



Contradictions in Color Meanings in the Quran: Analysis of a Semiotic Approach

Abdul Wahab Almunawar¹, Syafruddin¹, Zulheldi¹, Ilhamni¹,
Faizin¹

¹Universitas Islam Negeri Imam Bonjol Padang, Indonesia

✉ abdulwahabalmunawar112@gmail.com *

Abstract

This article discusses the contradiction in the symbolic meaning of black and white in the Quran, whose meaning is then studied through a semiotic approach. Semiotics as an approach to studying the Quran attempts to construct the meaning of the language of the Quran using a sign system. The method of interpreting signs is to synergize the signified and the signifier so as to give birth to a new meaning representation. The results of this research show that in this research the author focused the research by analyzing the symbolic meaning of black and white in the Quran using a qualitative method that is library research, namely by analyzing the content to get conclusions using the maudhu'i interpretation methodology and assisted by an approach. semiotics. In the results, the author finds symbolic meanings that contradict each other. Data sources are taken from books, books, writings related to the study of the Quran and interpretation. The results of the analysis show that black is found seven times and white 12 times in verses of the Quran which represent many meanings. In the analysis, black and white have five contradictory meanings. The contradictions in symbolic meaning that result from these symbolic meanings are, first, black is a symbol of the state of the residents of hell, while white is a symbol of the state of residents of heaven. Second, black is a symbol of night, while white is a symbol of morning. Third, black is a symbol of weakness, damage and something trivial, while white is a symbol of strength, greatness and miracles. Fourth, black is a symbol of the facial expression of a sinner, while white is a symbol of a pious person's facial expression and fifth, black and white are a symbol of interpreting the phenomenon on the mountain.

Article Information:

Received February 23, 2024

Revised March 26, 2024

Accepted April 19, 2024

Keywords: *Contradiction, color, interpretation, semiotics*

INTRODUCTION

The attention of the Quran in expressing meaning is at the highest level (Andy, 2019; Idris, 2019; Imelda, 2018; Rukmi Octaviana & Aditya Ramadhani, 2021). Authentic divine revelation contains essential and irrefutable truth. What's even more amazing is that even small parts do not escape the secret of great meaning.

How to cite:

Almunawar, A W, Syafruddin, S, Zulheldi, Z, Ilhamni, I, Faizin, F. (2024) Contradictions in Color Meanings in the Quran: Analysis of a Semiotic Approach. *Al-Ashri: Ilmu-Ilmu Keislaman*, 9(1), 1-10

E-ISSN:

2503099X

Published by:

Institute for Research and Community Service STAI Balaiselasa YPPTI Pesisir Selatan

Apart from this, the symbolic meaning of the colors black and white in the Quran can also make an impression if you pay attention. When we see a colored object, the color automatically tells us relevant information about the condition of the object and usually this information is very accurate to serve as a guide for those who are paying attention. Humans can communicate with the outside world through hearing, smell and touch. However, this is not enough if you don't have eyesight. Color is one way humans communicate with the outside world because this sensory organ explains and associates objects and places (Muji, 2021).

The abilities given by God to humans must be used well; the ability to associate objects with events, places, and colors, because with colors we can differentiate between objects. One of the verses in Q.S Ar-Rum verse 22 talks about color with the translation "and among his signs (greatness) are the creation of the heavens and the earth, the differences in your languages and the color of your skin. Indeed, in that there are signs for those who know".

In the verse above, it is explained that Allah shows his power through his various creations, including the heavens and the earth, as well as differences in language and skin color (Illu, 2020; Rantesalu, 2020; Sualang & Budhi, 2022). The goal is to make humans more pious and know their creator better so that they become pious humans. With their piety, humans become the most noble creatures before him, even though they do not feel the best because of differences in language or skin color.

Simply put, if we take the example of a green papaya fruit, it represents a papaya that is not yet ripe, should still be on the tree and is not yet suitable for enjoyment. The green papaya tells those who see it that the green papaya tastes bitter and tasteless. Color functions as a symbol to recognize and describe objects accurately. Differences in color in fruit (tsamarat) also affect the content of vitamins, nutrients and other substances (Ngginak et al., 2019; Padang & Maliku, 2019; Wadhani et al., 2021). For example, red fruits contain substances that reduce the risk of several types of cancer, protect the brain, heart, liver and immune system, and anthocyanin and lycopene, which helps prevent infections and bladder cancer.

