Uslûb Dalâlî (Semantic Style) Qur'anic Verses and Their Absorption in Nature Sentence Patterns for Learning

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Abstract	This study aims to analyze *Uslûb dalâlî* or semantic style in Qur'anic Verses and its absorption in sentences for learning. This research is qualitative with a library research approach. Research data is a corpus of verses of the Makiyyah Qur'an with semantic style values. The source of the data is the Qur'an. Data collection techniques are carried out with documentation. At the same time, data analysis uses *content analysis*. There were four discourses as a result of the study. *First is* the aspect of *takrar* (repetition). That repetition is contained in QS. Al-Baqarah: 4, QS. Ali Imran: 54, QS. An-Nur: 40, and QS. An-Nur 45. The absorption of sentence patterns is further projected for learning, like learning that continues to be repeated and all knowledge considered useful. *Secondly, the Qasr* (focusing) aspect appears in QS. Al-Baqarah: 5, QS. Al-Baqarah: 254, and QS. An-Nisa: 151. Absorbing sentence patterns reduces learners' readiness for learning and consistent and honest practice. *Third, the number of mu'taridah* (discontinuous structures). Marked in QS. Al-Baqarah: 24; QS. Al-Baqarah 116; and QS. Al-Mumtahanah: 110. Absorption of sentence patterns is good learning that must end with evaluation/assessment *truth, iltifat* (pronoun distillation) contained in QS. Al-Baqarah: 128, QS. Al-Baqarah: 159, QS Ali-Imran: 11; QS. Ali-Imran: 81, and QS. Al-Maidah: 13. The pattern of sentence absorption reduces to the need, to be honest in the educational process and *punishment* for undisciplined students. Thus, the Qur'an is the greatest literary book with multi-meaning in each verse unit.
Keywords	*Uslûb Dalâlî*; Semantic Style; Learning

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1.   **INTRODUCTION**

Linguistic scholars generally emphasize their discussion on expression patterns according to linguistic rules. The literary reviewer directs his study more to the principle of non-equivalence of language patterns as a form of language expression that has aesthetics. This does not mean that literary scholars deny the pattern of rules established by linguists but that it emphasizes the realm of taste because language communication cannot be separated from the realm of affection or taste. This is what in the study of balaghah is referred to as style or *uslûb*. In general, *uslûb* is divided into two, namely *uslûb* lafdzî and *uslûb* ma'ânî. *Uslûb* lafdzî is more visible because it relates to the use of verbs or nouns, the use of single or plural forms, the use of pronouns, and so on. At the same time, *uslûb* ma'ânî or *uslûb dalâlî* is more concealed and will only be understood after an in-depth study. This is what researchers will discuss in this study.

Undoubtedly, the Qur'an has a multi-meaning sensuality. The linguistic meanings of the Qur'an belong to different *uslûb* (Son, 2021). This is reinforced by the opinion of Manna Al Qatthan that the redaction of Qur'anic verses can flow to give meaning to the reader. (Samsudin, 2019)   The Qur'an can be attributed to the greatest literary books due to the universal nature of language until the Qur'an can be investigated further with certain approaches and methods of analysis. Makna-makana was later developed to strengthen theoretically and applied Arabic discourse. (Hanafi, 2017) (Amirudin, 2006)

The focus of this research is the manifestation of *uslûb dalâlî* in a number of verses of the Qur'an and its absorption in Arabic language learning. *Uslûb dalâlî* is one form of semantic style for a ta'bir meaning verse. This study is a sub-theme of the field of Balaghah Ma'ani (Qilqilah, 1992).   Some examples of Qur'anic verses that contain *uslûb dalâlî* have meanings related to several interdisciplinary studies, such as semiotics, pragmatics, and applied linguistics in Arabic language learning. For example, the reconstruction of (Burridge & Stebbins 2019) *uslûb dalâlî* in Arabic language learning is reviewed through semantic values for mastery of receptive and productive learning. To develop language elements (phonology, morphology, syntax, and semantics), then language skills (listening, speaking, reading, and writing).   This means that *uslûb dalâlî* discourse is not just for studying intertext but for the productivity of language learning.

