

Linguistic Approach in Islamic Religious Education Studies

Mohammad Zen Skiara^{1*}
¹Islamic Religious Education Study Program State Islamic University Datokarama Palu, Indonesia

*Corresponding Author: Mohammad zen skiara E-mail: mohzen99@gmail.com

ARTICLE INFO	ABSTRACT
Volume: 4 ISSN: 2963-5489	This study discusses the relevance and application of linguistic approaches in Islamic Religious Education (PAI) to deepen the understanding of materials, facilitate communication, and enhance the effectiveness of learning. Linguistics examines language as a meaningful, arbitrary, and conventional system of sounds, which can be applied to the analysis of language and concepts such as faith (īmān), piety (taqwā), and excellence (iḥsān). The study emphasizes the role of logic (mantiq), semiotics, and hermeneutics in interpreting Islamic texts. The findings show that applying linguistic and conceptual analysis in PAI strengthens students' comprehension, integrates moral and spiritual values, and makes learning more communicative, scientific, contextual, and relevant to everyday life.
KEYWORD Linguistics, Islamic Religious Education Language	

1. Introduction

Language is the primary medium for understanding and conveying ideas, including in Islamic Religious Education (PAI). Linguistics, derived from the Latin *lingua* (language), studies language as a system of meaningful, arbitrary, and conventional sounds. This study enables objective analysis of messages in Islamic texts such as the Qur'an, Hadith, and classical literature. In PAI, linguistic understanding is crucial so that students may comprehend religious teachings accurately, systematically, and scientifically. Language and conceptual analysis also help clarify terms such as *īmān*, *taqwā*, and *iḥsān*, ensuring understanding is not only theoretical but also practical.

The relevance of linguistics in PAI can be seen in school and community learning practices. Communicative and contextual language strengthens comprehension and eases the transmission of religious values. Branches of linguistics such as logic (*mantiq*), semiotics (signs and symbols), and hermeneutics (contextual interpretation) make PAI learning more scientific and critical. Thus, this study explores how linguistic approaches deepen understanding, facilitate communication, and make PAI learning more relevant and meaningful.

2. Methodology

This research is a descriptive qualitative study using a literature review approach. A literature review is defined as a series of activities related to collecting library data, reading, recording, and processing research material. This study aims to analyze and describe multicultural aspects in Islamic education. To ensure the analysis is scientifically accountable, appropriate and relevant

***Mohammad Zen Skiara** is a Student of Islamic Religious Education Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 4th International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2025, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

data collection techniques are required. The main method used was documentation of relevant literature such as journals, articles, and books, so as to obtain data or information directly related to the research problem. Data collection is considered the most strategic step in research since the main purpose is to obtain accurate and relevant information.

3. Results and Discussion

3.1 Linguistic Concepts and Their Relevance to Islamic Studies

Etymologically, the term *linguistics* originates from the Latin word *lingua* meaning “language.” Wibowo explains that language is a system of meaningful and structured sound symbols, produced by speech organs, arbitrary yet conventional, and used by human communities as a medium of communication to express thoughts and feelings. Linguistic study covers both spoken and written forms of language, analyzed objectively and scientifically. Similarly, Brown describes language as a system of communication consisting of sounds produced by speech organs, perceived by members of society, and involving vocal symbols with conventional and arbitrary meanings (Nurlaila, 2015: 198). These views open the way for Muslim scholars to use linguistics as an analytical tool for understanding Islamic texts.

The various definitions above indicate that linguistics examines language as a meaningful, arbitrary, and conventional system of sounds used by humans to communicate and convey ideas and emotions. Essentially, language is a social symbol of communication agreed upon collectively, serving as a unifying tool in interaction. Thus, linguistic understanding is not only essential in general language studies but is also deeply relevant in Islamic studies. In PAI, this is particularly significant since language serves as the primary means of accessing the Qur’an, Hadith, and other Islamic texts.

