

## CHAPTER I

### INTRODUCTION

#### A. Background

The Qur'an is the holy book of Muslims which has *i'jaz* value in its various aspects, whether *tasyri'iy*, *lughawiy* or *'ilmiy*,<sup>1</sup> and at the same time, it is also becomes *hudan linnās*. Then the Qur'an with its privileges affords to talk to all humans all time. It contains messages and global solutions to the problems of life, both *zahīr* or *ba'īn*, expressed or implied.<sup>2</sup>

The Qur'an was revealed by Allah SWT in Arabic language, as the Prophet Muhammad lived there. Basically, Language as a symbol of reality which is arbitrary is formed and forming the concepts held by people to be have and to interpret the real world, either through the structure of language or semantic classification contains.<sup>3</sup> Thus, the Qur'an comes after the rules of the indigenous language and provides a style of its own that had not been used at that time.

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<sup>1</sup>Mannā' al-Qaṭṭān, *Mabāhis Fī 'Ulūmil-Qur'ān*, (Riyad: Manysurat al-‘Asr al-Hadis, 1972), p. 264

<sup>2</sup>Abdul-Majid as-Salam al-Muhtasib, *Visi dan Paradigma Tafsir al-Qur'an Kontemporer*, translited by: Moh. Maghfur Wachid, (Bangil : al-‘Izzah, 1997), p. 258.

<sup>3</sup>Aminuddin, *Pengantar Studi Tentang Makna*,(Bandung: Sinar Baru, 1988), p. 15.

In addition, as a symptom of a language is dynamic, growing and developing in line with the increase in a multifaceted human perception of macrocosm and microcosm.<sup>4</sup> Therefore, the meaning of a language sometimes change (from the limited meaning to a broader meaning or otherwise, even disappear or change its meaning altogether) and sometimes permanent.<sup>5</sup> It depends on the context and the social aspects behind them. Therefore, the context will determine the meaning and will result in erroneous conclusions. Thus, to understand the meaning of a word people should examine the use of it in different structure and context as well.

Al-Qur'an is a system that has its own specification language that is not owned by any other language. The Qur'an has a style that contains *I'jaz*, so it can affect the human heart. With this, the man is expected to follow the commands of God and to avoid His ban.

Among the language style of the Qur'an is the usage *waliȳ* word. The words *waliȳ* is chosen in this study because that word plays an important term in the structure of linguistic concepts in the Qur'an which often being misunderstood by

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<sup>4</sup>Ibid., Aminuddin, p. 106

<sup>5</sup>Abdul-Gaffar Hamid Hilal, *‘Ilmul-Lugāh Bainal-Qadīm wal-Hadīs*, (Kairo: Dar al-Kutub, 1986), p. 195.

people. The concept of *waliy* in the Islamic religion is conceived somehow as the spirituality lever or proximity of a person to the Lord. People who are classified as *waliy* of God is a man whose faith and piety. They love what He loves and hate what He hates.<sup>6</sup> As word of Allah SWT:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (62) الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (63)

Meaning: *"Remember, the true saints of Allah there is no fear over them and not (also) they grieve. (They are) those who have faith and they always fear Allah."* (QS. Yunus: 62-63).<sup>7</sup>

The faith of someone was born and grown because the belief inside one's heart that God is the only *waliy* (Defender and Supporter) for him. Support and positive defense from anybody comes from God upon His permission. Therefore, the statement saying that those who did not make God as *waliy* of

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<sup>6</sup>Ibnu Taimiyah, *Membedakan Wali Allah dan Wali Setan, translited* by: Abd Aziz MR, (Yogyakarta: Mitra Pustaka, 2005), p.10.

<sup>7</sup>Quraish Sihab, *Tafsir al-Misbah vol. 5*, (Jakarta: Lentera Hati, 2009), p. 448

theirs, then they were no longer going to find another *waliy* that can protect and help him is very understandable.

