followed Mary's steps in worship,

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alone and facing the east. Al-Tabari said Christians worship by facing the east; this is due to their belief that facing the east is better than places facing the west.27

b) Spirit (Ruh)

The seventeenth verse explains that Allah SWT. sent the spirit (angel Gabriel) to meet Mary. Etymologically, the word spirit means a living being that has nobody, but it has thoughts and feelings (angels, jinn, demons, etc).28 The word spirit appears 21 times in 20 verses in the Qur’an. The word spirit in several verses in the Qur’an means the angel Gabriel. The angel Gabriel is referred as rūh, Rūḥ al-Quds, Rūḥ al-Amin and Rūḥunā. The word rūh, which means the angel Gabriel is found in several other verses such as he was brought down by Rūḥ al-Anīn (Jibril), into your heart (Muhammad) so that you may become one of those who warn. (Surah al-Syu‘āra: 193-194). In addition, the angel Gabriel is also called as the Rasūl (messenger) as described in the following verse, as well as in Surah al-Takwīr: 19.29

The Qur’an has two different words for angel (malāk) and the plural for angels (malā’īka). Interestingly, the word rūh does not have a plural form in the Qur’an. It implies that, unlike the angels, there is only one spirit, namely Gabriel. The phrase "Our Spirit" in the seventeenth verse indicates that the spirit is a single being, not a trinity.

The interpreters argue that the spirit is essentially an angel, but this angel has the specialty out of the other angels. The Qur’an always explains about angels in the plural when describing their task of conveying messages, while Gabriel is mentioned separately. Several verses point to the tasks that were explicitly given to Jibril.

Three verses mention rūh and angels together. It shows that there is a difference between them. First, Surah al-Ma‘ārij (70): 4: "Angels and the Spirit ascend to God in a day which rated as fifty thousand years". Second, Surah al-Naba’ (78): 38: "On the day (of Judgment) when the Spirit and the angels stand in rows; they do not speak except to whom that had given the permission." Third, Surah al-Qadr (97): 4: "The angels and the Spirit descend on the glory night with God's permission"

D. The application of semiotic theory to the story of Prophet Isa A.S

1. Semiotic Reading by C.S. Peirce

The fourth story's table of icons, indexes, and symbols describes that Prophet Isa A.S is a human. It can be analyzed from the index of Prophet Isa; all of the indexes symbolize humans (prophets). The Prophecy of Isa A.S. in the Qur’an is always consistent. It is in contrast to the biblical verses in which, in several verses, Isa A.S. is called a messenger. In another verse, Isa A.S is called God so that the verses of the Qur’an are more consistent than the verses of the Bible.

The signs that indicate Isa A.S. as a human, that is, he ordered his people to worship Allah, simply because his Lord is also their Lord. He also prayers like the servants of Allah in general and pays zakat. In addition, Prophet Isa A.S. has noble

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28KBBI, p. 239
29Lihat, Kementrian Agama RI, Alquran dan Terjemahnya, p. 586.
qualities such as filial piety to his parents, bringing blessings wherever he is, speaking with good words, and not being arrogant.

<table>
<thead>
<tr>
<th>Icon</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Prophet Isa A.S.</td>
<td>1. Talking while still in the cradle (قال: إن عب‌دد الله أنَّكِب وجعلْتِ بِيًا)</td>
</tr>
<tr>
<td></td>
<td>2. made him a blessing wherever he goes (وجعلْتِ مَرَّاتَ أَنَّكِبَ مَا كَتَبَ)</td>
</tr>
<tr>
<td></td>
<td>3. Ordered to do prayers and pay zakat, be devoted to his mother, and not be arrogant. (وآوَاصَنِي بالصَّلَاةَ وَالرُّكْوَةَ مَا دُمْتُ حَيٌّ وَبِزَايِلَ الْدَّوْلَةَ وَلَمْ يَجْعَلْنِي جَابِراً شَقِيَّاً)</td>
</tr>
<tr>
<td></td>
<td>4. Peace be upon him on the day he was born, the day he dies, and the day he will be raised back to life (وَلَا تَمَّ الْيَوْمُ الْمَبْتُوتُ وَلَا يَوْمُ الْمَوْتَ وَلَا يَوْمَ أَنْتُمُ الْمُعْتَسِيُّونَ)</td>
</tr>
<tr>
<td></td>
<td>5. Declare that Allah is my Lord and your Lord (وَلَقَدْ نُزِّلَ عَلَيْنَا الْكِتْبَ وَجَعَلْنِي مُسْتَقِيمًا)</td>
</tr>
<tr>
<td></td>
<td>6. Explaining to Israelites that this is the straight path (هذا صرِّطٌ مُّسْتَقِيمٌ)</td>
</tr>
</tbody>
</table>

