

Roland Barthes's Semio-Mythology on the Meaning of *Al-Magḍūb* and *Ad-Ḍāllīn* Q.S Al-Fatihah: 7

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DOI: 10.29240/alquds.v9i3.11237

Abstract. Understanding vocabulary is one of the main things in understanding the messages conveyed by the Qur'an as a guideline for life. Symbols or signs are concrete elements that help the mufasir reveal the diversity of meanings and messages in the Qur'an. The purpose of this research is to discover the mythology of the meaning of *al-magḍūb* and *al-ḍāllīn* in Q.S al-Fatiha [1]:7 and trace the message of its contents. This study uses Roland Barthes' semiotic theory, namely the linguistic and mythical systems, to reveal the meanings of *al-magḍūb* and *ad-ḍāllīn*. To achieve this goal, this study uses a qualitative method and concludes that, in the linguistic context, the words *al-magḍūb* and *ad-ḍāllīn* refer to groups of Jews and Christians, respectively. In the mythical context, *al-magḍūb* is described as envious, disobedient, and prioritizing personal interests; *ad-ḍāllīn* is described as careless in his actions because he lacks a basis in knowledge and is easily discouraged from doing something. These two things are despicable traits that are dominated by the interests of lust in all their actions.

Keywords: Al-Magḍūb, Ad-Ḍāllīn, Semiotic, Jewish, Christian.

Introduction

The vocabulary used in the Qur'an presents a variety of *ikhwal*; therefore, multiple interpretations of the Qur'an's text are the cause of the academic *ijtihād* of the mufasir. Each mufasir has the capacity and capability.¹ to express the meaning of the Qur'an while maintaining the original nature of the Qur'an and being guided by the hadith of the Prophet Muhammad, PBUH. The difference between interpretive *ijtihād* is evident in the explanation of the words *al-magḍūb* and *ad-ḍāllīn* in Surah al-Fatiha: literally, *al-magḍūb* means "one who is angry," and *ad-ḍāllīn* means "misguided".² While in hadith literature, these two words are associated with a certain group, *al-magḍūb is shown for Jews, and ad-ḍāllīn is reserved for*³ Christians. Jews and Christians are the groups who are described as receiving threats and punishment from God for their actions. The interpretation carried out by the Prophet is one of the Prophet's actual practices in dealing with the context of his society. Therefore, the latest mufassir seeks to develop the meaning of Qur'anic vocabulary by

¹ Imam Muhajir Dwi Putra, "The Concept and Meaning of Islam of Mercy" (A Herhemeneutic Review of Quraish Shihab Thought)," *Zawiyab Journal of Islamic Thought* 9, no. 1 (2023): 6, <https://doi.org/http://dx.doi.org/10.31332/zjpi.v9i1.4481>.

² Muhammad Hasbi Ash-Shiddiqiqy, *Tafsir Al-Qur'anul Majid An-Nuur*, II, vol. 1 (Semarang: PT. Pustaka Rizki Putra, 2000), 25.

³ Jalaluddin As-Suyuti, *Tafsir Al-Durr al-Mansur Fi al-Tafsir al-Ma'sur*, vol. 1 (Beirut: Dar al-Fikr, 2011), 41.

adapting it to present realities.⁴ The goal is for the meaning of the Qur'an to remain sustainable and harmonize with the conditions of today's society.

This research focuses on the interpretation of the meanings of al-Magḍūb and ad-ḍāllīn in Surah al-Fatiha [1]: 7 through semiotic analysis. The semiotic theory used in this study is Roland Barthes' semiotics, which offers a concrete structural analysis of the text, including the Qur'anic verses. Meanwhile, Roland Barthes' concept of semiotics builds on Ferdinand de Saussure's, which began in linguistics and later extended to a second sign system, myth. To produce a myth, Barthes' semiotics took all the signs from Saussure's semiotic results to be used as⁵ *signifiers*. Signified is produced by myth readers throughout history. So this mythical system uses a synchronous-diachronic approach to analysis, unlike the linguistic system, which uses only a synchronous approach. In addition, in its application, Roland Barthes' theory of semiotics uses its own linguistic symbols and mythical messages to interpret the meanings of *al-magḍūb* and *ad-ḍāllīn*. Analysis of the words *al-magḍūb* and *ad-ḍāllīn*, which are the signs found in the Qur'an by means of dictionary instructions. Then, the author conducted a broad analysis by collecting the opinions of the mufasir using synchronic-diacronic theory. Thus, a new variation of meaning can be produced in the words *al-magḍūb* and *ad-ḍāllīn*.