According to Imam Barnadib, the application of linguistic approaches in Islamic studies emphasizes two main domains: language analysis and concept analysis (Mulya Putra, 2025: 239). Language analysis refers to efforts to interpret meaning in texts, using written sources as primary data to uncover meanings through linguistic study. Concept analysis investigates key terms or words representing specific ideas. Definitions, whether descriptive (dictionary-based) or stipulative (context-based), play an essential role in this process. A linguistic approach that combines language and concept analysis allows deeper engagement with Islamic texts and ideas, enabling studies to be scientific, systematic, and aligned with contemporary scholarship (Muhammad Ridha, 2020:34). From this framework emerge several disciplines enriching linguistic studies in Islam: logic (*mantiq*), semiotics, and hermeneutics.

1. Logic (Mantiq)

The term *mantiq* derives from the Arabic word *al-nutq*, meaning “to speak.” In scholarly usage, *mantiq* refers to the discipline of logical reasoning. According to logicians, statements inconsistent with logical principles are considered erroneous and fail to convey complete meaning to listeners (Ahmad Sabeni, 2025 : 75). The truth of a proposition depends on its logical structure, both formally and materially. A proposition cannot be deemed correct if it only fulfills formal logic but is materially weak. In PAI, *mantiq* trains precision in thinking and clarity in language when communicating religious teachings. Learning in PAI is not limited to rote memorization but emphasizes logical understanding of Islamic concepts expressed through language. With *mantiq*, students are encouraged to link linguistic structures with systematic reasoning, ensuring interpretations of religious texts are linguistically accurate and rationally valid. This equips students with skills to analyze, interpret, and communicate Islamic values clearly and logically.

2. Ilmu Semiotik

The word *semiotics* comes from the Greek *sēme*, meaning “sign” (Muthiah Mufidah, 2011 : 182). In Arabic, the term *sīmā* carries a similar meaning. In the Qur’an, the term appears in Surah al-Fath (48:29):

سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ

Translate: " Their mark is on their faces from the trace of prostration"

In this verse, al-Zamakhshari comments that the word *sīmā* means a sign, referring to the trace of prostration on the face. Moreover, the Qur’an frequently discusses signs (Zainuddin Soga, 2018 : 58). Semiotics is important in Islamic Religious Education (PAI) because it helps in understanding the signs and symbols found in Islamic teachings. Many verses of the Qur’an and Hadith use figurative language or symbolic expressions, which cannot be understood merely in their literal sense. Through semiotics, teachers can explain the meaning of these signs—for instance, prostration as a symbol of submission to Allah, or

light as a metaphor for divine guidance. This approach makes religious lessons easier to comprehend, as students are not only memorizing texts but also grasping the messages embedded in the symbols. After understanding the role of signs and symbols through semiotics, the next step is to explore how religious texts are interpreted more deeply through Islamic hermeneutics.

3. Islamic Hermeneutics

Etymologically, the term *hermeneutics* comes from the Greek verb *hermēneuein*, which means to declare, to speak, to translate, to explain, and to interpret. Terminologically, hermeneutics is defined as the discipline concerning the process of interpretive understanding and the attribution of meaning to a text. Initially, around the 16th century CE, hermeneutics was widely used among scholars of the Bible, especially in their efforts to interpret God's will for humankind. Its emergence coincided with the rise of Humanism, and in its development, hermeneutics expanded to various disciplines, including the study of classical Greek and Roman texts (Hajjin Mabur, 2023 :80).

In the Islamic tradition, two terms reflect hermeneutical activity: *tafsīr* and *ta'wīl*. While both deal with textual interpretation, they carry different meanings. *Tafsīr* refers to efforts to uncover the outward meaning of a text (particularly Qur'anic verses) that explicitly convey God's intended message. *Ta'wīl*, on the other hand, emphasizes affirming one particular meaning among several possible interpretations contained in a text, especially when the verse allows for multiple understandings (Nurlaila, 2015: 200).

