

The Moral Message of *Lafadz Insyallah* in View of Linguistics and Mathematics

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Abstract: *Insyallah* is often used in daily conversation. Consequently, its essence does not get the attention from majority of speaker, because it belongs to usual matter. Through the *tadabbur* method with an integrative approach between *Insyallah* in the *Al-Qur'an* in Linguistics and rules of Logic in Mathematic, this research aims to reveal its moral messages, in order to understand its function. The results in this research indicate that *Insyallah* which was originally like Implication in the rules of Logic, after being reanalyzed it was like Biimplication. *Insyallah* does not mean if God will, but if only if God will. This presents a positive moral message. Humans who do not have any power are factually motivated not to despair of God's mercies. So they are able to fulfill certain consequences when God determines His antecedents. In other word, the actual function of *Insyallah* teaches people to think and act positively, both when interacting with other humans and the Creator.

Keywords: *Tadabbur, Insyallah, Linguistics, Mathematics.*

Introduction

Moral is a spiritual tradition to carry out a set of standard that control the behavior of people and society.¹ Moral messages are messages that contain teachings, oral or even written about how human must live and act, in order to become good human beings.²

One of the basic sources of moral messages in Islam is the *Qur'an*. In fact, we often quote several pieces of verses from the *Qur'an* and use them in everyday conversation. Because the use of these verses is considered normal, it is not uncommon for us to ignore the meaning. One example is the use of *Insyallah*.

¹Nainngolan, Z.S. *Pandangan Cendekiawan Muslim tentang Moral Pancasila, Moral Barat, dan Moral Islam*. (Jakarta: Kalam Mulia, 1997).

²Frans Magnis Suseno. *Etika Dasar: Masalah-Masalah Pokok Filsafat Moral*. (Yogyakarta: Kanisius, 1987).

The essence of *lafadz Inshaallah* often escapes the attention of its users, because it feels it has become part of the culture of communication. In fact, *lafadz Inshaallah* contains a series of moral messages that are very educational if we are willing to contemplate. At first, it looked like a rule of implication in the discussion of Logic, Mathematics. Because, many people also judge that.

However, when they want to write it in the Word column in the *Maiyah Re-Legi Monthly Bulletin*, researchers find irregularities in the analysis of the truth table. The researcher then decided to review the *lafadz Inshaallah*. After several tests, it is not in line with the rules of the Implication but rather the implication. It does not only mean *if God wants*, but more than that, that is *if and only if God wills*.

Although at first glance it looks the same, the two sentences will produce a different concept when it is included in the analysis of the table of truths of each rule, Implications and Biimplications. This is an object that is very interesting for researchers. So, the researchers ventured to do a literature review of *lafadz Inshaallah*, through the *tadabbur Al-Qur'an* method with an integrative approach, namely understanding the correlative structure of integral understanding between the verses of the *Qur'an* and the reality of life³.

Because everything used in this study comes from the literature, this includes the type of library research.⁴ The primary data sources used in this study are the verses of the *Qur'an* that contain *lafadz Inshaallah*, sample test data for the rules of implication, and data trial of the rules of Biimplication in the discussion of Mathematical Logic. While the secondary data sources are in the form of translations of the *Qur'an* and Interpretation of the *Qur'an*, as well as several other supporting data that are in line and complete this study.

In an effort to collect data in this study, the author uses documentation techniques, a data search technique regarding variables in the form of notes, books, agendas, etc.⁵ Through this technique, the author collects data by analyzing and studying the translations and interpretations of *Al-Qur'an* which contain *lafadz Inshaallah*, then correlating them with the rules of Biimplication and texts relating to the theme of this research.

³ Abas Asyafah. *Konsep Tadabur Al-Qur'an*. (Bandung: CV. Maulana Media Grafika, 2014), hlm. 130.

⁴Sutrisno Hadi. *Metodologi Research jilid I*. (Yogyakarta: Yayasan Penerbitan Fakultas Psikologi UGM, 1981), hlm. 9.

