

The Basic Structure of Qur'anic Worldview: An Analysis to Toshihiko Izutsu Concept of Weltanschauung

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Abstract. This article discusses the concept of the Quranic worldview in the view of Toshihiko Izutsu. This is important to study because the Qur'an is the holy book of Muslims that significantly influences human life. This Japanese scholar also describes how the relationship between God and man uses semantic analysis. He explained that the relationship between God and man has four parts: ontology, god and servant, ethics, and communication. Izutsu also asserts that communicating with God through the Qur'an is not only read and is a theory but also involves practice. This study uses qualitative methods with a type of literature analysis supplemented by analysis of content to analyze the izutsu concept of worldview, distinguished by systematic method, to accomplish this purpose. As a result, according to him, the Qur'anic worldview separates his beliefs into six categories: namely, the ideas of God and man, the Muslim community, the idea of the visible and invisible, the idea of the Day of Judgment, and the idea of eschatological.

Keywords: god and man; Qur'anic worldview; Toshihiko Izutsu; weltanschauung

Introduction

Islam is a religion revealed to humanity by Allah. His presence gives other religions a new dimension. Islam is a perfect religion when we carry out its commandments perfectly, not half-and-a-half. One is reading, learning, engaging in, and practicing the Qur'an. The Prophet Muhammad (peace and blessings be upon him) also said, 'I have left two things, as long as you (Muslims) hold fast, you will not go astray, which is the Kitabullah (the Qur'an and the Sunnah of the Prophet (*Al-Hadith*)). Islam is unique in the existence of the holy Qur'an.

The Holy Qur'an is a monumental miracle of Prophet Muhammad. It was even communicated to the Prophet Muhammad through the Angel Jibril. The different thing from the previous books was handed down directly without going through intermediaries. No one can write the Qur'an itself, but anyone can make a similar one to the Qur'an. The Qur'an can be a clue and reveal things implied from various fields for people who want to take lessons from it. So it is miserable if a Muslim is even lazy to learn it or lazier to practice it. There are so many ways that we can take in practicing the Qur'an. Toshihiko Izutsu explores this a lot in his book, God and Man in the Qur'an, which is about the basic concepts and views of the Qur'an. This basic concept is divided into several parts: the relationship between God and man. He asserted that the Qur'an had his conception of the relationship between man and God.

Man and God are in a close relationship that no one can hinder. Therefore, man cannot deny the existence of his own God, nor can he deny that he is necessary as a place of dependence. If a man does not acknowledge the existence or existence of God, then, in fact, he has denied his nature which needs to be dependent. Moreover, God and religion are also very much needed by humans. Because no matter how great man is, he is still powerless to save himself from the pressures of life that deprive him of peace of mind as long as man seeks to seek that which can be seen and proved by eye. Because everything that can be seen and proved one day will end over time. Because man is so important to the Creator, He can monitor every human behavior, both

those who are faithful and obedient to Him and those who live indifferent to Him.¹ Likewise, religions are principles and grips that must be present in every human being. In terms, religion is a set of laws and norms that come from God to be believed as a guide to life. However, not all laws are called religions. Religion must be able to answer man's questions about the beginning and end of life and how to realize the purpose of his creation.²

According to the thoughts of some Islamic figures themselves, the Worldview is something related to the world and the hereafter, this is not just a big belief as explained by Thomas F Well in his book.³ However, in Al-Attas' view it is broader than just that, he says; The Worldview of Islam encompasses both *al-Dunyā* and *al-Akhirah*, in which the *dunyā*-aspect must be related in a profound and inseparable way to the *akhirah*-aspect. Everything in Islam is ultimately focused on the *akhirah*-aspect without thereby implying any attitude of neglect of being unmindful of the *dunyā*-aspect.⁴ Therefore, although many have studied the worldview, each figure has different thoughts about the concept of worldview, especially the Quranic worldview. However, Izutsu has contributed significantly to studying this matter, especially in explaining the concept of the Quranic worldview.

Thus, there are several studies that discuss Toshihiko Izutsu's thoughts that have been published in the form of book writings and scientific articles, such as semantic studies,⁵ word studies contained in the Qur'an.⁶ While studies on Izutsu have been widely studied, those that specifically discuss the Qur'anic worldview within the weltanschauung theory need to be studied again, especially Izutsu's thoughts.

