



Microlinguistic and macrolinguistic approaches to qur'anic learning

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ABSTRACT

Background: Qur'anic learning often focuses on the aspects of memorization and literal understanding of the text, without considering linguistic approaches that can enrich interpretation and understanding. This study aims to explore the application of linguistic approaches in Qur'anic learning to improve understanding and interpretation of Qur'anic verses. **Methods:** The approach used in this study is qualitative analysis by utilizing linguistic theories such as syntax, semantics, sociolinguistics, psycholinguistics, anthropolinguistics, and ecolinguistics. Data were collected through an in-depth literature review on the application of linguistic approaches in Qur'anic learning, as well as case studies illustrating linguistic-based learning practices. **Findings:** This study found that the application of linguistic approaches in Qur'anic learning can improve understanding of language structure, verse meaning, and the social and cultural context contained in the text. Syntactic and semantic aspects help readers understand the word order and meaning of verses, while sociolinguistic aspects provide insight into the role of language in social and cultural contexts. **Conclusion:** The application of the linguistic approach in Qur'anic learning contributes significantly to deepening the understanding of the Qur'anic text. This approach allows readers to not only understand the meaning of words, but also capture the broader meaning of Qur'anic verses, which relates to social, cultural and psychological contexts. **Novelty/Originality of this article:** This article contributes by integrating various branches of linguistics, including syntax, semantics, sociolinguistics, psycholinguistics, anthropolinguistics, and ecolinguistics, in the context of Qur'anic learning, which has rarely been the main focus in previous studies. This opens up new perspectives in Qur'anic learning methods that are more comprehensive and applicable.

KEYWORDS: linguistic approaches; qur'anic learning; qur'anic text comprehension; sociolinguistics; syntax and semantics.

1. Introduction

The Qur'an was revealed in Arabic, which is one of its uniqueness containing the beauty of phrases in every meaning of its content that cannot be matched by other literary works, such as the arrangement of words, the selection of vocabulary, and a beautiful and alluring language style for readers or listeners (Shihab, 2002). So from the miracle of the Qur'an itself can be seen from one aspect, namely the language or lingual aspects used (Rahman, 1980). The miracle of the Qur'an is proof that the Qur'an really comes from Allah SWT and it is an obligation for Muslims to read and understand it considering that it is a guide and life guide for Muslims (Nasr, 2011). The command to learn and understand the content of the Qur'an requires a learning related to the Qur'an (Wadud, 1999). From the description

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above, one of the approaches that can be utilized in reading, understanding, and studying one of the sources of learning and a source of guidance for every Muslim is a social-based language or linguistic approach. This is because the Qur'an was revealed in Arabic, while we are not native speakers of the language.

According to Fairclough (1997), language is part of society in which linguistic phenomena occur which are specific social phenomena, while social phenomena are linguistic phenomena (Fairclough, 1997). It has been explained by Danesi (2004) that without language, there would be no such thing as science, religion, trade, government, literature, philosophy, and there would be no such thing as systems or other activities that are part of human characteristics (Danesi, 2004). Therefore, the social-based linguistic approach allows the author to use it in the purpose of Qur'anic education through the language aspect of the Qur'an itself. As stated by Rorty (1990), humans have diverse and varied language backgrounds because they have diverse and varied purposes as well (Rorty, 1990).

The linguistic approach, as a science that studies language comprehensively, can be an effective approach in learning Qiraah Al-Qur'an. According to Ahmad Royani (2020), the linguistic approach or in Arabic called ilmu al-lughah is the science of language. Linguistic issues are discussed as a science, so that we can carefully mark the concepts of science and scientific approaches, and can deeply understand the differences between linguistic approaches and other approaches to language that are prevalent in the world of teaching in Indonesia today (Royani, 2020). Linguistics is divided into two studies, namely microlinguistic studies in which the field of study includes the internal language itself or microlinguistics such as: phonology, morphology, syntax, and semantics. Then the second is macrolinguistic studies which are language studies that involve other elements outside the language itself or external to the language, such as: sociolinguistics, psycholinguistics, anthropolinguistics / ethnoinguistics, and ecolinguistics (Nuryani, 2021).

