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Historical Semantics in the Word "Slander" in the al-Qur'an

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Abstract:
Semantic studies of the al-Qur'an play an important role in understanding the deep meaning of the vocabulary used in the divine revelation. One important approach in this study is Toshihiko Izutsu's semantic approach, which examines key terms in the al-Qur'an to reveal the worldview (weltanschauung) contained therein. This study focuses on the semantic analysis of the word "slander" which is often used in everyday life but has narrowed its meaning in the general context of society. Izutsu's approach involves synchronic and diachronic analysis of key terms to explore changes in meaning from the pre-Qur'anic, Qur'anic, to post-Qur'anic periods. The results of the study show that the word "slander" lexically comes from a root word meaning "to burn" or "to test the purity of metal", which then develops in the al-Qur'an into various meanings such as a test of faith, polytheism, torture, and persecution. In the contemporary context, the meaning of slander has expanded to include acts of social injustice, hoaxes, and political tension. Through Izutsu's approach, it can be understood that "slander" in the Qur'anic worldview is a divine selection process to test the quality of human faith, as well as being a description of the ethical, social, and spiritual interactions of humanity within the framework of the Qur'anic worldview.

***Keyword**: Rahmah, Lexical Semantics, Al-Qur'an, Word Meaning, Arabic linguistics*

INTRODUCTION

People often associate the word "slander" with lies or unconfirmed statements. In everyday life, "slander" refers to defaming someone (such as tarnishing their reputation or harming their honor).[1] In the al-Qur'an, the word "Slander" has various meanings. Each word in the al-Qur'an has a distinct meaning depending on the context in which it is spoken. Words in the al-Qur'an have apparently evolved in meaning over time. Based on this, the author wishes to examine the meaning of the word "Slander" within a historical semantic framework.

The author uses historical semantics from Toshihiko Izutsu. Izutsu's semantic theory can help authors find the meaning of words and explain their differences and developments over time.

The majority of people understand the word "slander" only to refer to unverified lies, usually used to undermine someone. In fact, the meaning of "slander" varies from pre-Qur'anic, Qur'anic, and post-Qur'anic times. Understanding the meaning of "slander" requires a semantic analysis.

The approach used in this research is historical semantics by Thosihihiko Izutsu. Analyzing the word "Slander" using Izutsu's semantics will reveal its synchronic and diachronic meanings, namely the meaning of the word "Slander" in the pre-Qur'anic, Qur'anic, and post-Qur'anic periods.

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Meanwhile, Laela Qadriyani's previous research discussed the semantic contextual meaning of the word slander in the al-Qur'an, and focused more on the context,[2] meanwhile, Ahmad Yani discusses the word slander from the perspective of the al-Qur'an and focuses more on the perspective of the word slander in the al-Qur'an.[3] M Fajrul Falah discusses the semantic analysis of the word slander in the al-Qur'an and focuses on Toshihiko Izutsu's semantics and deepens the analysis.[4]

METHOD

This research is a qualitative study using a semantic analysis approach based on philosophical hermeneutics according to Toshihiko Izutsu. This approach is used to explore the historical and conceptual meaning of the word "slander" in the al-Qur'an, by paying attention to the synchronic context (meaning within a period) and diachronic (shifting meaning across time), and linking it to the Weltanschauung (worldview) of the al-Qur'an.[5] Data collection techniques were carried out through: Library research. Tracing the use of the word "slander" in the al-Qur'an through a thematic index. Collecting explanations from interpreters and semantic scholars regarding the meaning of the word slander. Comparing the meaning in Arabic dictionaries and the context of its use in the text of the al-Qur'an; Document analysis by examining Izutsu's text to develop a semantic analysis framework.