Some studies (Mulyawan, 2011) that uslubs and frequency levels are used in Surat Yasin Kalam Khabari and Kalam Insha'i. Research that the transfer of the communication style of the Qur'an from a word to a word that has an adjacent semantic field indicates a difference in concepts from the meaning of the first word with the concepts contained in the second word. Research, the position of maani in the balaghah hierarchy cannot be separated from the familiar grammar learned by Indonesian students. The consequence of Ma'ani as a follow-up to nahwu is a change in the learning material system that distinguishes the nahwu perspective and the balagha perspective. Then Uslub istifham's research in ma'ani science has certain meanings following the context of the sentence. Istifham understood as seeking knowledge about something previously unknown, contains the notion that a question is given only to find out from the person being asked. However, when viewed from the science of ma'ani (Doni & Arabic Literature, 2016) (Taufiqurrochman, 2010) (Nurdiyanto, 2016), not all functions of istifham show the meaning of finding out but can mean commandments (amr) which are classified as uslub thalab and other meanings.

Some of the above studies still review the extent of uslub ma'ani and *uslûb dalâlî* in intertext analysis of Qur'anic verses. What is spoken, then language style, relationships, communicant understanding, and literature. It has not been found how the discourse of *uslûb dalâlî* on a number of verses of the Qur'an can be projected in applied linguistics, especially the study of Arabic. Including its absorption for pedagogical functions. This is the novelty of this study. So the purpose of the study is to identify and describe *uslûb dalâlî* Qur'anic verses and their absorption in sentence patterns for learning.

2. METHODS

The method considered appropriate in this study is the linguistic method, more specialized in language studies, called stylistics. The scope of this study is the form of *takrar* (repetitions), *Qasr* (focusing), the number of *mu'taridah* (discontinuous structures), and iltifat (the distillation of pronouns). Researchers put limits on four aspects of *Uslûb* Dalâlî. Then the object of this study is the construction of various forms of text as a communication system used according to the context. Thus this research includes text research or text study while the research results are in the form of word descriptions as a result of understanding and analysis of the research object. Therefore, this study also included descriptive research.

Research data in the corpus is in the form of verbal symbols. Both are represented in sound as the smallest language state and discourse as the largest language level. The corpus in this study is in the form of a Qur'anic structural unit which researchers consider to have a semantic style from aspects of phonology, morphology, syntax, and semantics of Arabic. The data was extracted from the original text of the Qur'an as a data source. This study will excavate a corpus of Qur'anic verses, and researchers will only limit it to Makkiyah verses. The Makkiyah verse referred to by researchers chosen with considerations: 1) The Makkiyah verse researchers consider to have more literary value because the first audience of this holy book was revealed to be a community of literature and art lovers. The Makkiyyah verse is the first verse that came down researchers consider capable of representing high literary value. One of the manifestations is the existence of various forms of language deviation; 2) The number of Surat Makkiyah amounts to 86 suras out of 114 suras in the Qur'an. Researchers randomly took 15 verses from the entire corpus studied; 3) The determination of the corpus sample of 15 verses has exceeded what has been established by Gaya that to determine the size of the sample in the study is 10% of the entire corpus studied; 4) Consideration of the quantity of *uslûb dalâlî* or the semantic style of the language in the Makkiyah letter.

The collection of data is carried out with documentation. At the same time, data analysis uses content analysis or content analysis. The steps taken in the content analysis in this study are as follows: 1) Reading the Qur'an, especially in makkiyah verses totaling: 82 Surahs or a total of 4659 verses. Then the number of urate and makkiyah verses used as a guideline for researchers is based on the categorization of Manna' Khalil Khotton; 2) Determine the unit or unitization. Researchers break down the data into pieces that can be analyzed. In this case, researchers identify Qur'anic verses that have semantic style values or *uslûb* dalâlî, including *takrar* (repetitions), *Qasr* (focusing), the number of *mu'taridah* (discontinuous structures), and iltifat (the distillation of pronouns). ; 3) Make records of data that has been determined to be analyzed by what is stated in the document; 4) Reduce data; 5) Make inferences (find what is meant by data) against the data that has been identified. In making this inference, researchers use analytical constructs, which are an effort to operationalize analytical knowledge about the interdependence between data and context. Thus, in making inferences, especially inferences about the function of researchers, examine the context or asbâb nuzûl behind the derivation of verses of the Qur'an containing *uslûb dalâlî* and or examine the explanations put forward by interpreters (mufassirîn); 6) Validate.

3. FINDINGS AND DISCUSSIONS

Findings

The following is *uslûb dalâlî* or semantic style researchers show the forms of Qur'anic verses that contain semantic style, function, and benefits in forming Arabic sentence patterns. The *Uslûb dalâlî* that the researchers display is in the form of *takrar* (repetition), *Qasr* (focusing), the number of *mu'taridah* (discontinuous structures), and *iltifat* (pronoun distillation).