This study aims to examine and understand the relationship between linguistic approaches, both microlinguistics and macrolinguistics, in Qur'anic learning. In this context, the microlinguistic aspect includes the intrinsic elements of language, such as phonetics, phonology, morphology, syntax, and semantics, which underlie the understanding of language in the Qur'ān. Meanwhile, the macrolinguistic approach, which involves sociolinguistics, psycholinguistics, anthropolinguistics/ethnolinguistics, and ecolinguistics, offers a broader perspective on language use in social, cultural, psychological, and ecological contexts. By combining these two approaches, it is hoped that it can help beginners in learning Qur'anic Qiraah more systematically and effectively.

2. Methods

This research uses the library research method, which relies on searching relevant literature to obtain the information needed to examine the relationship between linguistic approaches, both microlinguistics and macrolinguistics, in Qur'anic learning. The main data sources in this study are literature related to linguistics, including books and recent research articles that review aspects of microlinguistics, such as phonology, morphology, syntax, and semantics, as well as macrolinguistics, such as sociolinguistics, psycholinguistics, anthropolinguistics/ethnolinguistics, and ecolinguistics, in the context of learning Qiraah Al-Qur'an. Secondary sources are used to complement and strengthen the data obtained from primary sources, such as additional references that support a deeper understanding of the theme under study.

In analyzing the data, the author uses the descriptive-analytical method. The data obtained will be explained, described, and presented in detail in accordance with the focus of the research, namely examining the relationship between microlinguistic and macrolinguistic linguistic approaches in Qur'anic learning. After that, the author will analyze the data to identify its relevance and impact on learning Qiraah Al-Qur'an, especially for beginners. This research also limits the study to the linguistic approach in Maharah Qiraah Al-Qur'an education by referring to a doctoral dissertation at the Graduate School of

Syarif Hidayatullah State Islamic University Jakarta which discusses linguistic studies in Qur'anic learning, to maintain the focus and depth of analysis.

3. Results and Discussion

3.1 Linguistic approaches in learning qur'anic qiraah

Approach in the context of linguistics can be interpreted as a point of view or perspective used to study and understand language. The structural approach emphasizes the analysis of the internal structure of language, such as phonology, morphology, syntax, and semantics. The main figure of this approach is Ferdinand de Saussure. Second, the Generative-Transformational approach, the generative-transformational approach was developed by Noam Chomsky, which emphasizes the ability of speakers to produce an unlimited number of new sentences. Third, the Functional approach emphasizes the function of language in social and communication contexts. The main figure of this approach is Roman Jakobson. Fourth, the Cognitive approach, the cognitive approach emphasizes the relationship between language and cognition or human mental processes. The main figure of this approach is George Lakoff (Alek, 2018).

Each approach has a different focus and emphasis in studying and understanding language phenomena. The choice of approach depends on the goals and perspectives to be used in linguistic analysis. Linguistics itself is the scientific study of language, including the structure, function, and development of language (Chaer, 2012). Etymologically, "linguistics" comes from the Latin "lingua" which means "language". While in terminology, linguistics is defined as the science that studies language systematically, objectively, and scientifically. Linguistics has long historical roots, starting from human efforts to understand and study language systematically. The beginning of the development of linguistics can be traced to the thoughts of ancient Greek philosophers, such as Plato and Aristotle, who have discussed the problem of language. In the 19th century, linguistics began to develop as an independent discipline, with figures such as Ferdinand de Saussure, Wilhelm von Humboldt, and Franz Boaz.

