

TRILOGY OF LINGUISTIC COMMUNICATION OF THE QUR'AN SURAH AL-KÂFIRÛN

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ABSTRACT

In Indonesia, the word "al-kâfir" which comes from the Arabic word "al-kâfir" (الكافر) as in the Qur'an surah al-Kâfirûn is often used to offend non-Muslim groups. This study aims to reveal the essence of the meaning of linguistic features in the form of the main word "al-kâfir" and sentence in the first verse of surah al-Kâfirûn, which is still ambiguous, as the word "kâfir" is often only interpreted to non-Muslim people. This study used Jakobson's "interlingual" linguistic translation theory with the "mutual translatability" analysis method. These methods reveal aspects of the equivalent of words and sentences from the source language of the Qur'an to the target language (Indonesian). This study found that the word al-kafir in the first verse of al-Kâfirûn's does not only mean to people who are not Muslim but contains meaning to all individuals who are blind to the truth of the Qur'an. Allah taught the linguistics of the Qur'an through Muhammad to all individuals. Thus Allah teaches the meaning of effective and persuasive communication through the linguistic communication trilogy of surah al-Kâfirûn. As an implication, this finding is expected to reduce the gap in understanding the word "al-Kâfirûn," which sometimes triggers social conflict.

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A. Introduction

The Qur'an is a concrete and tangible linguistic form, and each letter is full of meaning. When we talk about the language or text of the Qur'an, the

translated text of the Qur'an is the primary source to access the meaning of the text or discourse of the Qur'an for non-Arabic speakers.¹ In general, the language of the Qur'an is divided into two opposing

¹ Mohammad Ali Al-Saggaf, Mohamad Subakir Mohd Yasin, and Imran Ho Abdullah, 'Cognitive Meanings in Selected English Translated Texts of

the Noble Qur'an', *QURANICA-International Journal of Quranic Research* 4, no. 1 (2013): 1–18,

categories, namely *world* and *hereafter*, *heaven* and *hell*, and *faith* and *disbelief*. These two entities of meaning, in the language of the Qur'an, including in surah *al-Kâfirûn*, contains a clear definition of meaning between a believer and an unbeliever, or a boundary between a true Muslim and a true infidel (*al-Kâfir*).

Allah's expression through the Qur'an's linguistics or language is a sign for all religious people that this surah *al-Kâfirûn* is an "official statement" or direct expression from Allah for Muslims as a strategy of tolerance for other people's beliefs.² Although the verses in surah *al-Kâfirûn* are not as long as other surah's, the bias in the meaning they contain is not limited to the textual level but also at the contextual level.

In this linguistic study of surah *al-Kâfirûn*, the researchers analyzed and interpreted the linguistic features of the words used in the text of these verses. In this case, translating the meaning of the Qur'an text is not just enough to use a linguistic translation approach but also translation from the point of view of communication theory.³ The translation from this communication perspective does not pay much attention to the structure of the language. However, philosophically, basic language concepts such as words,

morphemes, and sentences must be considered. Both of these translation concepts have their advantages and disadvantages. Therefore, the purpose of this study is not to discuss the benefits of language translation theory. However, more specifically, this study aims to explore the linguistic meaning of the Qur'an surah *al-Kâfirûn* by using an interlingual translation approach, namely translation between two different languages.

surah *al-Kâfirûn* not only teaches about theological concepts and tolerance in religion and worship but also teaches how to communicate. Its contents can spawn philosophical, artistic, and logical values. With these three aspects, the text of the Qur'an in surah *al-kâfirûn* can produce Islamic civilization from time to time because its existence can stimulate the minds of people who want to think.⁴ The words in the text of surah *al-Kâfirûn* are a unified meaning. It is addressed not only to certain Arab people but also to all who do not want to believe in the concept of divinity brought by Muhammad at that time. So, this surah *al-kâfirûn* was revealed to Arabs who believe in the Qur'an and those who reject the truth of the Qur'an.

The word *al-Kâfir* (الكافر) is applied to people who deny, people who hide from

<https://ajba.um.edu.my/index.php/quranica/article/view/5194>.

² Mundir Mundir, 'Using of the Toleras-Based Learning Strategies for High Schools Students in Education', *Journal for the Education of Gifted Young Scientists* 7, no. 4 (2019): 1091–1105, <https://doi.org/10.17478/jegys.612643>.

³ Roberto Mayoral, Dorothy Kelly, and Natividad Gallardo, 'Concept of Constrained Translation. Non-

Linguistic Perspectives of Translation', *Meta: Journal Des Traducteurs/Meta: Translators' Journal* 33, no. 3 (1988): 356–67, <https://doi.org/10.7202/003608ar>.

⁴ Imad Ad Ahmad, 'The Impact of the Qur'anic Conception of Astronomical Phenomena on Islamic Civilization', *Vistas in Astronomy* 39, no. 4 (1995): 395–403, [https://doi.org/10.1016/0083-6656\(95\)00033-X](https://doi.org/10.1016/0083-6656(95)00033-X).

the truth, people who don't want to be grateful, or people who are veiled from the truth. The word *ka-fa-ra* (كفر) has many meanings, referring to non-Muslims and all humans who shun and reject religious truth. Al-Quran is a unique linguistic text⁵ consisting of elements of form and meaning. The structure is related to the features in terms of phonetics, morphology, and syntax; while in terms of meaning, it relates to the dynamics of space and time, an entity of infinite meaning, from the starting point, namely *Qadim*.

Interpreters or researchers from various generations have tried to provide subjective interpretations in interpreting the meaning of the text.⁶ Likewise, the meaning of the text in surah *al-Kâfirûn* requires in-depth translation and interpretation from researchers because the linguistic symbols in the Qur'an are a form of expression of the word of God. Therefore outwardly, linguistic and communicative approaches should not contradict each other in translating the text of the Qur'an. That way, the structural meaning of the words and sentences in the first verse of surah *al-Kâfirûn* must be under the truth of reason.

Every word used in the text of the Qur'an surah *al-Kâfirûn*, intuitively has a

higher degree than human reason and should not be confused by lower intuition. Therefore, studying the Qur'an in surah *al-Kâfirûn* is not enough just from the point of view of human intellectuals as we have done so far. Moreover, analyzing or interpreting surah *al-Kâfirûn* requires divine understanding or religious experience.⁷ It should be noted that the language of the Qur'an is not derived from the poems of Muhammad. It is also not a collection of quotes from other humans. On the other hand, as the philosopher Berkeley once said, in "The Principles of Human Knowledge," the Quran is "the source of an infinite spirit speaking to a finite spirit," stimulated by a more robust, intangible active substance called the idea.⁸ If logos is the form of thought in its inner aspect, then words are its outward aspect. Therefore, if the world is the effect of divine linguistic expressions spoken at the beginning of time, then the universe as a whole can be considered a symbol of the ultimate transcendent reality.

The importance and high content of the Qur'an cause it to be worth studying; every individual, especially those with intellectual abilities in language, can help understand the truth. Al-Qur'an can represent the meaning in more depth depending on the intellectual level of each.

⁵ Hussein Abdul-Raof, 'The Linguistic Architecture of the Qur'an', *Journal of Qur'anic Studies* 2, no. 2 (2000): 37–51, <http://www.jstor.org/stable/25727997>.

⁶ Jesusa C Francisco, 'To Live but Die Inside: A Lamentable State of Montessor in "The Cask of Amontillado"', *OKARA: Jurnal Bahasa dan Sastra* 15, no. 2 (2021): 126–40, <https://doi.org/10.19105/ojbs.v15i2.4563>.