⁵Suharsimi Arikunto. *Prosedur Penelitian: Suatu Pendekatan Praktis*. (Jakarta: Rineka Cipta, 2010), hlm. 201.

In connection with the use of the Qur'anic tadabbur method, there are six steps that the author applies as an analytical technique in this study, namely: *I'dad, Tilawah / Sima'ah, Tarjamah, Tadabbur, Tajawwub, then Talkhish*,⁶ if it can uncover a moral message what is implied behind lafadz *Inshaallah*. To deliver on an interesting pattern of understanding that is a paper entitled *Mentadabburi Moral Message on InshaAllah Through the Code of Biimplication* we present.

The Composition of *Lafadz Inshaallah*

Structurally, lafadz *Inshaallah* (إِنْ شَاءَ اللهُ) contains of three words, those are, : *In* (إِنْ), *Syâa* (شَاءَ), *abd Allah* (الله). And grammatically *lafadz Inshaallah* is *if God wills*⁷.

Structural	Leksical Meaning	Grammatical Fungsi	Grammatical Meaning
<i>In</i> (إِنْ)	If	Letters term	If
<i>Syâa</i> (شَاءَ)	Will	Fi'ilMadhi/Past Verb	Has willed
<i>Allah</i> (الله)	Allah	Fa'il/Subject	Allah

Lafadz Inshaallah is often used by someone to accompany sentences of willingness. Example:

- "*Inshaallah*, this weekend I visit you, Mom".
- A: "Can you come to my house tonight?"
B: "*Inshaallah*, I can".

Lafadz Inshaallah in the Qur'an

In the Qur'an, there are 6 verses in 6 letters which contain *lafadz Inshaallah*, namely as follows:

1. QS. Al-Baqarah (2): 70

﴿وَإِنَّا إِن شَاءَ اللهُ لَمُهْتَدُونَ﴾ البقرة (2):70

"*God willing, we actually get instructions*".

⁶Dr. H. Abas Asyafah. *Opcit*. hlm. 132-137.

⁷Himatullstiqomah. "Jejak Terserak ReLegi Agustus 2018." *Buletin Maiyah ReLegi*. (Malang: Sainskerta, 2018).

2. QS. Yusuf (12): 99

﴿يوسف (12):99﴾ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ

"Enter you to Egypt! Inshaallah, you are safe people."

3. QS. Al-Kahfi (18): 69

﴿الكهف (18):69﴾ قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا

"Musa Moses said, "Inshaallah, you will find me as a patient " .

4. QS. Al-Qashash (28): 27

﴿القصص (28):27﴾ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

"Inshaallah, you will find me as a group of pious people".

5. QS. Ash-Shaffat (37): 102

﴿الصفات (37):102﴾ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

"Inshaallah, you will find me as a group of people who are patient".

6. QS. Al-Fath (48): 27

﴿الفتح (48):27﴾ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِِنْ شَاءَ اللَّهُ آمِنِينَ مُخْلِقِينَ رُؤُوسِكُمْ وَمُقَصِّرِينَ

"Inshaallah, really you will enter the Al-Haram mosque as safe people, who shave their heads, and cut them off".

Logic in Mathematics

Logic is the science and reasoning skills, thinking the right (*the science and art of correct thinking*).⁸ Logic is one of the separate discussions in the field of Mathematics. Among the rules discussed in Logic, namely Implications and Biimplications.

The implication is one of the rules of logic in the discussion of Mathematics. Implications are conditional expressions or conditional statements. The implication is denoted by " \rightarrow " which is read with if - then.⁹

Whereas Implication is a combined term of the word Bi (two) and Implications. The biimplication is also called a bondondical or two-way implication or equivalent operation. In the discussion of Mathematical Logic,

⁸Jujun S. Suriasumantri. *Filsafat Ilmu: Sebuah Pengantar Populer*. (Jakarta: Pustaka Sinar Harapan, 1998), 40.)