Classifying the meaning of the word "slander" based on its semantic structure and context. The analysis was conducted in several stages according to Izutsu's historical semantic model, namely: Lexical Analysis, tracing the root word (radical) فتنand its derivative forms in the al-Qur'an, and exploring the basic meaning of words from classical Arabic dictionaries; Synchronic Analysis, Analyzing the meaning of the word "slander" based on the context of the word's use in the verses of the al-Qur'an; Diachronic analysis, comparing the meaning of the word slander in three periods (Pre-Qur'anic: *Jahiliyah* poetry and general usage before Islam; Qur'anic: in the context of the revelation; Post-Qur'anic: development of meaning in modern interpretation and usage in contemporary society); Semantic Field Analysis, grouping the meanings of the word slander in the al-Qur'an based on semantic categories: test, doom, disbelief, shirk, torment, etc; Reconstruction of Weltanschauung (World View), reconstructing the world view of the al-Qur'an based on the meaning of the word "slander", such as how tests become an important element in measuring the quality of faith, and; Revealing the conceptual structure in the vocabulary that describes how the reality of life and faith are understood according to the al-Qur'an.[6]

ANALYSIS

Toshihiko Izutsu's Semantic Concepts

The word semantics comes from the Greek word *sema* (noun), meaning "to mark" or "symbol." The verb is *semaino*, meaning "to mark" or "to symbolize." Semantics was then adopted as a term in linguistics to study the relationship between linguistic signs and the things they signify.[7] It can be interpreted that semantics means the science that studies the

[2] Laela Qadriyani, *Makna Kata Slander dalam Al-Qur'an (Suatu Tinjauan Semantik)*, Skripsi, Universitas Hasanuddin, 2020, hlm. 25–50.

[3] Ahmad Yani, "Kata Slander dalam Perspektif Semantik Al-Qur'an", *Jurnal Studi Al-Qur'an*, Vol. 4, No. 2, 2019, hlm. 15–27.

[4] M. Fajrul Falah, *Analisis Semantik Kata Slander dalam Al-Qur'an (Kajian Semantik Toshihiko Izutsu)*, Skripsi, IAIN Pekalongan, 2021, hlm. 30–55.

[5] . Toshihiko Izutsu, *God and Man in the Qur'an*, (Kuala Lumpur: The Islamic Book Trust, 2002), hlm. 3.

[6] Muhammad Rasyid Ridha, *Tafsir al-Manar*, (Beirut: Dār al-Fikr, 1999), juz 2, hlm. 205.

[7] Suhardi, 2015. *Dasar-Dasar Ilmu Semantik*. Yogyakarta: Ar-Ruzz Media

meaning of an expression or word in language.[8] Semantics in Arabic linguistic studies is known as the science of dilalah/dalalah.[9]

One of the objects of semantic analysis is the al-Qur'an. The al-Qur'an is the Arabic text with the highest literary value, both textually and contextually. The literature in the al-Qur'an excels not only in its descriptive methods but also in its literary aspects, down to the most complex aspect: diction, or word choice.[10] A single letter in the al-Qur'an creates harmony in sound within a word, a group of words creates harmony within a sentence, and a group of sentences creates harmony in rhythm within a verse. Abu Sulaiman Ahmad Ibn Muhammad stated that the beauty of its wording and the precision of its meaning demonstrate that the al-Qur'an is an unmatched miracle.[11]

Semantic analysis of the al-Qur'an aims to demonstrate the importance of understanding the fragmented ideas contained within the al-Qur'an in order to achieve a holistic understanding of the worldview it embodies. The importance of grasping this Qur'anic worldview is closely related to the al-Qur'an's function as a guide to life. Because the al-Qur'an is considered a revelation for humanity, this requires an accurate understanding of the teachings it contains.

An interpretation of the al-Qur'an is considered valid if it can reveal God's intent contained therein. This is due to the belief that the al-Qur'an is not a human work but rather a revelation from God. Therefore, the importance of a comprehensive understanding of the al-Qur'an is greatly emphasized. Semantic analysis thus helps explore the meanings contained in the al-Qur'an to achieve a deeper and more comprehensive understanding of its teachings. One such analysis is semantic analysis by Toshihiko Izutsu, whose object is Qur'anic vocabulary.

Toshihihiko Izutsu is a scholar who consistently applies semantic analysis to the study of the al-Qur'an. He is renowned for his monumental trilogies on the al-Qur'an, which consistently contain rigorous, incisive, and data-rich semantic analysis.[12] Izutsu's trilogy has been recognized for its significant contributions to the field of Qur'anic studies, particularly in the context of semantics. The semantic approach introduced by Izutsu provides a more detailed and in-depth way to understand the concepts contained in the al-Qur'an. Although many Qur'anic scholars have emerged from various backgrounds, both Muslim and non-Muslim, Izutsu's work offers a distinct perspective and a consistent method for approaching the Qur'anic text.

