

SEMANTIC APPROACHES IN ISLAMIC STUDIES; THE REVIEW OF TOSHIHIKO IZUTSU'S THOUGHT

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Abstract:

In applying this approach in a study Toshihiko semantics tend to be very strict in using the analytical methods used. Each concept in a comprehensive manner with the concept of talking about his opponent, with reference to the Qur'an itself. Qur'an thus spoke and explained about himself. Excerpts from the pre-Islamic poetry describes in detail how historically a concept born, evolve and anticipated by the Qur'an.

Keywords: Semantic, Islamic Studies, Thought

PENDAHULUAN

Islam is a religion that Allah has revealed to mankind. Its presence provides a new dimension to other religions. First, it no longer has to be accepted as a dogma, which must be accepted if one wishes to be saved from eternal punishment. However, Islam is accepted as a religion that God chooses with an intermediary of revelation. Rather, revelation is recognized as an indispensable factor for human evolution. If in its rough form, revelation is the universal experience of humanity, in the highest degree, revelation is the giving of god to all mankind with the intercession of the Prophet (Ali, 1991: 52).

Secondly, the teachings of Islam are not confined to life after death. His main concern is for the life of the world and by the intercession of good deeds in this world man can gain an awareness of his higher existence. That is why, the Qur'an in many places discusses issues concerning various aspects and human life. He not only discusses the ways of worship, forms of worship in ways that make people close to God, but - and this is more and more detailed - also about the problems of the world around humankind (Ali 1991: 52).

Based on the description above, there are some things that become the specialty of Islam, namely; That Islam is the religion that God chooses; Islam

has a very helpful book devotee to be used as a guide in his life (which is popular with the title Al-Qur'an). In fact, Muslim scholars have agreed that the Qur'an is a guidance for all mankind (Kurdish, 2010: 14). And also have other features.

In the past, the Islamic religion with its dynamic power entered the cultural environment of other nations, able to direct the development of the culture of the nations that entered into a unity of cultural systems and Islamic civilization. But now, in this era of globalization, western modern systems and civilizations dominate and color the system of culture and civilization of the Islamic world.

In this condition, Muslims feel the necessity to rise and move in anticipation of the development and progress of the modern world, by initiating a movement of thought that can produce a brilliant and operational concept of thought; On the basis of that the Islamic Studies are expected to provide an alternative way out of these problematic conditions through an approach in understanding of religion that is rational-objective.

With that goal, the Muslim scientists used various approaches in digging back the basics and principles of Islamic teachings. One approach used is the semantic approach, which focuses on language and meaning. This approach appears in Islamic studies because it is considered as one way to understand Islam through the concepts and texts that exist in the Qur'an which was born in the geographical, cultural and Arabic spheres. Various interpretations of linguistics are emerging and deployed to provide solutions to answers about the problems of Islam. But most of their studies can not be answered methodologically, rationally and objectively.

Then came the books of Toshihiko Izutsu like *God and Man in the Newspaper: Semantics of the Koranic Weltanschauung* and *Ethico-Religious Concepts in the Qur'an* which is a book that attracted the attention of the world's Islamic scholars, Toshihiko's book This Izutsu expresses his view of the relationship between God and man and about the concepts of religious ethics contained in the Qur'an by using the semantic approach of the Qur'an, his emphasis on methodological aspects to expound the meaning of the relationship between God and man, be it relations Ontological, communicative and ethical relations. In addition, he also conducted an analysis of the basic meaning and relational meaning associated with the triangle of God and human relations.

Thus, it is quite interesting to review the process of semantic approach Toshihiko Izutsu undertook in Islamic studies, because in spite of the existence of Islam which is notabenenya revelation of religion, begins with the verbal interaction presented between God as God to its (human) creature. Therefore, in this paper will be discussed about the Semantic Approach in Islamic Studies, the study of Toshihiko Izutsu's work.

TOSHIHIKO IZUTSU BIOGRAPHY

Toshihiko Izutsu was born on May 4, 1914 and died on July 1, 1993. He was born into a wealthy family of business owners in Japan. From an early age he was familiar with Zen religion, meditation and puzzle, for he was the son of the Zen-Buddhist religious leader who was also a calligrapher and of course a militant Zen-Buddhist religious practitioner. His father was very strict in educating and instilling the appreciation of Zen religion, so Toshihiko began to get bored and bored in living the religion. His saturation is dilampiaskannya by learning various languages, including the language of the book of Muslims, the Qur'an, namely Arabic.