Several previous studies have examined themes related to the meaning of *al-magḍūb* and *ad-ḍāllīn*. The research conducted by Muchyar Fauzi resulted in a comparative study of two books of tafsir that examine the meaning,⁶ of *al-magḍūb* was shown for the Jews, because they were hostile to the Prophet PBUH, reluctant to worship Allah SWT, and opposed the orders of the Prophet Musa AS. *Ad-ḍāllīn* is stated for Christians because they receive guidance from God and choose to practice something without a basis in knowledge. Furthermore, the research was written by Abdur Ra'uf. The results of this analysis stated that the meaning⁷ of *al-magḍūb* is a group that is struck by the wrath of Allah, and they receive the threat of His torment. The meaning of *ad-ḍāllīn* is a group of people who go astray, losing their way because they do not follow Allah's guidance. Then, the research conducted by Yahya Ihsanul A'la, the approach to the analysis of this research is through Surah al-Fatiha verse 7, which provides a statement that⁸ *the al-magḍūb in question are those who deviate from the straight path, stay away from the mercy of Allah, and they are adzab because they know the truth but abandon it. At the same time, ad-ḍāllīn is imposed on those who do not know the truth or do not know except very little. So that anger arises because of being persuaded by worldly affairs and forgetting the affairs of the hereafter and socializing with the community, it is more recommended to keep the heart patient in the way of Allah.*

The revelation of the meanings of *al-Magḍūb* and *ad-ḍāllīn* in Surah al-Fatiha [1]:7, through Roland Barthes' semiotic analysis, has been overlooked by earlier researchers. This research will answer two questions, namely: 1. How is the meaning of the words *al-magḍūb* and *ad-ḍāllīn* explained in Surah al-Fatiha [1]: 7? 2. How does Roland Barthes' semiotic theory position the meaning of *al-magḍūb* and *ad-ḍāllīn* in finding myths? The data sources for this research consist of primary and secondary data. Primary data were obtained from various tafsir sources. At the same time, secondary

⁴ Imam Muhajir Dwi Putra et al., "Religious Pluralism: A Study of Nurcholish Madjid's Thoughts," *Transformative Journal (Islamic Studies)* 7, no. 1 (2023): 77, <https://doi.org/10.23971/tf.v7i1.4840>.

⁵ Wildan Taufiq, *Semiotics for the Study of Literature and the Qur'an*, I (Bandung: Yrama Widya Publishers, 2016), 73.

⁶ Muchyar Faizi, "Al-Magḍūb and Al-Dāllīn in Surah al-Fatihah (A Comparative Study of the Book of Tafsir Al-Qur'an al-Azim and the Book of Tafsir al-Munir)" (Thesis, Palopo State Islamic Religious Institute, 2023).

⁷ Abdul Rouf, "The Meaning of Al-Magḍūb and al-Dāllīn (Q.S Al-Fatihah Verse 7 Interpretation of al-Qurthubi in Tafsir al-Jami' Li Ahkam al-Qur'an)" (Thesis, Sekolah Tinggi Agama Islam Negeri Kudus, 2017).

⁸ Yahya Ihsanul A'laa, "Al-Ghadlab and its Relevance for Self-Control in the Qur'an" (Thesis, Sekolah Tinggi Agama Islam Negeri Kudus, 2015).

data take the form of books, archives, documents, and scientific publications on the same topic as the research. Meanwhile, data processing is carried out through several stages: data reduction, data display, and conclusion. The benefits of praxis from writing this article are: 1. as a publication of the findings of a new discourse on the development of the study of the Qur'an, especially on the meaning of *al-Magdūb and ad-dāllin* in QS. al-Fatihah [1]: 7. 2. The results of this research can provide insight to every Muslim in general in understanding the verses of the Qur'an so that they are not only focused or even believe in the truth by *taking for granted* the explanation of the meaning of the Qur'an textually, but to understand the meaning of the Qur'an is still needed in-depth research so that the meaning of the Qur'an remains contextual and in harmony with the development of the times.