The table explains that the icon is Prophet Isa A.S. Meanwhile, the characteristics and practices can be seen in the index column. If it is analyzed in-depth, we can classify two characteristics of Prophet Isa into two symbols, namely the symbol of man and the symbol of the Prophet. Then, the practices of Prophet Isa A.S. in Surah Maryam as follows:

a) The bearer of blessings.  
b) Do the prayers and pay for zakat.  
c) Devoted to his mother.  
d) Not to be arrogant.  
e) Allah does not declare him as a child of God, the symbol of Prophet Isa A.S. is as a human.  
f) Declare that Allah is my Lord and your Lord the symbol of Prophet Isa A.S. is as a human.  
g) Ordering his people to worship Allah and explaining to them that this is the straight path (the righteousness), a symbol of him as a prophet.

The rewards may include the miracles given to Prophet Isa A.S, such as: First, talking while still in the cradle and being the bearer of the gospel message; those are the prophetic symbols. Second, Peace be upon him on the day he was born, the day he died, and the day he will be raised back on the day of resurrection.

2. Ferdinand de Saussure’s synchronic-diachronic semiotic analysis

Ferdinand de Saussure is the father of linguistics and semiotics. He initiated four semiotic theories: language distinction, langue, and parole, signifier distinction, signified, syntagmatic and paradigmatic distinction, synchronic and diachronic distinction. The synchronic study is the descriptions of the particular state of the language (at one point). The study tends to be horizontal because it examines the language at a particular time, for example, investigating the Indonesian language used in 1945.

The diachronic study is a sub-discipline of linguistics that investigates the development of a language over time. This study tends to be vertical; for instance, it

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30Alex Sobur, Semiotika Komunikasi, p. 53.
examines the development of the Indonesian language from the pre-independence period, the independence period, to the millennial era. Examples of synchronic and diachronic studies in Surah Maryam are found in verse 28.

In the phrase: يا أخت هارون (Aaron, my brother!). People call Mary Aaron's brother, but scholars have different opinions about the title of Aaron's brother. Did Aaron refer to Prophet Aaron A.S. or someone else? Here, we can apply synchronic and diachronic studies with data sources from the interpretations written by scholars. From the results of the writers' reading, two opinions interpret the verse.

The twenty-eight verse explains the title for Mary as "Aaron's brother". يا أخت هارون ما كان أبيك ابنًا سوء وما كان أتاك أتاك نعوي. (Oh sister of Aaron, your father is not an outlaw and your mother is not an adulterer). There are three interpretations of the meaning of "Aaron's brother", firstly, Aaron is the brother of Prophet Moses A.S. Second, Aaron was a pious man who lived at the same time as Mary. Third, Aaron was a wicked man.

The first reason Mary is titled "Aaron's brother" is because it has become a tradition for an obedient adherent of religion such as Judaism, Christianity, or Islam; they like to put the name of the Prophets on their children's names. The second argument explains that Aaron is a pious person who lived at the same time as Mary. He is precisely like Mary because he had been devoted to a sanctuary from childhood, so people used to call Mary Aaron's brother. Then, they equated Mary with Aaron.

The third opinion says that Aaron is a wicked person or a person who sinned. People call Mary Aaron's brother (the wicked) because they want to equate what Mary (adultery) has done to what Aaron (the wicked) did. According to the writers, the meaning of "Aaron" is the brother of the Prophet Moses A.S.

The writers prefer the first opinion because in the next verse or the 53rd verse in the story of Prophet Moses A.S. Allah SWT explicitly mentions the name of Aaron as the brother of Prophet Moses A.S. According to the writers, the purpose of semiotics is tending to restore the meaning to the text than the interpretation meaning. With a diachronic reading of Ferdinand de Saussure's semiotics, we can understand that the contextual meaning of "brother Aaron" is "descendants of the prophet Aaron A.S.".

We will not be able to understand the verse in depth because it is only in textual or the synchronic reading.