⁷ Victoria S Harrison, 'Metaphor, Religious Language, and Religious Experience', *Sophia* 46, no. 2 (2007): 127–45, <https://doi.org/10.1007/s11841-007-0018-3>.

⁸ George Berkeley and Thomas Edmund Jessop, *The Principles of Human Knowledge*, vol. 35 (Encyclopaedia Britannica Chicago, 1952), 401–44.

Therefore, this study aims to reveal the meaning of the linguistic features of the first verse of surah *al-Kâfirûn*, which is still considered *ambiguous*. Hopefully, this research can be a new finding related to the concept of effective and persuasive revelation communication, which we call a "trilogy of linguistic communication". We hope this study can be a scientific reference in the study of the language of the Qur'an.

Linguistic theory has basic principles that can be applied to explain the different natures of human language. Likewise, the theory of language or linguistics relates to translation from one language to another. Thus, any attempt to translate source language texts into other texts must find an acceptable method.⁹ That is why linguistic theory cannot be ignored, because almost every aspect of translation relates to the basic principles in language theory. In that case, to translate the Qur'an, the researchers used the "Interlingual" translation approach developed by the Russian-American linguist Roman Jakobson. In the translation process, he focuses on the core of meaning, equality of meaning, and shifting of language meaning.¹⁰

⁹ Roman Jakobson, 'On Linguistic Aspects of Translation', in *On Translation*, ed. R. Brower (Cambridge, MA and London, England: Harvard University Press, 2013), 232–39, <https://doi.org/doi.org/10.4159/harvard.9780674731615.c18>.

¹⁰ Rebecca Piekkari, Susanne Tietze, and Kaisa Koskinen, 'Metaphorical and Interlingual Translation in Moving Organizational Practices across Languages', *Organization Studies* 41, no. 9 (2020): 1311–32, <https://doi.org/10.1177/0170840619885415>.

In principle, language translation lies in the structural meaning of language and its adjustment to the social context. In this study, the researchers translated the text of the Qur'an surah *al-Kâfirûn* as the source text into the target language, Indonesian. In this case, we relate the meaning of *al-Kâfirûn's* text message to the target language and try to show sensitivity to the cultural differences between the source language and the target language.

As widely known, the Qur'an is a source of intellectual and spiritual intelligence regarding God's knowledge of all things. To see the purpose of God, humans need translation and interpretation. For Jakobson, the translation process is not limited to words but includes all utterances that are transformed from a source language code to be reconstructed into a target language code. Here, linguistic studies are decisive in explaining the meaning of the source text.¹¹

There are several studies related to surah *al-Kâfirûn* that previous researchers have carried out. Al Amin et al. discuss aspects of *al-Kâfirûn's* letter that support the values or doctrine of plurality in the multicultural society of Yogyakarta.¹² Their research was conducted regarding a shift

¹¹ Sebastian Kürschner, Charlotte Gooskens, and Renée Van Bezooijen, 'Linguistic Determinants of the Intelligibility of Swedish Words among Danes', *International Journal of Humanities and Arts Computing* 2, no. 1–2 (2008): 83–100, <https://www.eupublishing.com/doi/abs/10.3366/e1753854809000329>.

¹² Nazifatul Ummy Al Amin et al., 'Kejawen, Multiculturalism, and Principles of the Qur'an: Transformation and Resupposition of QS. al-Kafirun (109): 6 in Urip Sejati Community of Yogyakarta', *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1

in the axiological meaning of pluralism values in the Urip Sejati community in the Yogyakarta area. Saifuddin conducted another study in 2015. In his research, Syaifudin examines the literal aspects of surah *al-Kâfirûn* from verses 1-6. However, he only discussed the concept of tolerance in religion, such as the concept of tolerance in Islam, Hinduism, and Buddhism.¹³ Al-Ameedi et al. also conducted similar research. Their study focused on discussing the meaning of vocabulary and linguistic sentences in surah *al-Kâfirûn* from verses 1-6. In this case, they explain the linguistics of Al-Qur'an surah *al-Kâfirûn* from its literal aspects, such as phonological, syntactic, and semantic aspects.¹⁴

Unlike the three previous studies, this research focuses on studying the letters and words of the first verse of surah *al-Kâfirûn* as a source of the main linguistic features but regarded representing the entire meaning of surah *al-Kâfirûn*. In other words, here, we are not only trying to interpret word for word in the first verse of *al-Kâfirûn* but trying to capture the essence of meaning of the word *kâfir* (كافر) in context, as a form of divine communication between Allah, Muhammad, and the disbelievers (blind of the truth). Thus, the results of this study can provide a different view regarding the meaning of the word *kâfir*. In other words, interpreting the

meaning of the text of surah *al-Kâfirûn* is not done literally but reaches the essence of the transcendent-immanent theological dialogue. From this aspect, this research is one step ahead of the previous research.

In the essay *On Linguistic Aspects of Translation* by Jakobson in 1959, he explained three types of translation theory: *intralingual translation*, *interlingual translation*, and *intersemiotic translation*. Intralingual translation occurs in the same language and is limited to paraphrasing, namely the interpretation of verbal signs through other signs in that language. Interlingual translation occurs between two languages. This is related to interpreting verbal signs through different languages, as this study did. Intersemiotic translation relates interpreting verbal signs to non-verbal signs (Jakobson 2013: 232-239).¹⁵ However, for Jakobson, only the type of interlingual translation is the most appropriate for the concept of language translation in linguistic studies.

This study aims to reveal the essence of the meaning of linguistic features in the form of the main words and sentences in the first verse of *al-Kâfirûn*, which is still ambiguous and commonly debated.

B. Method

The language of the Qur'an is a form of balance between language and science,

(2020): 71–90, <https://doi.org/10.14421/esensia.v21i1.2195>.

¹³ Muh. Syaifudin, 'The Problem of Religious Toleration: Assessment Values in Surah Al-Kafirun', vol. 1 (Proceeding of The International Seminar and Conference on Global Issues, Semarang: Universitas Wahid Hasyim, 2015), 81–88.

¹⁴ Riyadh Tariq Kadhim Al-Ameedi and Assist Lectur Daniah AbdulAmeer Muhammad, 'A Stylistic Study of Negation in Al-Kafirun Surah', *AL-AMEED JOURNAL* 11, no. 1 (2022): 19–31.

¹⁵ Jakobson, 'On Linguistic Aspects of Translation', 232–39.

so it requires theory and approach to be understood properly,¹⁶ mainly in translating and interpreting the meaning of the source language and the target language.¹⁷ The researcher uses an *interlingual translation* approach with the *mutual translatability* analysis method regarding the aspects determining the source language's equivalent to the target language.¹⁸

When two languages are compared, the most crucial thing that researchers do is to equate or to shift the meaning of the structure of the text of the Qur'an surah *al-Kâfirûn* to Indonesian so that a wider audience can understand it. This is done by integrating the linguistic features of the source language (the Qur'an) into the target language. In this case, the literal meaning of the Qur'an letter *al-Kâfirûn* becomes a window through which a reader can see the hidden meaning. However, linguistic biases are sometimes challenging to avoid in the translation process. That is why Jakobson's intralingual approach is essential to note.¹⁹

For this reason, several stages are passed in this research, namely (1) rearranging the main words of the first verse of the text of the letter *al-Kâfirûn* into

Indonesian; (2) paraphrasing the words from the source text of the first verse of surah *al-Kâfirûn* into Indonesian; (3) expand and shift the meaning of the language of the text of the first verse of the letter *al-Kâfirûn* to Indonesian; (4) interpret and conclude the meaning of the linguistic features of the text of the first verse of the letter *al-Kâfirûn* into Indonesian.