However, there are still many men of faith rely only on God as their protector. Someone may just got another protection from anyone but God, even the protector is called by al-Qur'an as *waliy* as well, but it will cause a bad impact for the protected one as if it does not be done upon the blessing of Allah.<sup>8</sup>

The word of *waliy* is often used as a "judgment" by someone to attract public sympathy. As one who recognizes himself in love with God, but he does not follow the Prophet, then he is not categorized as *waliy* of God, even though the majority of people thought that he is a *waliy*.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ  
عَفُورٌ رَحِيمٌ (31)

Meaning: "Say, 'If you love Allah, follow me, Allah will love you and forgive your sins.'" God is Oft-Forgiving and Merciful." (Q.S. Ali Imran : 31)<sup>9</sup>

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<sup>8</sup>Quraish Shihab, *Menyingkap Tabir Ilahi*, (Jakarta:Lentera Hati, 2004),p.256-257

<sup>9</sup>*Tafsīr al-Miṣbāḥ* vol. 2, *op.cit.*, p. 79

As the Jews and Christians claim that they are friend of Allah and there will be no other tribe which will get into Paradise but them and even called themselves as the children of God and His lovers, so do the Arabian polytheist. They claim their tribe as the family of God, because they live in Mecca and close to *Baitullah*.<sup>10</sup> This happened as the result of the measuring standard of *waliȳ* that could not be verified empirically and rationally so that the status of *waliȳ* very prone to be misused by some people.

The word *waliȳ* is also identified with the nature of the people who have *karamah*. It is quite common among people who assume that *waliȳ* is a manifestation of a person who is considered to have the privilege, most people do not know the meaning of *waliȳ* substantively. In fact the word *waliȳ* is polysemy,<sup>11</sup> which is not identical to the terms of the saints.

In the *Al-Arsy* dictionary, the *waliȳ* word means as (1) deputy, enforcement officials, caretaker (2) helper (3) of friends, (4) *waliȳ*, pious (5) master, head (6) who loves ( 7) the person who takes care of the case someone (8) neighbors (9) allies (10)

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<sup>10</sup>Ibnu Taimiyah, *op.cit.*, p. 16-17.

<sup>11</sup>Is the form of the language (words, phrases, etc.) which is significantly more than one. Depkernas, *Kamus Besar Bahasa Indonesia Pusat Bahasa*, (Jakarta: Gramedia Pustaka Utama, 2014), p. 1090.

follower (11) owner (12) in charge, the head (13) of the crown prince (14) testament (15) caretakers of orphans (16) ones who generous.<sup>12</sup>

In the Qur'an, the *waliȳ* word repeated 44 times. While the plural word (*auliyā*) repeated 44 times. Thus, the total number of words "*waliȳ* and *auliyā*" are 88 words in the Qur'an.<sup>13</sup> According Sihab M. Quraish, the Qur'an talks about *waliȳ* include: 1). Special and general Sainthood of the believers. 2). Sainthood of people who believe to Allah. 3). Sainthood of ones who believe in prophet and just the other way. 4). Sainthood of angels to the believers. 5). Sainthood of the faithful to each other. 6). Sainthood of hypocrites or mutineers against one another. 7). Sainthood of devil to the mutineers and just the other way. 8). Sainthood of men to women faithful believer and on the contrary. 9). Sainthood of father and his successor to the girl who will be inbred. 10). Sainthood of family to prosecute the killer family.<sup>14</sup> Therefore, The word of *waliȳ* as a keyword of this research is interesting to

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<sup>12</sup>Atabik Ali, *Al-Arsy Kamus Arab-Indonesia*, (Yogyakarta: Mulya Karya Grafika, 1998), p. 2040.

<sup>13</sup>Muhamad Fuad Abdul Baqi, *Al-Mu'jam Al-Mufāhhrās Li Al-Fadz Al-Qur'ān Al-Karīm*, (Turki:Maktabah al-Islamiyah, 1984), p. 766-767.

<sup>14</sup>Quraish Shihab, *Jurnal Studi Al-Qur'an about Wali dan Perwalian perspektif al-Qur'an*, vol. II

be examined within linguistic study, especially the Qur'an makes *waliȳ* as a keyword for religious in Islam. One chapter of linguistic that examines the meaning in a language is called semantic. Semantic was interpreted by linguists as an analytical study concerning the key terms of a language with eventually arrive at a conceptual understanding of the language of the user community. This view not only as a means of talking and thinking, but more importantly the drafting and interpretation of the world that surrounded him.<sup>15</sup>

In this study, the authors raised the keyword of *waliȳ* to apply the method of semantic Qur'an. Semantic analysis used by the author is Thosihiko Isutzu semantic analysis. He was the first to apply the semantic study into the Qur'an. As well as his semantic a study analytically on the key terms of a language with the intent to capture conceptually the views of people who use that language not only as a tool to talk and think but more importantly in capturing the minds interpret the world that surrounds (*weltanschauung*).<sup>16</sup>

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<sup>15</sup>Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar*, (Yogyakarta: Elsaq Press, 2006), p. 166.

