# Analysis of Pierce's Semiotic Perspective in the Terminology of Nahwu

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## ARTICLE INFO

## ABSTRACT

This research is motivated by many Arabic Language students who only understand the terms of grammatical function in *Nahwu*, yet not with the essence of its meaning. Therefore, this research researched one of the books in the past that keeps much secret knowledge with semiotic studies as part of the linguistic form and educational value analysis. The research purpose was to recognize the icons, indexes, and symbols that had been used by Imam Ibnu Ajibah as the interpretation of terms in *Nahwu* and knowing the value of education that exists in this book. The research method used qualitative descriptive with Pierce semiotic approach and literature review technique for research data collection. This research's primary data source was from *Al-Futuhaat Al-Quddusiyah Fi Syarhi Muqaddimati Al-Jurumiyyah* book created by Imam Ibnu Ajibah. The result of this research showed that there are two icons in the book, which are *Tasawuf* /Sufism (teachings on how to get closer to Allah and be united with Him), and the second one is what Sufi people do. There are also three indexes recognized: the speaking behavior index, behavior of a Salik index, and jihad behavior index. As for the six symbols inside the book are the Asma Allah symbol, the procedure of the Wushul symbol, *Ma'rifat* symbol, the saints' oath symbol, the Jihad symbol, and the unseen symbol. The value of education in the book included tawhid education values which are Rububiyyah Tawhid and Asma wa Sifat Tawhid and moral education value which are morals towards Allah, *Rasulullah*, and morals towards human beings in their personal and social environment state.

## Keyword

## مستخلص البحث

التمهيد للمشكلية لهذا البحث هي العديد من الدارسين اللغة العربية لغير الناطقين بها لا يفهمون إلا الوظائف النحوية في المصطلحات النحوية, ولا يفهمون المعنى الحقيقي فيه. إذا درسنا بأعماق على الكتب السابقة فيها أسرار المعلومات الواسعة, سواء من العناصر اللغوية و العناصر الدينية. هكذا, تقوم الباحثة بإجرائت البحث على أحد الكتب السابقة بشكل الدراسة السيميائية كجزء من عناصر اللغة (علم اللغة) وفيه تحليل القيم التربوية أيضا. الهدف من هذا البحث معرفة الإيقونة (icon) و الإشارة (index) و الرمز (symbol) التي يستخدمها الإمام ابن عجيبة على تفسير المصطلحات النحوية في كتاب الفتوحات القدّوسيّة و القيم التربويّة فيه. طريقة البحث المستخدمة هي النوعية الوصفية بالتقريب السيميائي بيرس (Pierce). مصادر البيانات في هذا البحث هو كتاب الفتوحات القدّوسيّة في شرح المقدّمة الآجرّوميّة للإمام ابن عجيبة. أما طريقة جمع البيانات هذا البحث فهي الدراسة المكتبية. تدلّ نتائج هذا البحث أن في ذالك الكتاب نوعان الأيقونتا وهما أيقونة أهل التصوف و أعمال الصوفيين, وهناك ثلاث إشارات وهي: إشارة على سلوك الكلام و إشارة على سلوك سالك و إشارة على سلوك الجهاد. اما الرموز فتكون من ست رموز تعني رمز أسماء الله و كيفية الوصول إلى الله و معرفة الله و قسم الأولياء و شكل الجهاد و الغيب.اما القيم التربوية تشمل إلى القيم التربوية من توحيد الربوبية وتوحيد الأسماء والصفات. و القيم التربوية الأخلاقية وهي التربية الأخلاقية على الله وعلى رسول الله و على الإنسان (شخصية واجتماعية).

| كلمات أساسية | سيميائية بيرس؛ مصطلحات نحو |
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# INTRODUCTION

Language usage is crucial in Indonesia's education scope: native, local, and foreign languages. The Arabic language is one of the foreign languages and the only language used in the Holy Qur'an. Therefore, to understand the Arabic language, we have to understand the Arabic language's basics. As though in the basics of the Arabic language that has been disclosed by Mahmood and Ya'qub (2017, p. 47-48), "Al-Qur'an was written in Arabic; thus, we have to understand Arabic *Nahwu* (grammar) to understand its meaning. If not, there would be mistakes and misunderstanding for the people who do not understand Arabic because there are some rules for the Arabic language: language text, *tashrif*, *Nahwu*, *ma'any*, and *bayan*. Besides, those *qa'idah* have also been used by Arabian in their *khutbah* (speech), *sya'ir* and their balaghah composition..."

Indeed, Arabic language rules consist of Arabic language text, sharaf, *Nahwu*, ma'aniy, and bayan. *Nahwu* could also be called the Arabic syntax. It studies the right Arabic language structure and grammatical. As for sharaf could also be called the Arabic morphology. It studies the internal assembly of a word and its formation from one word to another. As for ma'ani is the study of meanings of Arabic utterances that suit one situation and condition. Moreover, bayan is the study of conveying a single meaning in multiple ways.

Besides that, In the Arabic-speaking world, there is a long tradition of understanding the Quran through grammatical analysis. Over the centuries, this knowledge has accumulated in a grammatical framework known as *i'rāb.* A well-defined and thought out grammatical theory, *i'rāb*, can handle multiple parts-of-speech and a wide variety of linguistic constructions and grammatical dependencies. Based on what had been disclosed by Dukes, Atwell, & Habash (2013, p. 42-43)

In Arabic language studies, to learn and understand it, *Nahwu* experts (theologian) had formulated a discipline called the science of *Nahwu* to prevent mistakes happening from speaking. Therefore, language researchers, especially in Arabic, have composed many books discussing Arabic language rules, especially when it comes to *Nahwu* (Nasution, 2016, p. 105). Thus, they made some books to formulate it and named one of them "Jurumiyah" created by Syeikh Abu Abdillah Muhammad bin Dawud al-Shanhaji well-known as Ibnu Ajurum.