Red in watermelon, strawberries, tomatoes, and guava, as well as cabbage and spinach. Anthocyanin, which provides a purple-red color, can be found in a variety of purple fruits and vegetables, such as grapes, blackberries, raspberries, and cranberries. Anthocyanin, which acts as an anti-inflammatory, may also reduce the possibility of allergies. There is oleic acid in green which can kill various cancer cell seeds. People can see the development of plants, but they cannot see the process of mixing colors in plants and fruits. Allah SWT created various perfect skin colors in plants, fruits, animals, reptiles and mountains. These colors make an impression on those who see them, even though we don't know when and how they appeared. The external (esoteric) senses can recognize the colorful beauty of natural panoramas and all objects that have certain colors (Hanisha & Djalari, 2018). The Quran, as a celestial work that is full of learning, apparently also mentions several colors, namely red, yellow, green, blue, black and white, which are spread across 33 verses in 22 surahs with various word forms and usage and describing certain objects. There is quite a lot of research that discusses this issue, so the author focuses research on black and white as contradictory colors in their meaning in the Quran using the *maudhu'i* interpretation method and using a semiotic approach (Aziz, 2021; Fahimah, 2021; Hadi & Bayu, 2021). Interpretive scientists and observers of Islamic studies have often studied various fields of research and studies of the Quran from various points of view. One of the most important linguistic approaches in the study of Quran interpretation, along with semantic and hermeneutic studies, is the semiotic approach. Semiotics is the English form of the word "semiotics". Another term for semiotics is semiology with the terms sign and science having the same meaning.

According to this scientific discipline, signs are social and cultural phenomena. As a result, semiotics is defined as a science that studies the systems, rules, or conventions that make signs meaningful (Nathaniel & Sannie, 2020; Rahayu, 2021; Sitompul et al., 2021). Semiotics in science means sign analysis or the study of how signifying systems function.

In semiotics, four things must be considered: signs (symbol icons), sign systems (body movements or musical language), texts, and contexts or situations that influence the meaning of signs (psychological, social and historical). The semiotic approach is often used to analyze texts, both verbal and non-verbal (Ahyar, 2019; Astuti, 2020; Punto Hendro, 2020). The purpose of this analysis is to find related structures and meanings through the recognition of various signs in the text.

By relying on interpretive methods *maudhu'i* with the theme of black and white in the quran with a semiotic approach to analyze the symbolic meaning, then the interpretation steps are to classify the verses that have the meaning of black in the quran and then analyze the meaning of black and white in each verse and the sides that affect the meaning according to the text of the verse (Mundzir et al., 2021). So that in this research it can be concluded the contradiction of the symbolic meaning of black and white in the quran in accordance with the study of semiotics.

METHODS

This research uses a type of qualitative research in the nature of library research with content analysis methods to obtain conclusions. Library research is research carried out using literature (libraries), whether in the form of books, notes or reports of previous research results (Mahanum, 2021; Nawawi et al., 2022). The data sources for this research are primary data sources, namely the Quran, and secondary data sources, namely journals and previous articles, theses and theses. This research uses semiotic analysis to obtain results. The aim of this research is to determine the differences and levels of contradiction in the symbolic meaning of black and white in the Quran using a semiotic approach.

RESULT AND DISCUSSION

Color and Perception

Colors, although seemingly simple, actually have complex meanings. Colors have the ability to communicate and express certain meanings (Iswandi, 2021). In Arabic, the word color is a form of masdar that comes from the root of the word color-color-color, which means color. Ibn Mandzur in the book *lisan al-arab* states that color is a condition that functions as a differentiator between one object and another that can be known and identified (Hidayat, 2020). Color is one of the supporting elements needed by living creatures. Apart from humans needing light and air, clothing, shelter and food, a sense of security and love, it has been proven that humans cannot be far from the sensations caused by color. In prehistoric times, paintings were found on cave walls using natural materials to distinguish the color of an object, and over time humans have begun to process clothing materials with different colors, apart from adding carvings or decorations to household objects or weapons, adding color as well. also differentiates the status of the owner.