Table 1. *Uslûb dalâlî* Aspek *Takror* (Repitisi)

No	Verse/Surah	Shape	Function	Absorption
1	وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا أُنْزِلَ إِلَيْكَ وَ مَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْاخِرَةِ هُمْ يُوْقِنُوْنَ (البقرة: 4)	In the above verse there is a repetition of the words bimâ unzila and wa mâ unzila. Lafadz above can be categorized as a form of discontinuous takror (repetition).	What is meant by bi mâ unzila ilyka in the early lafadz is the Qur'ân, while wa mâ unzila ilayka in the second lafadz are the previous books. The above verse comes down with respect to the mu'mins of the kitâb, such as Abdullah ibn Salam and other mu'mins. They also believe in all the revelations that Allah has revealed and believe in the Hereafter. But when the verse comes down: وَالَّذِينَ يُؤْمِنُونَ إِلَيْكَ وَما أُنْزِلَ مِنْ بما أُنْزِلَ قَبْلِكَ which requires faith in the previous books and the book after them i.e. the Qur'ân, they turn away. This is where the repetition of lafadz becomes important as a form of affirmation of the need for faith in the books that came down before and after it.	The sentence pattern of the 4th verse of Surat al-Baqarah above can be used as the following sentence pattern: وَالَّذِيْنَ يقرؤون المواد بِمَآ أُمِرَ قَبْلَ الْإِمْتِحَانِ وَمَآ أُمِرَ مِنْ بَعْدِهَا سيَنْجَحُون في دُرُوْسِهِم. And those who read the material with what is ordered before the exam and what is ordered afterwards, will be successful in learning.
2	وَمَكَرُوْا وَمَكَرَ اللهُ وَاللهُ خَيْرُ الْمَاكِرِيْنَ (أل عمران: 54)	From a quick look at the verse above, the reader will understand the repetition of words in the treason lafadz. This repetition is called tikrâr.	In the context of this story, the first treason occurs as a form of attempted crime by committing premeditated murder, while the second treason (from Allâh) is to avenge and compensate for their actions, so the second treason is not called a crime.	The sentence pattern of the 54th verse of Surah Ali Imrân above is used in sentences that require the form of repetition of lafadz or repetition. لقد تفاخروا بنا وفاخرنا بهم They have boasted of you, and we have boasted of them.
3	أَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَغْشٰهُ مَوْجٌ مِّنْ فَوْقِه مَوْجٌ مِّنْ فَوْقِه سَحَابٌ ظُلُمٰتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَه لَمْ يَكَدْ يَرٰىهَا وَمَنْ لَّمْ يَجْعَلِ اللهُ لَه نُوْرًا فَمَا لَه مِنْ نُوْرٍ ۔ ٤٠	The 40th verse of Surat al-Nûr is metaphorical, and some lafadz are repeated to show the value of art in expression. Repetition or repetition is what in Arabic literature is	In the above verse, the Qur'an gives a metaphorical description of the condition of the infidels, namely being in the darkness of the middle of the deep sea, rolled by high waves. On top of the roll of the waves,	The sentence pattern of the 40th verse of Surat An Nûr above is used in sentences containing repetition for affirmation. الطلاب جماعة الأذكياء والطلاب أمل المجتمع والطلاب قياد المستقبل والطلاب حاملو التغيرات. فبدأ الأمر من الطلاب.

No	Verse/Surah	Shape	Function	Absorption
		called *tikrâr*.	there is another roll of waves. From this hyperbole metaphor, the arrangement of the verses is also not excessive, emphasizing the heresy experienced by the infidels. Based on this explanation, it is natural that the pattern outlined in the metaphorical verse is filled with repetition or tikrâr.	Students are a collection of scholars. Students hope for the community—students of future leaders. Students who bring change all start with students.
4	وَاللّٰهُ خَلَقَ كُلَّ دَاۤبَّةٍ مِّنْ مَّاۤءٍ فَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى بَطْنِهٖ وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى رِجْلَيْنِ وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰٓى اَرْبَعٍ يَخْلُقُ اللّٰهُ مَا يَشَاۤءُ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (النور: 45)	In the above verse, there is a repetition several times in lafadz يَمْشِيْفَمِنْهُمْ مَّنْ which the author supposes to be repetition or tikrâr, then the use of dhamir من for the senseless.	This verse can be analyzed based on the difference in the mention that walking with the stomach, two legs, or four legs does require repeating, because of which repetition or tikrâr occurs. As for the second problem, lafadz من is used for the intelligent only. But because it also enters into man and others, in its rule, if it combines the intelligent and the unintelligent, it will win the intelligent.	The sentence pattern of the 45th verse of Surat An Nûr above is used in sentences containing repetition for affirmation. فقد اشترك في المسابقة جميع الناس ومنهم من يركب الجوال ومنهم من يركب الحافلة فمنهم من يسري على الأقدام Those who participated in the race were all circles. Some rode motorcycles, some took buses, and some walked.