The semantic approach offers a deeper understanding of the meaning of words in the Qur'anic text, thus enabling the researcher to delve into the depths of these concepts in greater detail.[13] According to Izutsu, semantics is the analytical study of key terms in a language with the ultimate goal of producing a conceptual understanding of the worldview, or Weltanschauung, of the society that uses the language. In the context of the al-Qur'an, Izutsu explains that the goal of semantic analysis is to bring to the surface the dynamic, living ontology found in the al-Qur'an. This is done through analytical and methodological research on core concepts, namely those that play a central role in shaping the Qur'anic view of the

[8] Abdur Chaer dan Muliastuti, *Semantik Bahasa Indonesia,* hlm 1

[9] Erwin Suryaningrat, *Pengertian, Sejarah dan Ruang Lingkup Kajian Semantik (Ilmu Dalalah), at-ta'lim : media informasi pendidkan Islam* 12, no. 1 Maret 2019

[10] Sulaiman al-Tarawanah, *Rahasia Pilihan Kata dalam Al-Quran,* (Jakarta: Qisthi Press, 2004), ix

[11] Ahmad Muzakki, *Stilistika al-Quran: Gaya Bahasa al-Quran dalam Konteks Komunikasi,* (Malang: UIN Malang press, 2009).

[12] Rahtikawati, *metodologi tafsir al-quran.* h. 240

[13] Yayan Rahtikawati, *metodologi tafsir Al-Qur'an: strukturalisme, semantic, semiotic, & hermeneutic,* (2013, Pustaka Setia) h. 242.

universe. By using a semantic approach, Izutsu aims to reveal the essence of these concepts that shape the understanding of the universe and life. This approach allows us to see how the al-Qur'an provides a unique and profound view of the reality of life and the universe as a whole.[14]

Thus, semantic analysis aims to present the importance of understanding the fragmented ideas of the al-Qur'an in order to achieve its totality (its worldview). The importance of grasping the al-Qur'an's worldview is closely related to the al-Qur'an's function as guidance. The fact that the al-Qur'an was revealed for the benefit of humanity requires a proper understanding of its teachings. An interpretation is considered valid if it can reveal God's intent. Because the al-Qur'an is not a single person's composition, but rather God's, the emphasis is on understanding the al-Qur'an comprehensively.[15]

Thus, semantic analysis aims to highlight the importance of understanding the various ideas contained in the fragmented al-Qur'an in order to achieve a comprehensive understanding of the worldview expressed therein. The importance of grasping this Qur'anic worldview is closely related to the al-Qur'an's function as a guide to life. In fact, the al-Qur'an was revealed for the benefit of humanity, thus requiring an accurate understanding of the teachings contained within.

An interpretation is considered valid if it can reveal God's intent contained within it. This is because the al-Qur'an is not a human work but rather a revelation from God. Therefore, emphasizing a comprehensive understanding of the al-Qur'an is crucial. Thus, an interpretation that takes semantic analysis into account helps us understand the meaning contained in the al-Qur'an more deeply and comprehensively, in accordance with God's will as manifested in the al-Qur'an.

Semantic analysis of the word "slander"

Many methods are used to understand sentences or individual words in the al-Qur'an, one of which is through available translations of the al-Qur'an, which are often used as primary guidelines by the general public. One example is the word "slander." People often use the word "slander" in everyday life. In fact, the word "slander" in the al-Qur'an, when translated or analyzed, does not convey this meaning.

The word "Slander" has its root in the form فتَن يفتُن فِتنَة, where the letters ف *fa*, ت *ta*, and ن *nun* are combined. This word has various meanings contained within it. All words derived from it basically contain the meaning of "testing or trying." A word that is almost similar to slander (فتنة) is al-bala (البلاء) which basically means testing or trying. It is important to note that because slander is related to temptation, that is why Satan is often referred to as "*al-fitan*."[16] This is because Satan is considered a source of temptation or test for humans, tempting them to do bad things or violate religious teachings.