Basically, color is a feeling, the body's reaction to light. Colors can not only be used to express emotions, but can also function as a non-verbal language that can convey ideas without words. Six basic colors are used in the Quran: red, yellow, green, blue, black, and white. This experiment found very interesting results. According to science, color is a natural phenomenon that can be understood scientifically and has a relationship with religion (Irawati et al., 2021; Murdani, 2020). Since it was revealed, the Quran has mentioned this natural phenomenon. Therefore, color is not a direct result of light, but is a neutral construction of our visual sense.

Nonetheless, this unusual visual perception has a plausible psychological effect, which can even be felt through the use of color words in verbal interactions. This psychological impact can have a positive or negative influence on our mood, and can appear in various forms in daily habits, such as changing the color of clothes or choosing clothes for work activities, or even routinely repainting the color of the rooms at home. Additionally, the term color is often used to reflect certain emotions, beliefs, or events. For example, red can symbolize love and passion, green can represent nature, and blue can symbolize calm and peace of mind. However, people may wonder about the impact of hearing or reading color terms rather than seeing the color characteristics directly.

In life, color is very important. A person's color is not only a visual symptom; color also influences his behavior, interactions, and understanding of the world around him. According to these assumptions, which are reflected in such things as the clothes worn and the color of the place of residence, the question of the nature of color and the effects produced by it arises. Therefore, nature has regularity in colors. Colors exist in all living and inanimate creatures. The same color can be found in many different places and species on earth. All colors have strong motifs to identify objects, so researching these colors is very important.

Color is a perceptual phenomenon conventionally applied and proclaimed by cultural semantics. In the work of Brent Berlin and Paul Kay, a theory of basic color terms and universal colors is introduced based on an anthropological approach to cross-cultural color terms. Berlin and Kay suggest a categorization that all languages use to select primary color terms within a set of colors: black, black, red, yellow, green, blue, chocolate, young, pink, orange, and grey, and which are further categorized into primary color terms (black, black, red, green, yellow and blue) and derived colors (brown, orange, purple, gray and pink). This categorization, according to Berlin and Kay, builds a hierarchy with five levels.

The term color has acquired many connotations and meanings that are not necessarily the product of color denotation. So, the term color not only creates attributive connotations that only describe the physical appearance of an object, but also color gives rise to signs that show abstract impressionistic properties and symbolic representations of messages and culture that can be universal. For example, the clothes worn may reflect a code or message such as when women wear black at a funeral to reflect sadness, or when wearing a black dress at a wedding to show happiness. These universal meanings of color demonstrate the importance of color in the coded or didactic delivery of conventional, and even ideological, beliefs and messages. For example, black denotes purity, innocence, holiness, and cleanliness; green represents nature, tranquility and security; red symbolizes love, passion or anger; black denotes mystery and evil; blue is associated with dignity, calm, and serenity in Kenney's explanation, color is a sign and a medium for observing human internal experiences physically, externally, symbolically.

In other words, color is a form of symbol and code. This suggests that color can be understood from the perspective of the scientific study of the sign itself; known as semiotics, and not only as a semantic phenomenon. Colors are recognized as 'signs' that indicate meaning on the basis of physical and psychological sight. This explanation finds correlation, by connecting the internal system of colors in a particular language, or discourse with the speaker or society, and experience.

Semiotics and Symbols

Semiotics is a classical study that studies signs, art, rhetoric and poetics. The name semiotics comes from Greek, namely semeion, which means the or sign son which means interpreting signs and is called semiotics in English spelling. So then semiotics is a science that studies signs as a basis for social conventions that are built so that they are considered something that represents the form of goods or other

signs.

Charles Sanders Peirce is the founder of analytical semiotics and De Saussure is the founder of structural semiotics. According to Peirce, semiotics is the science that studies signs, a sign is a representation that shows something else, whether in form, number or capacity of what it signifies. When a meaningful sign shows a representative of another sign, Peirce refers to the sign as a term Representative, namely a physical form of sign, whereas Interpretation, namely an interpretation produced by representamen, the last term is the existence of an Object or a signified form itself. Of the three terms used by Peirce which are interconnected, they are then called the sign triangle (triadic). A sign is not just meant to represent the signified, but a sign functions as a communication tool which is included in the category of signal or symbol forms that are easy to understand by those who see it.