Results and Discussion

Semiotics Roland Barthes

Roland Barthes was born in 1915 in Cherbourg to a Protestant middle-class family and grew up in the Bayonne area, a small town near the southwestern Atlantic coast of France and Paris. His father was a naval officer who was killed in action in the North Sea when he was a year old. After that, he was cared for by his mother and grandparents. Barthes was a prominent scholar who conducted research across various fields, including language, literature, culture, media, sociology, and lexicology.⁹ Barthes was once offered a position at the *Collège de France* and appointed professor of *literary semiology*. *Still, he turned it down and soon published *Fragments d'un Discours Amoureux, which investigated the sentimental language of lovers, with examples and formulas from love conversations*. Then, in February 1980, Barthes was hit by a laundry truck while crossing the street in front of the Collège de France. Four weeks later, Barthes died, leaving behind several career projects in progress.*¹⁰

Semiotics is the study of signs and the manner in which they are interpreted. There are three main elements used in the study of meaning: signs, sign molds, and sign users. Things that are perceived by the human senses are directly called signs, but there are also physical signs that refer to something outside of the sign itself.¹¹ As a result, the mark depends on the user's identification of the sign. Roland Barthes was a leading figure in semiotics and a student of Ferdinand de Saussure. Barthes' theory of semiotics holds that the semiotic system presented by Saussure constitutes only the first stage; it needs to be developed into a second stage, called myth. The purpose of developing the first stage of semiotics was to conduct an ideological critique of the culture of the masses.¹²

The application of Roland Barthes' semiotics begins with a search for denotative aspects in the text through linguistics, then, in the second stage, traces the connotative aspect. The search for denotative meaning requires linguistics to find the original meaning in three ways: *first*, through actual events. *Second*, look for documents that first describe the story, such as in historical manuscripts or holy books. *Third*, it is traced through encyclopedias and tafsir stories.¹³ Ali Imran added that the

⁹ Aidah Mega Kumalasari, "The Meaning of Qiradah in the Story of the Children of Israel," *Al-Fanar* Journal 4, no. 2 (August 31, 2021): 169, <https://doi.org/10.33511/alfanar.v4n2.167-176>.

¹⁰ Taufiq, *Semiotics for the Study of Literature and the Qur'an*, 72.

¹¹ Abdul Fatah, "Roland Barthes's Semiotic Analysis of Ashābul Fil," *Al-Tadabbur* 5, no. 2 (2020): 233–48.

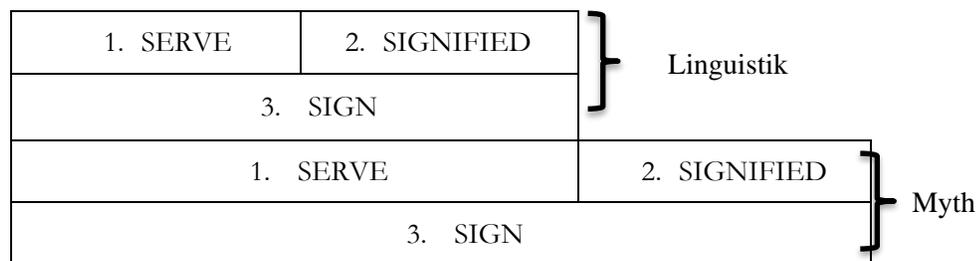
¹² Alex Sobur, *Semiotics of Communication* (Bandung: Remaja Karya, 2017), 69.

¹³ Rahmad Danil, "The Dream of the Prophet Ibrahim According to Roland Barthes' Semioticism," *Living Islam: Journal of Islamic Discourses* 4, no. 2 (2021): 215–32.

search for denotative meanings is not limited to linguistic aspects but also involves structural analysis of stories, including themes, characters, plots, and more.¹⁴

In the second stage, it explains the relationship between markers and signs, which indirectly opens up various possible meanings. Connotations and myths give rise to messages in the second stage that address psychological aspects such as feelings, beliefs, and emotions. Everything can become a myth when presented as discourse. The object of its message does not determine myth, but rather the way it conveys the message itself.¹⁵ In the second stage of the signification system, two articulations are classified in the development of markers and signifiers at the second level: expressions for signifiers and *content* for signifiers. In the first stage, articulation explains the relationship between the sign and the marker at the first level (sign), which becomes a marker at the second level and produces the second level of sign. This indicates that development has occurred in the connotation stage. The second stage of articulation is called metalangue.¹⁶

Consep Semiotics Roland Barthes



Various Interpretations of the Words *Al-Magḍūb* and *Ad-Dāllīn*

The words *al-Magḍūb* and *ad-Dāllīn* appear in the Qur’an, Surah al-Fatiha: 7, and the mufasir implicitly interprets them based on the words of the Prophet Muhammad, PBUH, which were revealed to the Jews and Christians. This statement is supported by Q.S al-Baqarah: 61 and Q.S Ali Imran: 112 for the word *al-magḍūb* and Q.S al-Ma’idah: 77 for the word *ad-dāllīn*.¹⁷

Q.S Al-Fatihah: 7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“(i.e.) the way of those to whom You have given favor; It is not the way of those who are angry, and not the way of those who go astray.”