The science of linguistics does not have a single inventor, but rather develops through the contributions of various thinkers and scientists. However, Ferdinand de Saussure (1857-1913) is considered the "Father of Modern Linguistics". Some important figures in the development of linguistics include Ferdinand de Saussure: Considered the "Father of Modern Linguistics" because of his thoughts on langue, parole, and linguistic signs. Second, Noam Chomsky: A generative-transformational linguistic figure who introduced the concept of generative grammar. Third, Roman Jakobson: Russian linguist who contributed to the field of phonology and communication theory. Fourth, Edward Sapir: American linguist who developed the theory of language relativity. Fifth, Leonard Bloomfield: American linguist who developed structural linguistics.

Education is a process of learning and developing abilities, attitudes, and other forms of behavior in individuals in a particular society or environment (Rosyidi, 2012). The purpose of education in general according to SISDIKNAS No. 20 of 2003 is to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The following is a more detailed explanation of the purpose of education, first, developing the potential of students, the purpose of education is to develop all the potential possessed by students, both intellectual, emotional, spiritual, and social potential. Second, forming humans who have faith and piety, education aims to form humans who have faith and piety in God Almighty, so that they have noble character and morals. Third, developing abilities and skills, the purpose of education is to develop the abilities and skills of students so that they can function optimally in life. Fourth, forming democratic and responsible citizens, education aims to form democratic citizens,

have a sense of responsibility, and can actively participate in nation building. To achieve an educational goal, learning is formed.

Learning means the process of students gaining knowledge and potential for self-development and learning new abilities and values (Maswani, 2022). The Qur'an is a holy book for Muslims. The existence of the Qur'an is not only that but also has special features in language, being a source of knowledge and being a source of learning for Muslim education. In the early generations of Islam, the Qur'an became the center of attention of Muslims by studying the Qur'anic verses, memorizing them and understanding their contents. Although the form of learning at that time was still simple with limited infrastructure (Rokim, 2020).

The Islamic education system must have the vision of advancing human civilization, not just preparing professional graduates who are ready to work (or become workers), because Islamic education is not a factory, but a system, institution, and main component of civilization building. This is certainly different from the western perspective which tends to see education as an instrument to fulfill development interests. It can be concluded that Islamic studies are studies with a vision of rahmatan li al-'âlamîn, worldly ukhrawi dimension, and oriented towards the development and promotion of Islamic civilization, not just preparing graduates who can work and be accepted by the world of work, so that they can meet their needs in the world (Wahab, 2017). One of the main factors in the progress of education is the curriculum. Curricula that are more concerned with teachers and students as objects tend to view science as a source of truth to develop intellectual power. Academic subject curriculum organizers are perennialists and essentialists who develop children's intellectual power to achieve universal truths and instill self-discipline from sources of truth such as global religious values (Fauzi, 2020).

The following is based on the theories that the author has put forward above, so the author wants to try to formulate a concept where the study of Islam itself, which is sourced from the Qur'an, can be studied linguistically and its scope by Islamic scholars and researchers, where the concept that the author formulates is in the form of an inverted pyramid, where the pyramid symbolizes the breadth of discussion at the topmost title point and will increasingly cone down which indicates the focus of the study and discussion when it gets lower which can be seen in Figure 1.

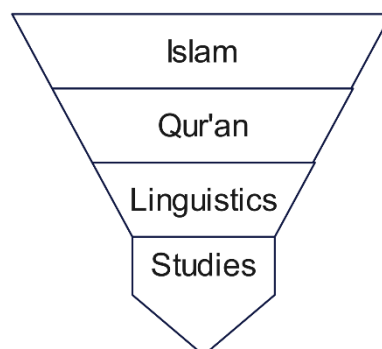


Fig 1. Conceptualizing a Linguistic Approach to Qur'anic Learning

In this case, the shape of the inverted pyramid above represents a concept, with the top depicting the broadest scope of discussion and learning, which progressively tapers down to a more focused discussion. The study of Islam itself is located at the very top, which means that the scope of the discussion of Islam is very broad, including laws derived from the Qur'an, hadith or sunnah, atsar from the companions of the Prophet, ijthad of scholars, and others. However, the focus of this research is on one of them, namely the Qur'an, where the learning content of the Qur'an also includes shari'ah, worship, mu'amalah, inheritance science, and includes discussion of language and qiraah. Then, the scope of the Qur'an itself becomes a study for researchers and learners of Islam from various ethnic groups,

backgrounds, and even different cultures. Therefore, a special approach is needed in studying the Qur'an from a linguistic perspective, using the theory of linguistics and all aspects of its scope.