Al-Jurumiyah is a book that is considered the key to understanding Al-Qur'an and Al-Hadist, and classic books contents. The book uses the Arabic language; thus, many people translate it to understand the book more accessible. On the other hand, an expert (theologian) from *sufiyah* interpreted the terms of *Nahwu* in the book with *syarah* (explanation) *Nahwu sufi*. He is Imam Ibnu

Ajibah, who created *Al-Futuhaat Al-Quddusiyah Fi Syarhi Muqaddimati Al-Jurumiyyah* book.

Hence, the interpretation from Imam Ibnu Ajibah in the book has some symbols and particular meanings. Thus, the *Nahwu* term interpretation could be recognized using the semiotic approach and creates a new meaning in the *Nahwu* terms known as *Nahwu* Sufi, *Nahwu* Bathin, or *Nahwu* Hati. "*Nahwu* Hati is a way to be able to pronounce a sentence well with the eyes of the heart (Qusyairy, p. 7).

Generally, in the Arabic-speaking education world, the understanding of *Nahwu* Sufi terms seems still strange, even they tend to be unknown. Because Arabic language learners only understand the grammatical function, but they do not understand the essence of the meaning, even though it consists of outstanding character-building value to adjust Arabic language learners' behavior that seems to be "less moral" Mujib (2010, p. 109) has uttered, "Islamic deterioration, one of it is because of the inability to understand texts in their books. Muslims cannot understand and know the essence of Al-Qur'an, Hadits, and other books created by theologians".

Because of that, the Arabic language understanding is not just emphasizing the cognitive and psychomotor ability. However, it affects religious humanism as well, that would affect the social moral. Numerous studies demonstrate that learning *Nahwu* involves more than just memorizing grammar rules. For example, Mujib (2010) concludes in his study "The Philosophy of *Nahwu* and Its Relevance to Moral-Sufism Education" that *Nahwu* and Sufism-Moral Education are relevant when it comes to developing Arabic learning techniques that are connected to the reality and context of everyday life. Zakiyah (2012) who emphasized that there are aspects of Sufism and the interconnection between the disciplines of *Nahwu*-Sharaf and Sufism; and According to Sumarna (2019), Sufis' interpretation of esoteric messages in *Nahwu* rules is based on Arabic probability logic, which necessitates the presence of several meanings in each text.

The study mentioned above conducts a philosophical analysis of the Sufi elements found in the *Nahwu* science. The book *Al-Futuhaat Al-Quddusiyah Fi Syarhi Muqaddimati Al-Jurumiyyah* was written by Imam Ibn Ajibah, but this research focused more on the semiotic study of Charles S. Pierce's perspective to reveal various educational values in the book. This is done by analyzing the meaning of icons, symbols, and indexes in *Nahwu*'s terms.

Thus the purpose of this research was to know the semiotic process on the interpretation from Ajibah (n.d.) on the terms of *Nahwu*, by knowing the icons, indexes, and symbols and knowing the values of education that were used

by Imam Ibnu Ajibah on his interpretation on the terms of *Nahwu* that is found in *Al-Futuhaat Al-Quddusiyah Fi Syarhi Muqaddimati Al-Jurumiyyah* book

## METHOD

This research used a qualitative method that uses a research procedure that creates descriptive data. There are explanations of *Nahwu* terms inside the book with sufistic approach so that the meaning presented in the book is different from the other *Nahwu* experts. Therefore, Ajibah (n.d) did not use general translation methodology to translate *Nahwu* terms; he used *isyari* interpretation method or philosophical thought patterns. *Isyarah* etymologically means to give signs. As for the Tafsir Al-*Isyari* means the interpretation process based on a vague sign that could be recognized by knowledgeable and pious person Suma in (Maharani, 2017, p. 57).

Besides that, Pradopo (1999, p. 77) disclosed that "Language is a literary material. Before it becomes a literature work, language has become a sign that has meanings. Therefore, language is considered a first-grade semiotic system...". Thus in Arabic literature, one of them is from *Al-Futuhaat Al-Quddusiyah Fi Syarhi Muqaddimati Al-Jurumiyyah* book, which consists of semiotic terms.

The semiotic approach in this research used the *semiotics of communication* theory by Charles Sanders Peirce. "Peirce saw representamen sign as an inseparable part from the reference object and the subject understanding as to the interpretant sign." According to Peirce, sign is "something which stands to somebody for something in some respect or capacity." It looks like in the definition from Pierce, the subject (somebody) plays an inseparable part from signs, and becomes the base for semiotic communication" (Sobur, 2016, p. 12). As represented in the Figure 1.
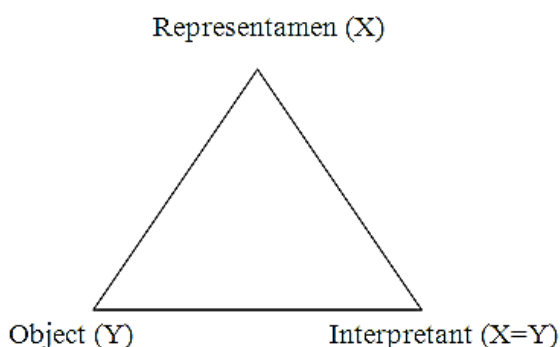


**Figure 1. Pierce's Triangle of Meaning**

More detail is explained in Figure 2.