¹⁴ Ali Imron and M Si, "Semiotics of the Qur'an: Methods and Applications to the Story of Yusuf," *Yogyakarta: Teras* 143 (2011): 45.

¹⁵ Roland Barthes, *Mitologi Roland Barthes*, IV (Bantul: Kreasi Wacana Offset, 2011), 152.

¹⁶ Roland Barthes, *Elements of Semiology*, vol. 4 (Macmillan, 1968), 90.

¹⁷ Abi Abdillah Muhammad Al-Qurtubi, *Al-Jami' Li Ahkam al-Qur'an*, I, vol. 1 (Beirut: Maktabah Ar-Risalah, 2006), 231.

Q.S Al-Baqarah: 61

وَأَذَقْنَاكُمْ يُمُوسَىٰ لَنْ نُّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلِهَا ۗ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَانَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّيْنَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

“And (remember), when you say: “O Moses, we cannot endure one kind of food. Therefore, pray for us to your Lord, that He may bring forth for us of what the earth grows, its herbs, its cucumbers, its garlic, its fennel nuts, and its shallots.” Moses said, “Will you take the lower one instead of the better? Go to a city, and you will get what you ask for.” Then reproach and reproach were bestowed upon them, and they received the wrath of Allah. This happens because they always deny the verses of Allah and kill the Prophets who are indeed unjustified. That is because they are always disobedient and transgressive.”

Q.S Ali Imran: 112

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُفَقُّوْا إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَانَةُ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

“They are covered with reproach wherever they are, unless they hold to the rope of Allah and the rope (covenant) with man, and they return to the wrath of Allah, and they are covered with humility. This is because they disbelieved in the verses of Allah and killed the prophets without a just reason. That is because they are disobedient and transgressive.”

Q.S Al-Ma'idah: 77

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن سَوَاءِ السَّبِيلِ

“Say: “O People of the Book, do not exaggerate in an unrighteous way in your religion. And do not follow the lusts of those who went astray (before the coming of Muhammad), and they have led most of them astray, and they have strayed from the straight path.”

Searching for the linguistic meaning of *al-Magḍūb* and *ad-Dāllīn*

The Qurṭubi connects some of the above verses according to their object and linguistic aspects.¹⁸ The word *al-magḍūb* is connected to other verses through the root *gaḍab*, while the word *ad-dāllīn* is connected through the root *ḍalla*. This is because both are among those who are angry with Allah and have strayed from guidance. Literally, the word *magḍūb* is *isim maf'ūl*, which means to be angry or angry. When drawn to the root of the word, *magḍūb* comes from fi'il maḍi *gaḍaba*, which means hard, firm, and sturdy, and difficult to cool down its actions towards objects due to the overflow of emotions that peak. In the Qur'an, there are twenty-four words.¹⁹ *gaḍaba* with various forms of use, while the twelve contexts of the word *gaḍaba* speak of transgressions committed by Jews. At the same time, others talk about the nature of human anger or the wrath of Allah SWT, which is inflicted on polytheists, hypocrites who claim to be followers of the Prophet Muhammad PBUH, and Muslims who violate certain rules.²⁰

Ar-Razi explained that *gaḍab* is an expression that occurs at the peak of emotion, when people want to vent their anger. The nature of *gaḍab* is an attribute that cannot be relied upon by Allah swt. Even though the verse is interpreted to mean that Allah is angry, it is not like the anger of creatures based on emotion. The birth of *the nature of gaḍab* begins with a peak of emotion and ultimately leads to adverse effects and regret. The term²¹ *al-magḍūb* in the verse is not specifically explained. Mufasir tried to explain it based on the hadith of the Prophet, who stated that they were Jews. In the Qur'an, it is also explained that Jews are a group who know the truth but are reluctant to live it. The Prophet's explanation illustrates the actual situation he faced in his society. It does not mean that all Jews are affected by the Prophet's explanation. But what is included in the khitaḅ are those Jews who violate God's commands. It is natural for the Prophet to direct the word *al-magḍūb* to the Jews.

