LEARNING MA'ANY SCIENCE BASED ON MODERN LINGUISTICS ROMAN JAKOBSON MODEL: A PRACTICAL APPROACH

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Abstract

This scientific article is a development of advanced balaghah teaching materials in the ma'any science section in PBA Study Program at STIM Surakarta, written as an alternative solution to the problem of learning Balaghah Science by developing teaching materials from the book al-Balaghah al-Wadhihah by Ali al-Jarim and Musthafa Amin, and Jawahir al-Balaghah by Sayyid Ahmad Al-Hasyimi.

The difficulty with balaghah material lies in its approach, which suggests deriving meaning in ma'any science with dzauq lughawi (sense of language). Indeed, dzauq lughawi is only owned by native Arabic speakers, so it is impossible for balaghah learners and teachers in our country, because they are not Arabic speakers.

The researcher uses modern linguistic approaches, namely syntax, semantics, pragmatics, and Jakobson's semiotics by presenting concrete examples. The reason is that Balaghah is not only seen as a method of literary criticism, but has been considered part of the branches of linguistics even though it is only based on similarities in some aspects.

Keywords: Learning, Balaghah, Modern Linguistics.

Introduction

Balaghah brings out great and clear meanings, with correct and eloquent expressions, making an impression on the heart, and in accordance with the situation, conditions, and people spoken to. Balaghah is a scientific discipline based on the clarity of the soul and the accuracy of capturing the beauty and clarity of the vague differences between various uslub (expressions). The elements of balaghah are sentences, meanings, and sentence structures that give power, influence on the soul, and beauty. It is also the careful choice of words and phrases in accordance with the place, time, theme, condition of the audience, and the emotions that can influence and control them (Ali Al-Jarim and Musthafa Usman, 2002: 6-7).

Balaghah is one of the classical disciplines of Arabic grammar (qawa'id al-lughah) that is still studied in Islamic educational institutions today, both formal and non-formal. Balaghah is considered the most difficult material after Nahwu (syntax) and Sharaf (morphology). Therefore, balaghah is usually studied after these sciences and saved for the last level of education.

Part of the reason for the difficulty - so far - comes from the approach of the learning method, which is dzauq al-lughah (sense of language). Until recently, dzauq was often interpreted as ‘the sense of language’, specifically ‘the sense of Arabic’, because the object of

balaghah is Arabic. The flavour of a language will only be mastered or possessed by native speakers of the language themselves or people who use the language a lot even though they are not native speakers. Similarly, the flavour of Arabic can only be acquired by Arabs or people who use Arabic a lot even though they are not Arabs (Wildan Taufiq, 2018: 1-2).

In reality, most of the students and teachers of balaghah in Indonesia are not Arabs (native speakers) or people who use Arabic in their daily lives. Therefore, teaching balaghah using the dzauq approach is difficult and ineffective. This difficulty is also confirmed by the definition and description of dzauq such as the following definition from Sayyid Ahmad Al-Hasyimi.

الذوق في اللغة الحاسة يدرك بها طعم المأكل وفي الاصطلاح قوة غريزية لها اختصاص بإدراك لطائف الكلام ومحاسنة الخفية.

‘ *Dzauq etymologically means the sense of tasting the flavour of food. While dzauq terminologically is the potential of a special instinct to grasp the intricacies of words and their hidden beauty*.’

Al-Hashimi asserts that dzauq can be acquired by continuously learning and practising the words of the scholars, repeatedly listening to them, and understanding their distinctive meanings and unique structures. According to him, dzauq can also be attained by cleansing the mind and heart from everything that can damage ethics and morals. This is how dzauq becomes good. As for dzauq salim (good dzauq) is the capital to know whether a word is good or not (Sayyid Ahmad al-Hasyimiy, tth:41).

From the above problems, this scientific article tries to approach balaghah with modern (Western) linguistics, such as syntax, stylistics, semantics, pragmatics and semiotics. Since there are many theories presented in each of the above linguistics, the researcher only takes the theories that are relevant to the needs, such as Jakobson's semiotic theory. The use of Jakobson's theory as an approach is because they both study language as a sign in the communication system for humans. Balaghah is a science that studies how to convey meaning through eloquent speech (kalam) by the speaker (mutakallim) to the interlocutor (mukhatab) in a situation (hal/siyaq). (Sayyid Ahmad al-Hasyimiy, tth:41). Meanwhile, Jakobson's semiotic theory is a study of sign communication that involves six elements, namely the sender (addresser), the addressee, the context, the code, the contact, and the message. (Thomas A Sebeok, 1960: 353).