<sup>16</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia* Translited by: Amiruddin dkk, (Yogyakarta: Tiara Wacana Yogya, 1997), p. 3

This is the goal of semantic study of the Qur'an, which is trying to uncover the worldview of the Qur'an through semantic analysis of the vocabulary or the key terms of the Qur'an. Based on semantic analysis function, it is very reasonable to linguistic analysis occupies a high portion in uncovering the meaning contained in the vocabulary of of the Qur'an.

Having put forward various reasons on the title of this essay, the authors draw conclusions, there is a difference and a shift in meaning that occurred from word of *waliȳ* which is native to the meaning of *waliȳ* that be applicable in the treasury of religious science and social reality. Therefore, it needs deep study on the origins and history of the meaning of *waliȳ* in the Qur'an using semantic study by Toshihiko Isutzu.

## **B. Research Question**

From the background of the problem, then the formulation of the problem is:

1. How the meaning of the word of *waliȳ* in the Qur'an by using semantic Toshihiko isutzu?
2. How the view of the Qur'an or *weltanchauung* in the concept of *waliȳ*?

### C. Purpose and Significance of Research

Based on the background and the formulation of the problem described above, this research has a purpose and usefulness as follows:

1. Purpose of the study
  - a. Revealing the meaning of the word of *waliȳ* in the Qur'an by using semantic Toshihiko isutzu.
  - b. Knowing the view of the Qur'an or *weltanchauung* in the concept of *waliȳ*.
2. Significance of Research

The significance of this research include:

- a. Theoretically, this study is expected to be a contribution to the study of the Koran, especially in the study of semantics. In addition to adding the treasures of literature for academicians. Especially majors *Tafsīr Hadīs* and is also expected to be one of the comparisons for the author and other researchers.
- b. In practical terms, this study is expected to be a reference for students in particular majors *Tafsīr Hadīs* in understanding the semantics of the Qur'an Toshihiko Isutzu.

#### D. Literature Review

As far as the researcher's observation, there are several studies that have ever discussed the word *waliȳ* with similar themes. Those are:

a book entitled “*Membedakan Wali Allah dan Wali Setan*” by Ibn Taymiyah which has been translated by Abd Aziz MR. In this book, eloquently Taymiyyah carve a clear line to distinguish between *waliyyullāh* with *waliȳ* devil with reference to the texts of the Qur'an and hadīs.<sup>17</sup>

A book entitled “*Dalam Naungan Illahi Wali Allah*” by Imam Assyaukani translated by Shonwani Basyuni. In this book Imam Assyaukani describes the process how human beings can get to be closer to his god.<sup>18</sup>

The third literature is a journal study of the Qur'an about “*Wali dan Perwalian dalam al-Qur'an*” by Quraish Shihab volume 2. In this journal, Quraish Shihab unravels *waliȳ* and trust in the Qur'an with maudhu'i method.<sup>19</sup>

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<sup>17</sup>Ibnu Taimiyah, *Membedakan Wali Allah dan Wali Setan*, translated by. Abd Aziz MR, (Yogyakarta: Mitra Pustaka, 2005).

<sup>18</sup>Imam Assyaukani, *Dalam Naungan Illahi Wali Allah*, (Semarang: Al-Ikhlās, 1994).

<sup>19</sup>Quraish Shihab, *Jurnal Studi Al-Qur'an about Wali dan Perwalian perspektif al-Qur'an*, vol. II

And the fourth is a thesis by Ismiyati Nur 'Azizah, a student of the faculty of Adab and Humanities UIN Sunan Kalijaga entitled “*Polisemi Kata Wali dalam al-Qur'an: Studi kasus terjemahan Hamka dan Quraish Shihab*”. She revealed the meaning of the *waliy* word in the Qur'an with semantic approach in general.<sup>20</sup>

A thesis by Nailur Rahman, student of the faculty of Islamic Theology and Islamic Thought UIN Sunan Kalijaga, about “*Konsep Salam dalam Al-Qur'an: dengan pendekatan semantic Toshihiko Isutzu*.” He revealed the meaning of the word in the Qur'an regards the semantic approach Toshihiko Isutzu.<sup>21</sup>