Then the word *ad-dāllīn* is an isim fa'il form meaning a misguided person. If it is drawn to the root, it comes from fi'il madli, which means perverted, damaged, failed, deviating from the truth or religious guidance.²² Which, in terms, can be defined as a behavior that is not in accordance with what is intended, either to try to find the truth or not to know it at all.²³ In the Qur'an, there are more than 190 words of *ḍalla*, with various forms of repetition. Along with the many repetitions of the word *ḍalla* in the Qur'an, its meaning develops to include perishing, being buried, and, in an immaterial sense, deviating from the path of goodness or the opposite of guidance. From the use of the Qur'an, which has various interpretations, it appears that it refers to actions or words that do not touch the truth.²⁴ From the word *ḍalla* enshrined in the Qur'an, the word *ad-dāllīn* is mentioned eight times in Q.S Al-Fatihah: 7, Q.S Al-Baqarah: 198, Q.S Al-An'am: 77, Q.S Al-Mu'minun: 106, Q.S Ash-Shu'ara': 20, Q.S Ash-Shu'ara': 86, Q.S As-Shaffat: 69 and Q.S Al-Waqi'ah: 92. Meanwhile, the word *ad-dāllīn* is mentioned at least five times in Q.S Ali Imran: 90, Q.S Al-Hijr: 59, Q.S Al-Waqi'ah: 51, Q.S Al-Qalam: 26 and Q.S Al-Muthaffifin: 32. From the editorial of the conversation enshrined in the Qur'an, the words *ad-dāllīn* and *ad-dāllīn* have the meaning of people who have lost the path that is pleasing

¹⁸ Al-Qurtubi, 1:231.

¹⁹ Shihab, *Tafsir al-Mishbah (Message, Effect and Compatibility of the Qur'an)*, 1:73.

²⁰ Shihab, *Tafsir al-Mishbah (Message, Effect and Compatibility of the Qur'an)*, 1:74.

²¹ Fakhruddin Ar-Razi, *Mafatih Al-Ghaib*, vol. 1 (Cairo: Dar al-Hadis, 2012), 288.

²² Ahmad Warson Munawwir, "The Complete Dictionary of Al-Munawwir Arabic-Indonesian," 1997, 826.

²³ Ibn Muhammad 'Asyur, *Tafsir At-Tabrir Wa At-Tanwir*, 1st ed., vol. 1 (Beirut: Dar Ibn Hazm, 2021), 197.

²⁴ Shihab, *Tafsir Al-Mishbah (Message, Effect and Compatibility of the Qur'an)*.

to Allah because they converted to Islam and then apostatized and hated Islam more and more or even those who did not get guidance of the truth from Allah SWT.²⁵

In line with the explanation of the word *al-magḍūb*, it is also in accordance with the statement of the Prophet Muhammad, PBUH, that the word *ad-ḍāllīn* is addressed to the Christian group, which is an actual practice arising from the state of society at that time. Many hadiths report this, such as one narrated by Ibn Jarir from Ibn Abbas: “*al-magḥdlubi alaihim is a Jew, while al-dlallin is a Christian.*”

Narrated from Waki’ “*When the Prophet Muhammad PBUH blockaded the inhabitants of a village, someone asked the Prophet: who are they, O Messenger? They are the angry people, the Jews. Someone continues his question, then who is the other group, O Prophet? They are the people who are lost, namely Christians.*” That is why²⁶

Bey Arifin, in his book “*Samudera al-Fatihah*,” explained that the Prophet gave a nickname to the Jews as people who were angry with Allah SWT (*al-magḍūbi’ alaihim*). At the same time, the Christians were misguided people (*ad-ḍāllīn*).²⁷ Ibn Assyria commented that the use of the term *ad-ḍāllīn*, meaning the wrong group in religion or ignorance of religion, is a form of *isti’arob*. Furthermore, Ibn’ Assyria explained that *ad-ḍāllīn* refers to a group that does not receive guidance from Allah SWT through perfect faith. Most of the mufassir stated that everyone who disobeys and opposes all the teachings brought by the Apostles and the scriptures that were revealed to them is a group that is angry with Allah and a heretical group.²⁸ Nevertheless, the classical scholars of the second century preferred to avoid this interpretive model (*tafīrīd*).²⁹ However, mufasirs in the later era tried to interpret these verses by avoiding characteristics that could be attributed to creatures. Mufasir in this era interpreted it as referring to those who acted harshly or disobeyed His commands, and those concerned were enraged and sent to hell.

Mythological Analysis of the Meaning of Al-Magḍūb and Ad-Ḍāllīn

In Surah al-Fatiha, the seventh verse does not clearly explain those who are angry with Allah and who have gone astray. Of course, a model verse like this requires careful tracing to categorize anyone who commits a violation, who receives the threat of wrath, and misguided people. However, based on the data presented from the linguistic aspect and the practical aspect exemplified by the Prophet Muhammad PBUH, it shows that the word *al-magḍūb* was shown to the Jews due to disobedience and opposition to the shari’a conveyed by the Prophet, so that Allah was angry with the Jews for their behavior. Meanwhile, the word *ad-ḍāllīn* is a term for Christians who feel right about their actions, even though they do not know the right science and practice, so they are classified as misguided people.