Given the breadth of the discussion of balaghah science which includes the science of ma'any, bayan, and badi', the researchers only developed teaching materials for ma'any science. The teaching materials developed and references are taken from balaghah books, namely, al-Balaghah al-Wadhihah by two Egyptian writers, Ali Al-Jarim and Musthafa Amin and the book Jawahir Balaghah by Sayyid Ahmad Al-Hasyimi.

Research Methods

The literature review of this research uses a literature review which is taken in accordance with the subject matter and analysed in depth so that conclusions and findings can be drawn in the study. Literature taken from books, journal articles both national and

international and other literature. (Ali Al-Jarim and Musthafa Usman, 2002); (Wildan Taufiq, 2018). (Hendriarto et al., 2021); (Nugraha et al., 2021); (Aslan, 2017a); (Aslan, 2019); (Aslan, 2016); (Aslan et al., 2020).

Results and Discussion

The Science of Ma'any. 1). Definition of Ma'any Science: The word المعاني is the plural form of the word معنى. Meaning is the essence or centre of something. The meaning of a word (kalam) is the intention of the word. As for علم المعاني, it is one of the disciplines of Balaghah that studies the sentence (number) and its problems such as taqdim, ta'khir, dzikru-hadzfu, fashal-washal, ijaz, ithnab, and musawat (Mathlub., 1983: 276). In classical balaghah literature, the term ma'any is not found except in al-Sakaky's Miftahul Ulum. Previously, the term ma'any was widely used for Qur'anic and poetic studies, such as Ma'any Qur'an and Ma'any al-Syi'ri (ibid). 2). The next scholar, al-Qazwainy followed al-Sakaky's view. Al-Qazwainy defines Ma'any Science with:

علم يعرف به أحوال اللفظ العربي التي بها يطابق مقتضى الحال

(*Ma'any science is the science that studies the problems of Arabic words in relation to context*). 2). Methods of Classical Ma'any Studies: A number of scholars revealed the method or technique of learning ma'any science, including according to al-Jurjaniy. The method or learning of ma'any science according to al-jurjaniy can be found in the book dalail al-I'jaz. The first method is al-nazhm. According to al-Jurjaniy what is meant by nazham (series) is a series of words (al-kalimat), not letters.

النظم هو عبارة عن توخي معاني النحو في معاني الكلم (الجرجاني:2001:75).

(*nazham is the cohesiveness of syntactic meaning that occurs in a series of words*).

Another scholar who proposed a method of learning ma'any science besides al-Jurjani is Al-Sakaky. Al-Sakaky's method can be found in his work Miftah al-Ulum formulated in a sub-chapter that reads لكل مقام مقال (for each maqam, there is an expression). Else where al-Sakakiy states that maqamat occurs in a series of words in kalam. Then the quality of a kalam is determined by its compatibility with what he calls muqtadha al-hal (Sakakiy, tth:168). Here is the quote:

ثم إذا شرعت في الكلام فلكل كلمة مع صاحبتها مقام وارتفاع شأن الكلام في باب الحسن والقبول وانحطاطه في ذلك بحسب مصادفة الكلام لما يليق به وهو الذي نسميه مقتضى الحال .

From a modern linguistic perspective, al-Jurjany's method is similar to Saussure's structural theory, namely syntagmatic theory. Indeed, lexically, the word nazham means ‘structure.’ Whereas maqamat al-Sakakiy's method above is similar to contextual semantic theory in terms of the context of the situation. 3). Scope of Ma'any Science: Al-Qazwaini divided the study of ma'any into eight studies:1).The state of Isnad khabary (أحوال الإسناد الخبري), 2).The state of Musnad Ilaih (أحوال المسند إليه), 3).State of Musnad (أحوال المسند), 4).State of Muta'allaq Fi'il (أحوال المتعلق الفعل), 5).Qashar (القصر), 6).Insya (الإنشاء), 7). Fashal and Washal (الفصل والوصل), 8).Ijaz, and Ithnab (الإيجاز و الإطناب).