Table 2. *Uslûb dalâlî* Aspect *Qasr* (Focusing)

No	Verse/Surah	Shape	Function	Absorption
1	أُولٰۤىِٕكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَأُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ	In the above verse the author observes the existence of a form of qashr with dhamîr Fashl. Qashr is also called focusing, affirming, and emphasizing sentences.	Dhamîr fashl' or separator pronoun is the pronoun separating between mubtada and khabar. The function of this dhamîr al-Fashl is so that the reader does not suspect 'khabar' is meant as (نعت) or as (مُشَار إلَيْه) so that the sentences (أولٰٓئِكَ) (الأستاذ القارئ) and (القارؤون) are not understood 'ustad who reads....' and 'The people who read it.' For the prejudice to disappear, dhamîr was added, becoming (الأستاذ	The sentence pattern of the 5th verse of Surat al-Baqarah above can be used in the context of emphasis. أُولٰٓئِكَ عَلٰى تَدْرِيْبٍ مِّنْ مُدَرِّبِهِمْ، وَأُولٰٓئِكَ هُمُ النَّاجِحُوْنَ They are the ones who get training from the coach, and they are the ones who will win.

No	Verse/Surah	Shape	Function	Absorption
				أُولَٰئِكَ) and (هو القارئ القارؤون). In connection with the above verse, lafadz هُمُ الْمُفْلِحُونَ is dhamîr fashl.
2	يَـٰأَيُّهَا الَّذِينَ اٰمَنُوْا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۗ وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ (البقرة: 254)	In the above verse the author observes the existence of a form of qashr with dhamîr Fashl.	According to al-Akhfasy, pronouns or dhamîr such as huwa, humâ, and anta in the middle of a sentence is an addition because it is a separator pronoun that serves as an explanation that the word is not an adtrait	The sentence pattern of verse 254 of Surah Al-Baqarah above is used in sentences that require both focusing and affirmation using dhamîr fashl. أيها الشباب. إذا كنت تريد أن تكون عضوًا في الجمعية، فاحرص على الانضباط والإعتماد على النفس. والصادقون هم الموثوقون. O young men, if you want to become a member of this organization, be disciplined and confident. Only honest people will be trusted.
3	أُولَٰئِكَ هُمُ الْكٰفِرُوْنَ حَقًّا ۚ وَ اَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا (النساء: 151)	The author sees the purpose of focusing on the sentence pattern, which in balaghah science is called qashr bi al-dhamîr.	If the lafadz in question is: بِكَ هُمُ الْـكٰفِرُوْنَ حَقًّا أُولَٰ then the meaning of this verse is that they are kafir (with a slight stress of 'nabr' during pronunciation.	The sentence pattern of verse 151 of Surat An Nisâ' above is used in a sentence that requires the affirmation of a lafadz. أولئك هم المتطرفون حقا. سوف قبض عليهم الحكومة وستقام فيه الحدود. They are the real radicals. The government will arrest him, and punishment will be imposed on him.

Table 3. *Uslûb dalâlî* Aspect of *the Number of Mu'taridah* (Discontinuous Structure)

No	Verse/Surah	Shape	Function	Absorption
1	فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۖ اُعِدَّتْ لِلْكٰفِرِيْنَ	In the above verse there are numbers that are not related to the linguistic structure before and after them, namely in lafadz وَلَنْ تَفْعَلُوْا . In the language of such a number is called the number of mu'taridhah.	Shaykh al-Ghulâyain mentioned that the function of the pattern is as a form of speech reinforcement, affirmation, and beauty. The pattern can be in the form of mubtada sentences 'khabar, fiil marfû', fiil manshûb, syart and jawâb terms, and so on.	The sentence pattern of the 24th verse of Surat al-Baqarah above can be used as the following sentence: فَاِنْ لَّمْ تَسْبِقُوا وَلَنْ تَسْبِقُوا فَاسْتَعِدُّوا لِاشْتِرَاكِ الإمْتِحَان العِلَاجِي If you can't catch up – and definitely can't catch up – then get ready to take the exam.