C. Results

1. Linguistic Communication of Surah *al-Kâfirûn*

The immortality of the language of the Qur'an has been embedded in human language users who have reason to understand the use of language in certain contexts.²⁰ The linguistic ideology of al-Qur'an surah *al-Kâfirûn* is a form of truth revealed through literal texts. Therefore, interpreting the verses of the al-Qur'an requires a high intuition, which comes from the divine intellectual intuition. It is through literal linguistic texts that an interpreter can translate and interpret messages that are not visible. Moreover, the divine message has passed through cross-cultural and historical developments over time.²¹

The process of translating and interpreting the literal text of the Qur'an is

¹⁶ M N Islam, 'Semiotics Perception towards Designing Users' Intuitive Web User Interface: A Study on Interface Signs', *Mediterranean Conference on Information Systems*, 2012, 9–24, https://doi.org/10.1007/978-3-642-33244-9_10.

¹⁷ Al-Qur'an, *Al-Qur'an dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, 2019).

¹⁸ Andreea-Maria Sârmaşiu, 'On the Translatability of Legal Texts: Investigating and Applying Principles of Equivalence, Conventionality and Functionality', *Revue Internationale d'Études En Langues Modernes Appliquées* 14, no. Suppl. (2021): 96–

105, <https://www.ceeol.com/search/article-detail?id=1021247>.

¹⁹ Jakobson, 'On Linguistic Aspects of Translation', 232–39.

²⁰ Belinda Maia and Diana Santos, 'Language, Emotion, and the Emotions: The Multidisciplinary and Linguistic Background', *Language and Linguistics Compass* 12, no. 6 (2018): e12280, <https://doi.org/10.1111/lnc3.12280>.

²¹ Anne E B Coldiron, 'Visibility Now: Historicizing Foreign Presences in Translation', *Translation Studies* 5, no. 2 (2012): 189–200, <https://doi.org/10.1080/14781700.2012.663602>.

God's way of realizing Himself to humans. The linguistic text of the Qur'an today is no different from the linguistic text of the Qur'an which was read and memorized by the Prophet Muhammad and his companions in the past. However, to understand and interpret the divine linguistic message, it must be in line with the dynamics and intellectual development of humans across history or civilization. The implied messages contained in surah *al-Kâfirûn* are important to be revealed, considering that only hermeneutics experts who have a good understanding of spirituality can translate and interpret them well.

In this article, the researchers briefly examine the linguistic aspects of the Qur'an surah *al-Kâfirûn* from the primary phrases used in the first verse. This is because every word in the text of the Qur'an is not spoken by chance through the words of God and the mouth of the Prophet. However, all the linguistic messages of surah *al-Kâfirûn* are indeed used carefully and thoroughly according to the purpose of the conversation.

The linguistic structure of the original text of the Qur'an cannot be changed or edited like other texts. If a reader replaces and changes the linguistic structure of the original text of the Qur'an, it means that a reader is denying or degrading the meaning contained in the literal text of the verse. Every word in the literal text used in the Qur'an, surah *al-Kâfirûn*, must be understood by a translator to eliminate

ambiguity and external structures such as theological dogma.

The Quranic verse's literal text cannot be replaced or symbolized by other language codes. From this point of view, the linguistics of the Qur'an *al-Kâfirûn* has a meaning value of linguistic theological communication that is different from other discourse texts. This is because the text of the Qur'an has *naẓham al-ma'anî* (semantic arrangement of meaning) and is also accompanied by the structure of *naẓham al-ma'anî* (word order/syntax), which is arranged neatly and extraordinarily. Allah reveals this great vocabulary through His linguistic knowledge and infinite wisdom. In this case, the researcher will examine the linguistic aspects of surah *al-Kâfirûn*, which is part of the linguistic study of the Qur'an. However, in this case, the researcher will only interpret the first verse of surah *al-Kâfirûn* as the primary representation of the embodiment of the linguistic features of the following verses.

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

“*Qul yâ ayyuḥa al-kâfirûn*”

‘Say, O Muhammad, divine messages from Allah to any of them who can accept and translate the meaning of the text of the Qur'an or to those who are still doubtful, indecisive, and blind to the truth of the Qur'anic text (kâfir)’ (surah *al-Kâfirûn*: 1).²²

In the first verse of surah *al-Kâfirûn*, it is a sentence of commands and appeals from Allah to the Prophet Muhammad to be conveyed to all humans, not limited to the

²² Al-Qur'an, *Al-Qur'an dan Terjemahannya*.

Arab pagan society at that time, but an appeal to all humans who have received material and non-material pleasures. The word *kāfir* in this verse means 'everyone who rejects the truth' about the divine teachings brought by Muhammad because the light of their conscience is covered with darkness and error because they are not ready to accept the light of faith, so they are veiled from *al-Haq* by other than Allah.

The researchers examine the meaning of the linguistic features of surah *al-Kāfirûn* in the first verse, which has a fairly broad and deep concept of theological communication teaching and linguistic ideology, as stated by Jakobson that text literal becomes a window to see the invisible realm of meaning. This can be explained by interpreting the following features of the linguistic text of surah *al-Kāfirûn*.

(قُلْ : فعل الامر)

Qul: fi'lu al-amri
command verb

(يَا : حرف النداء)

Yâ: ḥarf al-nidâ'
letters used to call/calling marker

(اي : اسم موصول)

Ay: ismun mauṣūlun
conjunction

(ها: حرف التنبيه)

Hâ: harfu al-tanbîh
letters to wake up or remind

(ال: للمعرفة)

Al: li al-ma'rifah
letters to complete the meaning of isim (noun)

²³ Munawir Sajali, 'The Use of Lafaz Amar on Ijtihad Madhhab towards the Effect of the Salat Law (Study of Ushul Fiqh)', *Britain International of Humanities and Social Sciences (BloHS) Journal* 3, no. 1 (2021): 203–16, <https://doi.org/10.33258/biohs.v3i1.393>.

(كافر: المنادى المقصود)
Kâfir: al-munâdâ al-maqṣûd
called person

(ون : علامة الجمع)
Wau and Nûn: 'alâmatu al-jam'i
letters to determine plural meaning/plural marker

Qul (قُلْ) is *fi'il amr* (command verb). In Arabic, *qûl* (قُلْ) is used in every instruction or giving orders or as a word that relates to the interlocutor '*mukhaṭab*' (person to talk to). The word *qul* (قُلْ) here means an order to each individual without exception and also becomes a proof (*hujjah*)²³ in interpreting the meaning of *lafaz amr* (word of command) in surah *al-Kāfirûn*. Two different letters (or marks) with the same function, namely *qâf* (ق) and *lâm* (ل), are devices and gates or non-sensory sources of Allah's words to enter the material universe. Ali bin Abi Talib interpreted the letter *lâm* (ل) as (لام المدركة) or *lâm al-mudrikah* as 'a medium for understanding'. In the *Al-Munawwir Arabic-Indonesian dictionary*, the word *lâm al-mudrikah* (لام المدركة) comes from the root word *ad-ra-ka* (ادرك) to a phrase '*adraka al-walad*' (ادرك الولد), which means 'a child who is old enough, has reached puberty'.²⁴

Thus, the linguistic features used by Allah to convey messages of divine revelation are selected noble letters, not just random *hijaiyah* letters. Therefore, the word of God through surah *al-Kāfirûn* is to target each individual who is considered mature, old enough, and grown by

²⁴ Ahmad Warson Munawwir, *Al Munawwir: Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), 24.

intellectual intuition by Allah to be able to understand the meaning of the interpretation of letters, words, and phrases in the source text.