In line with al-Qazwainy's view above, by adding al-musawah to the eighth point, Reveals the scope of the science of ma'any as follows:1).The state of Isnad khabary (أحوال الإسناد الخبري), 2).The state of Musnad Ilaih (أحوال المسند إليه), 3).State of Musnad (أحوال المسند), 4).State of Muta'allaq Fi'il (أحوال المتعلق الفعل), 5).Qashar (القصر), 6).Insya (الإنشاء), 7).Fashal and Washal (الفصل والوصل), 8).Ijaz, Ithnab and Musawat (الإيجاز و الإطناب والمساواة). Thabanah (1988: 453).

New Approach in Ma'any Study: Departing from the problems of learning balaghah above, one of which departs from the classical approach, namely dzauq, in this study the researcher proposes a new approach, namely the linguistic approach. The following is a description of linguistics and the branches that will be used as an approach to learning ma'any.The word linguistics is taken from the Latin lingua (language). The word lingua is equivalent to the words langue and langage in French, lingua in Italian, and language in English (Verhaar, 2006:3). Linguistics is a branch of the humanities, which in English is linguistic's . The 'S' in linguistics does not indicate the plural as in book's, but indicates the discipline (studies or science). (Al-Wasilah, 2011:59). Thus linguistics is the study of language or the science of language as Verhaar above. In line with Verhaar above, Wardhaugh (1972:213) defines linguistics as: 'The Scientific Study of Language'.

There are five branches of linguistics according to Verhaar (2006:9), namely; 1).Phonetics and Phonology, 2). Morphology, 3) Syntax, 4) Semantics, 5) Pragmatics. Meanwhile, according to Abdul Chaer (1994: 13-17) linguistics is divided into 3, namely: 1) Based on the broad scope of the object of study (general linguistics and special linguistics). 2) Based on the time limit on the object of study (synchronic linguistics and diachronic linguistics). 3) Based on the focus of the object of study (micro linguistics and macro linguistics).

Roman Jakobson's Semiotic Approach: Semiotics comes from the Greek semeion, which means sign or seme which means sign interpreter. Thus, semiotics is a branch of science that deals with the study of signs and everything related to signs, such as sign systems and processes that apply to the use of signs. Roman Jakobson is one of the most influential linguistic figures of this century. Although very few of his writings specifically deal with semiotic themes, Jakobson's work is now considered a classic in the field of semiotics. The central issue of Jakobson's semiotic studies is the language of poetry and linguistics, especially in the fields of phonology, morphology, dialectology, and aphasiology.

Regarding the subject of semiotic studies, Jakobson explains as follows: : *" The subject matter of semiotic is communication of any message whatever, where as the field of linguistic is confined to the communication of verbal messages. Hence, of these two sciences of man, the latter has narrow scope, yet, on, the other hand, any human communication of nonverbal messages persupproses a circuit of verbal message, without a reverse implication*." In this study, researchers will try to use the theory of code and message. Jakobson revealed that in every verbal or written message, there are six elements, namely the addresser, the addressee, the context, the code, the contact, and the message.

Context

Message

Addressee…….addressser

Contact

Code

The theory above, if narrated, is this: the addresser sends a message to the addressee. In order to operate, the message needs a context to which it refers that is acceptable to the message, either verbal or verbalisable: code that is fully or at least partially known to both the addresser and the addressee. And there is finally a contact between the addresser and addressee that allows them to communicate (ibid).

Aspects of Balaghah in Roman Jakobson's Semiotic Image. If we align the aspects of balaghah with the elements of Jakobson's semiotic theory, it is as follows: addresser aligns with mutakallim, addressee aligns with mukhathab, context aligns with mauthin (thing), code aligns with kalam, and message aligns with ma'na. contact-if it does not seem forced-aligns with baligh or balaghah, although there is little similarity. Because baligh and balaghah are the delivery of the message from the sender to the recipient, while contact is the mutual connection between the sender and the recipient of the message and have responded to each other (Wildan Taufiq, 2018: 48). The following are aspects of balaghah in Jakobson's semiotic picture:

Mauthin/hal

Ma'na

Mukhatab ..... Mutakallim

Baligh/balaghah

Kalam

Semiotic Analysis of Roman Jakobson:

1. **Example of Kalam Khobary.**
   Hadith of the Prophet *Sallallahu 'Alaihi Wasallam*:

   إن الله اصطفاني من قريش

   '*Verily Allah has chosen me (Muhammad) from the Quraysh*.'