This was also emphasized by Ibn Mandzur in Lisan al-Arab that the meaning contained in the combination of the letters fa, ta, and nun has dozens of meanings.[17] *Raghib al-Ashfahani* in *al-mufradat fi gahrib al-Qur'an* said that the origin of the word slander comes

[14] Yayan Rahtikawati, *metodologi tafsir Al-Qur'an: strukturalisme, semantic, semiotic, & hermeneutic,* (2013, Pustaka Setia) h. 243.

[15] Yayan Rahtikawati, *metodologi tafsir Al-Qur'an: strukturalisme, semantic, semiotic, & hermeneutic,* (2013, Pustaka Setia) h. 244.

[16] M. Quraish Shihab dkk, *ensiklopedia Al-qur'an: kajian kosa kata,* (Jakarta: lentera hati 2007), cet. 1, Vol. 1 hal. 232.

[17] Ibnu mandzur, *lisan al-arab,* (Beirut: dar sadir,), Vol.3, hal. 317-321.

from "*idkhalu al dzahabi al-naro litadzharo jaudatuhu min radaatih,*"[18] which means "putting gold in the fire to reveal its quality from the lesser quality". The word slander (فتنة) comes from the root word (فتن) which means burning gold or silver metal to test its purity. A person who burns gold to test its purity is called al-fatin (الفاتن). This wording was put forward by Ibn Mandzur regarding slander,

فَتَنْتُ الْفِضَّةَ وَالذَّهَبَ اِذَا أَذَبْتُهُمَا بِالنَّارِ لِتُمَيَّزَ الرَّدِئُ مِنَ الجَيِّدِ[19]

"I burn silver and gold in fire so that I can distinguish the bad from the good."

The word Slander in the al-Qur'an is mentioned 60 times in 58 verses in 32 surahs in the al-Qur'an.[20] The word (فتنة) in the Al-Munawwir dictionary also means to lure, tempt, persuade, mislead, crazy, deviant and others.[21] In the Encyclopedia of the al-Qur'an, the meaning of "Slander" is absolute burning, scrutiny, disbelief, differences of opinion, persecution, injustice, punishment, trials, polytheism, and enjoyment of life. The term "Slander" is also used in the context of "*idkhālu al-insāna al-nār*" which literally means "putting people into hell". As in the al-Qur'an Q.S (51:14). ذُوقُواْ فِتْنَتَكُمْ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ. Here are the meanings of the word slander in the al-Qur'an:

The word (فتنة) in the al-Qur'an means persecution/injustice such as killing or torturing someone and we are advised to eliminate slander (injustice), this is in Q.S (Al-Buruj: 10) عَذَابُ الْحَرِيْقِ اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ. Meaning: "Indeed, those who bring trials (disasters, killing, torture) on believing men, then they do not repent, will receive punishment.

The word (فتنة) means polytheism, Allah reminds us that polytheism or the rejection of the oneness of Allah by polytheists is a harsher, greater sin and danger than murder. Q.S (Al-Baqarah: 191) وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ. Meaning: "Slander is more cruel than murder."

The word (فتنة) means the punishment/torture that comes to someone for their actions, Q.S (Adz-Dzariyat: 13). وْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ. Meaning: "On the day when they will be punished in hellfire."

Another meaning of the word slander (فتنة) means torture/punishment, where the punishment that Allah sends down does not only befall the wrongdoers, but is spread evenly to all. Q.S (Al-Anfal: 25). وَاتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَاۤصَّةً. Meaning: "Protect yourselves from a torment that will not only affect the wrongdoers among you."

[18] Abi al-qasim Husain bin Muhammad, *al-mufradat fi gharib al-qur'an,* (mesir: dar ibn jauzi li al-nasyr wa al-tauzi, 2012), hal. 408.

[19] Ibn Manzur, *Lisan al-Arab,* vol.13 (Beirut: Dar Sadir, tt) 317-321

[20] M. Quraish Shihab dkk, *ensiklopedia Al-qur'an: kajian kosa kata,* (Jakarta: lentera hati 2007), cet. 1, Vol. 1 hal. 232.

[21] Ahmad Warson Munawwir, *Kamus Bahsa Arab-Indoneisa* (Yogyakarta: Unit Pengadaan Buku Ilmiah Pondok Pesantren Al-Munawwir, 1997), 1032-1033

The meaning of the word "Slander" means trials or tests of faith for believers in general, in various forms, it can be in the form of slander: children and wealth; good and bad; sorcery; injustice and chaos that threaten believers; pleasures of life, as well as; temptations and external influences.