For this reason, the word *qul* (قُلْ) is a form of God's command through the Prophet Muhammad personally to every individual who has matured in mind, is old enough, and grown by intellectual intuition. Thus this verse is not limited to the command or communication of the Prophet Muhammad to the disbelievers in Arab culture at that time, but as a “doctrine” and a sign of justification for the teachings of the Qur’an against a religious ideology that penetrates every dimension of space and time and is very personal.

It can be seen from the use of the word *qul* (قُلْ) at the beginning of *al-Kâfirûn*'s letter in the form of the word *mufrad*, referring to *singular* and *personal*. It is addressed to each individual (انت, انت, انت) “*anta, anta, anta*” “or ‘you, you, you’ who have been able to understand the meaning and linguistic depth of the Qur’an. In addition, everyone must also be able to translate and interpret the purpose of divine linguistic communication and the content of the great ideology of the Qur’an surah *al-Kâfirûn*.

The letter *yâ* (يَا) or letter *munâdâ/nidâ*’ is part of *qawaid*, which is an important part of teaching Arabic.²⁵ The letter *nidâ*’ is used to address a person or audience who is near or far. However, calling is not in the sense of an ordinary

human calling, but a deep and meaningful call from the heart to the heart, or a spiritual calling. This calling distinguishes between humans who have matured in intellectual intuition and faith with humans who are not ready to receive divine light into their hearts. This is because they have not been able to read, translate and understand the content of the messages of the great ideology of the text of the Qur’an in surah *al-Kâfirûn*. They are also seen as emotionally immature. Thus, they are still blind to the truth (*kâfir*) with religious and spiritual teachings as contained in the linguistic text of surah *al-Kâfirûn*.

As widely known, the use of the letter (*yâ*) *munâdâ*, used to call, as in surah *al-Kâfirûn* (يَا أَيُّهَا الْكٰفِرُونَ) “*yâ ayyuha al-kâfirûn*” is letter to address disbelievers far and near.²⁶ However, the same letter can be seen in the verse of Al-Qur’an *yâ ayyuha al-ladzîna âmanû* (يَا أَيُّهَا الَّذِينَ ءَامَنُوا), to call the believers far and near (Q.S. al-Baqarah: 183); as in the verse of Al-Qur’an *Yâ ma’syara al-jinni wa al-insi* (يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ), to call upon the people of jinn and humans far and near (Q.S. Ar-Rahman: 33);²⁷ as the example of an expression of calling for a close person as in surah Taha verses 11-12, namely “*Yâ Mûsa innî ana rabbuka*” (يٰمُوسَىٰ اِنِّىٓ اَنَا رَبُّكَ) ‘O Moses, I am your Lord’; as the Sufis call in prayer *Yâ ilahi anta maqşudî* (يا الهى انت مقصودى) ‘O my Lord, You are the one I go to’; as the example in the expression of worship *Yâ rabbi zidnî ‘ilman* (ياربى زدنى علما) ‘Oh my God,

²⁵ Eka Rizal et al., ‘Tamyiz; A Quantum Learning Method for Qawaid Instruction’, in *Proceedings of the 1st EAI Bukittinggi International Conference on Education* (Bukit Tinggi, West Sumatera, 2019),

200–205, <https://eudl.eu/doi/10.4108/eai.17-10-2019.2289737>.

²⁶ Al-Qur’an, *Al-Qur’an dan Terjemahannya*.

²⁷ Al-Qur’an.

please add my knowledge'. Based on these examples, all instances of terms of calling using the letter (يَا) *Yâ Nidâ'* in the Qur'an are to target people who have matured spiritually and intellectually and understand the purpose of translation and interpretation of the great linguistic text of the Qur'an.

Ayyun (أي). In Arabic rules, the word *ayyun* (أي) is referred to as *isim mausul* or (connector) or connecting words used to connect sentences or main ideas into one sentence. However, the word *ayyun* (أي) or *isim mausul* here does not only focus on the principles of teaching the Arabic language, called *nahwu*²⁸ but also fulfills the meaning aspect of linguistic interpretation, as an *isim mausul* or connecting letter between the one who calls and the one who is called. Herein lies the closeness of the emotional connection and the intellectual intuition of the summoned person to the one who is calling. This means that the direction of communication and the call in the first verse of the letter *al-Kâfirûn* is for people who already have a religious, emotional bond with God. Not the other way around, an appeal to those who do not have emotional religious ties (*kâfir*) with the Prophet Muhammad or people who are still not ready to accept the divine light and the great ideology of the Qur'an. This is because they have not been able to translate and interpret the meaning of religious and spiritual messages through

the meaningful linguistic features of the Qur'an.

In this communication, a kind of spiritual dialogue event between God and His creation is symbolized by the letters *alif* (ا) and *Yâ* (ي). In Sufistic studies, the letter *alif* (ا) is interpreted as a symbol of the existence of God's substance, as in the statement *Alif al-dzat sariyun sirruha fî kulli dzarrah* (الف الذات سري سرها في كل ذرة) which means 'Alif, the substance of Allah who is always friendly in every *zarroh* (smallest molecules)' that is in the breath of His creatures. Thus, the letter *ayyun* (أي) is a conjunction, which is linguistically specifically used to address people who already have an emotionally and spiritually close relationship to Him.

In this case, it is seen that it is so subtle and very personal the way Allah greets and communicates with His created universe or His knowledgeable servants through intellectual logic and spiritual intuition. It is these people who deserve to be addressed by Allah in every space and time and in every test and trial of life that they face, and not those who have not been able to accept and translate the great linguistic features of the Qur'an or *kafir* to the message of the linguistic text of the Qur'an which is still implied in the realm of meaning.

Hâ (هـ) or *Nah!* is an (حرف التنبيه) *harfu al-tanbîh* 'additional letter' used to give more attention or affirmation to the recipient of the message regarding the

²⁸ Talqis Nurdianto, Yayat Hidayat, and Vicky Adetia Wulandari, 'CEFR-Based Arabic Language Learning Competency', *Izdihar: Journal of Arabic Language*

Teaching, Linguistics, and Literature 3, no. 3 (2020): 229–48, <https://doi.org/10.22219/jiz.v3i3.14123>.

relationship of revelation with language,²⁹ conveyed by the speaker through the linguistic text of the Qur'an. In this case, the factors that influence the attention on the meaning of linguistic message expressions can be the place of communication, the way of communicating, the atmosphere, with whom to speak, and the purpose of the communication.

This event is an event of theological communication between the great speaker (Allah) and His Prophet. The use of letter *tanbîh* (هًا) “*hâ*”, in this case, serves as a call signal from the deepest heart to the recipient or listener of the message. In terms of this communication event, a speaker chooses and plans a time and place and a supportive atmosphere so that the messages of spiritual communication have special values and sacred meanings, which are different from regular human contact. The use of letter *tanbîh* (هًا) “*hâ*”, is a linguistic sign of the Qur'an to servants who are truly chosen and emotionally and spiritually mature, namely His Prophet.

This is reinforced in this example of sacred linguistic expressions (يَا أَيُّهَا الْكٰفِرُونَ) “*yâ ayyuha al-kâfirûn*” ‘O disbelievers, I will not worship what you worship’; and as in the linguistic expression of a *sahih-hadith* in the use of letter *tanbîh* as an affirmation of the message of piety to the recipient or listener of the message, *al-taqwâ hâ hunâ* (التقوى ها هنا) *taqwâ* is here (in the heart),’ while the Prophet is showing his chest

three times to his companions. This shows that the letter *tanbîh* (هًا) *hâ* “*nah*” is used to show a more special affirmation and attention to the meaning of the message of *taqwâ* through one's spiritual and emotional maturity in understanding the meaning of the linguistic message of the Qur'an.

