

RELIGIOUS LANGUAGE IN SEMIOTIC STUDIES

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***Abstract** Philosophers who pursue the study of languages, such as Jacques Derrida, deny that the final language has meaning. Language is metaphor, so that meaning is always moving and changing incurred in accordance with the reading horizon. Departing from this logic, if the language is a collection of religious texts (signs) for granted he does not know the meaning of the end.*

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Understanding Semiotics

Semiotics is a model of social science in understanding the world as a system of relations that has a base unit which is called a "mark". Semiotics derived from the Greek word, which means a sign semeion. Sign itself is defined as something that can represent something else on the basis of social conventions (Umberto Eco: 1976; 16). The term of semiotics is often used in conjunction with the term of semiology. In both of these terms are not substantive differences, depending on where the term was popular. Usually leads to a more semiotic Piercean tradition, while the term is widely used by Saussure semiology. However, the latter when compared to the first one increasingly rarely used. And there is a more popular trend term semiotics

of the semiology, so that the followers of the Shafi'i also frequently use the term Saussurean semiotics. But clearly, both the study of the relationship between the signs based on specific codes. The signs will appear on the follow-human communication through language.

Semiotics is the study of signs. Science assumes that social phenomena or society and culture are signs. That is studying semiotics systems, rules, conventions which allow these signs have meaning. In other words, semiotics is studying relationships among the components of a sign, as well as the relationships between these components with its community. In the world of semiotics (science of signs), as said Ferdinand (Aart van Zoest: 1996;2), the language is considered as a "sign" that has a sign if i cant components.

Conducting an analysis of the signs has to know where the material aspect and where the mental aspect. These three aspects are constitutive aspects of a sign, without any one of these elements would not be a sign, and we cannot talk, cannot even imagine (St. Sunardi: 2002:48).

Besides the sign, there is another term that is often equated, the symbol and emblem. According to Robert Sibarani, citing the opinion of van Zoest (Wahyu Wibowo: 2001:3) symbol is something that can symbolize and represent the ideas, thoughts, feelings, objects, and actions are arbitrary, conventional, and representative-interpretive. In this case, there is a non-natural relationship between symbolizing and symbolized. The implication means that both the inner (feelings, thoughts, or ideas) and out

ward (objects and actions) can be represented by the symbol.

Language of communication is often termed as a symbol or emblem. Emblem is actually a sign. Only difference marking does not emblem directly, but through something else. The red color in the red and white flag is an emblem of "courage", and white emblem "chastity".

The term symbols in Peirce's view commonly known word, name, and label. Therefore it is not surprising that understanding signs, symbols, and word often overlap (Alex Sobur: 2004:159).

In a further development, semiotics embraced dichotomy language developed Saussure, the sign has the relationship between the signifier (significant/ signifier) and the signified (signify/ signified).

Bookmarks are material aspects, such as sound, letters, shapes, images, and motion, while the mental aspect of a marker is designated by the conceptual aspects of the material. Both the signifier and signified then called component marks. The voice that emerges from a spoken word is a marker, while the concept is the marker. So that the existence of these two elements cannot be separated, and the separation would only obscure the meaning of the word itself (sign). So the marker is the material aspect of language, what is said or heard, and what is written or read. Meanwhile, markers are images, thoughts, or concepts. So the marker is the mental aspect of language (K.Bertens: 2001:180).

Language of Religion and Religious Understanding

The term of language is polemical religion not only among linguists, but also a debate among theologians and philosophers. Therefore, to obtain a clear understanding we must first understand the terms of the two words, namely language and religion is very difficult even look for a definition that can be accepted by all parties. Language is not just words, but it contains the feelings, emotions, and good thought even change customs. Meanwhile, the concept of religion is usually always associated with the concept of God.

The issue of the meaning of religion would develop into more complicated when expressed in English, namely religion. In religion says it all covered in a value system or way of life by a community group. As we know

commonly, language is always present and accompany wherever we are and move, then religion will also give breath to every human action, although the concept of a person's religion and religious intensity will vary. Therefore, in the tradition of philosophy and anthropology are not all considered and categorized in to religion and scripture should have the apostles as well as in the Abraham religions.

Before explaining further understanding of the language of religion, it is necessary to know two kinds of approaches in understanding the religious expressions as described Komaruddin Hidayat(1996; 75). First, the the oriented, according to this theory is called the language of religion is a divine revelation, which was then enshrined in the scriptures. According to this theory the term

God and His word is emphasized, so understanding the most fundamental religious language is the language of the holy book. Second, anthropological-oriented, which is the language of religion and religious behavior is an expression of a person or a social group. Within the meaning of the second language of religion is a religious discourse by religious experts and scholars of religion though not always pointing and using scripture phrases.