He studied at the Faculty of Economics at Keio University, Japan. Then with reason for wanting to be taught by a favorite professor beliau, Toshihiko hopes to be ordered by Professor Junzaburo Nishiwaki to be transferred to the Department of English Literature. He has been a research assistant since 1937 after graduating with a B.A. In 1958 he succeeded in completing the first direct translation of the Qur'an from Arabic to Japanese. His translation is well known for his linguistic accuracy and his translation is widely used for scientific works and academic tasks. On the advice of Shumei Okawa, he has also learned about Islam in the East Asiatic Economic Investigation Bureau in the same year. Then the Rockefeller Foundation, the human division, gave him a grant to get an additional two years study tour in the Muslim world, in 1959-1961.

Toshihiko Izutsu is a very talented professor in the field of foreign languages, he is fluent in more than 30 languages, including Persian, Sanskrit, Pali, Chinese, Russian and Greek. Toshihiko Izutsu's research moves in places like the Middle East (especially Iran), India, Europe, North America and Asia, with an emphasis on philosophical approaches based on comparative religion in linguistic studies of traditional metaphysical texts. So no wonder if he was able to menghafalkan Al-Qur'an in the duration of 1 month after learning Arabic.

Toshihiko Izutsu is a University professor and author of many books on Islam and other religions. He teaches at the Institute of Culture and Language Studies at Keio University in Tokyo, Japan, Imperial Academy of Philosophy in Tehran, Iran and at the Institute of Islamic Studies at McGill University in Montreal, Canada.

Toshihiko Izutsu has the belief that harmony can be nurtured between peoples by showing that many of the beliefs that society identifies itself can be found though perhaps in different forms, in a metaphysics whose society is quite different.

The writings he has produced include the Concept of Belief in Islamic Theology, Sufism and Taoism: a Comparative Study of the Key Philosophical Concepts, Creation and the Timeless Order of Things: Essays in Islamic Mystical Philosophy, Toward a Philosophy of Zen Buddhism, Language and Magic: Studies

in the Magical Function of Speech, Ethico- Religious Concepts in the Qur'an, and God and Man in the Newspaper: Semantics of the Koranic Weltanschauung.

For his mentioned work, Professor Nobuhiro Matsumoto, Director of Keio University's Institute of Culture and Language Studies has guided and ceaselessly paid attention to his work. In addition, his best friend, Takao Suzuki, also helped him in reading the evidence related to his study. For his work he also received scholarship donations Fukozawa for teaching and further study from the Rector of Keio University, Shohei Takamura. So in the end the books of this study can be published, in most of his studies are the lecture materials he delivered when he was at the Institute of Islamic Studies, McGill University, Montreal, Canada in the spring of 1962-1963 at the request Dr. Wilferd Cantwell Smith, as director (Izutsu, 2003: xvii).

SEMANTIC UNDERSTANDING AND FUNCTION IN THE QUR'ANIC INTERPRETATION METHOD

According to a large Indonesian dictionary, semantics can be interpreted as; (1) the science of the meaning of words and sentences; Knowledge of the intricacies and shifts in meaning; (2) a part of the structure of language that corresponds to the meaning of the expression or structure of the meaning of a speech; Changes of meaning (Tim, 2008: 1300).

Whereas in Greek, the word Semantic means: semantic, signifying, important, from the word *sema*, the sign is a branch of linguistics that studies the meaning contained in a language, code, or other type of representation. Semantics is usually contrasted with two other aspects of the expression of meaning: syntax, the formation of complex symbols of simpler symbols, and pragmatics, the practical use of symbols by agents or communities in a given condition or context.

Thus, it can be formulated that Semantics is a study and analysis of linguistic meanings. That is, semantics is a science that examines the symbols or signs that express the meaning, the relationship of meaning to one another. Thus includes the meaning of the word, its development and its change. Meaning is the object of semantic study, because it is in units of language such as words, phrases, clauses, sentences, paragraphs and discourses.

In the language there are many vocabularies that have synonyms, especially in Arabic. Cultural aspects sometimes also enter the linguistic aspect, although the vocabulary is the same in *leterlek*, but its use is different. The semantic field understands the conceptual network formed by closely related words, because it is not possible that the vocabulary will stand on its own without any connection to the other vocabulary. Al-Quran often uses words that almost have in common, but have its own press point.

Thus the function of semantics is to bring up the "dynamic" ontological type of the Qur'an with a critical and methodological review of the principal concepts, those concepts which seem to play a decisive role in the formation

of the Qur'anic vision of the universe , Reality. This will result in the necessity of seeing all the key concepts in the Qur'an.

Collection of verses of the Quran which is 30 juz, then divided into several suras and verses. The elements that make up every verse of the Qur'an, according to Abdu Muin Salim are composed of four elements; Namely, Words, Phrases (phrases), clauses and sentences.

In line with that opinion, Noeng Muhajir formulates the steps of analysis activities of a text. According to him, to analyze a text (verse) should the text be cut into sentences, then cut into clauses, phrases and eventually become a word.