With the mention made by the Prophet Muhammad PBUH to the Jews as angry people and Christians as misguided, it can be indirectly traced to the understanding desired by the verse. Judaism is one of the heavenly religions, with beliefs centered on divinity and the birth of a nation chosen by God. This means that Judaism, as a religious tradition, combines teachings on religion, culture, race, and nation. Many of the teachings adopted by the Jews are contrary to those brought by the apostles,

²⁵ Shihab, 1:77.

²⁶ As-Suyuti, *Tafsir Al-Durr al-Mansur Fi al-Tafsir al-Ma’sur*, 1:42.

²⁷ Bey Arifin, “*Samudera Al-Fatihah*,” 1976, 51.

²⁸ Assyria, *Tafseer At-Tabrir wa At-Tanwir*, 1:197.

²⁹ Arifin, “*Samudera Al-Fatihah*,” 40.

as Firestone emphasizes that the teachings of the apostle Muhammad SAW are not in accordance with expectations.³⁰

1. Identify denotative meanings through various stories in the Qur'an

The holy book of the Qur'an, in several of its topics, explains the wrath of Allah that was inflicted on the Jews.

First, the Jews knew that the Prophet Isa (as). It is the messenger who was sent for him and the teachings that were brought in accordance with the teachings given by the Prophet Moses (as). Because of his envy, the Jews refused to accept him and rejected him. This proves that they have sold themselves to disbelief and hell. As Allah said Q.S al-Baqarah: 90, which Sayyid Qutb interpreted in his commentary "*fi zilal al-Qur'an*" affirms the following:

*"What drives them to do all these things is their enmity towards the Prophet Muhammad, who is preferred to spread the treatise that they are looking forward to. Ignorance and tyranny will attract the Jews to the wrath of Allah SWT. In the hereafter, they will be awaited by a humiliating punishment as a result of their arrogance, envy, and malice."*³¹

Secondly, as explained by Q.S al-Ma'idah: 60-63, the Jews prefer to worship idols and statues. Even though the Prophet Muhammad taught them about a god to be worshipped. They keep secret the teachings of the scriptures that are contrary to their own interests. They easily commit sinful acts, harbor enmity toward others, and openly seek unlawful wealth. The evil and sinful acts that he committed were encouraged by Jewish teachers and priests who participated in committing crimes and sins and obtaining unlawful wealth.

Third, when the Israelites (Jews) were under Pharaoh's rule, they asked the leaders to set them free. Allah SWT granted it by sending the Prophet Musa (as) with the miracle given to the Prophet Moses (as). Finally, the Children of Israel were freed from Pharaoh's rule by being drowned in the sea. But after that, the Children of Israel saw a group that worshipped idols, and they asked the Prophet Moses (as) to make an idol for them as their god. This expression is an explanation of Q.S al-A'raf: 138-141.

Fourth, as stated in Q.S al-A'raf: 142-152, when Allah SWT called Prophet Moses to the hill of Thurisina to receive the holy book for 40 days, he appointed his brother, Prophet Aaron (as), to lead the Children of Israel in his stead. But when the Prophet Moses left, the Children of Israel made a small calf statue. It could speak with magical power, and it was worshipped as a god. Upon the Prophet Moses's return from the hill of Thurisina, he was disappointed by the incident of blowing the holy book and snatching the beard of the Prophet Aaron (as). Finally, the Prophet Moses (as) asked for forgiveness from Allah for His anger, which was poured out on the unbelievers of Israel in the form of a great disaster.

Fifth, the Shari'a of the Prophet Moses states that on Saturdays, all worldly activities must be closed. Still, the group on the beach continues to catch fish by observing them from near the shore, then violates the Shari'a by catching fish that wander. The deviation from the teachings has occurred many times, until Saturday became a day to catch fish on a large scale. Nevertheless, they were counseled and warned, but they ignored the warning and issued a statement praising Allah and His

³⁰ Ilim Abdul Halim, "Judaism as a Historical and Social Religious Fact," *Religious: Journal of Religion and Cross-Cultural* 1, no. 2 (2017): 135-146.

³¹ Sayyid Qutb, *Fi Zilal Al-Qur'an*, vol. 1 (Beirut: Dar As-Syuruq, 2003), 83.

messenger. Finally, Allah cursed the villagers who were disobedient to become apes as a form of Allah SWT's wrath against the Children of Israel. As explained in Q.S al-A'raf: 163-166.