Starting with the presentation above, we will explain how the basic concepts of the holy Qur'an and the views of the holy Qur'an according to Toshihiko Izutsu who use semantic methods, that is, understanding the Qur'an by revealing the basic meaning and relational meaning of a vocabulary in the Qur'an, in understanding the Qur'an, which we will describe in several sub-sub problems. Especially when the Qur'an discusses what the Qur'an sees about man and God, how man relates to God, and how to communicate with God.

Discussion

The Basic Structure of Qur'anic Weltanschauung in General Concept

In general, the Qur'an is Allah Almighty's word, passed down to the Prophet Muhammad SAW. As a wonderful miracle that Allah gave to His Prophet. Unlike the previous prophets, the miracles received by the previous prophets were sensory (*hissiyah*) only. The miracles were impermanent and were limited only at the time of the incident or until the death of the prophet in question.⁷ But Allah gave a miracle to the Prophet Muhammad in the form of a glorious Qur'an, which cannot be changed until Allah Himself will uproot His kalam in the last days. However, the Qur'an will remain in the hearts and mouths of believers of the Qur'an memorizers.

¹ Dewi Aviyanah, *Agama Sebagai Kepentingan Dan Kebutuhan Bagi Manusia*, Desember 2019, 1, <https://www.kompasiana.com/devi86304/5de9b949097f3658be54ba92/agama-sebagai-kepentingan-dan-kebutuhan-bagi-manusia>.

² Nurawala, "Mengapa Manusia Butuh Agama?" July 17, 2020, <https://baca.nuralwala.id/mengapa-manusia-butuh-agama/>.

³ Thomas F. Wall, *Thinking Critically about Philosophical Problems* (Canada: Eve Howard, 2001), 532.

⁴ Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995), 1.

⁵ Dadang Darmawan, Irma Riyani, and Yusep Mahmud Husaini, "Desain Analisis Semantik Alquran Model Ensiklopedik: Kritik atas Model Semantik Toshihiko Izutsu," *AL QUDS : Jurnal Studi Alquran dan Hadis* 4, no. 2 (November 12, 2020): 181, <https://doi.org/10.29240/alquds.v4i2.1701>.

⁶ Rifqatul Husna and Wardani Sholehah, "Melacak Makna Nusyuz Dalam Al-Qur'an: Analisis Semantik Toshihiko Izutsu" 05, no. 01 (2021).

⁷ Muhammad Yasir, *Qur'an Studies* (Riau: Asa Riau (CV. Asa Riau), 2016), 22.

The Qur'an has several functions, namely as a guide to the right path to the happiness of the afterlife, as well as being a differentiator between truth and spirituality.⁸ The Qur'an is divided into two parts, the first is derived from Makkah which is commonly referred to as the *makkīyah* verses. The second is derived from Medina and is referred to by the Verses of *madaniyah*⁹. However, there is an opinion that the verse that comes down before the hijra is a *makkīyah* verse, and the verse that comes down after the hijra is called the *madaniyah* verse, even if the letter is classified as a short surah.¹⁰ Of course, there is a core discussion in each surah. The core discussion or the basic structure of the Qur'an in general includes:

1. Akidah

Akidah comes from the word "*aqdan*" which means bond. *Akidah* is a belief of pliers firmly knotted in the heart, binding, and containing covenants.¹¹ *Akidah* is a point of faith that has been ordained by God, and we as human beings are obliged to believe in it so that we deserve to be called believers (mu'min).¹²

Akidah Islam is a belief based on Islamic teachings from the Qur'an and Hadith. For a person who declares that he is a man of faith, it is not enough to simply believe and believe the belief in his heart. However, it must state orally and must manifest in the form of charitable deeds (pious charity) in everyday life. The main content of the teachings of the creed is that it concerns the matter of godliness, namely the belief that God is one and only.¹³

Akidah serves as a foundation for erecting Islamic buildings. It is also the beginning of the formation of noble morals. If a person has a strong *akidah*, then he will carry out worship in an orderly manner which will affect his attitude. If he can maintain a relationship with God, then he is likely to be able to reconcile well with man. *Akidah* is also the reason for the acceptance of one's charity. No matter how good and how big a person's good deeds are, the practice will not be of value without being based on *akidah*.¹⁴

From the explanation above, it can be concluded that Islam and *akidah* must go hand in hand. With the *akidah*, a Muslim will have a good religious foundation, and with the *akidah*, a Muslim will believe in the existence of God, in the Oneness of God, His laws, and His dominion. When these points have been fulfilled, then he will naturally believe in the angels of Allah, His apostles, His books, and the last day, as well as His *qada'* and *qadar*.