Paper entitled, “*Lisan dan Kalam Kajian Semantik Al-Qur'an*” by Sugeng Sugiyono. From this book, he examines the semantic structure of *verbal* and *kalam*. Semantic study in this paper is equipped with field analysis field semantic meaning of *verbal* and *kalam*. This study focuses on the study of the object of research with

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<sup>20</sup><http://repository.uinjkt.ac.id/dspace/bitstream/123456789/1624/1/101699-ISMIYATI%20NUR%20'AZIZAH-FAH.pdf>

<sup>21</sup><http://digilib.uinsuka.ac.id/13888/1/BAB%20I%2C%20V%2C%20DAFTAR%20PUSTAKA.pdf>

the approach based on the concept of linguistic semantics.<sup>22</sup>

The book titled *Pengantar Semantik* by Stephen Ullman. This book not only records the results of the past, but also to formulate problems, thrusting research ways that are fresh, and speculate for the future.<sup>23</sup>

And the book is titled *Semantik 1: Pengantar ke Arah Ilmu Makna*<sup>24</sup> dan *Semantik 2: Leksikal dan Gramatikal*<sup>25</sup> works of Fatimah Djajasudarma. In this book, he reveals the basics of semantic ranging from discussion of science to the grammatical meaning.

Books by Toshihiko Izutsu about “*Relasi Tuhan dan Manusia*” that has been translated by tr. Amiruddin et al. This book is about the method Toshihiko Izutsu in applying his theory to the verses of the Qur’an.<sup>26</sup>

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<sup>22</sup>Sugeng Sugiyono, *Lisan dan Kalam Kajian Semantik Al-Qur’an*, Sunan, (Yogyakarta:Kalijaga Press, 2009).

<sup>23</sup>Stephen Ullman, *Pengantar Semantik*, (Yogyakarta: Pustaka Pelajar, 2007)

<sup>24</sup>T. Fatimah, Djajasudarma, *Semantik 1 Pengantar ke Arah Ilmu Makna*, (Bandung: Eresco,1993).

<sup>25</sup>Djajasudarma, T. Fatimah, *Semantik 2 Pemahaman Ilmu Makna*, (Bandung: Refika Aditama,1999).

<sup>26</sup>Toshohiko isutzu, *Relasi Tuhan dan Manusia* terj. Amiruddin dkk, (Yogyakarta: Tiara Wacana Yogya, 1997).

Books by Toshihiko Izutsu on “*Konsep Etika Beragama dalam al-Qur’ān*,” especially in the second chapter and Implementation Rule semantic analysis.<sup>27</sup>

Therefore, to differentiate this study with an existing works, the researcher discusses the concept *waliȳ* in *al-Qur’ān* with semantic Toshihiko Isutzu approach in hopes of tracking the meaning contained in words that have a specific concept in al- Qur'an.

Still a lot of studies of particular discussion is mostly not directly related to the concept *waliȳ* in the Qur'an especially in the study of semantic Toshihiko Isutzu. Thus, throughout the writer's observation from a variety of sources, the authors propose that the title is **THE CONCEPT OF *WALIȲ* IN THE QUR'ĀN (Semantic Toshihiko Isutzu Approach)** no one has reviewed and examined in detail before.

## **E. Research Method**

In order for this research to get results that can be justified scientifically, it is necessary methods as follows:

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<sup>27</sup>Toshohiko isutzu, *Konsep-konsep Etika beragama dalam al-Qur'an*.(Yogyakarta: Tiara Wacana Yogya, 1993).

## 1. Types of Research

This type of research used in the preparation of this thesis is a research library, the research by studying books or written data related to writing this essay. In this study, the authors will examine the data sourced from literature related to the issues to be studied are problems guardian in the Qur'an by using semantics.