No	Verse/Surah	Shape	Function	Absorption
2	وَقَالُوا اتَّخَذَ اللهُ وَلَدًا ۗ سُبْحٰنَهٗ ۗ بَلْ لَّهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۗ كُلٌّ لَّهٗ قٰنِتُوْنَ	In the above verse again used the pattern of i'tirâdhiyyah which is in the word سُبْحٰنَه which means 'most holy of Allah'.	The number of subhânahu above indicates Allah's holiness, considering that the assumption of God having a son has consequences of likeness and the possibility of extinction. Lafadz subhânahu purifies Himself of all kinds of likeness and worship. To him, he submitted all heaven and earth. He is the Creator of all things. Even Uzair, the prophet Jesus and the angels submit to Allah Almighty. So the amount of mu'taridhoh is used to deny all forms of weakness.	The sentence pattern of verse 116 of Surat al-Baqarah above can be used when one wants to add speech outside the context of the sentence, and the speech is usually a negation form of the following sentence: وَقَالُوا زنى الرجل في هذه المدرسة –نعوذ بالله - بَلْ سيخرجه المدير من هذه المدرسةلا They said the boy committed adultery at school – we take refuge in Allah – and the principal would expel him from school.
3	يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَاۤءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ۗ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ۗ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ۗ وَاٰتُوْهُمْ مَّآ اَنْفَقُوْا ۗ وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ۗ وَلَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ وَسْـَٔلُوْا مَآ اَنْفَقْتُمْ وَلْيَسْـَٔلُوْا مَآ اَنْفَقُوْا ۗ ذٰلِكُمْ حُكْمُ اللّٰهِ ۗ يَحْكُمُ بَيْنَكُمْ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ (الممتحنة: 10)	In the above verse, there is a sentence that has no structural relationship with other sentences, namely in lafadz اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ . This pattern is called i'tirâdh.	In the context of testing one's faith, Allah knows better one's level of faith. In the hands of Allah is the essence of knowledge. This is the message to be conveyed in the amount of mu'taridhah.	The sentence pattern of the 10th verse of Surah Al-Mumtahanah above used in insert sentences has no place in the sentence structure, but it is important to include it. وبعد قيام المسابقة - وقد عرف لجنة التحكيم- تم التقييم على النتائج حوالى ثلاثة أيام After the competition was completed – the judges knew the results – the evaluation was completed in three days.

Table 4. *Uslûb dalâlî* Aspect *iltifat* (pronoun distillation)

No	Verse/Surah	Shape	Function	Absorption
1	الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللهِ مِنْۢ بَعْدِ مِيْثَاقِهٖۖ وَيَقْطَعُوْنَ مَآ اَمَرَ اللهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِى الْاَرْضِۗ اُولٰۤىِٕكَ هُمُ الْخٰسِرُوْنَ كَيْفَ تَكْفُرُوْنَ بِاللهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ	Such a pattern in Arabic literature or balâghah in the above verse is called iltifât, which is a transfer from the form of the sentence saying change third person to the second person pronoun.	Lafadz كَيْفَ تَكْفُرُوْنَ بِاللهِ is a form of negative rumor inquiry. The lafadz negates the state and nature of denial of a person who denies the existence of God's omnipotence. The second-person pronoun form is felt to be more	The sentence pattern of verses 27-28 of Surat al-Baqarah above can be used when someone wants to say dialogically but begins with the disclosure of narrative facts as follows: سيتم القبض على من يرتكبون السرقة من قِبل الشرطة ، كيف