   Jakobson's semiotic elements: a. Sender (addresser): Prophet Muhammad *Sallallahu 'Alaihi Wasallam*. b. The addressee: Companions (Muslims). c. Code: language code. d. Context: emotive context. e. Message: fakhr (pride)

   Jakobson's semiotic analysis of the example sentence for the meaning of fakhr:

Emotive context

Fakhr (pride)

Prophet Muhammad ..... Companions (Muslims)

Contact

Language Code

In the perspective of pragmatics, the above speech is a type of illocutionary speech act, because it has another meaning beyond its lexical meaning. The illocutionary meaning of the speech is to announce that he is a Quraysh person who has been chosen to be His Messenger (Wildan Taufiq, 2018: 64).

2. **Examples of Kalam Insyaiy.**
The words of Allah *Subhanahu Wata'ala*:

لينفق ذو سعة من سعته (الطلاق:7)

'*Let him who is able provide according to his means*'.

Jakobson's semiotic elements: a).Sender (addresser): Allah *Subhanahu Wata'ala* . b).The addressee: A husband (human). c).Code: language code. d).Context: language context. e). Message: Wujub (obligatory).

Jakobson's semiotic analysis of the example sentence for the meaning of Wujub:

Language context

Wujub (obligatory)

Allah SWT ..... Husband (human)

Contact

Language Code

In the verse Allah commands humans, in this case a husband to provide for his wife and young children according to his ability. According to al-Qurthubiy the size of the amount of nafkah is according to the ability of the husband and the needs of the wife as the size of the needs of a reasonable or decent life. However, Imam Syafi'I r.a. the size of the nafkah is adjusted to the husband's ability, not the needs of the wife or children he is responsible for (Wildan Taufiq, 2018: 81).

3. **Examples of Qashar Kalam.**
Qashar Kalam is defined as follows: "Qashar is specializing something with something else in a certain way".

The following is a diagram of the Qashar Kalam pattern in a diagram:

كلام القصر	
مقصور	مقصور عليه

Qashar Kalam Pattern I.

Example: “No one will succeed except those who are serious.”

لايفوز إلا المجد

كلام القصر			
أداة النفي	مقصور	أداة الاستثناء	مقصور عليه
لا	بفوز	إلا	المجد

Qashar Kalam Pattern II.

Example: “This life is just tiring"

إنما الحياة تعب

كلام القصر		
إنما	مقصور	مقصور عليه
إنما	الحياة	تعب

Qashar Kalam Pattern III.

Example: “The earth is moving, not still.”

الأرض متحركة لا ثابتة

كلام القصر		
مقصور عليه	أداة العطف	مقصور
الأرض متحركة	لا	ثابتة

Qashar Kalam Pattern IV.

Example: “The earth is not still, but moves.”

ما الأرض ثابتة بل متحركة/ما الأرض ثابتة لكن متحركة

كلام القصر			
أداة النفي	مقصور	أداة العطف:بل،لكن	مقصور عليه
ما	الأرض متحركة	بل،لكن	ثابتة

Qashar Kalam Pattern V.

Example: “I only praise the people who work”

على الرجال العاملين نثني

كلام القصر	
المقدم الذي حقه التأخير	المؤخر الذي حقه التقديم
مقصور عليه	مقصور
على الرجال العاملين	نثني

4. Examples of Kalam Washal and Fashal.

Fashal is obligatory in three places:

a. *Kamal ittishal* (perfect connection). Abu Thayyib al-Mutanabby sang: "Time is nothing but a part of the speakers of my qasidah. When I recite a poem, time will sing it."

وما الدهر إلا من رواة قصائدي ... إذا قلت شعرا أصبح الدهر منشدا

الجميلة الرئيسية	الجميلة التابعة
وما الدهر إلا من رواة قصائدي	إذا قلت شعرا أصبح الدهر منشدا
كمال التصال: توكيدا للرئيسية	

b. *Kamal al-inqitha'* (perfect disconnection). Abu al-'Athiyyah sang: "O owner of wealth who loves it! You are the one who is always tired and never ends."