3.2 Microlinguistic aspects in learning qur'anic qira'ah

In learning Qur'anic Qira'ah, microlinguistic aspects focus on the intrinsic elements of language, i.e. those elements that are directly related to the structure of the language itself, including phonology, morphology, syntax and semantics. One aspect of microlinguistics that is very important in learning Qur'anic Qira'ah is phonology, which studies the sounds of language and their function and role in shaping meaning (Verhaar, 2010). In the context of Arabic, phonology focuses on the sound systems that make up words and phrases, which are crucial in the pronunciation and understanding of Qur'anic recitation. Aspects of phonology in learning Qira'ah Al-Qur'an include understanding the makhraj (the place where letters come out) and the nature of letters, which is very important to ensure that the pronunciation of the hijaiyah letters is done correctly according to the rules of Arabic phonology. For example, the pronunciation of the letter "ح" (khaa) coming from the throat must be distinguished from the pronunciation of the letter "ق" (qaf) coming from the base of the tongue. In addition, in the study of phonology there are two branches that need to be considered, namely phonetics and phonemics. Phonetics studies the sounds of language in general without paying attention to whether the sounds distinguish meaning or not, while phonemics studies phonemes, which are sounds that can distinguish the meaning of words. In learning the Qur'an, understanding phonemes is very important because changes in phonemes can change the meaning of words and affect the understanding of the content of the Qur'an. For example, the difference in phonemes in the words "كتابة" (kitaabah - writing) and "كتاب" (kitaab - book) can significantly change the meaning. In addition, sound variations (allophones) in Arabic must also be understood, as sound changes can occur depending on the position of the letter in the word or the influence of other phonemes around it (Alek, 2018). Phonological processes in Arabic, such as assimilation (sound changes that occur due to the influence of other sounds) and elision (omission of certain sounds), also need to be considered, because they often appear in reading the Qur'an, especially in the combination of adjacent letters or between one word and another. Therefore, understanding Arabic phonology is very important in learning Qira'ah Al-Qur'an, so that students can pronounce the hijaiyah letters correctly and understand how to pronounce them according to the makhraj and the nature of the letters. This will help them read the Qur'an tartil, in accordance with the rules of the Arabic language, and avoid pronunciation errors that can affect the meaning of the verse being read (Ismail, 2015).

Morphology, in linguistic terminology, is a branch of science that studies the origin of the formation of a word and the effect of word changes on the meaning, class, and meaning of the word (Ramlan, 1985). In the context of Qur'anic learning, the morphological aspect focuses on understanding the structure of words in Arabic, including word forms such as isim (nouns), fi'il (verbs), and huruf (particles), as well as word changes that occur, such as i'rab (changes in word form according to position in the sentence), tashrif (changes in the form of fi'il), and others. Harimurti Kridalaksana (1986) in his dissertation *Word Class in Indonesian* explains that morphology studies the internal structure of words and the process of their formation, including the types of morphemes (free, bound, roots, affixes), the process of word formation (affixation, reduplication, composition), and grammatical categories (nouns, verbs, adjectives) (Kridalaksana, 1986). Morphology also examines morphemes, which are the smallest units in language that have meaning and cannot be divided into smaller units (Alek, 2018). In learning the Qur'an, understanding the changes in word forms is very important, because morphological changes in words contained in the Qur'an often affect the meaning of the verse. Therefore, understanding this aspect of morphology helps in reading and understanding the meaning contained in the Qur'anic text more precisely.