## 2. Data Sources

The data used in this study consisted of written data in the form of concepts that exist in the literatures in connection with this discussion. The data sources can be divided into two parts, namely:

- a. The primary data, is data obtained from the object of research.<sup>28</sup> In this case, the author use the holy book of the Qur'an and some books by Toshihiko Izutsu and other sources that are still relevant with a research study.
- b. The secondary data, is data that the material is scientifically not directly related to the problems

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<sup>28</sup>Jujun S. Sumantridan Tim research institute IKIP Jakarta, *Prosedur Penelitian Ilmu, Filsafat dan Agama, Jurnal Ilmu dan Penelitian Parameter*, IKIP Jakarta, p. 45

disclosed.<sup>29</sup> In this case, the author use some books, for example Tafsīr Ibn 'Abbās, Tafsīr Qurtubī and Tafsīr al-Miṣbāh, Lisān al-'Arāb dictionary, Al-Mu'jam Al-Mufahras li al-faziḥ Qur'ān al-'Aziẓand books about *waliy*, and some articles in magazines and on the internet or other information tools that could be accounted truth of the data relating to the subject matter in this study and considered important to be quoted and used as additional information.

### 3. Method of Collecting Data

The method of collecting data that use the author is *document study*. Document study is study to collect descriptions and results of research conducted by experts in the field according to the topic of research. In this study the researcher collected the verses that contain the *waliy* word to see the book Al-Mu'jam Al-Mufahrās li Alfaz al-Qur'ān al-'Adzim, classifying paragraph, then revealed why because the decline in

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<sup>29</sup>Hadari Nawawidan Mimi Martini, *Penelitian Terapan*, (Yogyakarta, Gajah Mada University Press, 1996), p. 216

these verses and collect the opinions of the commentators on the word *waliȳ*.

#### 4. Method of Analyzing data

Data analysis method used is *content analysis*, which is used to analyze the technical meanings depending on the data gathered through library research. More simply, Neong Muhadjir said that, *content analysis* is a method of scientific analysis about the message of a communication which include clarification of the signs used in communication, using criteria as the basis for certain technical clarifications and uses as a prediction maker.<sup>30</sup> In this study, data has been obtained and collected is processed in the following ways:

- a. Description, which collects and classifies passages *waliȳ* then outlines the meanings of words *waliȳ* contained in in the Qur'an.
- b. Analysis, which conducted an analysis using semantic theory by Toshihiko Isutzu. This analysis includes the meaning of the word *waliȳ* in the Qur'an, the

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<sup>30</sup>Neong Muhadjir, *Metodologi Penelitian Kualitatif*. (Yogyakarta: Rake Sarasin, 1992), p. 76

concepts related to the concept of the word *waliȳ* words and meaning of the synchronic and diachronic.

To make a conclusion, the author uses deductive reasoning and inductive reasoning. *Deductive reasoning* is reasoning starting from a conclusion or conclusions obtained from one or more general statement.<sup>31</sup> This method is mainly used to prepare a background issue and also as a way of making conclusions. While the reasoning *Inductive reasoning* is the opposite of special statements and produces a general outline.<sup>32</sup> This method is used to compile the data contained in chapters three and is also used to draw conclusions.

## **F. Writing Systematic**

Writing systematic of this thesis is as follows:

*The first chapter* is in the form of introduction. This chapter includes the background of the problem, formulation

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<sup>31</sup>Zaenal Arifin dan S. Amran Tasai, *Cermat berbahasa Indonesia untuk Perguruan Tinggi*, (Jakarta: Akademika Pressindo, 2003), p. 144

<sup>32</sup>*Ibid.*, *Cermat berbahasa Indonesia untuk Perguruan Tinggi*, p.

of the problem, the purpose and the usefulness of the research, literature review, methods, and concludes with a systematic discussion.

*The second chapter* the concept of waliy in Islamic literature. This chapter is divided into four sub-chapters. Those are *waliȳ* in fiqh study, *waliȳ* in Sufism, *waliȳ* in Politics, *waliȳ* and an important figure in the community.

*The third chapter* discusses the *waliȳ* in the Qur'an. This chapter is divided into two sub-chapters. The sub-chapters are passages about the verses of *waliȳ* and *asbābun nuzūl*

*The fourth chapter* discusses the analysis semantic of the *waliȳ*. This chapter is divided into four sub-chapters; the basic meaning and the rational meaning of the *waliȳ*, the concept of waliy in Islamic literature, as well as synchronic and diachronic, and *welthancaung*.

*The fifth chapter* contains conclusions and suggestions. This chapter issuch kind of review and conclusion of the research that has been done before as well as revealing deficiencies and provide advice so that the researchers could then easily find flaws in this study.