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┌──────────┐      ┌──────────┐      ┌──────────┐
│  Step 1  │ ──→  │  Step 2  │ ──→  │  Step 3  │
└──────────┘      └──────────┘      └──────────┘
      │                 │                 │
      ↓                 ↓                 ↓
┌──────────────┐ ┌──────────────┐ ┌──────────────┐
│ Aspects of   │ │ Attach the   │ │ using the    │
│ sign         │ │ representamen │ │ interpreter's│
│ representation│ │ on demand    │ │ understanding│
│ are used     │ │ (called      │ │ to interpret │
│ (through the │ │ objects)     │ │ the object   │
│ five senses) │ │              │ │              │
└──────────────┘ └──────────────┘ └──────────────┘
                                          │
  ┌──────────────────┐        ┌──────────┐
  │ Unlimited        │ ←───── │ Next step │
  │ semiosis         │        └──────────┘
  └──────────────────┘              │
      ↑                             ↓
┌──────────────┐ ┌──────────────┐ ┌──────────────┐
│ According to │ │ become a new │ │ through      │
│ what is in   │→│ representative│←│ interpretant │
│ the human    │ │              │ │              │
│ mind         │ │              │ │              │
└──────────────┘ └──────────────┘ └──────────────┘
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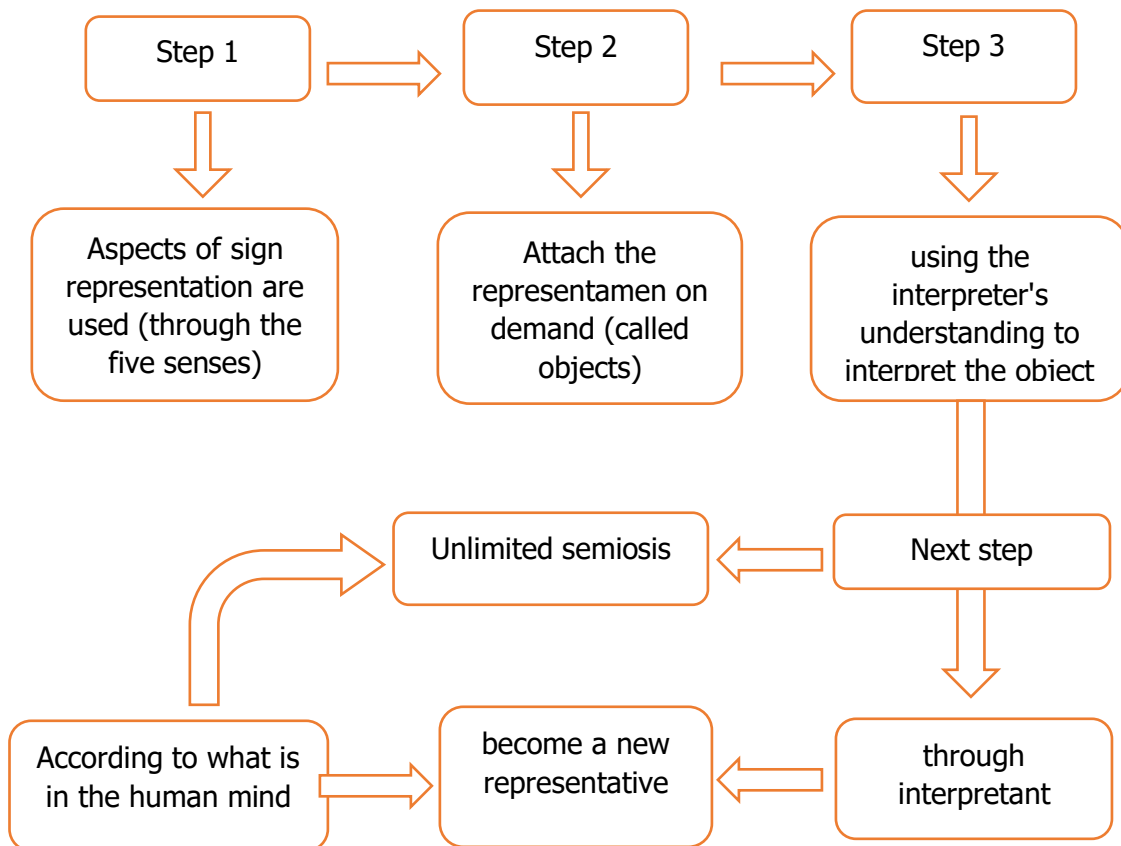
**Figure 2. Three Steps of Semiosis**

Therefore, for the research data collection, the data source in this research was taken from *Al-Futuhaat Al-Quddusiyah Fi Syarhi Muqaddimati Al-Jurumiyyah* book by Imam Ibnu Ajibah. Furthermore, the instrument for the research is the researcher itself (*human instrument*). The researcher uses the ability to master anything about the semiotic process and also some language literature or bibliography as the main instrument.

The type of analysis method used in this research was the semiotic analysis method and the descriptive analysis method. The semiotic analysis method was a method that emphasizes the signs that experience "retak teks (cracked text)." "Retak teks" here means a word, term, sentence, and paragraph from the text that is expected to be known.

The following research procedures were used to describe the icons, indices, and symbols of *Nahwu* terms: decide which *Nahwu* phrases need interpretation; describe symbols, indices, and icons; find out what each icon, index, and symbol means; Icons, indices, and symbols were analyzed descriptively to disclose the many educational values it contains.