Syntax is a study that discusses the relationship between one word and another in a sentence (Putrayasa, 2008). In the context of Qur'anic learning, the syntactic aspect is related to understanding the structure of sentences in Arabic, including i'rab (changes in the final harakat of words) and the rules of nahwu (grammar), which are needed to read the Qur'an in accordance with the correct nahwu rules. According to Soenjono Dardjowidjojo in his book "Echa: The Story of Indonesian Children's Language Acquisition", syntax examines the structure of sentences and the relationship between words in sentences, as well as syntactic functions such as subject, predicate, object, complement, and adverb. Syntax also studies syntactic categories (nouns, verbs, adjectives, adverbs), sentence patterns (declarative, interrogative, imperative), and relationships between clauses in compound sentences (Dardjowidjojo, 2000). Syntax regulates word order, word form, intonation, and particles or task words in sentences, which form sentences that are acceptable to speakers (Pateda, 1989). In Qur'anic learning, understanding the rules of syntax is very important so that readers can read Qur'anic verses correctly and understand their meaning. Each element in syntax has a grammatical role that shapes the meaning of the whole sentence, such as agent (agentive), purpose (objective), recipient (benefactive), cause (causative), tool (instrumental), time (temporal), place (locative), action (active), sandangan (passive), and ownership (possessive).

Semantics is a study that discusses the meaning of signs or words and their representations, both in terms of mental and language, with the aim of building a general theory of meaning and meaning (Subuki, 2011). In the context of learning Qira'ah Al-Qur'an, the semantic aspect focuses on understanding the meaning of words and sentences in Arabic, both from literal and contextual meanings, as well as their application in understanding the meaning of Al-Qur'an verses so that readers can read with good understanding based on the context. Pateda in his dissertation *Lexical Semantics* states that semantics examines the meaning of language, both the meaning of words, phrases, and sentences, which includes lexical and grammatical meanings, meaning relations (synonymy, antonymy, hyponymy), changes and shifts in meaning, as well as denotative and connotative meanings (Pateda, 1989). The term semantics itself comes from the English "semantics", which has its roots in the Greek *sema* (sign) and *samaino* (to mark or mean), used to describe the part of linguistics that studies meaning.

The history of semantic development can be seen from Breal's article entitled *Le Lois Intellectuelles du Langage* which reveals semantics as a new field of science, known in French as *semantique*. Breal calls semantics a purely historical science (historical semantics) (Alek, 2018), which studies changes in meaning in relation to external factors such as the background of changes in meaning, the relationship of changes in meaning with logic, and psychology. Semasiology, as a part of semantics, was not initially recognized as semantics, although the term was first coined by Reisch in the 19th century. The development of semantics is divided into three periods, namely the first period which includes Reisch's activities, the second period which includes the historical semantics view by Breal, and the third period which is characterized by the empirical study of meaning by Gustaf Stern in 1931.

3.3 Macrolinguistic aspects in learning qur'anic qira'ah

Sociolinguistics is a study that discusses the relationship between language and social conditions, as explained by Sumarsono. In this study, language is seen as part of the user community, which often results in differences in understanding of the context of language in a growing social phenomenon. These differences can be caused by differences in language or ways of speaking in society (Sumarsono, 2010). The object of sociolinguistic studies, as formulated by experts, includes the social identity of speakers and listeners, the social environment where speech events occur, synchronic and diachronic analysis of social dialects, social assessment of speech behavior, levels of language variation, and practical application of sociolinguistic research (Aslinda, 2007). In the context of Qur'anic learning,

sociolinguistic aspects involve the community, language, culture, learning style, and context in which the Qur'an is learned.