Based on this intention, then to analyze a verse or a number of verses required the process of beheading of elements that form a verse. The steps taken are:

1. Analyzing vocabulary (mufradat) including letter particles.
2. Analyze the phrases.
3. Analyze clauses
4. Analyze sentences.

The Qur'an is a revelation addressed to all mankind, hence every person both Muslims and non Muslims who have the intelligence to respond to the verses contained in the Qur'an have the same right to give interpretation and respond to the revelation of the Qur ' An. Toshihiko Izutsu who is essentially a Zen-Buddhist followers has been conducting studies of several religions, he has also done the interpretation of the Qur'an by semantic method. Based on what he has written, this book is entitled the semantic discussion of the Qur'an because from the beginning he was consistent to use a conceptual semantic module on the materials provided by the Qur'anic vocabulary and here he also points out that the emphasis in This study is a semantic approach that refers to the methodological aspect.

Toshihiko uses this approach with the main goal of the semantic analysis of the Qur'an, so this study only reveals the meaning and constructs the worldly view from the point of view of the Qur'an itself. He describes the true meaning of a particular word by describing the semantic category of a word according to the use of the word. Using semantic analysis, he examines the perspectives that exist in the key words of revelation, the Qur'an. With this study he has proved that the objective meaning of Qur'anic verses is increasingly likely to be found and can eliminate the occurrence of misinterpretations of verses. With this approach he also wants to prove and pave the way for humanity possible to make the Qur'an as a way of salvation and happiness in real life in this world. In his study, Toshihiko put aside other objectives commonly employed by Muslim commentators, such as the purpose of obtaining God's guidance and the laws of God, he analyzes the Qur'anic verse which he has positioned parallel to other verses in Outside of the Qur'an.

In addition, according to Toshihiko Izutsu, this study addressed to people

who generally have known Islam well. Toshihiko hopes that with the results of this study, he can give new contributions to better understand the Qur'anic messages, even though so many scholars have studied the Qur'an from various points of view.

But among them, his objective study of the Qur'an semantically is to attempt to explain his semantic conception and to describe as precisely as possible what he perceives as the main concern of semantics and also gives an explanation of the methodological principles of the semantic approach of the Qur'an 'Thoroughly (Izutsu, 2003: 2).

SEMANTIC APPROACHES METHOD TOSHIHIKO IZUTSU PERSPECTIVE

Basically all the material in Toshihiko Izutsu's work is based on the lecture materials he has presented at the Institute of Islamic Studies, McGill University, Montreal, Canada. The lectures were developed, and the problems presented were also packaged and arranged in different ways. In his study Toshihiko Izutsu made the Qur'an as the object of his study. While the method used is with semantic approach. So the concentration of Toshihiko Izutsu's study is the Semantic of the Qur'an. When studying Islam with a semantic approach, for example about God and man or about the concepts of ethical belief in Islam, then to know the answer of the problem, Toshihiko always refers to the Qur'an as the source.

The approach he used is considered as a science that deals with the phenomenon of meaning in a broader sense of the word. So vast that almost anything that might be considered to have meaning is a semantic object. In addition, according to Toshihiko, this study centered on analytic key terms of a language with a viewpoint that eventually came to the conceptual concept of *weltanschauung*; Namely the worldview of the people who use the language, not only as a tool of speech and thinking, but more importantly, as the conceptualization and interpretation of the world that surrounds it (Izutsu, 2003: 3).

So semantics in that sense is a kind of *weltanschauung-lehre*; A study of the nature and structure of the present world view of a nation or its significant historical period by using a methodological tool on key concepts that have been produced for itself and have crystallized into one of the key words of the language (Izutsu 2003: 3).

In using the semantic approach, the first thing that Toshihiko Izutsu needs to do is to first position the Qur'an as an Arabic text, putting it as a divine revelation. It aims to mean that the meaning of the vocabulary can be kept away from any ideological or perception bias that can influence the meaning process purely on the terms of the Quran itself, besides that the book of the Qur'an can be understood and studied Scientifically by anyone. After putting the Qur'an as a neutral reading, then the next step is to examine the vocabulary or the terms studied as follows:

First, trace the basic meaning and relational meaning. Every word, in the

Qur'an, according to Izutsu, does not stand alone. He relates to each other in a language system of the Qur'an, which then forms the specific meaning of the word. However, however, the Qur'an is Arabic, its words are Arabic words that have been known and used by local people in their daily life in pre-Islamic times. It contains a certain meaning that is understood and lived in everyday life. Then the Qur'an takes the word and puts it into its own language system by connecting it with other key words, hence from which it can change its meaning, which is often by the Arabs themselves strange and difficult to accept (Izutsu , 2003: 4).