ياصاحب الدنيا المحب لها... أنت الذي لا ينقضي تعبه

الجميلة الرئيسية الإنشائية		الجميلة التابعة الخيرية
ياصاحب الدنيا المحب لها		أنت الذي لا ينقضي تعبه
كمال الانقطاع: كون الجملتين غيرمناسبتين باختلافهما خبرا وإنشاء		

c. *Syibhu kamal al-ittishal* (similar to perfect connection). Abu Tamam sang: "The curtain (barrier) will not dampen my aspirations to obtain you. Because even the sky is expected to rain when clouds block it."

ليس الحجاب بمقص عنك لي أملا...إن السماء ترجى حين تحتجب

الجميلة الرئيسية		الجميلة التابعة
ليس الحجاب بمقص عنك لي أملا		إن السماء ترجى حين تحتجب
شبه كمال الاتصال: كون التابعة جوابا للرئيسية		

Washal is obligatory in three circumstances:

a. *Washal due to conformity in I'rab as an attribute*. Abu Thayyib al-Mutanabby said:"A secret within me has found a special place, so it is not known to my drinking companions. And the secret cannot be revealed because I drink (alcohol)."

وللسر مني موضع لا يناله...نديم ولا يفضي إليه شراب

وللسر مني موضع	لا يناله نديم		لا يفضي إليه شراب
الجملة الرئيسية المبتداء	الجملة التابعة الأولى: الوصفية الأولى	حرف العطف:الواو	الجميلة التابعة الثانية: الوصفية الثانية
الجميلتان متشاركتان فى الإعراب كالصفة			

b. *Washal due to agreement in meaning*. On another occasion, al-Mutanabbi said: "He had pulled up his garment above his calves, and the waves had already hit him while he was still on the shore."

يشمر للج عن ساقه...ويغمر الموج في الساحل

يشمر للج عن ساقه		يغمر الموج في الساحل
الجملة الرئيسية: المعطوف عليه	حرف العطف:الواو	الجميلة التابعة: المعطوف
الجميلتان متشاركتان فى المعنى		

c. *Washal due to agreement in terms of insha' and meaning*. Basyar ibn Burd said: "Get close to your relatives who are close to you. Do not consult with someone who cannot keep a secret."

وأدن على القربى المقرب نفسه...ولا تشهد الشورى امرأ غيركاتم

وأدن على القربى المقرب نفسه		لا تشهد الشورى امرأ غيركاتم
الجملة الرئيسية: كلام الأمركالمعطوف عليه	حرف العطف:الواو	الجميلة التابعة: كلام النهي كالمعطوف
الجميلتان متشاركتان فى الإنشاء والمعنى (الثانية كالسبب للأولى)		

5. **Examples of *Kalam Ijaz* and *Ithnab.***

Ijaz is to gather many meanings in a short, clear and eloquent wording.
Examples of *Kalam Ijaz*: Allah says: "*Remember, creation and command belong only to Allah. Glory be to Allah, Lord of the worlds*." (Qs. Al-A'raf:54).

ألا له الخلق والأمر تبارك الله رب العالمين

The kalam ijaz is seen from its superordinate and subordinate aspects (semantics).

Ithnab is the addition of a word or phrase to a meaning for a specific purpose.
Examples of kalam ithnab: Allah says: "*On that night the angels Gabriel descended by the permission of their Lord to arrange all affairs*." (Qs. Al-Qadar: 4).

تنزل الملائكة والروح فيها بإذن ربهم من كل أمر

The word Al-Malaikah is a superordinate, while the word al-ruh is a hyponym.

Conclusion

Al-Balaghah as a discipline and a long development in the Islamic world. With the support of the Qur'an as the holy book of Muslims which has a very high language style and al-Hadith of the Prophet SAW, also supported by the mindset and insight of the Arab community that is getting better, al-Balaghah experienced a very significant progress until many works appeared. From the description of the article above, it can be seen that the linguistic approach, especially the approach, semiotics developed by Jakobson, semantics, and pragmatics are quite effective in clarifying al-Balaghah teaching materials from the books Jawahir al-Balaghah and al-Balaghah al Wadhihah. Thus, the researcher hopes that this approach can continue to be developed by linguists (linguists) and Arabic language teachers, and then socialised to Balaghah learners.

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