In Islamic Religious Education (PAI), hermeneutics functions as a bridge for understanding the religious messages written in the Qur'an and Hadith. This process not only focuses on the literal meaning of words but also explores deeper meanings in relation to the historical and situational contexts in which the texts were revealed. Through this approach, students can appreciate the continuing relevance of Islamic teachings to their lives. Teachers who apply hermeneutics guide students to think critically, interpret meanings carefully, and discover moral lessons that can be practiced in daily life.

3.2 Applications and Implications of Linguistics in Islamic Education Studies

The application of language analysis in the study of the Qur'an, Hadith, and classical texts is essential for clarifying their contents. Through a linguistic approach, variations in word meanings, sentence structures, and intended messages can be identified. Classical Islamic jurisprudence, for example, shows that semiotic and hermeneutical analysis can open new understandings relevant to contemporary life (Muhammad Ridha, 2020: 36). Since Arabic, as the language of revelation, carries layers of meaning, it requires in-depth linguistic research to prevent misinterpretation.

Furthermore, language analysis has long been used in classical exegesis. Exegetes paid close attention to vocabulary, grammar, and even differences in *qirā'āt* (recitations) to explain the meaning of verses. Works such as those of al-Tabari and al-Zamakhshari demonstrate the centrality of linguistic study in interpreting the Qur'an (Fahrur Rozi, 2019: 157). Other research also stresses that without linguistic analysis, it is difficult to fully understand the Qur'an, as each word may hold both literal and figurative meanings (M. Marjuki Duwila, 2024: 87). Deductively, this shows that language analysis forms the foundation of Islamic scholarship, both in the classical period and today.

The application of concept analysis to key Islamic terms such as *īmān* (faith), *taqwā* (piety), and *iḥsān* (excellence) is equally important for providing Muslims with deeper understanding. *īmān*, for example, does not merely mean verbal belief but must be proven through inner conviction and righteous action. Analysis of the concept of *īmān* shows that faith encompasses belief, acknowledgment, and practical implementation in daily life, rather than remaining theoretical (Siti Halimah, 2021: 17). In this way, concept analysis reinforces that *īmān* is the foundation of a Muslim's character.

Similarly, *taqwā* in the Qur'an carries broad and profound meaning. It is not limited to fear of God but includes obedience, devotion, and the practice of virtuous qualities. Studies highlight that the characteristics of *taqwā* in Surah al-Baqarah include

belief in the unseen, performing prayer, giving charity, and showing kindness to others (Nafidul Ihsan, 2022: 16). Conceptual analysis helps Muslims recognize that *taqwā* is a way of life that guides behavior, not just a normative term. Meanwhile, *ihsān* as another key concept in Islam must also be studied conceptually. It is often defined as worshipping Allah as if one sees Him, and if not, being certain that He always observes. This concept has practical implications in Islamic education, elevating acts of worship and righteous deeds to high spiritual value and encouraging Muslims to integrate moral and spiritual dimensions into their daily lives. Through concept analysis, *īmān*, *taqwā*, and *ihsān* can be understood as a unified whole shaping the complete character of a Muslim.

The relevance of linguistics to methods of teaching Islamic Religious Education (PAI) in schools and communities lies in enhancing communication and comprehension. Linguistic intelligence enables students to understand and articulate ideas verbally, which is crucial in conveying religious values. Studies indicate that applying linguistic intelligence models improves students' critical engagement with PAI material. Using precise and communicative language in PAI lessons allows students to understand and practice Islamic teachings more effectively.

The impact of linguistics on PAI learning is significant in deepening the comprehension of religious material. Appropriate and communicative language enables students to gain a more profound understanding of religious teachings. For example, research shows that using simple language and traditional religious expressions in social media content enhances young people's understanding of Islamic values (Anny Wahyu Di Jayanti, 2023: 24). Contextual learning models in PAI also contribute positively by ensuring students not only grasp theoretical concepts but also internalize them through practical experiences. Moreover, linguistics plays an important role in facilitating communication and making PAI more scientific and contextual. By employing language appropriate to social and cultural contexts, religious messages can be delivered more effectively. Research has shown that using communicative and contextual language in social media strengthens students' religious understanding and fosters a harmonious national character. Furthermore, integrating Islamic values into Arabic language teaching in Islamic educational institutions, through literature-based approaches, strengthens students' religious comprehension. This is because Arabic, as the language of the Qur'an, holds a strategic position not only as a communication tool but also as a medium for internalizing Islamic values.