## RESULTS & DISCUSSION

Based on the result of data analysis that the writer has done to study semiotic process (that includes icons, index, and symbols) that has been done by Imam Ibnu Ajibah in the interpretation of *Nahwu* terms in *Al-Futuhaat Al-Quddusiyyah Fi Syarhi Muqaddimah Al-Jurumiyyah* book and the educational value that consist in it, the researcher has found some data:

### Table 1. *Nahwu* Terms and Trichotomous Relationship of Pierce

| Number | Sentences | Trichotomous Relationship of Pierce |
|---|---|---|
| 1 | الحكماء, الأكياس, الذكر الحقيقي, شيخ كامل عارف بالله | Icon |
| 2 | اللفظ المركب من القول و العمل, اللفض المركب من القلب و اللسان, التحقق بالذل و السفليات, ان ينكر من جميع الناس, يبدل الأشياء القبيحة بأضدادها, يقابل عن الربوبية العبودية, العزم على البر والتقوى والجزم والتصميم, ترك السين و سوف اي بترك التسويف, ترك صحبة التأنيث | Index |
| 3 | إسم المفرد, خفض وحروف الخفض, من, إلى, عن, على, في, رب, الباء, الكاف, الام, الالف واللام, حروف القسم, الفعل, السين و سوف, تاء التأنيث, الحرف, الحضرة القدسية | Symbol |

Icon

Icon signs found in chapter kalam in Table 1 consist of four signs which is in:

الحكماء, الأكياس, الذكر الحقيقي, شيخ كامل عارف بالله

Index

Index signs found in chapter kalam in Table 1 consist of nine signs which are:

اللفظ المركب من القول و العمل, اللفض المركب من القلب و اللسان, التحقق بالذل و السفليات, ان ينكر من جميع الناس, يبدل الأشياء القبيحة بأضدادها, يقابل عن الربوبية العبودية, العزم على البر والتقوى والجزم والتصميم, ترك السين و سوف اي بترك التسويف, ترك صحبة التأنيث

Symbol in Table 1

Symbol signs found in chapter kalam consist of twenty signs, those are:

إسم المفرد, خفض وحروف الخفض, من, إلى, عن, على, في, رب, الباء, الكاف, الام, الالف واللام, حروف القسم, الفعل, السين و سوف, تاء التأنيث, الحرف, الحضرة القدسية

*Tawhid* Education Value in Chapter kalam

   a. *Tawhid Rububiyyah*

الالف واللام وهو إشارة إلى دخول الحضرة القدسية,

b. *Tawhid Asma wa* Sifat

يقابل عن الربوبية العبودية

Moral Education Value in Chapter Kalam

a. Moral towards Allah SWT

واذكر اسم الله المفرد وهو الله ... فالإسم المفرد وهو سلطان الأسماء وهو إسم الله الأعظم, إستعانتهم في سيرهم وظفرهم بالله في وصولهم, العزم على البر والتقوى والجزم والتصميم بدوام السير

b. Moral towards *Rasulullah* SAW

تشبه بالقوم في زيهم وسيرهم وأخلاقهم, بالمحبة والتشبه بالقوم مع الإخلاص والتجريد من العلائق, محبة شيخ كامل عارف بالله

c. Moral towards human beings

اللفظ المركب من القول و العمل, التحقق بالذل و السفليات, مجاوزة عن العلائق, الاستعلاء على النفس بالقهر والغلبة, بان ينكر من جميع الناس و يفر منهم حتى يأتنس بالله, يبدل الأشياء القبيحة بأضدادها, مجاهدة النفس في خرق عوائدها, ترك السين و سوف اي بترك التسويف, ترك صحبة التأنيث

Discussion on the analysis result of Icon, Index, and Symbol in Chapter kalam

Based on the data analysis, the researcher has found in the study of the semiotic process (that includes icons, index, and symbols) that has been done by Imam Ibnu Ajibah in the interpretation of *Nahwu* terms in *Al-Futuhaat Al-Quddusiyah Fi Syarhi Muqaddimati Al-Jurumiyyah* book in Chapter kalam, those three signs exist in almost every interpretation in that book. By looking at the signs, we could see that the number of symbols is the merrier one, followed by indexes and then icons.

1) Icon

If we look into Pierce's triangle, that becomes the object (O) from the three signs or Representamen (R) (شيخ كامل عارف بالله, الأكياس, الحكماء) is the *Tasawuf* expert thus, they become (O[1], O[2], O[3]), each with different Interpretations (I). Imam Ibnu Ajibah used those words to represent some Sufism experts and teachers who already have guaranteed knowledge and opinion in interpreting how to talk and behave based on the Sufism approach. Jailany (1993, p. 140) said there are 12 groups of *Tasawuf* experts. The first group is Sunniyyun, people who say and do based on syariat and tariqat; they are Ahli Sunnah wal Jama'ah. Some of them go to heaven without hisab, and some go to heaven with a light hisab. Meanwhile, the other 11 groups are ahli bid'ah: *Halawiyah, Haliyyah, Auliyaiyyah, Tsamaraniyah, Hubbiyah, Huriyyah, Ibahiyyah, Mutakasilah, Mutajahilah, Wafiqiyah, Ilhamiyah.*

Therefore, those three signs represent one of the *Tasawuf* expert groups, which is Sunniyyun.

The icon (الذكر الحقيقي) is a sign of the *amaliyyah* of the Sufis, and an

interpretation that refers to *dhikr* hakiki (the essential of *dhikr* {verbal *dhikr*, *dhikr* from the heart and *ruh dhikr* }) as the light of conscience in a human being. This thing has been the main icon for Sufistic to live life. As what Syaikh Al-Qurdi – a *Tasawuf* expert – has disclosed that according to some *ma'rifat dhikr* from the heart expert (one of the *dhikr hakiki*), *dhikr* is a sword for the students; who are learning to walk on their journey to Allah (Kurdi, 1333, p.. 509-510). The sword here means power and weapon for them to fight every barrier they face on their way to Allah and become one of their identities.

2) Index

There are 9 signs in chapter kalam, and is divided into three types of index

(a) Speech behavior index

Speech behavior is elaborated in the interpretation of the kalam term. It explains how the process of speech must be done; a few phrases sign that:

-اللفظ المركب من القول و العمل

-اللفض المركب من القلب و اللسـان

Hence, those two interpretations are signs of beneficial expressions; if someone can do all of the things they say and open up their conscience, then what they say is beneficial, easily accepted, and able to touch the heart.