2. Worship

Worship, as well as Islamic scholarly treasures, have long been known as much revealed in the Islamic jurisprudence books. Worship is a *masdar* form of the word *abada* which is composed of the letters 'ain, ba, and dal.¹⁵ Worship comes from Arabic which means worship, worship, and obedience. This means that a person who realizes that he is a servant, then he must also realize that

⁸ Suarning Said, "The Qur'anic Insight Into Worship," *Journal of Shari'a And The Law Of Dictum* 15, no. 1 (n.d.): 43.

⁹ Muhammad Roihan Daulay, "Jurnal Thariqah Ilmiah Vol. 01, No. 01 Januari" 01, no. 01 (2014): 15.

¹⁰ Cahaya Khaeroni, "Sejarah Al-Qur'an (Uraian Analitis, Kronologis, Dan Naratif Tentang Sejarah Kodifikasi Al-Qur'an)," *Jurnal HISTORIA* 5, no. 2 (2017): 195.

¹¹ Maflahul Munfahiq, "Aqidah Concept In Islam," 2015, 2.

¹² Arrohim Dwi Ksatria, Tedi Erwanto, and M. Fauzi Adi Saputra, "The Concept Of Aqidah In Islam" (Muhammadiyah University of Jember, October 2018), 5.

¹³ Rizal Hadizan, "Inilah Inti Kandungan Al Quran Yang Paling Utama – Percetakan Al Quran," *Percetakan Al Quran Custom | 0853-1512-9995* (blog), October 25, 2021, <https://percetakanalquran.com/inilah-inti-kandungan-al-quran-yang-paling-utama/>.

¹⁴ Munfahiq, "Aqidah Concept In Islam," 3.

¹⁵ Abu Husain Ahmad Ibn Faris Ibn Zakariyah, *Mu'jam Maqayis al-Lughah*, 4 (Beirut: Dar al-Fikr, n.d.), 205.

he belongs entirely to God. Thus, worship is submissive and obedient in carrying out God's commands and staying away from its prohibitions.¹⁶

In the Qur'an, the word worship is mentioned 277 times. 154 times in *ism* form, 13 times in *fi'il* form, 5 times *fi'il madhi*, 81 times *fi'il mudhari'*, and 37 times *fi'il amr*. While the word *abdun* is the root of the word worship. It is not explained in detail about the ordinances of worship in the Qur'an, but it is clear in surah al-Fatihah that the object worshipped is Allah as the only God. Worship has been exemplified by the Prophet Muhammad, although Muslims perform it very variably, for example, in prayer services. But this does not make one right, and the other wrong. This happens because each has its postulate that they will account for.¹⁷

The function of worship, related is to the function and position of man as '*Abdullah* (servant of Allah). There are four kinds of servants of God, as follows: (a) servants because of the law, servant (b) servants because of creation, that is, humans and all creatures of God (c) servants because of devotion to God, that is, believers who fulfill God's law sincerely (d) servants for hunting down the world and its pleasures.¹⁸

Worship also influences oneself and social life. The influence of worship on a person's individual is to make his life God-oriented, to have the true happiness of the world and the hereafter, to be facilitated by God in all his affairs, to be given solutions to all his problems, as well as to feel the sweetness and delicacy of faith which is a sign of the perfection of faith. Meanwhile, the influence of worship on social life is to increase solidarity between Muslims, as well as in congregational prayers, Eid al-Fitr prayers, Eid al-Adha, and others.¹⁹

In conclusion, Worship is worship or serving Allah Almighty completely by obeying and obeying Him. Worship is a form of obedience caused by a feeling of confidence in the greatness of Allah Almighty as the only God who has the right to be worshipped. Worshipping Allah also has a broad meaning, namely directly with the meaning of *hablun minallah*, and the second indirectly by fostering *hablun minannas*.

3. Muamalah

As creatures created by Allah Almighty, humans also need interaction with other humans to be able to fulfill their lives. So in the Quran, there is also a way how to organize to meet the needs of other human beings with their relationship in life.²⁰ *Muamalah* in terms of language has the meaning of acting with each other, doing each other, and practicing each other. In terms of terms, *muamalah* has a broad meaning, namely the rules of Allah Almighty. which govern man's relationship with a man in his efforts to meet his physical needs in a good way. *Muamalah* also means God's rules that must be obeyed and followed in social life to safeguard the interests of man in his dealings with worldly things and social relations.²¹

Muamalah is not only in terms of buying and selling but also about how humans interact with other humans. This is proof that humans are social beings who need others for their survival. It is this result of a mutual need that causes the ropes of brotherhood to increase.²² The Prophet also commanded us to keep our fellow Muslim brothers from our mouths and hands. Even in non-muslim contexts, we are still taught to tolerate. The Prophet also said that it is imperfect for a

¹⁶ Said, "The Qur'an's Vision Of Worship," 44.