To know the change, then to find the basic meaning and relational meaning of the word needs to be done. What is called the basic meaning according to Izutsu, is something inherent in the meaning of the word itself and always carried away wherever it is put. While the rational meaning of relational meaning is the connotative meaning given and added to the existing meaning by putting it in a special position, being in a different relation to all other important words in the system. This relational meaning occurs when a word is associated with another word. For example the word *yaum*, its basic meaning is "day". The Arabs understood it as an ordinary day. However, its relational meaning in the Qur'an differs to "Day of Resurrection" or "Judgment Day". Because the word *yaum* in the Qur'an is often associated with *qiyamah* or *ba'ts* and is related to eschatological problems. The relationship between these words then gives a change in the word *yaum*.

Second, explaining the semantic *weltanschauung* of the Qur'an. This is the last step of the semantic study, which reveals the Qur'anic world view of the vocabulary or key words studied. After determining the basic and relational meaning. The next step is how the Qur'an uses the word and how it relates to other words, where its position, function, influence and so on. This study is very difficult, because one is required to know the structure of the text, such as fixing a tangled thread. Every word associated with another word in a system is called a semantic field. To know that, Izutsu gives directions called "focus words". With this focus word the interweaving of meaning can be known in a semantic field can be traced and this will open the revelation of the world of the Qur'an (Izutsu, 2003: 22).

Thus, in applying the semantic approach in this study Toshihiko tends to be very strict in using the analytical methods he uses. Each concept is discussed comprehensively with the concept of his opponent, with reference to the Qur'an itself. Thus the Qur'an speaks and explains itself. Pre-Islamic poetry quotes explain how historically a concept of birth, developed and anticipated by the Qur'an (Izutsu, 2003: vii).

In his book *God and Man in Koran; Semantic of The Koran Weltanschauung*, Izutsu discusses the God of Muslims who in the Qur'an is called *rabb*. At first Izutsu searched for the basic meaning of *rabb* known by the Arabs. And in Arabic, the word *rabb* means "the nurture", "the guiding one". Then he seeks

the relational meaning of the word rabb in the Qur'an. In the Qur'an this word is juxtaposed with God so that he refers to the meaning of "God". Besides that in Qs: as-Shoffa: 180, Ali Imran: 64, Hud 24, as-Syu'ara verses 77-80 and Joseph verse 23. Izutsu also finds a rabb word relationship with other words that indicate another meaning Against the word rabb, that is: God who guarantees or meets the needs he cares for, oversees as well as improves all things, the leader, the head recognized by his authoritative authority and whose all his commandments are obeyed and obeyed, he also means king and owner. So, this meaning is a rabb relationship with its properties.

On the other hand, the word rabb is opposed to 'abd or rabbani which means man who is pious and obedient to Allah in reaction to his word. In Arabic as well as Al-Qur'an, the term rabbani equals rabbaniyyah which means God. Rabb comes from the root word r-b-b which means "to develop something from a state in another state, to a perfect state". So Rabbani is a man who is preached to God. The word rabbani is usually also referred to humans as the epitome of the rabbani (God-trained) person, or can mean the spirit of the divine, which is the core of all the teachings of the Prophets and Apostles of God, if the rope of God is strong, know and practice the religion As well as his book. Thus, the term rabbani is derived from ar-rabb with the notion of at-tarbiyyah. The word arrab, being the word "focus word" of this semantic field.

The conclusion is that rabb is meaningful of God whose position as keeper and others as the "figure" of God's relation with human beings, in order to obtain the maintenance. The relationship of rabb to Rabbani is the communicative relation between God and servant. The term Rabbani as a pious person or man who always obeys God's command by worshiping Him shows this. As worship itself is nothing but a form of a communication relation between man (as rabbani) and his Lord (as rabb), communication here can take the form of verbal communication such as prayer and non-verbal communication such as prayer. Finally, it can be said that, rabbani man is a man who always required to consciously communicate well to his rabb.

CONCLUSION

Toshihiko Izutsu was born on May 4, 1914 and died on July 1, 1993. He was born into a wealthy family of business owners in Japan. From an early age, he was familiar with Zen meditation and puzzles, since his father was also a calligraphist and Zen Buddhist lay practitioner. He entered the economic faculty, Keio University, but was transferred to the department of English literature, hoping to be ordered by Professor Junzaburō Nishiwaki. He became a research assistant in 1937, after graduating with a BA.

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because it is in units of language such as words, phrases, clauses, sentences, paragraphs and discourses. Thus the function of the semantic is to bring up the “dynamic” ontological type of the Qur’an with a critical and methodological review of the principal concepts, those concepts which seem to play a decisive role in the formation of the Qur’anic vision of the universe, Reality. This will result in the necessity of seeing all the key concepts in the Qur’an. Which aims to analyze the Qur’an and uncover the meaning and reconstruct the worldly view of the Qur’an.

The semantic analysis of Toshihiko Izutsu generates a new alternative interpretation of the Qur’an objectively according to the original meaning when the revelation of the Qur’an is revealed and facilitates its adaptation to the present life.

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