		relatable and stronger than other forms. The purpose of using the pattern is the same as: أخبروني على أي حال تكفرون 'try to explain to me on what basis do you disobey, when once you were lifeless bodies, like meaningless particles, even once a drop of despicable water mixed and grew large in His power?		يمكنك أن تسرق رغم أن راتبك كبير The police will catch those who commit theft. How can you steal when your salary is big?
2	اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِى الْكِتٰبِ اُولٰۤىِٕكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ اللّٰعِنُوْنَ (نلعنهم) (البقرة: 159)	In verse 159 of Surat al-Baqarah above, the context of lafadz communication uses the pronoun form mutakallim jama'. But in the next context, it seems as if the context switches from the first party jama' to the third pronoun or dhamîr ghâib. In Arabic literature, this transfer of context is called iltifât.	Given how very, very anathema it is, the sentence pattern is made differently. When the context points to the aversion of the ancestors of Banî Isrâîl in the time of Prophet Mûsâ, Allah uses the form dhamîr mutakallim jama' (first form pronoun). While discussing the threat of anathema that would be given to the Children of Israel in the time of Prophet Muhammad (PBUH), the Qur'an uses redaction by highlighting Allah as the one who will curse.	The sentence pattern of verse 159 of Surat al-Baqarah above is used in the context of dialogue. Still, in the middle of the conversation, the pronoun is turned to the 3rd form in either isim dhâhir or isim dhamîr. إنّ الذين ينتهكون قواعدي من بعد ما أعلنتهم لم يمنحهم الإستاذ ولم يمنحهم الممتحنون من النجاحة. For students who violate my rules, after this announcement, I give it, the ustadz will not give him graduation, and even other examiners will not pass it.
3	كَدَأْبِ اٰلِ فِرْعَوْنَ ۙوَالَّذِيْنَ مِنْ قَبْلِهِمْۗ كَذَّبُوْا بِاٰيٰتِنَاۚ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْۗ وَاللّٰهُ شَدِيْدُ الْعِقَابِ (أل عمران: 11)	If the reader looks at the above verse, it will be seen that the above verse has two patterns of doers. The first uses the first pronoun jama' (mutakallim li al jam'i) in بِاٰيٰتِنَا and the second uses fâ'il dhâhir (subject noun). The change of actors in one context of speech is known as iltifât	Thus, the context of this conversation at the beginning of Sura Ali Imrân is about the kâfirs. That's why God put his instructions in the verse above. The use of iltifât from the pronoun نحن changed to lafadz الله certainly has a purpose and function. The word الله is lafadz which gathers all the majesty of asmâ Allâh. The use of this name is intended so that the listener is suggested to pay attention to his greatness and majesty with all his will and power.	The sentence pattern of the 11th verse of Surat Ali Imrân above is used in sentences that use first-person pronouns, then switch to third-person pronouns or nouns. قال المعلم: الطلاب الذين لا يطيعونني ، سيعاقبهم المعلم. The teacher said: "The teacher will punish students who disobey me."
4	وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ	In the above verse you can see the changing	The dialogical narrative story, which presents a	The sentence pattern of the 81st verse of Surat Ali

	وَّحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ۚ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِيْ ۚ قَالُوْٓا اَقْرَرْنَا ۚ قَالَ فَاشْهَدُوْا وَاَنَا۠ مَعَكُمْ مِّنَ الشّٰهِدِيْنَ (أل عمران: 81)	forms of pronouns or actors, starting from the self-name الله, then becoming 'I' (تُ) then the form dhamîr ghâib. This kind of change the author believes to be a form of iltifât.	pattern of direct and indirect speech, is a logical consequence of the existence of iltifât in verse.	Imrân above is used in sentences that combine direct and indirect sentence forms. وعندما قال المعلم لطلابه: يا بنيا ، احفظوا على النظافة وزدوا من الانضباط وادرسوا بجد واعتمدوا في النفس. هذه هي نصيحة المعلم في نهاية اللقاء. Remember when the teacher told his students: My child, keep clean, improve discipline, study diligently, and believe in yourself. That was the teacher's speech at the end of the meeting.
5	فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَجَعَلْنَا قُلُوْبَهُمْ قٰسِيَةً ۚ يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ ۙ وَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلٰى خَاۤىِٕنَةٍ مِّنْهُمْ اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ (ألمائدة: 13)	Therefore there are two forms of doer used in this verse, first using the dhamîr (نا) and the self-name الله. This transition of the form of actors is what in Arabic literature is called iltifât.	Since the context of the conversation at the beginning of Surah Al-Mâidah is about the Jews, Allah has instructed him in the above verse with the iltifât pattern of the pronoun نا and disclosing with the use of the name of the self in lafadz الله .	The sentence pattern of the 13th verse of Surat Al Maidah above is used in a sentence that changes the direction of communication by using the first pronoun form to the noun form. لقد أعلنّا لجميع الطلاب وقمنا بنشر إشعارها ولكن للأسف مابال الطلاب هذا الإعلان. إن الأستاذ ملتزم بوظيفته. We have announced it to all students and spread the information, but unfortunately, the students don't care about the announcement. Indeed, the ustadz has committed himself to his duty.
	لَوْلَآ اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا ۙ وَّقَالُوْا هٰذَآ اِفْكٌ مُّبِيْنٌ (النور: 12)	In Arabic literature, this change of pronoun is called iltifât. There must be a purpose for making such a pattern. Those authorized to explain this pattern are the mufassirîn.	As a matter of pattern convergence, Imam al-Wâhidi took the middle way in interpreting the iltifat pattern as follows: ظننتم أيُّها المؤمنون بالذين هم كأنفسهم 'you are presumptive (dhamîr) O mu'minûn (dhâhir), to those whom they are like yourselves.' This is the form of combining meanings to accommodate the presence of dhamîr khitâb (أنتم) and the form dhâhir المؤمنون in the iltifât pattern.	The sentence pattern of the 12th verse of Surat An Nûr above is used in a sentence that undergoes a change in pronoun called iltifât. لولا إذ تصدق و الأذكياء لن يؤمنوا بالخبر الكاذب Why do you believe it? Smart people will never believe fake news.