⁹Raafad Riad. *Al-Manthiq Ar-Riyaadhiy - Mathematical Logic*. (Cairo: Al-Maktabah Al-Akadimiyah, 2001).

the Biimplication is denoted by " \leftrightarrow " which is read if and only if.¹⁰ Following is the truth table formula for Biimplication, which also contains Implications:

P	Q	$P \rightarrow Q$	$Q \rightarrow P$	$P \rightarrow Q \wedge Q \rightarrow P$	$P \leftrightarrow Q$
T	T	T	T	T	T
F	T	T	F	F	F
T	F	F	T	F	F
F	F	T	T	T	T

- P: Antecedent; sentence terms
- Q: Consequences; sentence answer
- T : True
- F : False

From the truth table above, the implication result ($P \rightarrow Q$) is always true, except when the antecedent (P) is true while the consequent (Q) is false.

Meanwhile, the result of the Biimplication ($P \leftrightarrow Q$) will only be true when the antecedent (P) and consequent (Q) have the same value, both are correct or both are wrong. So, when there is one of the antecedents or consequential that has the wrong value, the result of the Biimplication will be of the same value.

Integration between Lafadz Insyallah and Biimplication Rule

We will first describe the sample Lafadz Insyallah in the truth table of Implications followed by Biimplication. So, we can observe the different processes and results of both. Consider the following example!

1. QS. Al-Baqarah (2): 70

- P = God has wanted/Insyallah = B
- Q = We get clue = B

P (Antecedent)	Q (Consequences)	$P \rightarrow Q$ (Implication)	$P \leftrightarrow Q$ (Bi-implication)
God has willed	We get clue	If God has willed, so we get clue	If and only if God has willed, we get the clue
T	T	T	T
God doesn't	We get clue	If God doesn't will, we	If and only God

¹⁰F. Soesianto, dkk. *Logika: Proporsional. Logika:Proporsional.* (Yogyakarta: Andi Offset, 2003), hlm. 24.

P (Antecedent)	Q (Consequences)	$P \rightarrow Q$ (Implication)	$P \leftrightarrow Q$ (Bi-implication)
will		get clue	doesn't will, we get clue
F	T	T	F
God has willed	We don't get clue	If God has willed, so we don't get clue	If and only if God has willed, we don't get the clue
T	F	F	F
God doesn't will	We don't get clue	If God doesn't will, we don't get clue	If and only God doesn't will, we don't get clue
F	F	T	T

Notes:

P and Q are in the form of positive sentences when they enter into the truth table with the value T (True), both remain in a positive form. But, if it enters the truth table with the value F (False), both will turn into negative sentences. Because, $F = \sim T$ (read negation T), or the opposite of T. So, to negate the sentence P and Q above, the word "no" is added.

When paying more attention to the two truth tables above, especially in the Implications table, there is a partial mismatch of tables with the reality of In Syaallah.

God doesn't will	We get clue	If God doesn't will, so we get clue
F	T	T

This part of the table shows that the statement is true *if God does not want, then we get a clue*. In fact, if God does not want, we should certainly not get a clue. From this we have the idea that the concept of In Syaallah is not in harmony with the rules of Implication. In Syaallah (*God willing*) does not only mean if God wills, then causes a consequence.

Moreover, when we pay attention to the Biographical truth table, everything seems to fit the concept of In Syaallah (*God willing*). All consequences will only arise if and only if God wills. On the contrary, there is no consequence whatsoever if and only if God does not want. So, the result of $(P \leftrightarrow Q)$ that is, we get the clue if and only if Allah has desired. Conversely, if and only if God does not want, of course we do not get a clue.

Here is another description of lafadz Insyallah which is special in the Biimplication truth table, as an reinforcement of the concept of Insyallah (*God willing*) which does not only mean *if-then*, but *if and only if*.