Each of the above theories, there are still gaps or limitations which are less clear. The first theories, for example, will eventually also lead to a religious discourse that includes a second sense, because all the scriptures in order to give birth to the interpretation of either verbally or in writing. While in theory it is possible to release the two holy

books, and even lead to the philosophical and scientific narratives, therefore, it is necessary to make a characterization of the language of religion itself. **First**, the object language of religion is metaphysical, centered on God and a new life in the world beyond death. **Secondly**, as the implications of the first, format and subject matter of religious narrative is the holy book. **And the third**, the language of religion and religious expression includes the phrase individually or in groups, although the expression using the native language. Metaphysical language is a language or expressions and statements are used to describe objects that are metaphysical, especially about God. Due to a variety of statements about God cannot be verified or difalsivikasi objectively and

empirically, it is in understanding the scriptures a person tends to use double standards. That is, someone thinks the capacity and experience of humanity, but is directed to an object that is believed to be beyond the reach of reason and the senses. In other words, he was thinking in terms of faith and her faith while trying to seek support from his mind.

The nature of religious language has special, different from other languages. This is due to the nature of the nature of the Qur'an itself, namely as a means of communication between God and His creatures. While the language in the general sense is the only means of communication between human beings with one another . Logical atomism said that the essence of language is describing the logical structure of the world so that the

language commensurate with the logical structure of the world. Therefore, the language must meet the logical requirements. Meanwhile, logical positivism further said that the meaning of language should be verified empirically and logically. Language of religion (al - Qur'an) refers not only to the world but transcend time and space so that the existence of religious language refers to: World, which includes two things. First, the human world, which include the world of humanity. Second, infra- human world, which is related to the world of animals, plants, and other physical world with all the law and the nature of each. Metaphysical aspects, namely the nature of the meaning behind the things that are physical. This metaphysical aspect not covered by human senses, so it can only be

understood, thought, and lived. Supernatural, which is a region in the human world behind only informed by God through revelation, for example, about heaven, hell, soul, the Day of Resurrection, and so on. Divining, the aspects related to the nature of God, that God has al - Asma ' al - Husna, such as al - Aziz al - Hakim, al - Alim, and so forth. Overcoming dimensions of space and time, it is described in the Qur'an itself. For example, with regard to the history of the Prophet and His Messenger, and those relating to spatial dimensions, for example, the world of jinn, grave, nature spirits, and so on (Kaelan: 2003 ; 71).

According Komaruddin (1996, 17), the process of understanding, interpretation and translation of a text always assumes the existence of three subjects were

involved, namely: author, text and reader that each has its own context, so if you understand one without considering the other our understanding of the text to be poor. The three subjects who became known in the world of hermeneutics to "triadik element" (the author, the text, the readers). Therefore, understanding and interpretation of all texts, including the texts of the Qur'an must involve three elements above. In addition, analysis of the context also plays an important role in understanding the events of revelation, because the verses of the Qur'an can not be understood except by looking at the context of when the revelation was revealed. One can not possibly understand and be able to understand the verses of the Qur'an as a whole when he took the text alone, and forget the reality behind

them. Citing Mustansyir, Wittgenstein asserts, the meaning of a word depends on its use in the sentence, while the meaning of a sentence depends on its use in the language (Rizal Musytansir: 2001: 155).

Contribution To The Semiotics Of Religious Language

If semiotics understood as the science of signs of the Koran in particular the concept of *lughah* or *lughah* at historically been a field for semiotic analysis, not a word that a-historical. Signs play an important role in religion and in many ways that need to be distinguished. First, the creation of the world religion with its various aspects is often portrayed as a sign of God. Second, the books of revelation became one of the most religious basis, can be regarded as a set of

signs that indicate a particular meaning which need to be explored in the process of interpretation. Third, the texts of revelation was generally regarded as a set of signs that convey a message or a divine mandate. And fourth, the conversation about religion can be analyzed as a set of marks (Johan Meuleman: 1996;35).

Philosophically, religious texts are texts humane, because it related to language and culture in a particular historical range, the period of formation and production so that the existence of such texts are historical texts, in the sense of its meaning can not be separated from the language system - culture in which the text is considered as a part of it. From this point of language and cultural environment is a reference to find meaning and

interpretation. If the historical significance, the meaning of religious texts does not mean openness phase was settled on the text. This is because of the language as a reference authoritative interpretation and the interpretation is not silent, but move and evolve with the culture and reality. And if the texts have contributed in developing the language and culture, or the texts constitute the language in Saussure's model of language development will remove the meaning of the text and moved it from the intrinsic meaning to the metaphor. For example, in Sura al-Baqarah verse 65 mentioned, that the people of the children of Israel had transgressed the commandment of Moses, that is, when they are commanded to worship God on Saturday precisely they

go overboard , because on that day was not like the days are usually fish in many remarkable sea . Finally Allah curse them , " Be ye apes, despised " . Most commentators consider that this as a parable , meaning they resemble apes careful because the same does not accept the advice and warnings . But unlike jumhur opinion , they really turned into apes , just do not have children , do not eat and drink , and they do not live more than three days.