Carl G. Jung believes that symbols are terms, names, or even images that people use every day and add a clear meaning (Mujibur Rahman, 2018; Prabowo & Sudrajat, 2021; Wulandari & Siregar, 2020). Additionally, symbols help people solve mysteries in their lives. Symbols can be used for a variety of topics, such as science, society, or religion. Symbols can be seen physically or can be spoken. Symbol language is a term used to describe language infrastructure

A symbol will be meaningful because the symbol has a function in every use. The function of symbols is divided into two. Firstly, the function of symbols in general is as a medium of communication or interaction between human beings, because the function of this symbol is a good introductory medium, without symbols a communication or interaction will feel frozen, and vice versa if there is communication or interaction between humans it will definitely be accompanied by symbols. For example, if there are two people facing each other, but there are no symbols or movements, the two people are like statues that don't move. Second, the function of symbols is as a link between humans and the religious world, meaning that every symbol is related to something of a religious nature that is real in the world.

Classification and Interpretation of Verses Symbolizing the Color Black

First, the symbol of the Torment of the Inhabitants of Hell (Q.S Az-Zumar verse 60). This verse explains that Allah will give news on the Day of Judgment, at that time there will be faces that will turn black, namely the faces of groups that are divided and at odds. They claim that Allah has partners and has children. Their faces turned black because they lied and made things up. The right reply for them is hell as a prison and a place of humiliation for those who contain humiliation and humility due to their arrogance and arrogance and their unwillingness to submit to the truth.

Second, symbol of Suffering and Worry (Q.S An-Nahl verse 58). Say kazeem skillful of words kazem which means to hold back. This means that he held back his anger at the delivery of bad news, and anger towards his wife who gave birth to a daughter. At that time, some of them did not know or perhaps knew but were reluctant to accept that it was the husband's/man's seed/sperm that determined the sex of the child, not the woman. This verse explains that unbelievers believe and declare that Allah SWT. Having daughters even though they don't like daughters. And when one of them is given the good news of the birth of a daughter, they receive the news with annoyance and a dull face so that their face becomes black, that is, it turns red and they are very angry.

Third, Night Time symbol (Q. Al-Baqarah verse 187). Say the black here means night. In Tafsir al-Misbah, after explaining what can be done at night, He also explains what should be done during the day: eat and drink until the white thread becomes clear to you, namely the light that stretches across the sky like a long thread at dawn *sadiq*, from black threads that stretch along with the light of dawn from the darkness of night. Night here is the setting of the sun, even though the mega red is

still visible on the horizon, in the opinion of the majority of ulama, or until the darkness of night spreads and the mega red disappears according to the majority of ulama.

Fourth, the symbol of the facial expression of the perpetrator of immorality (Q.S Ali Imran verse 10). The word black is used here. Black in this verse means that the faces of the ahlul bid'ah wal firqah (schism) have become grim black. There are also those who say they are jet black because they returned to disbelief after believing, by carrying out activities that were contrary to religious guidance. Even though clear information and explanations have come from both the prophets and apostles and empirical evidence in real life, they still return to disbelief. And the reward for them was to throw them into hell and say to them as a reproach. This was said by Ibn Abbas ra. Al-Hasan Basri said that they were hypocrites. That description includes all unbelievers. In this verse it is explained that the black face is blurred due to the disobedience of the disbelievers.

Sixth, Mountain Color symbol (Q.S Fathir verse 27). In this verse it is explained that Allah created mountains with different colors, as seen in the form of white and red (Mulyaden, 2021). In some of the mountains there are roads. That's *al-judad* which is the plural of *juddah* which are different colors. Ibn Abbas peace be upon him. said: "Al-Judad is the streets," likewise what was said by Abu Malik, Al-Hasan, Qatadah and as-Suddi. Among the streets there are gharabiib's mouths, namely high black mountains.