4. Conclusion

Based on the discussion above, it can be concluded that the linguistic approach plays a strategic role in the study of Islamic Religious Education (PAI). Through language and concept analysis, students are able to understand the teachings of the Qur'an, Hadith, and Islamic literature in a deeper, more scientific, and systematic manner. Disciplines such as *mantiq* (logic), semiotics, and hermeneutics strengthen logical reasoning, the understanding of symbols, and contextual interpretation of texts. The application of linguistics has a clear impact on improving comprehension of material, facilitating communication, and making PAI learning more relevant to everyday life. Thus, religious education is not only theoretical but also practical and contextual.

References

Ahmad Sabeni. (2025). Pendekatan Linguistik Dalam Kajian Pendidikan Islam (Analisa Studi Pustaka). *TAMADDUN*, (1), 74-75.

Anny Wahyu Di Jayanti & Muhammad Rizqy. (2023). Analisis Konten Media Sosial dalam Penyampaian Nilai Pendidikan Agama Islam. *Jurnal Bahasa Indonesia*, (1), 22-24.

Aziz Fachrurrozi. (2020). *Kajian Linguistik Bahasa Arab*. Jakarta: Publica Institute Jakarta.

Fahrur Rozi & Niswatur Rokhmah. (2019). Tafsir Klasik: Analisis terhadap Kitab Tafsir Era Klasik. *Jurnal KACA*, 9(2), 148-157.

Hajjin Maburur. (2023). Hermeneutik Sebagai Tawaran Metodologis dalam Menafsirkan Al-Quran yang Diperdebatkan. *Setyaki*, (1), 80.

M. Marjuki Duwila, Nurul Khikmah, & Yuniar Fathiyyatur Rosyida. (2024). Metode dan Corak Penafsiran Al-Qur'an: Telaah Komprehensif terhadap Pendekatan Klasik dan Kontemporer. 8(2), 80-87.

Muhammad Ridha & Muhammad Alfian. (2020). Pendekatan Linguistik dalam Pengkajian Hukum Islam Klasik. *Al-Qisthu: Jurnal Kajian Ilmu-ilmu Hukum*, 18(1), 29-36.

Muhammad Ridha. (2020). Pendekatan Linguistik dalam Pengkajian Hukum Islam Klasik. *Al-Qisthu*, (1), 32.

Mulya Putra. (2025). Peran Linguistik Terapan dalam Transformasi Pendidikan Islam. *Student Scientific Creativity Journal*, (1), 239.

- Muthiah Mufidah. (2011). Kontribusi Semiotika dalam Kajian Islam. *Indo-Islamika*, (2), 182.
- Nafidul Ihsan. (2022). Makna Kata Taqwa dalam Al-Qur'an Surat Al-Baqarah. *Jurnal Studi Pesantren*, 2(2), 50-54.
- Nurlaila. (2015). Pendekatan Linguistik Dalam Pengkajian Sumber Hukum Islam. *JURIS*, (2), 198.
- Nurlaila. (2015). Pendekatan Linguistik. *JURIS*, (2), 200.
- Siti Halimah. (2021). Isi atau Materi Pendidikan (Iman, Islam, Ihsan, Din, Amal Saleh). *Journal of Islamic Education El Madani*, 1(1), 17.
- Siti Halimah. (2021). Isi atau Materi Pendidikan (Iman, Islam, Ihsan, Din, Amal Saleh). *Journal of Islamic Education El Madani*, 1(1), 15-16.
- Zainuddin Soga. (2018). Semiotika Signifikansi: Analisis Struktur Dan Penerapannya Dalam Alquran. *Jurnal Aqlam*, (1), 57-58.