Qur'anic learning often takes place in communities, where individuals learn alongside others who share similar beliefs and practices. This can strengthen a sense of solidarity and facilitate knowledge exchange. Arabic, as the language of the Qur'ān, is an important aspect of learning, and participants may need the help of teachers or mentors fluent in the language to understand and interpret the text. In addition, the Qur'ān is also closely linked to Islamic culture and tradition, so it is important to understand the cultural context of the text. Participants with different learning styles may require different approaches to understanding the Qur'ān, and this may involve assistance from teachers or mentors to overcome weaknesses in understanding the text. The context in which the Qur'ān is studied, whether at school, mosque or home, also affects how participants interpret the text (Al-Zahrani, 2016).

Psycholinguistics, as explained by Aitchison, is the study of language and mind (Dardjowidjojo, 2010), while according to Lyons, psycholinguistics involves language production or synthesis and recognition or analysis (Tarigan, 2009). In theory, psycholinguistics aims to find linguistically and psychologically acceptable theories of language, and explain the nature of language and its acquisition. In practice, psycholinguistics aims to apply linguistic and psychological knowledge in linguistic and psychological problems (Nuryani, 2013). In the context of Qur'anic learning, psycholinguistics can help create an applicable educational system, which makes it easier for students to acquire and understand Arabic, so that Qur'anic learning is easier to accept and learn.

The object of psycholinguistic study covers various aspects, including the process of language learning, which involves how children and adults learn language through language modeling, imitation, and social interaction. The representation of language in the mind, which includes syntactic, semantic and phonological structures, is also a focus of study. In addition, psycholinguistics also examines language production, language processing and the relationship between language ability and general intelligence. The study of bilingualism and multilingualism, as well as neurolinguistics which examines how language is processed in the brain, are also included. The practical applications of psycholinguistics are used to develop interventions for language and intelligence disorders and to optimize language teaching, including in Qur'anic learning (Bock, 1986).

Anthropolinguistics or ethnolinguistics is a branch of linguistics that studies language variation and use in relation to the development of time, differences in place, communication, kinship systems, ethnic influences, beliefs, language ethics, customs, and other cultural patterns of an ethnic group (Sibarani, 2004), as explained by Sibarani. In the context of Qur'anic learning, anthropolinguistics can explain how an ethnicity considers Qur'anic education as an important cultural value in its community, and how Arabic is used as a bridge to facilitate learners to master important aspects of Qur'anic education. The object of study of anthropolinguistics includes language variations that occur among human groups, the evolution of language over time, and the function of language in communication, cultural expression, and identity construction.

In addition, anthropolinguistics also examines the structure of language, including phonology, morphology, syntax and semantics, as well as how humans learn and produce language. The study of language intelligence in relation to human cognition, as well as the relationship between language and culture, including social norms and values that exist in society, is also a focus of study. Anthropolinguistics also studies how language is consumed and understood by speakers and listeners, and how social and cultural contexts influence language interpretation. Other important aspects are language communication in social interaction and efforts to preserve endangered languages, all of which contribute to understanding the influence of language in people's social and cultural lives (Evans, 2008).

Ecolinguistics, as described by Haugen, links ecology with language, where language and environment interact with each other (Haugen, 1972). In the context of Qur'anic learning, ecolinguistics can be applied to understand how the Arabic language interacts with

learners' learning environment, which can affect their interest and motivation in learning the Qur'an. Language, in this case, serves not only as a means of communication but also as a representation of the natural and cultural environment. The object of study of ecolinguistics according to Kramsch (2000) includes various relationships between language and the environment, such as language and sustainability, language and conservation, and language and natural resource management. In addition, ecolinguistics also studies the relationship between language and identity, which includes topics such as language and nationalism, language and culture, and language and gender. Ecolinguistics also examines the relationship of language to politics, technology, health, education, art, history, sociology and anthropology. Topics such as language and propaganda, language and teaching, language and literature, and language and ritual are the focus of this research (Fillmore, 1982). Thus, ecolinguistics provides insight into how language is used in various social, cultural, and environmental contexts, which in turn can influence the way learners understand and internalize learning materials, including in Qur'anic education.