In other words, righteousness lies in the soul, not limited to intellect, intelligence and the individual's outward appearance. Thus, the letter *tanbîh* in the surah *al-Kâfirûn* is a sign of Allah's call to individual souls who have been able to absorb the depth of the linguistic and ideological meaning of the Qur'an. So, the letter *tanbîh* gives attention and focus to the listener, the reader, or the *mukhâṭab* i.e. the person being spoken to so that they can pay more attention to the message of the conversation after the letter *tānbîh*.

The letter *al* (ال) *ta'rif* (المعرفة) “*al-ma'rifah*”. This letter defines all terms which were original *nakiroh* (general) into *isim* which have a ‘special’, ‘definite’, and ‘clear meaning’ (*ma'rifat*). In Arabic terms, it is referred to “*al-ma'rifatu ismun dalla 'alâ mu'ayyin*” (المعرفة إسم دلّ على مُعيّن), namely *isim* (noun), which has a definite meaning. This means that the letter *al* (ال) has ‘a specific meaning, certainly and clearly under a speaker's conscious goals and intentions.’³⁰ In terms of the use of the letter *al* (ال) in the letter *al-Kâfirûn*, an individual who is targeted to speak by Allah

²⁹ Abdullah Saeed, ‘Rethinking ‘Revelation’ as a Precondition for Reinterpreting the Qur'an: A Qur'anic Perspective’, *Journal of Qur'anic Studies* 1, no. 1 (1999): 93–114, <https://www.eupublishing.com/doi/abs/10.3366/jqs.1999.1.1.93>.

³⁰ Edwin A Locke, ‘Toward a Theory of Task Motivation and Incentives’, *Organizational Behavior and Human Performance* 3, no. 2 (1968): 157–89, [https://doi.org/10.1016/0030-5073\(68\)90004-4](https://doi.org/10.1016/0030-5073(68)90004-4).

is an individual who has character and is truly mature and spiritually intuitive, and able to absorb the entire contents of the linguistic ideology of the Qur'an surah *al-Kâfirûn*. Through the content of the meaning of *al-ma'rifah* (المعرفة) in linguistics in this verse, God's distinguishes the level of individual sensitivity to the literal meaning behind the linguistic text of the Qur'an, and distinguishes individuals who are clear in their minds, heart, thoughts, and *dhikr*.

The intellectual reason not accompanied by clarity of heart will make individuals like robots carrying out orders. Likewise, individuals who only think and formulate something without being balanced with the knowledge of *zikr* will make the individual susceptible to demonic nature. Individual sensitivity to the literal meaning behind the linguistic text of this verse will determine the weight of one's faith and intelligence in understanding the linguistic interpretation and ideology of the Qur'an. These linguistic features can stimulate the clarity of reason and the ratio of human thinking through the reasoning process to become individuals who can adapt³¹ to the progress of civilization.

The ideology contained in surah *al-Kâfirûn* is the spiritual provision of individuals ready to receive divine radiance and guidance through the great linguistic texts of the Qur'an. If we look at the

example of a linguistic phrase in the use of letters *al* (ال) in the phrase of the surah *al-Kâfirûn* (يَا أَيُّهَا الْكٰفِرُونَ) “*yâ ayyuḥa al-kâfirûn*” the word *kâfir* (كافر) accompanied by the letter *al* (ال) in this verse is a *definite phrase* and has a clear meaning. In this case, God calls people who have understood and can accept the linguistic ideology of the Qur'an, not calling people who are still unsure, doubtful and uncertain about their understanding of the linguistic meaning of the Qur'an in surah *al-Kâfirûn*. The call is also not to people who are blind to the literal meaning of the text of the Qur'an and do not believe (كافر) “*kâfir*”.

The word *kafir* (كافر). This word refers to the person who is called (المنادى المتقصد) ‘*al-munâdâ al-maqṣûd*, which is still in the form of a common root word (نكوة). However, the meaning or purpose of his calling is clear and definite to the person he is called. The call is for people who are still blind to divine revelation even though the linguistic text of the Qur'an has been translated through human language instruments.³²

The word *kâfir* (كافر) in the Al-Munawwir Arabic-Indonesian dictionary has several meanings, namely (1) كفر بالله “*kafara billah*” ‘one who disbelieves in Allah’; (2) ضدامن “*Diddan man*” ‘one who does not believe’; (3) كفر الشيء “*Kafara al-syai*” ‘one who covers something’; and (4) كفر بالنعمة “*kafara bi al-ni'mah*” people who

³¹ Gerd Gigerenzer and Klaus Hug, ‘Domain-Specific Reasoning: Social Contracts, Cheating, and Perspective Change’, *Cognition* 43, no. 2 (1992): 127–71, [https://doi.org/10.1016/0010-0277\(92\)90060-U](https://doi.org/10.1016/0010-0277(92)90060-U).

³² Ryan M McGraw, ‘Called by Triune Grace: Divine Rhetoric and the Effectual Call, by Jonathan Høglund’, *Journal of Reformed Theology* 12, no. 1 (2018): 70–72, <https://doi.org/10.1163/15697312-01201009>.

deny favours.³³ Meanwhile, in the Merriam-Webster dictionary that the definition of the word *infidel* is 'unworthy of trust' and 'refuse to believe'.³⁴

The definition and meaning of the word *kafir* in the Arabic dictionary *_mu'jam alma'âni al-jâmi'_* is:

كفر يكفر كفرا، فهو كافر، والكافر لغة الجاحد، فكفر النعمة إذا جحدھا. واصطلاحا؛ هو كل ما عدا المسلم، كمن لم يعتقد بالشهادتين، أو كمن أنكر ضرورة من ضروريات الدين. (فقهية)

"Kafara, yakfuru, kufran faḥuwa kâfirun. Wa al-kâfiru lughatan al-jâhid. Fakufru al-ni'mah idzâ jahidaha. Waṣṭilâhan ḥuwa kullu mâ 'adda al-muslimu, ka man lam ya'taqidu bi asy-syaḥâdatain. Aw kaman ankara ḍaruratan min ḍaruriyyât al-dîn (fiḥḥiyyah)." meaning that 'kâfir is an unfaithful person, an empty person of Islam's teachings, or a person who rejects'. That's why he denied favors. According to the term, infidels (*kâfir*) are people who do not believe in the phrase *syahadatain*, or people who deny and reject Islamic religious laws.³⁵ In the dictionary called *Yourdictionary*, the definition of *kâfir* is 'an Islamic term for a non-believer'.³⁶ The definition of *kâfir* in Islam is 'a person who does not believe', or 'someone who does not want to submit to Allah.'

In surah *al-Kâfirûn*, the basic word *kâfir* (كافر) is an *isim* or *noun* that is located after the letter *munâdâ'* or *nidâ'*. The word *kâfir* (كافر) is seen as the primary purpose of the call of the main speaker, Muhammad, to the *kâfir*'s. An example of a sentence addressed to the intended people is (المنادى المقصود), "*al-munâdâ al-maqṣûd*" whose construction uses letters (ال) attached to the word *kâfir* (كافر). The existence of the letter (ال) *al-ta'rif* or (المعرفة) "*al-ma'rifat*" causes the *munada' maqshud* to be more explicit, namely 'the person being called'. As in the example of the snippet of the verse of surah *al-Kâfirûn* (الكافرون), which means 'O disbelievers.' The disbelievers the Prophet Muhammad called for were those infidels (*kâfir*) in front of him as interlocutors, called *mūḥâṭâb*. Another example in some Arabic phrases that we often hear is (يَا طَالِبُ - يَا طَالِبَانِ - يَا يَا) (حاضرون) "*yâ ṭâlib, yâ ṭâlibâni, yâ ḥâḍirûn*" meaning 'Hi students – Hi two students – Hi audience'.