E. The application of semiotic theory in the story of Prophet Abraham A.S.

1. Semiotic reading by C.S. Peirce

<table>
<thead>
<tr>
<th>Icon</th>
<th>Indexes</th>
<th>Symbol</th>
</tr>
</thead>
</table>
| Prophet Abraham A.S | 1. And mention in the Qur’an, the story of Abraham (وادّكَرَ في الكِتَابِ إِي بِرَاهِيم)  
2. He was indeed a man of truth and a prophet. (إِنَّهُ كَانَ صَادِقًا وَأَقِيمًا)  
3. Questioning his father's deity which he characterizes something that cannot hear, see and help the humans (يا أبت لم تُقَدِّمَ مَا لا يَسْمَعُ وَلَا يَعْصِرُ وَلَا يَفْتَخِي طَلَبُهُ)  
4. Gaining the knowledge of the true path and telling | Prophet Abraham A.S. symbolizes the father of the prophets. |

31Hamka, Tafsir al-Azhar juz XVI, p. 27.
The personality of Prophet Abraham A.S. can be seen in the index. The table explains that Prophet Abraham A.S. has the following characteristics:

<table>
<thead>
<tr>
<th>Icon</th>
<th>Indexes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prophet Moses A.S.</td>
<td>1. The story is mentioned in the Qur'an</td>
</tr>
<tr>
<td></td>
<td>(وَذُّوَّلْتُ في الكتاب موسى)</td>
</tr>
<tr>
<td></td>
<td>2. The God's chosen man gets the title of prophet and apostle</td>
</tr>
<tr>
<td></td>
<td>(إِنَّهُ كَانَ مَخْلُصًا وَكَانَ رَسُوْلًا نَبِيًّا)</td>
</tr>
<tr>
<td></td>
<td>3. Called in favours to meet Allah in Thur hill</td>
</tr>
<tr>
<td></td>
<td>(وَنَادَيْنَتاهُ مِنَ جَانِبِ الطُّورِ الأَلْبَنِ)</td>
</tr>
<tr>
<td></td>
<td>4. He was blessed with having a brother, named Prophet Aaron</td>
</tr>
<tr>
<td></td>
<td>(وَوَهَّنَا لَهُ مِنَ رَسُوْلِهِ أَخَاهُ هَارُوُن نَبِيًّا)</td>
</tr>
</tbody>
</table>

The table above explains that the icon is Prophet Moses A.S. The indexes show that Prophet Moses A.S. had a call from Allah swt. to the hill of al-Thur. Prophet Moses A.S. gets the title Kalamullah which symbolizes that he is talking directly to Allah SWT. on Thur hill without the intermediary of the angel Gabriel.

2. The Connotation of the right side of al-Thur hill

The fifty-second verse describes the command of Allah SWT. to Prophet Moses A.S. to go to the al-Thur hill, Allah said: خَانِبِ وَنَادِيْنَتَا مِنْ خَانِبِ الطُّورِ الأَلْبَنِ وَخَانِبِ الطُّورِ الأَلْبَنِ (خَائِبِ وَنَادِيْنَتَا مِنْ خَانِبِ الطُّورِ الأَلْبَنِ) The word خَانِبِ وَنَادِيْنَتَا مِنْ خَانِبِ الطُّورِ الأَلْبَنِ and خَانِبِ الطُّورِ الأَلْبَنِ symbolize the direct conversation between Prophet Moses A.S. and Allah SWT. on Thur hill.
The word أَمِّي نَّ comes from the word يَنَّ which refers to the right side. The right side refers to the right side of the Prophet Moses because the hill does not have right and left side. Al-Thur is a hill located in the Sinai Peninsula; it is a place for Prophet Moses A.S. to accept the Torah from Allah swt.

The connotative meaning of جانب الطَّوْر الأَثَّمِّن means Allah SWT called Prophet Moses A.S. to the hill of al-Thur. The right side refers to the right side of the Prophet Moses because basically, the hill has no right side. The right side is a symbol as a marker. The sign refers to the burning fire. The fire is a sign where Allah SWT commanded Moses A.S to talk to him without the intermediary of the angel Gabriel.

G. The Application of semiotic theory in the story of the Prophet Ishmael A.S.

The story of Prophet Ishmael A.S. in Surah Maryam begin from the fifty-fourth verse. In this story, the writers only find one semiotic theory which can be applied. The theory is about the semiotic theory of C.S. Peirce that is divided into three such as icon, index, and symbol. The relationship between the story of Prophet Ishmael and the previous stories are:

1. Prophet Ishmael A.S. is a servant and messenger of Allah SWT
2. Servitude to Allah SWT. which realized by obedience
3. In previous stories, it was explained about the obligation to serve parents, while in the story of Prophet Ishmael A.S. The Qur'an explains the responsibility of a father to his family.