Discussions

Researchers have completed the classification of *Uslûb* Dalâlî, as shown in table 1, table 2, table 3, and table 4. *Uslûb dalâlî* is limited to aspects of *takrar* (repetition), *Qasr* (focusing), number of *mu'taridah* (discontinuous structure), and iltifat (a distillation of pronouns). This limitation is done so that the study is not too wide. The study of *Uslûb dalâlî* is still extensive and not limited to the four aspects above. However, researchers tend to think that the four limitations of *Uslûb* Dalâlî, as shown in the table, are already very representative of the study of the semantic style of the Qur'an.

Uslûb dalâlî that needs to be reviewed is takrar, commonly said with repitisi. Repeitisi, or repetition as in Table 1, is reviewed in the form of verbs, nouns, and particles. Repetition in the form of verbs, for example, with the addition of negative particles at the beginning of lafaz, then repetition of nouns as a form of reinforcement of messages to communicants. There is also repetition in the form of particles accompanied by pronouns. Each repetition of four verses in QS. Al-Baqarah: 4, QS. Ali Imran: 54, QS. An-Nur: 40, and QS. An-Nur 45 contains the form, function, and absorption of sentence patterns. The absorption of sentence patterns is further projected for learning.

The absorption of sentence patterns from *takrar* (repitisi) in Arabic learning as table 1 is; 1) that every student who wants to take an exam should study, repeating learning material learned in class. It is up to whether the material is presented for the development of receptive or productive competence; 2) that students or students are intellectual people who compete to explore knowledge. Any science is considered both as a provision for current and future life.

The form of *takrar* (repitisi) is thus in line with the idea of repeating words that can form relations of meaning, including educational meaning. The form of repetitions on *Uslûb dalâlî* does not necessarily work for the text. But it can be for other contexts, for example. Repetitions are expressed as verbs, nouns, and particles, all three sentence divisions in Arabic Linguistics. In this context, a verse presents no meaning without reference. So repetitions are considered important to explain the contextual meaning.

Continuing the second discourse, the form of *Uslûb* Dalâlî, as shown in table 2, is the *Qasr* (focusing) aspect. It is to specialize something with something else. This can be seen in QS. Al-Baqarah: 5, QS. Al-Baqarah: 254, and QS. Am-Nisa: 151. The Qas form r is characterized by nouns and pronouns, which both refer to communicants in the plural. The specialization aims to strengthen the previous lafaz editorial. *Qasr* relates to the form, function, and absorption of sentence patterns.

For example, learners who go through practice consistently will be more successful in absorbing sentence patterns in learning. The process of *takrar* in learning and practice is the key to success. How not the repetitive learning model considered appropriate for learning success? According to Gestalt, as cited (in Ikehara, 1999), the learning structure is based on mental readiness consisting of the amount of power (strength), where each other strengthens each other. The *takrar* process can form power reinforcement. This means that students can have a good mentality after they repeat what they have learned. Furthermore, the absorption of the next sentence pattern is about an honest character in education—honesty in shaping through educational and training activities. Honesty is one form of character mandated in the national education system through the curriculum.(Sholihah & Maulida, 2020)

Research explains that changes in the meaning of language in various styles, including semantics, are due to socio-cultural factors. (Machery et al., 2004) Including corpus affiliated with education. It further(Painter, 1999) focuses on semantic relations and education to explore the epistemological discourses of knowledge. Semantic connections and education are not only for semantic discourse but for more comprehensive particular discourse, which can be tested by logical reasoning system-based language(Ounnas et al., 2009). As well as semantic style and learning absorption contained in table 2. That verses are in QS. Al-Baqarah: 5, QS. Al-Baqarah: 254, and QS. Am-Nisa: 151 has implications for

repeated learning and honest character.