The letters *wawu* and *nûn* (و+ن) are letters that have multiple or more meanings than two nouns because of the additional letters *wawu* (و) and *nûn* (ن) at the end of the word. They maintain the consistency of *qâwâ'id* (language rules) in interpreting contextual phrases and meanings,³⁷ verses of the Qur'an.

³³ Munawwir, *Al Munawwir: Kamus Arab-Indonesia*, 1217.

³⁴ Merriam-Webster, 'Disbelieve', Merriam-Webster.com Dictionary, accessed 29 July 2022, <https://www.merriam-webster.com/dictionary/disbelieve>.

³⁵ <https://www.almaany.com/ar/dict/ar-ar>. accessed 30 August 2022

³⁶ <https://www.yourdictionary.com/kafir>. accessed 30 August 2022

³⁷ Lyn Frazier and Keith Rayner, 'Taking on Semantic Commitments: Processing Multiple Meanings vs. Multiple Senses', *Journal of Memory and Language* 29, no. 2 (1990): 181–200, [https://doi.org/10.1016/0749-596X\(90\)90071-7](https://doi.org/10.1016/0749-596X(90)90071-7).

In addition, the addition of the letters *wawu* and *nûn* to the word (كافر + وَنَ) in the letter *al-Kâfirûn* is a form of 'plural meaning' or 'many', which is used to indicate a male person, (جمع المذكر السالم) "*jama' mudzakkar al-sâlim*". This form is a form that has more than two meanings, which does not change from the root word form such as *kâfir*, *kâfirâni*, *kâfirûna* (كافر كافرين) which means 'a man who disbelieves, two men who disbelieve, and many men who disbelieve'.

So the root of the word (كافرون) "*kâfirûna*" 'plural' in this letter *al-Kâfirûn* is still derived from the root word *kâfir* (كافر), and does not change or survive the change of the root word. So, the literal meaning of the plural word (جمع المذكر السالم) or "*jam'u al-mudzakkar al-sâlim*" here is 'many men who survived'.

Thus, if interpreted linguistically, it will mean 'every individual who has matured and matured intellectually and spiritually', will remain consistent from all forms of changes and shocks in social processes. He can absorb the meaning of the great ideology of the Qur'an in surah *al-Kâfirûn* and apply it to the spiritual communication relationship between spiritual individuals and a transcendent God.

So far, it can be seen that the "interlingual" translation approach and the

"mutual translatability" analysis between the meaning of the source text language to the meaning of the target language regarding the meaning of aspects of the linguistic structure of surah *al-Kâfirûn* can be revealed. This approach effectively reveals the depth of meaning of the linguistic and ideological features of the Qur'an through the tools we know, namely language and meaning as creative interactions between readers and texts.³⁸ This is because the linguistic text of the Qur'an has many meanings and various possibilities that are generated in the process of interpretation. What is needed is intellectual-spiritual sensitivity so as not to damage understanding and produce a wrong interpretation of the literal text message of the Qur'an.³⁹ In this case, the role of the interpreter in the meaning of linguistic structures is very decisive so that the meaning and message of linguistic ideology in surah *al-Kâfirûn* can be understood and applied in every practice of life.

In explaining this research, the researchers interpret the meaning of language in the linguistic text of the first verse of *al-Kâfirûn* as a source of linguistic communication.⁴⁰ Through the linguistic features of surah *al-Kâfirûn*, God communicated to the Prophet Muhammad, and the Prophet Muhammad conveyed the

³⁸ Victoria S Harrison, 'Hermeneutics, Religious Language and the Qur'an', *Islam and Christian-Muslim Relations* 21, no. 3 (2010): 207–20, <https://doi.org/10.1080/09596410.2010.487682>.

³⁹ M A S Abdel Haleem, 'The Role of Context in Interpreting and Translating the Qur'an', *Journal of Qur'anic Studies* 20, no. 1 (2018): 47–66,

<https://www.eupublishing.com/doi/abs/10.3366/jqs.2018.0320>.

⁴⁰ Vadim Mikhailovich Vysotki et al., 'Language as a Communication Resource and Its Place in the Representation of World Practices: Philosophical and Linguistic Approach', *Linguistics and Culture Review* 5, no. S3 (2021): 574–84, <https://doi.org/10.21744/lingcure.v5nS3.1621>.

message of linguistic ideology to people who were able to receive it. Thus, this revelation communication process occurs through three concepts of dialogue or a trilogy of linguistic communication.

In other words, the concept of the trilogy of linguistic communication of surah *al-Kâfirûn* here involves three related Subjects of Speakers. Surah *al-Kâfirûn* is the way God expresses His revelation to humans who are ready to accept the truth, namely Muhammad and those who have matured in terms of intellectual and spiritual intuition, to those who are still blind (*kâfir*) about the nature of God's existence, to absorb the 'ambiguous' meaning of surah *al-Kâfirûn*'s.⁴¹

The literal text of the Qur'an in surah *al-Kâfirûn* is an argument for systematic textual analysis as part of linguistic discourse analysis.⁴² This can be used as an approach to interpret the meaning of the linguistic interpretation of the first verse of surah *al-Kâfirûn*. In this case, the researchers elaborate the meaning of the message of communication ideology behind the linguistic text of the first verse of the surah *al-Kâfirûn* through the following picture (Figure 1), regarded as a new finding for this research through "interlingual" linguistic analysis.⁴³

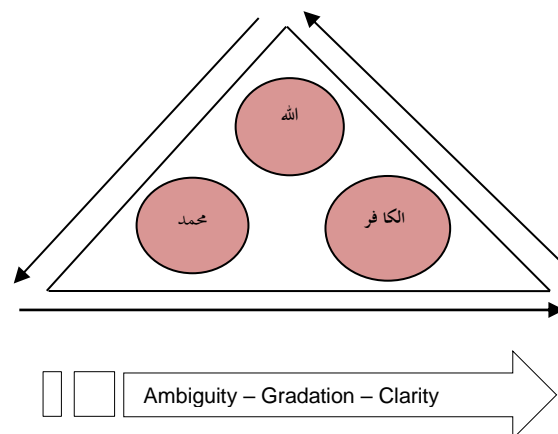


Fig. 1. The Trilogy of Linguistic Communication of The Qur'an Surah Al-Kâfirûn (Process & Modalities).

Prophet Muhammad gave an understanding of theological concepts to those who were still blind (*kâfir*) about the linguistic text of the Qur'an through a sacred linguistic call (يَا أَيُّهَا الْكٰفِرُونَ) "*yâ ayyuḥa al-kâfirûn*" 'O you who disbelieve'. This sacred linguistic sentence of surah *al-Kâfirûn* mentions people who are disbelievers or still blind to the truth of the linguistic text of the Qur'an. This verse does not say the people of Mecca or certain Arab Quraysh tribes.

Through the three modalities of the trilogy of linguistic communication above, God communicates the meaning of revelation to individuals who have been able to read and interpret the truth of the message of linguistic ideology through the first verse of surah *al-Kâfirûn*. So far, it can be seen that the meaning of the first verse of surah *al-Kâfirûn* cannot be addressed to

⁴¹ Dieter Wunderlich, 'Cause and the Structure of Verbs', *Linguistic Inquiry* 28, no. 1 (1997): 27–68, <https://www.jstor.org/stable/4178964>.

⁴² Norman Fairclough, 'Discourse and Text: Linguistic and Intertextual Analysis within Discourse Analysis', *Discourse & Society* 3, no. 2 (1992): 193–217, <https://doi.org/10.1177/0957926592003002004>.