Classification and Interpretation of Symbolic Verse White color

First, a symbol of the enjoyment of the inhabitants of Heaven (Q.S Ash-Shaffat ayat 46). Say White means pure white. It is also interpreted as being whiter than milk and very delicious in taste. The taste is as beautiful as the color, the goodness of the taste shows the goodness of the smell which is different from world wine in every way. Say egg means yellowish white. This verse explains that the color of this heavenly angel's skin is like an ostrich egg that is well kept by its mother, so that not a single dust sticks to it, it is protected and never touched by hands, as is its color, yellowish white, the color Such skin is the most beautiful woman's skin color.

Second, the miracle symbol (Q.S An-Naml verse 12). Say White means shining white without any defects. After showing the miracle of changing a stick into a snake, which caused Prophet Musa AS to run away, then followed by the calming of Prophet Musa AS's heart and Allah SWT's teaching to him as has been described, now Allah bestows other evidence to further strengthen his peace of mind (Asrar, 2019; Thabrani, 2018; Wati et al., 2023). Third, night Time symbol (Q.S Al-Baqarah verses 187). Sentence the White means dawn. In Tafsir al-Misbah this verse explains that after explaining what can be done at night, He now explains what must be done during the day, as well as the time and duration of fasting, namely Eat and drink until the white thread is clear to you, namely the light that it seems to stretch across the horizon like a long thread at the moment of seeming dawn, from a black thread that stretches with the light of dawn from the darkness of night.

Fourth, disease symbol (Q.S Yusuf verse 84). Sentence I turned white means white (disease). This verse explains that Prophet Ya'qub's eyes became white, that is, the black part of his eyes was covered with a white object because he cried too much because he was sad for Yusuf. In this verse it is explained that sadness enters the human heart and then it flares up and causes unnatural things. But a Muslim must endure this turmoil with patience so that the disaster can be faced calmly. This is what makes the prophet Ya'qub a man who does not despair and hopes for Allah's mercy.

Fifth, symbol of facial expressions of pious people (Q.S Ali Imran verse 106). Sentence Bleach and I turned white means white, radiant/cheerful. Namely on the Day of Judgment, when the face *Ablus Sunnah wal jama'ah* radiant white, while the

face of ahlul bid'ah wal firqah (expert in heresy and schism) dark black (Sudarmanto & Utami, 2021). In Tafsir Al-Misbah it is explained that those whose faces are radiant are described by this verse as being in a place of mercy, as understood from the word *fi*/inside and who are in the grace of Allah, will remain forever there, there is no one side or facet of life that comes out of the grace of Allah SWT. In this verse, it is explained that a radiant and cheerful face on the Day of Judgment is an illustration of their deeds in the world.

Analysis of the Contradictory Meanings of Black and White Color Symbols

Black symbolizes the condition of the inhabitants of hell, while white symbolizes the condition of the inhabitants of heaven (Amalia et al., 2023). Can be understood with the symbolic meaning of the color described. When what is being discussed is the inhabitants of hell, then it is described as black, burnt, burnt, miserable and sad as interpreted in Q.S Az-Zumar verse 60. On the other hand, when the verse refers to the condition of the inhabitants of heaven, it is described as white as a symbol of good, shining, clean, pleasant conditions as the meaning verse Q.S Ali Imran verse 106 and 107.

The black color represents the evening while the white color represents the morning. In this pattern, what is explained in Q.S Al-Baqarah verse 187 is the boundary between the end of the time for breaking the fast (at the end of the night) and the start of the time for fasting (in the morning). The black thread is a symbol of night and the white thread is a symbol of morning which has an impact on fasting time.

Black is a symbol of weakness, damage and something trivial, while white is a symbol of strength, greatness and miracles. The meaning of black as a symbol of damage is found in the meaning of words satisfying an o namely plants that are neglected, useless and dry. Meanwhile, the meaning of strength and miracle is that the hands of the Prophet Musa AS turned white and shone as one of the miracles from Allah SWT. The black color is a symbol of the facial expression of a sinner, while the white color is a symbol of the facial expression of a pious person. When a person is hit by anger, his face will turn red and even black because he is in a very angry state. In the verses of Q.S An-Nahl verse 58 and Q.S Az-Zukhruf verse 17 it is mentioned that jahiliyyah people turn reddish black because the color of the human face can also provide deep meaning and vice versa in the verse of Q.S Yusuf verse 84 it is mentioned that the whites of their eyes contain the sadness and calm of a person. Prophet Ya'qub AS awaits the arrival of his baby, Prophet Yusuf AS.