Furthermore, Christianity is one of the heavenly religions and shares many teachings with Judaism. However, Christianity recognizes the sending of the prophet Jesus. Christians can be described as a group that acts without a basis of knowledge. Those who perform various kinds of worship are not in accordance with the guidance of the Shari'ah, and they even lie in the name of Allah about everything they do not know. Sufyan bin' Uyainah revealed that the behavior of the Jews is like the destruction of the scholars who practice it is not in accordance with their knowledge, while the behavior of Christians is like the actions of ordinary people who do not know their knowledge.³²

At least, the personality and character of Christians can be understood by studying other verses related to their conversation.

First, through Q.S Ali Imran: 90, which explains those who deny the apostleship of the Prophet Jesus (as) after believing in the sending of the Prophet Moses (as), then denying the apostleship of the Prophet Muhammad (PBUH). The explanation of this verse is not only addressed to Christians, but also includes Jews as well, as is the expression voiced by Ibn Aliyah. *The explanation of this verse was revealed to the Jews and Christians who disbelieved in the Prophet Muhammad after they believed in his nature and character, until his disbelief increased with the form of his behavior.*³³

Second, based on Q.S al-An'am: 77, it can be found that a misguided person is a person who does not know the guidance of Allah and does not know the true religion. They do not know about religious teachings, or they have only limited knowledge, so they are unable to step forward and think ahead. Certainly, they do not touch the truth of religion at all, so they do not know the journey to a happy life in the hereafter. In addition, it includes people with some knowledge of religion and faith in their hearts. He measures all his actions using his passions so that they are at the height of error, because they only prioritize reason alone to be the standard of action, even in actions that the faculties of reason cannot touch.

Third, the description of Q.S al-Hijr: 56 about those who give up on the mercy of Allah SWT. Various kinds of despair arise in humans, including despair over curing illness, despair over achieving goals, despair over the forgiveness of sins from Allah SWT, and so on. In the end, all things that cause despair will hurt Allah SWT.

Based on the description classified as *al-magḍūb* and *ad-ḍāllīn*, and on the explanations of verses on similar topics, it is clear that the explanation is not only about Jews and Christians. But also for people whose behavior and actions are like those of Jews and Christians. The Prophet PBUH gave an explanation aimed at Jews and Christians as a concrete example of the society that emerged at that time. The following is a table of the application of Roland Barthes' semiotic theory to the meaning of *al-magḍūb* and *ad-ḍāllīn* in Q.S al-Fatiha: 7

³² Muhammad bin Ali Adh-Dhabi'i, *The Danger of Tailing Non-Muslims (Mukhtarat Iqtidba' As-Shirat al-Mustaqim)* (Yogyakarta: Media Hidayah, 2003), 21.

³³ Abi Abdillah Muhammad Al-Qurtubi, *Al-Jami' Li Ahkam al-Qur'an*, 1st ed., vol. 5 (Beirut: Maktabah Ar-Risalah, 2006), 197.

Semiotika Makna al-Magḍūb

Mean 1 Al-Magḍūb	Signified 1 The Jews
Sign 1 / Signifier 2 Al-Magḍūb with the meaning of the Jews	<p style="text-align: center;">Signified 2</p> <ol style="list-style-type: none"> 1. Envy and opposition, because of the grace given to the Prophet Muhammad 2. Refuting the testimony of the apostle 3. Denying the sign of the greatness of Allah SWT 4. Uniting with Allah by making a new worship in the form of a cow-shaped statue 5. Committing a violation in obtaining sustenance 6. Irregularities in the use of power
<p style="text-align: center;">Sign 2</p> <ol style="list-style-type: none"> 1. People who are affected by envy and do not accept the virtues given to others. 2. People who are reluctant to follow the leader's orders and prefer to oppose the leader's rules for their own benefit 3. Denying the blessings and gifts given by Allah 4. Not believing in the oneness of Allah 5. Prioritizing the pleasures of mere lust by neglecting responsibility for power 	

Semiotika Makna al-Ḍāllīn

Mean 1 Al-Ḍāllīn	Signified 1 Golongan Nasrani
Sign 1 / Signifier 2 Al-Ḍāllīn with the Meaning of Christians	<p style="text-align: center;">Signified 2</p> <ol style="list-style-type: none"> 1. Not getting guidance from Allah and the true religion 2. Not knowing about religious teachings or knowing very little, reluctant to develop them 3. Giving up on Allah's mercy
<p style="text-align: center;">Sign 2</p> <ol style="list-style-type: none"> 1. People who do not get guidance about the true and proper teachings 2. People who are already religious, but do not know at all about their teachings, because they prioritize mere lust in religion, or do not want to learn their teachings 3. A person who despairs of Allah's mercy. 	