As what Ibnu A'thaillah said that the light of wisdom expert (*Ahli hikmah/ma'rifat*) could be shown in every word that they say, that is why when they get the light from the light of the *ma'rifat*, it reaches to the sentences that are said by them A'thaillah (Bahreisy, 1980, p. 143). The meaning is the light from the people's hearts who awakens their hearts are faster to be accepted to the listener, ahead of their words. Thus, words are not easy to touch listeners' hearts until the listeners accept them.

From those two signs, if we look into the Pierce semiotic triangle, we know if every representamen has the same object: behavior and speech.

(b) The behavior of a Salik index (Someone who is currently going to their way to Allah)

The behavior of a *Salik* is elaborated in an interpretation of *khafadh* term and tanwin term. It explains the behavior manners that are supposed to be done by humans, and is signed with a few phrases, which are:

- التحقق بالذل و السفليات

- ان ينكر من جميع الناس

- أن يعوض الغنا بالفقر و العز بالذل والخلطة بالعزلة وهكذا يبدل الأشياء القبيحة بأضدادها

- يقابل عن الربوبية العبودية

The form of behavior uttered in that interpretation refers to the people who want to get ridho (willingness) from Allah until *ma'rifat* to Him. Those four interpretations are signs that *ma'rifat* has been achieved from Allah, because if

someone does noble deeds which are being humble (tawadlu), staying away from people who do bad things, changing their bad habit into good, and feeling weak in front of Allah, then he could get *ma'rifat* and willingness from Allah.

From those four signs, if we look into the Pierce semiotic triangle, we could know that every representamen has the same object, which is the behavior of a Salik

(c) Jihad behavior index (fighting against carnal desire)

The jihad behavior is elaborated in the interpretation of *Harf Qad, Sin*, and *Saufa*, also *Ta Ta'nis As-Sakinah* term. It explains how to do the jihad process, which would lead us to get closer to Allah, and it is signed in a few phrases, which are:

- العزم على البر والتقوى والجزم والتصميم

- ترك السين و سوف اي بترك التسويف

- ترك صحبة التأنيث

Those three interpretations are signs of *ma'rifat* and willingness from Allah SWT has been achieved, because the act of seriousness from jihad is fighting against carnal desire and very willing to do a lot of good deeds and not delaying that good deeds also limiting their interaction with non-mahrams from the opposite sex. If they can do those things, then they will get a higher degree, *ma'rifat*, and willingness from Allah

Those three signs, if we look into the Pierce semiotic triangle, then we could know if every representamen has the same object, which is the behavior of jihad (fighting against carnal desire)

3) Symbol

There are 24 symbol signs in chapter kalam which are divided into six forms of symbol, which are:

(a) *Asma Allah* (names of Allah) symbol

The symbol that signs Asma Allah SWT is elaborated in the Isim term's interpretation, which is Isim Mufrad. It explains that Isim Mufrad refers to isim mufrad *dhikr*, which is *asma Allah.* Kurdi (1333, p. 510-511) said *dhikr* from the heart is divided into two parts which are *dhikr* that pronounces ismu dzat and *dhikr* with nafi isbat. Ismu dzat is the name of Allah. That thing is signed with what Ibnu Ajibah has disclosed:

واذكر اسم الله المفرد وهو الله الله ... فالإسم المفرد وهو سلطان الأسماء وهو إسم الله الأعظم

If we look into the Pierce semiotic triangle, we could know if the representamen is ism mufrad and the object is Asma Allah

(b) *Wushul* (to reach Allah SWT) procedure symbol

The symbol of Wushul procedure is elaborated in the interpretation of *Khafadh, Harf Khafadh,* and *Tanwin*. It explains the things that must be done by

a salik. Jailany (1973, p. 123-124) said, if someone wants the afterlife, he has to do *zuhud* to the world, and if he wants Allah SWT, he has to do *zuhud* to the afterlife. Thus, he leaves his world for their afterlife and leaves his afterlife for their God. If he has done that thing, then every worries and sadness from the heart will be gone, and happiness, pleasure, and joyfulness will come with Allah SWT.

Therefore, Ajibah (n.d.) used some signs in his book to sign that thing:

١.   الخفض وهو التحقق بالذل و السفليات

٢.   حروف الخفض وهو كل ما يخفض النفس وينزل بها إلى أرض التواضع والسفليات

٣.   من : إشارة إلى إبتداء السير

٤.   إلى : إشارة إلى إنتهائه

٥.   عن : تشير إلى مجاوزة عن العلائق اذا لا يصح السير مع العلائق الشواغل

٦.   على : إشارة إلى الاستعلاء على النفس بالقهر والغلبة و على السير بالنصر والرعاية وعلى الهداية بالتمكين والعناية

٧.   فى : إشارة إلى دخول الحضرة والتمكن فيها

٨.   رب : إشارة إلى قلة وجود أهل الخصوصية

٩.   الباء : إشارة إلى إستعانتهم في سيرهم وظفرهم بالله في وصولهم

١٠.   الكاف : تشير إلى تشبه بالقوم في زيهم وسيرهم وأخلاقهم فمن تشبه بقوم فهو منهم بشرط العمل والإخلاص

١١.   الام : إشارة إلى استحقاق الولاية وملكها بالمحبة والتشبه بالقوم مع الإخلاص والتجريد من العلائق

١٢ تنوين التمكين : بان يمكنه الله من محبة شيخ كامل عارف بالله ثم يمكنه من صحبة و خدمة ثم يمكنه من شهود الحق و معرفته

13   تنوين التنكير : بان ينكر من جميع الناس و يفر منهم حتى يأتنس بالله

١٤   تنوين العوض : بأن يعوض الغنا بالفقر و العز بالذل والخلطة بالعزلة, وهكذا يبدل الأشياء القبيحة بأضدادها

١٥   تنوين المقابلة : فيقابل عن الربوبية العبودية

Those 15 signs, if we look at the Pierce semiotic triangle, then we know if the representamen are signs of:

خفض, حرف خفض, من, إلى, عن, على, في, رب, الباء, الكاف, اللام, تنوين تمكين, تنوين تنكير, تنوين عواض, تنوين مقابلة

That goes into the types of symbols. Meanwhile, the object is the same, which is the *wushul* procedure.