The colors black and white as symbols interpret the phenomenon on Mount. In this meaning, it is explained that the various colors of the mountain which appear in various colors are the charm of Allah's creation, the difference in color is due to the material contained in the mountain rocks, and the pitch black color is because the rock is dominated by coal and if the material is bronze then the dominant color is white as shown found in the interpretation of Q.S Fathir verse 27.

CONCLUSION

In this research the author analyzes the contradictions in the symbolic meaning of black and white using the *maudhu'i* interpretation method with a semiotic approach. So you can find verses that talk about black and white and have been classified according to the themes contained with explanations of the interpretation and *munasabah* of the verses. The *maudhu'i* interpretation method and semiotic approach are very possible and possible for Quran scholars to analyze certain themes in the study of the Quran. In the end, researchers found in this grouping of verses contradictory meanings between the meanings of black and white in the Quran. Is it related to character, timing and expression. The interpreters explained that these verses only have connotation meanings, not actual meanings. It is wrongly considered that the Quran prioritizes one color over another, that white is

superior to black. M. Quraish Shihab emphasized that even in its true meaning, what the Quran alludes to is the situation in the afterlife as a representation of evil, not the aspect of skin color in the world. If erroneous readings continue to occur, it is very likely to cause problems because the Quran is considered discriminatory against certain colors, especially when compared to human life where skin color is a sensitive area of life.

REFERENCES

- Ahyar, D. B. (2019). Analisis Teks Dalam Penelitian Kebahasaan (Sebuah Teori dan Aplikatif). *Shaut Al Arabiyah*, 7(2), 100. <https://doi.org/10.24252/saa.v7i2.10273>
- Amalia, I., Sya'ban, I., & Rusmana, D. (2023). Penggunaan Semiotika Simbol Warna Dalam Visual Mushaf Al-Qur'an: Studi Kasus Penggunaan Al-Qur'an Hafalan Latin For Kids Di Daarul Qur'an Bahtera Solokan Jeruk Kabupaten Bandung. *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 17(2), 183. <https://doi.org/10.24042/002023171865800>
- Andy, S. (2019). Hakekat Tafsir Surat Al-Fatihah (Pemahaman Hakikat Ibadah Kepada Allah Swt Dalam Menghadapi Persoalan Kehidupan). *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 4(1), 78–100. <https://doi.org/10.32505/at-tibyan.v4i1.827>
- Asrar, M. (2019). Mengeksplanasi Mukjizat Al-Qur'an. *Al-Ijaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman*, 1(1), 63–78. <https://doi.org/10.53563/ai.v1i1.11>
- Astuti, D. P. J. (2020). Semiotika Pantun Minang pada Masyarakat Minangkabau Kota Bengkulu. *Disastra: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 2(1), 43. <https://doi.org/10.29300/disastra.v2i1.2708>
- Aziz, A. (2021). Representasi Semiotika Al-Quran. *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman*, 5(1), 58–68. <https://doi.org/10.36671/mumtaz.v5i01.173>
- Fahimah, S. (2021). Geliat Penafsiran Kontemporer: Kajian Multi Pendekatan. *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, 4(2), 255–272. <https://doi.org/10.58518/alfurqon.v4i2.757>
- Hadi, S., & Bayu, Y. (2021). Membangun Kerukunan Umat Beragama melalui Model Pembelajaran PAI Berbasis Kearifan Lokal pada Penguruan Tinggi. In *Tarbiyah wa Ta'lim: Jurnal Penelitian Pendidikan dan Pembelajaran* (Vol. 8, Issue 1, pp. 23–36). <https://doi.org/10.21093/twt.v8i1.3111>
- Hanisha, F., & Djalari, Y. A. (2018). Bahasa Visual , Gambar Anak, dan Ilustrasi Pada Buku Cergam Anak. *Jurnal Seni Dan Reka Rancang: Jurnal Ilmiah Magister Desain*, 1(1), 63–82. <https://doi.org/10.25105/jsrr.v1i1.3878>
- Hidayat, H. (2020). Simbolisasi Warna dalam Al-Quran. *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 5(1), 36–50. <https://doi.org/10.24090/maghza.v5i1.3638>
- Idris, S. (2019). Sejarah Perkembangan Ilmu Tafsir. *TAJIDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 3(2), 174–187. <https://doi.org/10.52266/tajidid.v3i2.294>
- Illu, J. (2020). Teori Tentang Kedaultan Allah Dalam Misi. *Phronesis: Jurnal Teologi Dan Misi*, 1(1), 96–109. <https://doi.org/10.47457/phr.v1i1.8>
- Imelda, A. (2018). Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(2), 227. <https://doi.org/10.24042/atjpi.v8i2.2128>
- Irawati, D., Natsir, N. F., & Haryanti, E. (2021). Positivisme, Pospositivisme, Teori Kritis, dan Konstruktivisme dalam Perspektif “Epistemologi Islam.” *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 4(8), 870–880. <https://doi.org/10.54371/jiip.v4i8.358>
- Iswandi, H. (2021). Peran dan Pengaruh Tampilan Desain pada Periklanan. *Besaung: Jurnal Seni Desain Dan Budaya*, 3(3). <https://doi.org/10.36982/jsdb.v3i3.493>
- Mahanum, M. (2021). Tinjauan Kepustakaan. *ALACRITY: Journal of Education*, 1–12.