After obtaining the basic meanings of Qur'anic vocabulary from dictionaries and other literature, the next step in Izutsu's historical semantic analysis is to explore the history of vocabulary in the al-Qur'an, which is called synchronic and diachronic. Synchronic aspects are the unchanging aspects of a concept or word, while diachronic aspects are those that constantly change or develop from one period to the next.[22] Meanwhile, on the diachronic side of historical semantic analysis, Izutsu divides the time period of its use into three periods, namely pre-Qur'anic, Qur'anic and post-Qur'anic.

Pre-Qur'anic

The Pre-Qur'anic period is the period before the revelation of the al-Qur'an. The main source is the Arabic poems of the Jahiliyyah. This is expressed by looking at the pre-Islamic poems that read. The word "Slander" if this word is traced back to the Jahiliyyah era, then the basic meaning of the word slander can be taken from an Arabic expression as stated by Raghib al-asfahani in al-mufradat fi gharib al-Qur'an,[23] namely: أصل الفتن إدخال الذهب النار لتظهر جودته من رداءته The origin of the word slander: putting gold into the fire to make its quality appear better than its inferior quality.

The editorial which is in line with Raghib's is not much different from Ibn Mandzur's expression in his dictionary Lisan al-Arab[24]: الرَّدِيءَ لِتُمَيِّزَ بِالنَّارِ أَذبتهما إِذا وَالذَّهَبَ الْفِضَّةَ فتَنْتُ الجَيِّدِ مِنَ I burned silver and gold in the fire so I could distinguish the bad from the good.

Raghib and Ibn Mandzur state that the word "slander" essentially means "burning," or "*al-ihraq*." Essentially, all "slander" words in the al-Qur'an derive from one meaning: "burning." Although the word "slander" in the al-Qur'an originally had the basic meaning of "burning," its use and surrounding context have evolved, and its meaning has evolved.

In the Qur'anic era

During the Qur'anic era, the meaning of slander shifted from its previous meaning. This shift is evident in the meanings of the word. Sources for understanding this meaning include verses of the al-Qur'an or the hadith of the Prophet Muhammad (peace be upon him). The following Qur'anic verse contains the word slander, namely in Surah Al-Baqarah (Al-Baqarah 1:102), which reads:

وَاتَّبَعُو مَا تَتْلُو الشَّيَاطِيْنُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرُ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُوْلَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَاهُمْ بِضَارِّيْنَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللهِ وَيَتَعَلَّمُوْنَ مَا

[22] Siti Fahimah, *Al-Quran* dan *Semantik Toshihiko Izutsu*, Jurnal Al-Fanar: jurnal Ilmu Al-Quran dan Tafsir

[23] Abi al-qasim Husain bin Muhammad, *al-mufradat fi gharib al-qur'an*, (mesir: dar ibn jauzi li al-nasyr wa al-tauzi, 2012), hal. 408.

[24] Ibn mandzur, *lisan al-arab*, (Beirut: dar sadir), hal. 317-321.

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يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرَاهُ مَالَهُ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ

In the interpretation of *al-Jalalayn* it is explained that this verse tells of two angels who were sent down by Allah Swt. to earth to spread magic to humans. However, before teaching their magic, the angel told people that this magic was a trial that came from Allah Swt. The word slander meaning a test or trial is also found in other verses of the al-Qur'an such as: Q.S (Al-Ankabut: 2) اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ. Q.S (Al-An'an: 53) وَكَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْٓا اَهٰٓؤُلَاۤءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَاۗ Meaning: Thus We have tested some of them (the rich and powerful) with others (the poor and suffering), until they (the rich and disbelievers) say, "Are these people (who have low social status) among us whom Allah has bestowed His grace?" Q.S (Al-A'raf: 155) اَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاۤءُ مِنَّاۚ اِنْ هِيَ اِلَّا فِتْنَتُكَۗ Meaning: Will You destroy us for the deeds of those who are foolish among us? (The worship of the calf) is only a trial from You. Q.S (At-taubah: 126) اَوَلَا يَرَوْنَ اَنَّهُمْ يُفْتَنُوْنَ فِيْ كُلِّ عَامٍ مَّرَّةً اَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوْبُوْنَ وَلَا هُمْ يَذَّكَّرُوْنَ Meaning: Do they not see that they are tested once or twice every year, but they do not repent nor do they take heed? Q.S (Al-Isra: 60) وَمَا جَعَلْنَا الرُّءْيَا الَّتِيْٓ اَرَيْنٰكَ اِلَّا فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُوْنَةَ فِى الْقُرْاٰنِۗ Meaning: We did not make the ru'yā that We have shown you, but as a test for humans and (likewise) a tree that is cursed in the al-Qur'an. Q.S (Taha: 85) قَالَ فَاِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْۢ بَعْدِكَ وَاَضَلَّهُمُ السَّامِرِيُّ He (Allah) said, "Indeed, We have indeed tested your people after you left, and Samiri has led them astray."