(c) *Ma'rifat* symbol

The symbol that signs something *ma'rifat* is elaborated in the interpretation of alif lam. It explains how a Salik reaches the holy zone in the

supernatural world. Thus, that person could be called he is already *ma'rifat*. As Sukarnawadi (2011, p. 9) said, "alif and lam give a sign of a student in a holy zone in the supernatural, which is called musyahadah zone." That thing is signed by:

<div dir="rtl">

الالف واللام وهو إشارة إلى دخول الحضرة القدسية

</div>

Having the *alif* sign is one of the characteristics that allows someone to recognize that Allah is present; and lam as the characteristic of someone that is *ma'rifat* or when a Salik has reached into *al-hadrat al-qudsiyyah*

If we look into the Peirce semiotic, we could know if the representamen is the sign of *alif* and *lam*, and the object is *ma'rifat*.

(d) The walis' (guardians') vow symbol

The symbol that signs the walis' vow is elaborated in the *harf* and *qasam* term. It explains the real meaning of *harf qasam*, which is signed by:

<div dir="rtl">

حروف القسم هي إشارة إلى كونهم لو أقسموا على الله لأبرهم في قسمهم

</div>

When a Wali (guardian) has vowed in the name of Allah, then that vow becomes a character in his proximity with Allah. Because every vow and prayer of a Wali will be granted. Based on the Pierce trichotomy, we could know that *harf qasam* is a sign of Allah's Walis' vow.

(e) Sign of Jihad Symbol

The symbol that signs forms of jihad are elaborated in the interpretation of *Fi'il, Harf Qad, Sin-Saufa,* and *Ta Ta'nits Ass-Sakinah*. It explains the behavior of the real jihad (a big jihad). As what Jailany (1973, p. 150) said that every time jihad against carnal desire is done until they beat and vanish them with a fighting sword, then Allah SWT will turn the carnal desire back to them, and it will fight you back and force you to follow every form of haram and mubah desire and pleasure so you will always need to jihad and fight back against it. That thing is signed by:

<div dir="rtl">

الفعل والمراد به مجاهدة النفس في خرق عوائدها

قد : الذي يفيد الجزم والتصميم وهو العزم على البر والتقوى والجزم والتصميم بدوام السير حتى يصل أو يموت

السين و سوف : أي يعرف بترك السين و سوف اي بترك التسويف فيكون إشارة إلى المبادرة وانتهاز الفرصة فبل وفات

تاء التأنيث : وترك صحبة التأنيث فإن صحبة النساء من أعظم القواطع للمريد

</div>

If we look into the Pierce trichotomy, then those four signs have the same object, which is the form of Jihad

(f) Mysteriousness symbol

The last symbol in chapter kalam is the mysteriousness symbol that is signed by *Al-Hadrah Al-Qudsiyah*, which is a holy place in the supernatural world, based on what has been pronounced in the *Alif* and *Lam* symbol. That place becomes every Salik's purpose until they could do *musyahadah* with Allah SWT. Like heaven and hell, *Al-Hadrah Al-Qudsiyah* is one of the invisible (supernatural) places, and the sign of *Al-Hadrah Al-Qudsiyah* in chapter kalam can be found in the interpretation of alif and lam.

If we look into the Pierce trichotomy, the representamen is الحضرة القدسية,

the object is supernatural, and the interpretant is a holy region in the supernatural world, which is the top that a *Salik* reaches.

1. Discussion about Education Value in Chapter Kalam

Based on what is found in education value in chapter kalam, it is known that in chapter kalam consists of two types of education value, the first one is tawhid (monotheism) education and the second one is moral education. For the tawhid (monotheism), education consists of *tawhid Rububiyyah and tawhid Asma wa sifah*. Moral education consists of three types of values: moral towards Allah, *Rasulullah* SAW, and moral towards human beings that consist of moral towards self and other people.

(a) *Rububiyyah Tawhid*

The value of monotheism education, which is Rububiyah tawhid, is found in the *alif-lam* term which can be found in the interpretation about *al-hadrat al-qudsiyyah* inside it:

الالف واللام وهو إشارة إلى دخول الحضرة القدسية

With the meaning that *Alif* and *Lam* is a sign of a student who reaches the holy zone in the supernatural world *al-Hadhrat al-qudsiyyah*

That describes if *alif-lam* shows the form of someone's *ma'rifat* which is a form of tawhid that goes to rububiyyah tawhid because it explains the form of faith towards Allah SWT. If someone has a strong faith by believing Allah is everything with his whole heart, and believing supernatural things, one of it is pronounced in the book that was researched, which is the *al-hadhrat al-qudsiyyah* word (a ghaib {unseen} place) then that person has already practicing tawhid with rububiyyah tawhid as its type.