2. QS. Yusuf (12): 99

P= Allah has willed/Insyallah = B

Q=You are safe people = B

P (Antecedents)	Q (Consequences)	P ↔ Q (Bi-implication)
God has willed	You are safe people	If and only if God has willed, you are safe people
T	T	T
God doesn't will	You are safe people	If and only if God doesn't will, you are safe people.
F	T	F
God has willed	You aren't safe people	If and only if God has willed, you aren't safe people
T	F	F
God doesn't will	You aren't safe people	If and only if God doesn't will, you aren't safe people
F	F	T

The results of **(P ↔ Q)** that is, you are people who are safe if and only if Allah has willed. Conversely, if and only if God does not want, of course you are not safe people.

3. QS. Al-Kahfi (18): 69

P= God has willed/*Insyallah* = T

Q= you will fine Moses as a patient= T

P (Antecedent)	Q (Consequences)	P ↔ Q (Bi-implication)
God has willed	You will find Moses as a patient	If and only if God wills, you will find Moses as a patient.
T	T	T
God doesn't will	You will find Moses as a patient	If and only if God does not want, you will find Moses as a patient.
F	T	F
God has willed	You will not find Moses as a patient..	If and only if God has desired, you will not find Moses as a patient
T	F	F

P (Antecedent)	Q (Consequences)	P ↔ Q (Bi-implication)
God doesn't will	You will not find Moses as a patient	If and only if God does not want, you will not find Moses as a patient.
F	F	T

The result of **(P ↔ Q)**, that is, you will find Moses as a patient if and only if Allah wills. Conversely, if and only if God does not want, of course you will not find Moses as a patient.

4. QS. Al-Qashash (28): 27

P=Allah has willed /*Insyallah* = T

Q= You will find me as a group of pious people. = T

P (Antecedent)	Q (Consequences)	P ↔ Q (Bi-implication)
God has willed	You will find me as a group of pious people.	If and only if Allah has desired, you will find me as a group of pious people.
T	T	T
God doesn't will	You will find me as a group of pious people	If and only if God does not want, you will find me as a group of pious people.
F	T	F
God has willed	You will not find me as a group of pious people.	If and only if Allah has desired, you will not find me as a group of pious people.
T	F	F
God doesn't will	You will not find me as a group of pious people.	If and only if God does not want, you will not find me as a group of pious people.
F	F	T

The result of **(P ↔ Q)** that is, you will find me as a group of people who are pious if and only if Allah has desired. Conversely, if and only if God does not want, of course you will not find me as a group of pious people.

5. QS. Ash-Shaffat (37): 102

P= God has willed/*Insyallah* = T

Q= you will find me as a group of patient people = T

P (Antecedent)	Q (Consequences)	P ↔ Q (Bi-implication)
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P (Antecedent)	Q (Consequences)	P ↔ Q (Bi-implication)
God has willed	You will find me as a group of people who are patient.	If and only if Allah has desired, you will find me as a group of people who are patient.
T	T	T
God doesn't will	You will find me as a group of people who are patient.	If and only if God does not want, you will find me as a group of people who are patient.
F	T	F
God has willed	You will not find me as a group of people who are patient.	If and only if God has desired, you will not find me as a group of people who are patient.
T	F	F
God doesn't will	You will not find me as a group of people who are patient.	If and only if God does not want, you will not find me as a group of people who are patient.
F	F	T

The result of **(P ↔ Q)** that is, you will find me as a group of people who are patient if and only if Allah has desired. Conversely, if and only if God does not want, of course you will not find me as a group of people who are patient.