2. The psychological construction of the ummah as the meaning of mythology

Based on the analysis of the data from the concept map of the words al-magḍūb and ad-ḍāllīn in Q.S al-Fatiha: 7, Roland Barthes' theory of semiotics, with its mythical style, gives rise to understanding as a betikut.

In the *first stage*, namely denotation analysis, the word *al-magḍūb* denotes a person who is angry with God. Those who act as they please are reluctant to follow the apostles' teachings. The people who did so were Jews. While in the *second stage*, namely at the connotation stage, the mythological message produced is people who prioritize their own interests by disobeying and opposing the rules

of the Shari'a, people who are infected with the disease of envy and envy for the gifts given to others, reluctant to be grateful for the blessings given by God, using power facilities in carrying out personal interests. The main cause of people being angry with Allah is prioritizing the interests of lust in doing all their actions. So that with the emergence of lust, he justifies all efforts to gain himself, even violating actions that Allah SWT forbids.

Meanwhile, the results of the first-stage analysis of the word *ad-ḍāllīn*, namely the denotative aspect, indicate the meaning of a person who has gone astray or does not know the right path. In carrying out religious teachings that are not based on knowledge, those who prioritize lust in religion so that they do not have the will to know the true teachings. The people who act in this way are Christians. In *the second* stage, namely the connotation aspect, the message of mythology that can be born is people who carry out religious teachings and rituals without a basis of knowledge, do it according to the knowledge they have, are reluctant to seek true religious knowledge and teachings, because they use lust in practicing religion, people who often give up and give up in doing actions. This is because they lack knowledge and are reluctant to explore it, as the guidelines are too brief. Thus, they are all classified as misguided.

In this modern era, the phenomenon born of prioritizing lust and acting without knowledge has spread across various aspects of the group. A Muslim who carries out his actions in meeting his own needs by legalizing all methods that have been forbidden by the bearer of the shari'a, even though he knows that Allah SWT forbids this method. A phenomenon that has emerged among Muslims themselves, such as worship rituals, some Muslims carry out worship without being equipped with knowledge; they do it based on prestige and *trends* raised by the environment. Even though the actions taken by him cannot abort his worship obligations, and can even harm himself in the form of threats of punishment due to negligence in worship.

The message to be adopted from the above explanation is the prohibition against the teachings and commandments conveyed by God's Apostles and messengers, including the legalization of everything that has been forbidden, because it will cause loss. In acting, it is required to use proper knowledge. In Q.S al-Fatiha [1], verse 7 advises avoiding falling into the category of the angry and the misguided, namely by following the group of people who are given favors by Allah SWT, such as prophets, guardians, and pious people.

Conclusion

Roland Barthes's theory of semiotics has contributed to and influenced the study of the interpretation of the Qur'an through the linguistic approach in the words *al-magḍūb* and *ad-ḍāllīn* in Q.S al-Fatiha: 7. The development of reality and its function in each state will be maintained. In this theory, *the signifier (marker 1), signified (sign 1), and sign (sign 1) are applied, as well as the signifier (marker 2), signified (sign 2), and their mythology.* In the *first stage* of Roland Barthes' semiotic theory, it can be concluded that the linguistic aspect of the word *al-magḍūb* is interpreted as a group of Jews who are afflicted with the wrath of Allah because they are envious of the messenger of Allah, who has been given more grace. This group does not oppose the teachings conveyed by the messenger of Allah and condemns Allah by choosing to worship idols. Meanwhile, the word *ad-ḍāllīn* is interpreted as a group of Christians who do not know the right direction, act without a scientific basis, and lack the effort to find the right path. In the *second stage*, called the mythological aspect, the word *al-magḍūb* refers to a group that prioritizes its desires in its actions, places personal interests above what is appropriate, and does not ignore the teachings conveyed by the leader. The mythology of the word *ad-ḍāllīn* refers to

a person who, of his own volition, acts without seeking the right teachings or rules, until he feels that whatever he does is the right thing. This means that the words *al-magḍūb* and *ad-dāllin* share a similar way of thinking, namely, prioritizing the interests of mere lust by ignoring others' opinions. Finally, these two groups are among those not favored by Allah SWT in reviving the function of their minds to achieve pleasure.

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