(b) Asma wa Sifat Tawhid

The type of Asma wa sifat tawhid education can be found in tanwin (*muqobalah tanwin*) term:

يقابل عن الربوبية العبودية

The meaning is that every student can balance the noble divinity of God with servitude (Luqoni & Kamal, 2005, p. 53)

It means when Muslims want to get a willingness from Allah; then they have to practice their manners with servitude, for example, feeling weak in front of Allah as pondering of Allah's strength and greatness; therefore, they will always feel they do not have anything, and Allah has everything. That thing can make someone's faith even stronger and uphold the value of monotheism (tawhid); thus, by pondering God's divinity, that person has already practiced tawhid with Asma wa sifat tawhid.

(c) Moral towards Allah SWT.

Moral towards Allah SWT can be found in *isim mufrad, harf khafadh (harf ba'),* and *harf qad* terms:

- *Isim Mufrad*

(اسم)  واذكر اسم الله المفرد وهو الله الله ... فالإسم المفرد وهو سلطان الأسماء وهو إسم الله الأعظم

It means that every Ism, which is *dhikr* with ism mufrad, which is "Allah." Ism mufrad "Allah" is a king to every asma, which is the names of Allah the greatest (Sukarnawadi, 2011, p. 5)

It means the form of ism *mufrad* presents the real essence of *ism*. Therefore, the essence of *ism mufrad* is *asma* Allah, which is the king of every ism. The interpretation of *ism mufrad* teaches us that we need to remember Allah and always recite *dhikr* with *ism mufrad* every time. Because that is one of the procedures of moral towards Allah SWT.

- *Harf Ba*

إستعانتهم في سيرهم وظفرهم بالله في وصولهم

It means hope to be helped by Allah on the way to find their wushul to Him (Luqoni & Kamal, 2005, p. 61-62)

It means that when we are doing something, especially when we are on the way/practicing prayer to Allah, then we always have to hope to get help only from Allah SWT. Hope in Allah's side is known as *Raja'*. *Raja'* is "...wishing goodness in Allah *'azza wa jalla*'s side is a virtue, *ihsan*, and goodness of the world and the hereafter. And *Roja'* must come along with the effort to go through the causes to achieve the goal" Syaikh Zaid bin Hadi Al-Madkhali (in Sauri, 2013, p. 88)

- *Harf Qad*

العزم على البر والتقوى والجزم والتصميم بدوام السير

It means to be determined to do good deeds, to be piety and having a firm and steady heart by perpetuating the way (Luqoni & Kamal, 2005, p. 64-65)

It means that someone always has to feel trust (*tawakal*) when doing something, especially when he is on Allah's way. That trust has to come with piety and integrity (takwa and istiqomah); thus, someone will have a strong

determination to do every good deed. That will become a noble moral towards Allah SWT.

Therefore, *ism Mufrad, Harf Ba,* and *harf qad* teach us the procedure to practice moral towards Allah, which is practicing prayer that connects us directly to Allah SWT, so those letters have a broad meaning. Because not only they have a grammatical function in the Arabic Language structure, but they Also contain tawhid education value towards Allah SWT inside it.

(d) Moral towards *Rasulullah* SAW

The next moral education value inside chapter kalam is moral towards *Rasulullah* SAW. As we have known, *Rasulullah* is our role model who comes to practicing morals. Because of that, many companions of *Rasulullah* (sahabah until tabi'un) and the others who copy every behavior of *Rasulullah* so they could be the role model for the next humankind. Until Ajibah (n.d.) explained in his book for people to copy what successors of *Rasulullah* (teacher who has perfect morals) do. As what is explained in *Harf Khafadh* (*Harf Kaf* and *Lam*) and *Tanwin* (*Tanwin Tamkin*) term:

- *Harf Kaf*

<div dir="rtl">

تشبه بالقوم في زيهم وسيرهم وأخلاقهم
</div>

It means to resemble and copy noble people in terms of the way they dressed, practiced morals, and their way of life (Sukarnawadi, 2011, p. 12)

When someone wants to have a high degree in front of Allah, he has to practice moral towards Allah and practice morals towards *Rasulullah* by copying the way he dressed, behaved, and in everything in his life. That could be done as well by copying other noble people, for example, his companions (*sahabah, tabi'un*) and wali (guardian) of Allah, because all of their behavior were referencing to *Rasulullah* SAW's moral.

- *Harf Lam*

<div dir="rtl">

بالمحبة والتشبه بالقوم مع الإخلاص والتجريد من العلائق
</div>

It means to love and resemble Sufis sincerely and to free themselves from the barrier of the heart (Sukarnawadi, 2011, p. 12)

The other moral procedure towards *Rasulullah* can be found in the interpretation of *Nahwu* terms from Imam Ibnu Ajibah, which is to love Rasul until we can resemble everything he did sincerely. Moreover, the meaning of resembling Sufis is when someone tries to learn to practice moral towards *Rasulullah*, he could learn it from Sufis. Because he is known for having acknowledged piety and nobility, and he is the successor of *Rasulullah* SAW

- *Tanwin Tamkin*

<div dir="rtl">

محبة شيخ كامل عارف بالله
</div>

By means to love and follow a perfect and 'arif billah teacher (Luqoni & Kamal, 2005, p. 52)

(e) Moral towards human beings

As Muslims, we should not only learn manners and morals toward Allah and *Rasulullah* but also learn and practice the procedure of morals toward human beings. Morals toward human beings consist of morals towards self, family, and a more extensive scope: a broad social environment. Thus, Imam Ibnu Ajibah formed something from grammatical *Nahwu* to spiritual *Nahwu* that consists of moral education values.

Moral towards human beings' education values can be found in *Kalam, Khafadh,* and *Harf Khafadh (Harf 'Ala and 'An), Tanwin (Tanwin Tankir and Iwadh), Fi'il, Sin,* and *Saufa,* also *Ta At-Ta'nis terms.*

- *Kalam* term

<div dir="rtl">اللفظ المركب من القول و العمل</div>

It means words consist of utterance and action (Sukarnawadi, 2011, p. 1)

When someone talks, then his words have to be applied in the form of action, then the word will be considered pleasant and right, and it will be easy to be accepted by the listeners. Because this kind of word contains honesty, and it is proven with the action that they do. That thing refers to the action of moral towards self.