Pasca Qur.anic

The post-Qur'anic period is the present time. The word "slander" is used today. The use and understanding of the word "slander" in the post-Qur'anic period remains largely the same as it was in the Qur'anic period. However, over time and with the development of society and culture, the meaning and context of the word "slander" have also expanded. This expansion of meaning can occur due to changes in culture, values, and social demands. For example, in the modern context, the word "slander" can also refer to fake news (hoaxes), social divisions, political tensions, or various other forms of social and moral disturbance. Therefore, the understanding of the word "slander" needs to be updated according to the context of the ever-evolving times.

One of the developments and expansions of the meaning of the word "slander" was carried out by one of the leading contemporary interpreters, Muhammad Rashid Ridha, in his famous commentary, "Tafsir al-Manar", especially when interpreting Q.S (Al-Baqarah: 191) which reads: وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِۚ Meaning: "And slander is more cruel than murder."

Slander can be defined as various forms of persecution against other people which are considered serious, such as boycotts, blockades, corruption, genocide, colonization, discrimination and terror against minorities and restricting the religious freedom of others.[25]

[25] Muhammad arshid ridha, *tafisr al-manar,* (kairo: dar al-manar, 1947), hal. 209.

Weltanschauung

Weltanschauung is the final step in Toshihiko Izutsu's semantics, Weltanschauung is the world view of the society that uses the language, not only as a tool for speaking and thinking but also as a means of conceptualizing and interpreting the world that surrounds it.[26] According to Weltanschauung, it is a selection process carried out by Allah to determine the quality of human faith, so that it is known who truly believes, and who only pretends to believe, or who truly does not believe.

CONCLUSION

The use of the word 'slander' in Indonesian has a more specific meaning than in Arabic. In the Indonesian context, 'slander' often refers to false accusations intended to defame someone.[27] This typically occurs in situations of bullying, political slander, or social conflict. The difference in meaning between 'slander' in Arabic and Indonesian demonstrates how words borrowed from one language to another can change in meaning according to usage in society. While in Arabic, 'slander' has a broader and more complex meaning, in Indonesian, the focus is more on the aspect of slander as a false accusation that harms someone. This difference is also reflected in the word composition, where the use and meaning of 'slander' in Indonesian may not be entirely comparable to the original Arabic word. This underscores the importance of understanding the cultural and linguistic context in the use of loanwords from other languages."

After obtaining the basic meaning of Qur'anic vocabulary from dictionaries and other literature, the next step in Izutsu's historical semantic analysis is to explore the history of vocabulary in the al-Qur'an, which is called synchronic and diachronic. The synchronic aspect is the unchanging aspect of a concept or word, while the diachronic aspect is the aspect that always changes or develops from one period to the next. Meanwhile, Izutsu divides the diachronic side of historical semantic analysis into three periods: pre-Qur'anic, Qur'anic, and post-Qur'anic.

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[26] Toshihiko izutsu, *God and Man In The Qur'an,semantics of the qur'anic weltanschauung*, (Malaysia: Islamic book trust, 2002), hal. 3.

[27] Lukman hakim, *kata slander dalam weltanschauung al-qur'an aplikasi semantik toshihiko izutsu*, (Surabaya: UIN Sunan Ampel, 2019), hal. 35.

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