⁴³ Aksin Wijaya and Shofiyullah Muzammil, 'Maqâşidi Tafsir: Uncovering and Presenting Maqâşid Ilâhî-Qur'anî into Contemporary Context', *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (2021): 449–78, <https://doi.org/10.14421/ajis.2021.592.449-478>.

non-Muslims only, but to all individuals who are still blind to the theological truths conveyed through the great linguistic text of the Qur'an. Every individual who is still reluctant to accept and is still blind to the theological teachings of the Qur'an will be called by Allah with the predicate '*al-kâfir*' (blind to the truth of the meaning of the Qur'an).

The picture of the divine trilogy of linguistic communication process described in Figure 1 above is a logical necessity. This means that every logical evolution of thought and communication must be dialogical to achieve the *target* of understanding the theological communication of the linguistic text of the Qur'an. This communication comes from the great speaker (*Allah*) to the recipients of the linguistic message, namely the *disbelievers*. Therefore, this linguistic text of surah *al-Kâfirûn* also teaches the principles of effective and persuasive communication.⁴⁴

If we look at the linguistic interpretation of the surah *al-Kâfirûn* through the first verse, the structure of the linguistic substance of the Qur'an is come from the only one great structure, namely the word or *lafaz Allah* (الله). *Lafaz Allah* is a massive linguistic structure with a transcendent, broad linguistic, and ideological meaning that every interpreter of hermeneutics must carefully understand

and realize. This is because every word and linguistic feature of the Qur'an is selected of great words that must be read and studied scientifically and carefully with clarity and sharpness of intellectual-spiritual and intuitive reasoning.

In the manuscript *The Secret Book of Bainul Haq* through Sanskrit Sutasoma once said, "*Ma ning roso ning makrifah-Tatah ne Ing ling Nguarse-Sing sejati maturing-Asi ning wacane*".⁴⁵ The researchers freely translate it as: 'who does not feel or does not know the meaning of the language behind the literal text, then he will never be able to take the source of knowledge, and the meaning of the substance of the discourse must be understood to be able to absorb meaning outside the language for anyone who can explain and study it.'

A genuine reader understands the meaning and implicit meaning in the text message because the process of understanding the meaning of language behind literal texts for readers is a mental and mental activity, namely a deep psychological event with transcendental elements and usually occurs in individuals who are in intensely emotional situations.⁴⁶

Good readers and interpreters can open and feel the author's soul of the text, namely when exploring the meaning of the linguistic text of surah *al-Kâfirûn*, such as the relationship between teacher and

⁴⁴ Hasanuddin Chaer, Ahmad Sirulhaq, and Abdul Rasyad, 'Dialog Esoteris: Studi Wacana al-Qur'an surah al-Ikhlâs Ayat 1', *Jurnal Bahasa Lingua Scientia* 12, no. 1 (2020): 117–32, <https://doi.org/10.21274/ls.2020.12.1.117-132>.

⁴⁵ Tet Ahmad, *Rahasia Bainul Haq* (Tidak Dipublikasikan, 1970), 12.

⁴⁶ Marie Thonnard et al., 'Characteristics of Near-Death Experiences Memories as Compared to Real and Imagined Events Memories', *PloS One* 8, no. 3 (2013): e57620, <https://doi.org/10.1371/journal.pone.0057620>.

student, God and servant. It is evident when the interpreter offers a glimpse through the perception of a higher interpretation of the meaning behind the literal linguistic text of surah *al-Kâfirûn*. The function and use of intellectual-spiritual to think based on understanding linguistic variation. That is why readers find the meaning of language and the purpose of the message of the excellent linguistic literal text of surah *al-Kâfirûn*. It is not limited to translating the literal text of surah *al-Kâfirûn* and understanding it naively, applying Islamic laws, morals, and fiqh alone but having faith in infidels.

It is not a Muslim who has faith in hypocrisy (*munâfiq*). Therefore, to Islamize the Spirit (*Roh*) in a real way (*kaffah*) manner cannot only be limited to translating the literal text of the verses of the Qur'an, which cannot be separated from the cultural and linguistic barriers between Arabic and non-Arabic languages⁴⁷ or only heard through the ears and written seen by the eyes to be processed by the brain. Islam is taught not only through the mouth of the Prophet but also through his spirit. Our brain can be taught verbally to become Muslim and behave like a believer. However, our spirit cannot be Islamized by teaching through the human tongue because its dimensions

are different from the other senses, even though our nature remains united with our body at all times. Islamizing the Spirit (*rûh*) must be filled with the Spirit of the Prophet, namely (نور على نور) "*nûrun 'alâ nûrin*" or 'the light on the light' that was received directly from Allah by the Messenger of Allah.

In this case, the literal text of the great linguistic surah *al-Kâfirûn* is the form of 'rope of Allah' in the outer and inner sense, namely through the mouth of the Prophet towards the interpretation of *rohani* (spirit), which continues to connect the individual spirit with the Spirit (*rûh*) of the Prophet. Surah *al-Kâfirûn* contains a doctrine (religious ideology) recognized as one of the verses supporting freedom of religion.⁴⁸

Literal texts of surah *al-Kâfirûn* are God's way of communicating revelation to individuals to worship Him as *sunnatullah* while maintaining harmony and tolerance in diversity.⁴⁹ This is in line with the command to worship Him through a linguistic expression of Hadith *qudsî* stating that "don't you just worship my *dzât* (substance); don't you just worship my *şifat* (nature); don't you just worship my *asthma* (name); don't you just worship my *af'al* (action); worship Me." This hadith implies that if an individual's knowledge only

⁴⁷ Ali Albashir Mohammed Alhaj and Mesfer Ahmed Mesfer Alwadai, 'Constraints of Rendering Some Selected Qur'anic Verses (Āyahs) into English: A Socio-Rhetorical Interpretation', *International Journal of Linguistics, Literature and Translation* 2, no. 5 (2019): 102–17, <https://al-kindipublisher.com/index.php/ijllt/article/view/569>.

⁴⁸ Nazifatul Ummy Al Amin et al., 'Kejawen, Multiculturalism, and Principles of the Qur'an: Transformation and Resupposition of QS. al-Kafirun

(109): 6 in Urip Sejati Community of Yogyakarta', *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2020): 71–90, <https://doi.org/10.14421/esensia.v21i1.2195>.

⁴⁹ Muhammad Yusuf et al., 'The Dialogue of Multicultural Education and Harmony in Prosperity Based on the Qur'an', *IJoASER (International Journal on Advanced Science, Education, and Religion)* 3, no. 3 (2020): 108–19, <https://doi.org/10.33648/ijoaser.v3i3.65>.

reaches Allah's *a'f'al*, he will reach the extent of Allah's *actions*. If an individual's knowledge is only limited to His *asthma*, then he is only limited to knowing the *name* of Allah. If the individual's knowledge only reaches His *ṣifat*, then he will know only the *nature* of Allah. So does if the individual's ability only knows the extent of His *dzât*, then he will only know the *substance* of Allah.

However, when the individual's knowledge has arrived and made a pilgrimage to God, the individual's spirituality has reached God. What is called the substance of Allah is the Divine Light or the light of God; it is limited to His light, not God, because God is not in the form of light. God's substance is a spirit that exists in humans, but God is not in the form of a spirit. Indeed, God's substance is in human, but human cannot be said to be God.

The point is that when we do not feel and see our personal existence, He (Allah) will become real with His *al-ḥaq*. In another linguistic expression of hadith *qudsi* it is stated that " *man abdala asmâ-a fa qad kafara. man abdala ma'nâ munâfiqûn*". This means, 'whoever worships Allah to the extent of His name, then he is still blind (*kâfir*), and whoever worships Allah only to the extent of *ma'na*, then he is still a hypocrite (*munafiq*)'.