- <https://doi.org/10.52121/alacrity.v1i2.20>
- Muji, M. (2021). Fundamental Taksonomi Bloom dalam Sistem Pendidikan Menurut Q.S Al-'Alaq Ayat 1-5 (Telaah Tafsir Ibnu Katsir, Al-Qurthubi dan Salman). *TADRIBUNA: Journal of Islamic Education Management*, 1(1), 81–106. <https://doi.org/10.61456/tjiec.v1i1.8>
- Mujibur Rahman. (2018). Visualisasi Agama di Ruang Publik: Komodifikasi, Reproduksi Simbol dan Maknanya. *HUMANISTIKA: Jurnal Keislaman*, 4(1), 91–106. <https://doi.org/10.36835/humanistika.v4i1.32>
- Mulyaden, A. (2021). Kajian Semiotika Roland Barthes terhadap Simbol Perempuan dalam Al-Qur'an. *Hanifiya: Jurnal Studi Agama-Agama*, 4(2), 139–154. <https://doi.org/10.15575/hanifiya.v4i2.13540>
- Mundzir, M., Aulana, A. M., & Arizki, N. A. (2021). Body Shaming dalam Al-Qur'an Perspektif Tafsir Maqasidi. *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6(1), 93–112. <https://doi.org/10.24090/maghza.v6i1.5556>
- Murdani, E. (2020). Hakikat Fisika Dan Keterampilan Proses Sains. *Jurnal Filsafat Indonesia*, 3(3), 72–80. <https://doi.org/10.23887/jfi.v3i3.22195>
- Nathaniel, A., & Sannie, A. W. (2020). Analisis Semiotika Makna Kesendirian Pada Lirik Lagu “Ruang Sendiri” Karya Tulus. *SEMIOTIKA: Jurnal Ilmu Sastra Dan Linguistik*, 19(2), 41. <https://doi.org/10.19184/semiotika.v19i2.10447>
- Nawawi, A., Alifia Rahma H, Ayi Andini, & Tabroni, I. (2022). Metode Pembelajaran Pai Di SD Plus Mutiara Insani. *Lebah*, 15(2), 55–58. <https://doi.org/10.35335/lebah.v15i2.74>
- Ngginak, J., Rupidara, A., & Daud, Y. (2019). Analisis Kandungan Vitamin C dari Ekstrak Buah Ara (*Ficus carica* L) dan Markisa Hutan (*Passiflora foetida* L). *Jurnal Sains Dan Edukasi Sains*, 2(2), 54–59. <https://doi.org/10.24246/juses.v2i2p54-59>
- Padang, S. A., & Malik, R. M. (2019). Penetapan Kadar Vitamin C Pada Buah Jambu Biji Merah (*Psidium Guajava* L.) Dengan Metode Titrasi Na-2,6 Dichlorophenol Indophenol (DCIP). *Media Farmasi*, 13(2), 30. <https://doi.org/10.32382/mf.v13i2.879>
- Prabowo, Y. B., & Sudrajat, S. (2021). Kearifan Lokal Kasepuhan Ciptagelar: Pertanian Sebagai Simbol Budaya & Keselarasan Alam. *Jurnal Adat Dan Budaya Indonesia*, 3(1), 6–16. <https://doi.org/10.23887/jabi.v3i1.31102>
- Punto Hendro, E. (2020). Simbol: Arti, Fungsi, dan Implikasi Metodologisnya. *Jurnal Ilmiah Kajian Antropologi*, 3(2), 158–165. <https://doi.org/10.14710/endogami.3.2.158-165>
- Rahayu, I. S. (2021). Analisis Kajian Semiotika Dalam Puisi Chairil Anwar Menggunakan Teori Charles Sanders Peirce. *Semiotika*, 15(1), 30–37. <https://doi.org/10.30813/s:jk.v15i1.2498>
- Rantesalu, M. B. (2020). Penderitaan dari Sudut Pandang Teologi Injili. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 2(2), 126–135. <https://doi.org/10.37364/jireh.v2i2.46>
- Rukmi Octaviana, D., & Aditya Ramadhani, R. (2021). HAKIKAT MANUSIA: Pengetahuan (Knowledge), Ilmu Pengetahuan (Sains), Filsafat Dan Agama. *Jurnal Tawadhu*, 5(2), 143–159. <https://doi.org/10.52802/twd.v5i2.227>
- Sitompul, A. L., Patriansyah, M., & Pangestu, R. (2021). Analisis Poster Video Klip Lathi : Kajian Semiotika Ferdinand De Saussure. *Besaung: Jurnal Seni Desain Dan Budaya*, 6(1). <https://doi.org/10.36982/jsdb.v6i1.1830>
- Sualang, F. Y., & Budhi, S. S. (2022). Relasi Allah dalam Panggilan Yesaya: Studi Kata 'ādōnāy, kissê, dan YHWH שְׁבָאוֹת Berdasarkan Yesaya 6:1-13. *Integritas: Jurnal Teologi*, 4(1), 16–33. <https://doi.org/10.47628/ijt.v4i1.89>
- Sudarmanto, E., & Utami, C. K. (2021). Pencegahan Fraud Dengan Pengendalian Internal Dalam Perspektif Alquran. *Jurnal Ilmiah Ekonomi Islam*, 7(1), 195.