6. QS. Al-Fath (48): 27)

P= God has willed/*Insyallah* = T

Q=Really you will enter the Al-Haram mosque as safe people, who shave their heads, and who cut it = T

P (Antecedent)	Q (Consequences)	P ↔ Q (Bi-implication)
God has willed	You really will enter the Al-Haram mosque as safe people, who shave their heads, and who cut them off.	If and only if God has desired, you will truly enter the Al-Haram Mosque as safe people, who shave their heads, and who cut them off.
T	T	T
God doesn't will	You really will enter the Al-Haram mosque as safe people, who shave their heads, and who cut them off.	If and only if God does not want, you will truly enter the Al-Haram Mosque as safe people, who shave their heads, and who cut them off.
F	T	F
God has willed	You really will not enter the Al-Haram mosque as safe people, who shave their	If and only if God has desired, you really will not enter the Al-Haram Mosque as safe people, who shave

P (Antecedent)	Q (Consequences)	P ↔ Q (Bi-implication)
	heads, and who cut them off.	their heads, and who cut them off.
T	F	F
God doesn't will	You really will not enter the Al-Haram mosque as safe people, who shave their heads, and who cut them off.	If and only if God does not want, you really will not enter the Al-Haram Mosque as safe people, who shave their heads, and who cut them off.
F	F	T

The result of (**P ↔ Q**) that is, you really will enter the Al-Haram Mosque as safe people, who shave the head's hair, and who cut it if and only if Allah has desired. Conversely, if and only if God does not want, of course you really will not enter the Al-Haram Mosque as safe people, who shave their heads, and who cut them off.

The above sample table shows the existence of unified integration between the rules of Biimplikasi with the concept of Insyallah (*God willing*). A new thing will happen if and only if God wills, and something will never happen if and only if God does not want.

The Moral Message to Lafadz Insyallah with Biimplication Rule

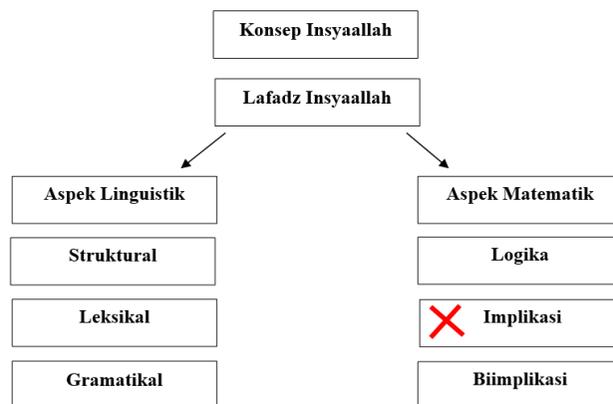
The existence of coherent integration between the concept of Insyallah (*God willing*) and the rules of Biimplication shows that the function of lafadz God willing is actually to form the consciousness of someone who always relies on God's will. No one can make certainty about what will happen, even to himself.

Although the use of lafadz Insyallah often becomes the best alternative to avoid someone from making promises that may not be fulfilled, but actually it is a trigger for someone to strengthen themselves, so they are able to fulfill certain consequences that have been set by God according to the capacity of His servants.

Such moral messages teach us that; All that has happened and what will happen has been scenarios and directed by God the Creator of the universe; Humans do not rule over anything, except by God's will; And humans must be fair (everything) to everything, including when treating themselves.

In accordance with the word of God in Surat Al-Baqarah (2): 287, "Allah does not impose on His servants except in accordance with his abilities." That is, all the antecedents that Allah has set are only applied to His servants who have the capacity to carry each consequently. By being precise, humans will continue to try to strengthen themselves, if God will entrust the antecedent responsibility to him. So, he is able to carry out the consequences better over time.

Conclusion



The findings of this study, namely, the existence of coherent integration between the concepts of *Insyallah* (*God willing*) and the rules of Biimplication (Mathematical Logic) present a positive moral message. Humans who in fact do not have power over anything are motivated not to despair from the grace of God, if he is able to fulfill certain consequences when God determines His antecedents.

In other words, in fact the function of *lafadz Insyallah* teaches people to think and act positively, both when they interact with fellow humans and with the Creator.

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