It is not enough for us to just believe that God exists and is there (*ahad*). Therefore, we must know Him closer and more correct (*tahqîq*). Do not let us not

realize that we only feel that we have the character of the Qur'an all this time but actually worship the name instead of worshipping God. God Himself, in essence, is Nameless, in sufistic knowledge is stated as *la harfin la ṣautin* (لا حرف لا صوت) meaning 'unlettered and voiceless'.

We must understand God's message through the linguistic text of surah *al-Kâfirûn* so that we do not become Muslims who believe in disbelief (*kâfir*) and hypocrisy (*munâfiq*), or become Muslims who are lost in the faith because we do not understand the meaning or message behind the literal text of surah *al-Kâfirûn* caused by a shift in meaning from "signified" under "signifier."⁵⁰ Otherwise, we will fail to reach the "target" of divine linguistic communication between spiritual individuals and God, and fail to become intelligent individuals who are "intuitively intellectual" – individuals who are not ignorant about themselves and not blind (*kâfir*) about God.

For this purpose, through research on the trilogy of linguistic communication of surah *al-Kâfirûn*, the researchers explore the great message of the linguistic text of the Qur'an to build divine awareness through the meaning of the language behind the literal text of the verse. Divine consciousness here is genuine, natural, and historically acceptable. It can be considered a transcendental consciousness because it is based on a spiritual teacher to bring a reader in touch

⁵⁰ Calum Lister Matheson, 'The Instance of the Letter in the Unconscious, or Reason Since Freud', in *Reading Lacan's Écrits: From 'The Freudian Thing' to*

'Remarks on Daniel Lagache' (Routledge, 2019), 131–62.

with the Divine. It comes from the tremendous linguistic knowledge of the Qur'an as it is. The Qur'an is a reflection of the divine holy, which has moral power and is a human spiritual teacher.⁵¹

Anyone for a prospective interpreter who reads and interprets the meaning of the literal text of the Qur'anic surah *al-Kâfirûn* only from a logical point of view, without spiritual guidance, will tend to make mistakes and get lost in the interpretation. This is because, basically, in the process of interpretation, there is a mutual understanding between interpretation of the text and self-interpretation.⁵²

Thus, it can be said that the linguistic text of the Qur'an surah *al-Kâfirûn* contains three interpretations. First, the meaning of written linguistic texts; second, the meaning of the linguistic text of the speech; third, the meaning of the linguistic text in mind. The text of surah *al-Kâfirûn* is principally written simultaneously and cannot be separated from the "divine pen". The root meaning of the linguistic text of the Qur'an is the "eternal essence" or "divine idea" which has been enshrined through the interpretation contained in its sacred text, namely the Qur'an.⁵³

In other words, one must use intellectual and spiritual intelligence to interpret the linguistic construction of surah *al-Kâfirûn*, both in writing, speech, and signs in mind. The interpretation should not stop at non-metaphysical performances but must also be metaphysical.⁵⁴ This can only be done by people whose hearts continue to do *dhikr* in life as Allah says in surah As-Syuara' (إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ) "*illâ man atâ Allâha bi qalbin salîmin*" which means 'except for those or anyone who can come walking for pilgrimage to Allah with a healthy heart and clean from material qualities that can disturb the inner peace of the individual in the spiritual-spiritual journey.'⁵⁵ So, the only goal for every religious individual is to be able to return and make pilgrimages to Allah safely and as is.

Furthermore, the trilogy of linguistic communication concept applied in interpreting surah *al-Kâfirûn* can be seen as a breakthrough in an effort to understand interpretation as directly understood by the Prophet Muhammad as an interlocutor in divine communication. An understanding of the interpretation of the literal linguistic text of surah *al-Kâfirûn* will free the reader from the ignorance of the

⁵¹ Hasanuddin Chaer and Abdul Rasyad, 'Hermeneutika Al-Qur'an Suroh Al-Isro' Ayat 1 Sebuah Tinjauan Kosmologi', *PALAPA: Jurnal Studi Keislaman dan Ilmu Pendidikan* 7, no. 1 (2019): 66–98, <https://doi.org/10.36088/palapa.v7i1.182>.

⁵² Paul Ricoeur, 'Metaphor and the Central Problem of Hermeneutics', *Graduate Faculty Philosophy Journal* 3, no. 1 (1973): 127–43, <https://doi.org/10.5840/gfpj1973/1974314>.

⁵³ Abdullahi Osman El-Tom, 'Drinking the Koran: The Meaning of Koranic Verses in Berti Erasure', *Africa*

55, no. 4 (1985): 414–31, <https://doi.org/10.2307/1160175>.

⁵⁴ James Kreines, 'Hegel's Metaphysics: Changing the Debate', *Philosophy Compass* 1, no. 5 (2006): 466–80, <https://doi.org/10.1111/j.1747-9991.2006.00033.x>; Seiki Akama, 'Discursive Reasoning in a Constructive Setting', *International Journal of Reasoning-Based Intelligent Systems* 3, no. 2 (2011): 88–93, <https://www.inderscienceonline.com/doi/abs/10.1504/IJRIS.2011.042261>.

⁵⁵ Al-Qur'an, *Al-Qur'an dan Terjemahannya*.

meaning of the language behind the linguistic literal text of surah *al-Kâfirûn*. This can also reduce anxiety in responding to the concept of differences in beliefs between religious communities. So, through the model of communication, it can be said that the linguistic structure of surah *al-Kâfirûn* contains the meaning of freedom in carrying out every worship under belief in God.

From the explanation, it can be seen that the meaning of the literal text of the Qur'an is not really hidden; it is already in the text itself. That's why we need the right way of understanding to remain relevant over time⁵⁶ and can be understood more universally.⁵⁷

D. Conclusion

Surah *al-Kâfirûn* has six verses consisting of several short verses. However, it has a divine linguistic ideology and learning content that is different from other long verses. Surah *al-Kâfirûn* teaches how to communicate effectively, persuasively, and precisely through the speaker's three subjects (dimensions), namely, Allah, Muhammad, and those who are still blind (*kâfir*). *Kâfir*, here, can be interpreted through several stages to arrive at the theological message.

The structure of the lafaz "Allah" (الله) in surah *al-Kâfirûn* is the source of all the substance of the structure of the Qur'an. He (الله) is the source of the great linguistic

structure of the Qur'an, which is not only written literally but far exceeds a linguistic account that requires adequate interpretation so that its deep meaning can be revealed. In this case, God sends divine messages to the prophet Muhammad and people who have a high spiritual level to be passed on or communicated to all individuals (unbelievers).

Through the great linguistic message of the Qur'an Surah *al-Kâfirûn*, the researchers tried to explore and achieve a pure, unadulterated, undefiled, and undistorted understanding. This effort is difficult to accomplish if only relying on ordinary logical reasoning, but it must involve the sharpness of spiritual intuition. From the results of this study, the researchers hope to inspire other researchers interested in studying the text of the Qur'an and contribute to developing the repertoire of science, either as a new idea or as a reference model of interpretation.

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⁵⁶ Hasanuddin Chaer, Ahmad Sirulhaq, and Abdul Rasyad, 'Membaca: Sebagai Meditasi Pikiran dan Bahasa', *Jurnal Bahasa Lingua Scientia* 11, no. 1 (2019): 161–82, <https://doi.org/10.21274/lj.2019.11.1.161-182>.

⁵⁷ Halim Calis, 'The Theoretical Foundations of Contextual Interpretation of the Qur'an in Islamic Theological Schools and Philosophical Sufism', *Religions* 13, no. 2 (2022): 188, <https://doi.org/10.3390/rel13020188>.

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