The third discourse explains the form U slûb Dalâlî in the aspect of the number of *mu'taridah* (discontinuous structures). Marked in QS. Al-Baqarah: 24; QS. Al-Baqarah 116; and QS. Al-Mumtahanah: 110. The semantic style of these three verses constructs a form, function, and absorption of sentence patterns. The form of the number of *mu'taridah* occurs in verbs and nouns. Two verbs are contained in negative particles that have no relation at all. Then nouns that refer to adjectives. The arrangement of the number of *mu'taridah* is not negated by the sentence either before or after it. In the context of Arabic syntax, it is called fudhlah (Aoun et al., 2009). The three numbers of *mu'taridah* in the three verses have an absorption pattern for learning.

For example, in QS. Al-Baqarah: 24, which has the absorption of sentence patterns for the examination process of learners. Students who do not learn, they will undoubtedly do remedial. More in QS. Al-Baqarah: 116, for protecting school stakeholders during the learning process. Stakeholders must ensure the safety of students in schools. A sense of comfort in learning is a manifestation of the hidden curriculum that needs to be realized in schools(Alsubaie, 2015). Then in QS. Al-Mumtahanah 110 with the absorption of the sentence pattern of the exam that will be completed after three days. An exam is a series of forms of evaluation that learners must follow in school. Students' success in learning objectives can be known after an evaluation(Cao, 2022).

The fourth discreet, as shown in table 4, is *Uslûb dalâlî* on the aspect of artifact (pronoun lining). It is a linguistic phenomenon with a structure different from the usual(Fromkin et al., 2013). In the discourse of Science, Balaghah means to turn, turn, or switch. (Hasan, n.d.; Moses, n.d.)The form of ultimate is found in QS. Al-Baqarah: 128, QS. Al-Baqarah: 159, QS Ali-Imran: 11; QS. Ali-Imran: 81, and QS. Al-Maidah: 13. Each verse in the five letters absorbs sentence patterns in the form of verbs, nouns, and particles.

The first absorption of learning sentence patterns is students who are always honest. Do not commit negative actions such as stealing. As reviewed,n honest attitude is the main character in life(Wahidin, 2017). Language distillation is characterized by pronouns and how students commit theft even though they already know, further on the attitude of students or students who can be punished when violating the rules set at school. The existence of punishment in schools is not always judged negatively. Punishment can be positive because it rewards disciplined learners (Peguero et al., 2021).

In line with research(Machery et al., 2004), semantic styles can enter the territory of the corpus intertext and enter text. Semantic style can give birth to meaning in line with the approaches and methods used by the reader Language meaning always refers to the formation of the structure of the language itself. Then how to structure language into a system to form the right meaning. Until the importance of language has objective intentions and is by the context.(Bréal &; Wolf, 1991).(Son, 2017)

4. CONCLUSION

As the greatest literary book, the Qur'an can be studied with various interpretive approaches. One of the classic approaches is Balagah. Where one of the sub-studies of Balagah is *Uslûb* Dalâlî. *Uslûb* Dalâlî, or semantic style, is a form of semantic style for a ta'bir meaning ayat. However, this study was limited to aspects of *takrar* (repetition), *Qasr* (focusing), the number of *mu'taridah* (discontinuous structure), and iltifat (pronoun distillation).

As they are called, the three aspects of *Uslûb dalâlî* have form, function, and absorption of sentence patterns. The focal point of sentence pattern absorption in this study is learning. Four discourses were found as a result of the study. First, the aspect of *takrar* (repitisi). That repetition is contained in QS. Al-Baqarah: 4, QS. Ali Imran: 54, QS. An-Nur: 40, and QS. An-Nur 45. The absorption of sentence patterns is further projected for learning. Like learning that continues to be repeated and all knowledge

considered useful. Secondly, the *Qasr* (focusing) aspect appears in QS. Al-Baqarah: 5, QS. Al-Baqarah: 254, and QS. An-Nisa: 151. Absorbing sentence patterns reduces learners' readiness for learning consistent and honest practice. Third, the number of *mu'taridah* (discontinuous structures). Marked in QS. Al-Baqarah: 24; QS. Al-Baqarah 116; and QS. Al-Mumtahanah: 110. Absorption of sentence patterns is good learning that must end with evaluation/assessment. Fourth, iltifat (pronoun distillation) is contained in QS. Al-Baqarah: 128, QS. Al-Baqarah: 159, QS Ali-Imran: 11; QS. Ali-Imran: 81, and QS. Al-Maidah: 13. The pattern of sentence absorption reduces to the need, to be honest in the educational process and punishment for undisciplined students.

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Agus Tricahyo / Uslûb dalâlî (Semantic Style) Qur'anic Verses and Their Absorption in Nature Sentence Patterns for Learning

429