The following concept is formulated by the author in approaching Islamic studies by approaching based on the scope of linguistic elements themselves according to the needs of researchers in certain aspects. Based on the theories of the experts above, it is possible for a researcher to approach Islamic studies through one or more aspects of linguistics, be it with a microlinguistic approach or linguistic intrinsicity such as phonology, syntax, morphology, or semantics, or with a macrolinguistic or extrinsic linguistic approach such as sociolinguistics, anthropolinguistics/ethnolinguistics, or psycholinguistics, and ecolinguistics, where each Islamic study itself will not be separated from the study of linguistic elements in the Qur'an.

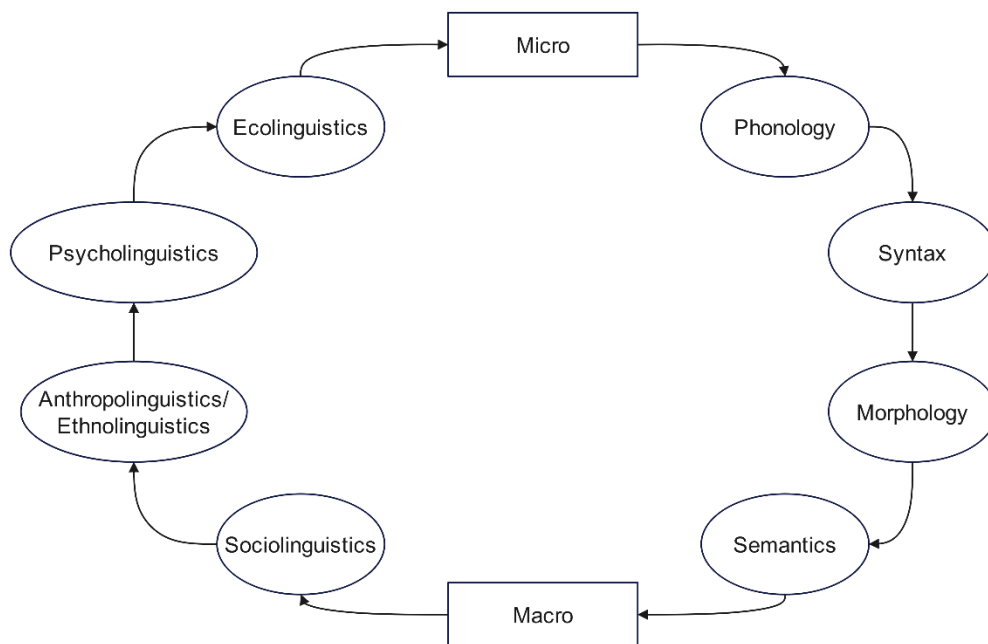


Fig 2. Conceptualizing linguistic aspects of Qur'anic learning

4. Conclusions

This study reveals the importance of the linguistic approach in learning the Qur'an to improve understanding of the sacred text. Syntactic, semantic, and sociolinguistic aspects play a role in making it easier for readers to understand the sentence structure, meaning of verses, and socio-cultural context contained in the Qur'an. Understanding the word order, syntactic function, and literal and connotative meanings of Qur'anic verses allows readers to interpret the teachings more accurately and relevantly. In addition, sociolinguistic

aspects provide insight into how Qur'anic language is understood in various cultural and social contexts, thus enriching the reader's understanding of the message conveyed.

In addition, this study also highlights the role of psycholinguistics, anthropolinguistics and ecolinguistics in Qur'anic learning. Psycholinguistics helps explain the process of Arabic language acquisition by learners, while anthropolinguistics shows how the Qur'anic language functions as part of cultural and religious identity. Ecolinguistics emphasizes the importance of the social environment in influencing the way learners understand Qur'anic texts. Overall, this comprehensive linguistic approach provides a deeper and richer understanding of Qur'anic learning, which focuses not only on language, but also meaning and the underlying social, cultural and psychological contexts.

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The author fully contributed to the writing of this article.

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Conflicts of Interest

The author declare no conflict of interest.

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