Qiradah denotative meaning is the ape, but if back to Barthes' concept that a sign of denotative levels of meaning besides having also contain connotative meaning. Perhaps in the above paragraph is meant by an "ape" is a metaphoric-symbolic form of expression. So that the Children of Israel that violate the word of the Prophet Moses is like

macaques. That is, they have an ape-like traits, such as greedy, greedy, greedy, rebellious, and so on. This is the mean by understanding the meaning of the second level, the connotative meanings. An indication that the process of forming a new marker to produce significance.

Glance it is understandable that the meaning of religious texts is historical, so that the meaning is generated depending on the system language and culture in which he was a part. Historicity of the text not only in the form of space and time (asbab al-nuzul), but the language of the recipient long with the socio-cultural reality which surrounds is also a text that can determine the meaning of flexibility. Therefore, in the language of religious texts is not only known lexical meaning alone, but also involves an element known historical

meaning of text (asbab al-nuzul) and socio-cultural background of readers of the text itself. So understanding the meaning of the text is never final, but continue to evolve with the progress of mankind.

According to Arkoun, religious texts different from all other text as pretending to give final marker (transcendental signified). For example, Islam encourages its followers to the dressing with cover genitalia. Clothing in Islam as a sign that the system must rely on signs at the ideological level, based on the conventions and the highest code (for modesty and obedience), and this should be reflected in pertandaan. However, the interpretation of clothing as a language system at a lower level, for example, is associated with the context of the season, trend, fashion, or is

associated with the culture and local culture, it can be done through a process of deconstruction is free from the conventional sense, through the game of deconstruction and significance of shapes, colors, motifs, patterns are creative as long as he is not opposed to the ideological code. Here pertandaan can be arbitrary. Thus, the interpretation of " clothes " as the sign will find references in accordance with the development of various cultures.

Also with other icons, such as prayer facing the House, the tawaf around the Kaaba seven times, sa'i to jog between Safa and Marwa hills it all is a marker in the form of an icon that has a particular marker, so that should not be replaced with other forms of penada-marker assumptions even have the same meaning.

Similarly shaped index markers, such as the *berwudlu* 'showed that he had a small *hadats*, a circumcised man show that he is Muslim (*baligh* or *mukallaf*), this marker should not be arbitrarily changed the shape of other markers.

Seen from the perspective of semiotics, most *Shariah* or contain God's command conventions or codes , as well as a set of signs and how certain disclosures. However, the convention produced by the interpretation in accordance with the culture and local culture. In Islam there are three sources of law, namely the *Qur'an*, *Sunnah* and *ijtihad*. If the first sign of the source code and have not shown an explicit meaning, the meaning and the code to look at the *Sunnah* of the Prophet. And if it is not found in both, the meaning and the code can be done by

ijtihad (according to *Hadith Mu'adh bin Jabal*) , is to perform demolition and deconstruction in order to find specific codes in accordance with the existing culture for the benefit of human life. But keep in mind, that *ijtihad* here depends on a set of explicit no sign of the *Qur'an* and the *Sunnah* of the Prophet, so that the results of the interpretation and understanding do not break through and beat position of a message and meaning that is transcendent and ideological.

So far, there is one fact and conclusions very unfortunate, that semiotics, on the one hand has become a potential method in the promotion, advertising, commodities, and industrial spectacle of Western capitalism in which to save the excesses of deconstruction moral, ethical, cultural order capital turn

over, and even hidden messages inside a Western ideology that impact on the erosion of the Muslim faith that in the end they fall into the abyss of infidelity. This phenomenon is perceived, and who knows what will happen 10 to 15 years to come, for sure our children are victims.

The Qur'an is a collection of texts that are autonomous, presents itself through a system of signs that allows readers dengannya dialogue. Al-Quran, at first as a subject for Muhammad as its object. But after a perfect and codified it turns into a passive document, which always wait for readersto respond toandinterpret. At this stage the existence of semiotics to be crucial in the approach and passage of scripture in intercourse "artifacts".

New interpretations of the Quran is not meant to reduce, but to

prove the extent to which the Qur'an is able to dialogue with reality. Text, should be interpreted in a comprehensive back, inclusive and substantive to avoid a partial understanding, proprietary and formalistic. By doing so, Islam is believed to be the religion that brings rahmatan mission lil 'Alamin not just be rhetoric, but a reality.

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