- <https://doi.org/10.29040/jiei.v7i1.1593>
Thabrani, A. (2018). Nadzam Dalam I'jaz Al Quran Menurut Abdul Qahir Al Jurjani. *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban*, 1(1), 1. <https://doi.org/10.35931/am.v1i1.80>
- Wadhani, L. P. P., Ratnaningsih, N., & Lastariwati, B. (2021). Kandungan Gizi, Aktivitas Antioksidan dan Uji Organoleptik Puding Berbasis Kembang Kol (*Brassica oleracea* var. *botrytis*) dan Strawberry (*Fragaria x ananassa*). *Jurnal Aplikasi Teknologi Pangan*, 10(1), 194–200. <https://doi.org/10.17728/jatp.7061>
- Wati, W., Alfiah, A., & Sofian, S. (2023). Kemukjizatan Al-Qur'an dalam Pembuktian Sains Modern. *Journal on Education*, 6(1), 2303–2310. <https://doi.org/10.31004/joe.v6i1.623>
- Wulandari, S., & Siregar, E. D. (2020). Kajian Semiotika Charles Sanderspierce: Relasitrikotomi (Ikon, Indeks dan Simbol) dalam Cerpen Anak Mercusuar karya Mashdar Zainal. *Titian: Jurnal Ilmu Humaniora*, 04(1), 29–41. <https://doi.org/10.22437/titian.v4i1.9554>

Copyright holder:

© Almunawar, A W, Syafruddin, S, Zulheldi, Z, Ilhamni, I, Faizin, F.

First publication right:

Al-Asbri: Ilmu-Ilmu Keislaman

This article is licensed under:

CC-BY-SA