- *Khafadh* term

<div dir="rtl">التحقق بالذل و السفليات</div>

It means assuring ourselves with humiliation and modesty (Sukarnawadi, 2011, p. 8)

The next moral education value is tawadlu or being humble or modest. By being humble, someone can change the morals and especially their behavior. By modesty and feeling themselves at the lowest level (humiliation), then there would be no such thing as vanity inside them.

- *Harf 'Ala* term

<div dir="rtl">الاستعلاء على النفس بالقهر والغلبة</div>

The meaning is a robust control to their carnal desire and forcing themselves to beat it (Sukarnawandi, 2011, p. 11)

It means that someone's effort in avoiding bad things; in other words, iffah, and by avoiding despicable things such as an evil cardinal desire, a noble moral would be formed inside someone.

- *Harf 'An* term

<div dir="rtl">مجاوزة عن العلائق</div>

It means staying away from every barrier of suluk (Sukarnawadi, 2011, p. 10)

Staying away from every barrier of suluk (behavior/action) is the same thing as iffah, as mentioned before, which is avoiding every bad thing, an evil cardinal desire as an example.

- *Tanwin Tankir* term

بان ينكر من جميع الناس و يفر منهم حتى يأتنس بالله

It means staying away from people that would prevent our way to Allah (Sukarnawadi, 2011, p. 12)

That interpretation means someone's effort to do *mujahadah*, which is staying away from people that would inhibit our approach to Allah, by vanishing everything that would stain and destroy our *wushul* to Allah.

- *Tanwin Iwadh* term

يبدل الأشياء القبيحة بأضدادها

The meaning is changing a bad thing with the opposite of it (Luqoni & Kamal, 2005, p. 53)

As mentioned before, changing bad things with good things or noble things mean there is iffah inside someone.

- *Fi'il* term

مجاهدة النفس في خرق عوائدها

The meaning is jihad against carnal desire through an effort of destroying despicable and low habits.

As we have known, fighting against carnal desire is a form of jihad. As what At-Thaillah said (in Bahreisy, 1980, p. 183), "if the field of struggle against carnal desire does not exist, the proves of some people that went to their way to Allah also would not exist, because indeed there is no distance between you and Allah to go by vehicle, and also (the distance) would not break off between you and Allah thus it could be connected by your relationship."

Therefore every effort that we do against the carnal desire to get a willingness from Allah goes to the characteristic of mujahadah. That thing is a form of amal (action) and a practice of noble morals at the same time.

- *Sin* and *Saufa* term

ترك السين و سوف اي بترك التسويف

The meaning is leaving the habit of delaying noble deeds (Luqoni & Kamal, 2005, p. 66)

One of the characteristics of *iffah* is leaving the habit of delaying noble deeds because it would affect the laziness that would show up and ruining every good deed.

- *Ta At-Ta'nis* term

ترك صحبة التأنيث

The meaning is leaving an over interaction with women (Luqoni & Kamal, 2005, p. 66)

The last moral education value is moral in the youth association. Just like in that interpretation, someone, especially men, has to maintain and stay away from much interaction with non-mahram women, and vice versa. Because promiscuity indirectly stained their pleasing personality. Therefore, from Imam Ibnu Ajibah interpretation, it teaches us to keep ourselves from despicable human natures and deeds. According to Mujib (2010) concludes that *Nahwu* and Sufism-Akhlak Education are relevant when it comes to developing Arabic learning techniques that are connected to the reality and context of everyday life; and Zakiyah (2012) who emphasized that there are aspects of Sufism and the interconnection between the disciplines of *Nahwu*-Sharaf and Sufism.

## CONCLUSIONS

After analyzing *Nahwu* terms according to Imam Ibnu Ajibah in *Al-Futuhat Al-Quddusiyyah Fi Syarhi Muqoddimah Al-Jurumiyyah* book in "Chapter Kalam," then we can conclude if there are two types of icons inside it which are *Tasawuf* expert icon and Amaliyyah of the Sufis icon. Then there are three indexes, which are: Speech behavior index, the behavior of a Salik index, and behavior of Jihad index in *harf qad, sin*, and *saufa*, and also *ta ta'nis as-sakinah*. Besides that, there are also six symbols in chapter kalam, which are Asma Allah symbol, *Wushul* procedure symbol, *Ma'rifat* symbol, and the vow of the Wali's symbol, a form of jihad symbol and mysteriousness/supernatural symbol. Therefore, the value of education can be found in the interpretation of *Nahwu* terms by Imam Ibnu Ajibah in chapter kalam that refers to monotheism (tawhid) education value, which is rububiyyah tawhid and asma wa sifat tawhid also moral education value which is moral towards Allah SWT, moral towards *Rasulullah* SAW, and moral towards human beings. So that as learning material, this research can be made as a reference to a method to teach the Arabic language with Sufistic approach or a touch of Islamic philosophy education values. Teachers not only could introduce the terms of the Arabic language to students, but also, they could give spiritual learning that could affect every students' character building. Thus, the process of learning Arabic would not seem boring (static), but it becomes a type of dynamic learning. Therefore, when the students have mastered the Arabic language, so their morals will be. If there is someone who is interested in this research study, then a more in-depth analysis of the book analyzed in this research will soon be expected because the analysis that the researcher has done

seems to contain just a little bit from the whole amount of the book. Furthermore, knowing the application and implementation of Spiritual *Nahwu* in learning Arabic language in a general or particular education environment is soon to be expected as well in the next research.

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