<table>
<thead>
<tr>
<th>Icon</th>
<th>Indexes</th>
</tr>
</thead>
</table>
| Prophet Ishmael A.S | 1. The story is mentioned in the Qur’an (وَأَذْكُرْ فِِ الْكِتٰبِ إِسَْْاعِيْلَ)
| | 2. Keeping the promises (إِلَّهَ كَانَ صَنَاعَةً الْوَعْدِ)
| | 3. Getting the title of prophet and apostle (وَكَانَ رَسُوَّلًا نِبِيّاً)
| | 4. Ordered his parents to do prayers and pay zakat (وَكَانَ مُأَمَّةً أَهْلَهُ الصَّلَاةَ وَالْزَكَاةَ)
| | 5. Someone who is blessed by God (وَكَانَ عَنْدَ رَبِّهِ مُرْضَبًا) |

The table above explains the characteristics of Prophet Ishmael A.S. The characteristics of Prophet Ishmael are keeping the promises, getting the title of Prophet and Apostle from Allah SWT. Ordered his family to do prayers and pay zakat, so that he became a human who was pleased by Allah SWT.

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32 Mahmud Yunus, Kamus Arab-Indonesia (Jakarta: PT Mahmud Yunus wa Dzurriyyah, 2010), p. 92.
33 Mahmud Yunus, Kamus Arab-Indonesia (Jakarta: PT Mahmud Yunus wa Dzurriyyah, 2010), p. 510.
The Application of the Semiotics of Qur'an Toward the Story of The Chosen Servants in Surah Maryam

H. The Application of semiotic theory in the story of the Prophet Idris A.S.

1. Semiotic by C.S. Peirce.

<table>
<thead>
<tr>
<th>Icon</th>
<th>Indexes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prophet Idris A.S.</td>
<td>1. The story is mentioned in the Qur'an (وَاذْكُرْ فِِ الْكِتٰبِ إِدريس)</td>
</tr>
<tr>
<td></td>
<td>2. Someone who justifies anything that comes from Allah SWT. (إِنَا مُمكَانَةِ مَسَدِيقًا)</td>
</tr>
<tr>
<td></td>
<td>3. Get the title of al-shiddik and a prophet (إِنَا كَانَ صِدِيقًا نِبِيًا)</td>
</tr>
<tr>
<td></td>
<td>4. Raised to the high dignity (وُرُفِّعَ مَكَانًا عَلِيًّا)</td>
</tr>
</tbody>
</table>

The table above explains the characteristics of the Prophet Idris A.S. His characteristics are the person who justifies anything that comes from Allah, he is a prophet, and he is raised to the high dignity.

2. Semiotic analysis of the connotation name "Idris"

Al-Zamakhsyari mentions in his interpretation al-Kasysya’ī that the mention of Idris is not because the person frequently examines the holy book (سْي إدريس، لكثرة دراست كتاب الله). If the word “Idris” comes from the Arabic wazan أفعيلاً from the word الدرس then it has tanwin. However, the name Idris is not munṣarī because the name Idris mānī’ mina al-ṣarf shows the name as ajamiyya which means a non-Arabic name as the words إ َ يس , إس رائيل. Based on this analysis, the name “Idris” has no relationship with the word al-dars, even though the word has a morpheme affinity with the word examine (درس).

3. The meaning of high places

The word المكَان العَلِيّ comes from two words namely al-makān which means place, dignity, rank, power. The word العلي means something high. The phrase المكَان العَلِيّ means a high dignity. The connotative meaning of the fifty-seventh verse is that Allah SWT. raised the dignity of Prophet Idris A.S. when he was alive and when he had died. The high dignity from Allah SWT is given when he is alive. Allah SWT gives him 30 suhūf. He was also the first person who wrote using a pen, an expert in astrology and arithmetic and the first to sew clothes while worn clothes are made from animal skins.

Ibn Kathir mentions in his interpretation that Allah SWT. raised Prophet Idris A.S. to the sky before he died as done to Prophet Isa A.S. Al-Zamakhsyari mentioned that Prophet Idris A.S. had been raised to the fourth heaven. When Rasulullah S.A.W. doing mi’raj, he met the Prophet Idris A.S. in the fourth heaven.


37Mahmud Yunus, Kamus Arab-Indonesia (Jakarta: PT Mahmud Yunus wa Dzurriyyah, 2010), p. 426.

38Mahmud Yunus, Kamus Arab-Indonesia (Jakarta: PT Mahmud Yunus wa Dzurriyyah, 2010), p. 278.

V. CONCLUSIONS AND IMPLICATION

A. Conclusions

The conclusions from the study results on the form of semiotic applications that the writers apply in Surah Mary include; semiotics of signification by Ferdinand de Saussure, semiotics of communication by Charles S. Peirce and semiotics of connotation by Roland Barthes.

B. Implication

This study implies that the semiotic reading of the Qur’an prioritizes the interpretation of the text in a synchronic and diachronic, denotative and connotative way. Hopefully, by this reading, religious and Islamic moderation could be achieved.

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