¹⁷ Abdul Kallang, "The Context Of Worship According To The Quran," n.d., 7.

¹⁸ Kallang, 10.

¹⁹ Irvan, "The Concept Of Worship In The Qur'an Studies Surat Al-Fatihah Verses 1-7," 2014, 20.

²⁰ "Muamalah," in *Wikipedia bahasa Indonesia, ensiklopedia bebas*, June 22, 2021, <https://id.wikipedia.org/w/index.php?title=Muumalah&oldid=18546631>. Wikipedia Bahasa Indonesia, ensiklopedia bebas, <https://id.wikipedia.org/w/index.php?title=Muumalah&oldid=18546631> 2022-09-12 10:05:51

²¹ Harisah, "Islamic Concepts Of Justice In Muamalah," *Syar'ie* 3, no. 2 (August 2020): 177.

²² Parni, "The Concept of Buying and Selling in The View of the Qur'an (Sawerigading Scooter Club Case Study)," 2016, 1.

person's faith if he does not love his brother as much as he loves himself. So, the purpose of the *muamalah* is to create harmony between fellow human beings, thus, peace and tranquility are created. Without *muamalah*, the world will be destroyed because of the many disputes.

4. Akhlak

Akhlak are inseparable from *akidah* and shari'a. Therefore, *akhlak* are patterns of behavior that accumulate aspects of belief and obedience so that they are depicted in good behavior. *Akhlak* is behaviors that appear (visible) clearly, both in words and deeds that are motivated by God-induced impulses. However, there are also many aspects related to mental attitudes or thoughts. The morals are etymologically derived from Arabic, which is the *jama'* form of the word "*kebuluqun*" meaning ethics, temperament, behavior, and character.

Meanwhile, according to Imam Al-Ghazali, the definition of moral in terminology is an attitude rooted in the soul from which various deeds are born easily and easily, without requiring thought and consideration. If the attitude born of it is a good and commendable deed, both in terms of reason and *syara'*, then it is called good morals. But if the attitude born of it is a despicable act, then it is called bad morals. An example of a good moral (moral *mahmudab*) is to respect both parents and not to be allowed to yell at both, as exemplified in the Qur'an surah al-Isra: 23. Another example is in surah al-Hujurat verse 11 about the prohibition of making fun or mocking.

Morals are the pillars of the founding of the people, as is prayer as the pillar of religion. In a sense, if the morals of a people are damaged, then the nation is also damaged. Because of the high position of morals, morals are made the most important of knowledge. There are many ways to improve morals, namely by *lahiriyah* and *bathiniyah*. The way to improve morals by *lahiriyah*, for example, is with education. With broad knowledge, a person's views will also be broader, of course, he will be more familiar with good and bad morals.

The second is to follow the rules that Allah has set out in the Qur'an and the rules that the prophet has exemplified in the hadith. The third is to get used to good deeds. If a person always does good deeds in his life, continuously, then his good deeds will become a character that will feel easy to carry out and not feel burdened with him. The fourth is to choose a good association. It is undeniable that friends can influence our attitudes, friends can also be an illustration of how our attitudes. If we want to see the personality and nature of a person, then we simply know how his friend is.

Thus, the best association is to befriend the scholars or *ulama'*. If we are close to someone who smells good, then we will be infected with the fragrance. On the other hand, if we are friends with someone who smells, then we will also be infected with the smell. The fifth way to improve morals, namely by effort. Commendable morals will not arise without effort and will, whereas all of them can be obtained by struggle. After increasing *lahiriyah* morals, here are the ways to improve morals mentally.

The first is with self-*muhasabah*, which is an effort to constantly calculate, to calculate ourselves about how many sins we have committed and also how much good we have not done, as well as to prosper ourselves without having to wait for the day of reckoning in the hereafter, Next is with *mu'aqabah*, which is to give punishment to oneself for the actions that have been committed. The punishment is *ruhiah* which can refer to goodness, such as dhikr, and so on. The third, namely *mu'abadah*, promises or commits not to commit ugliness and repeated mistakes. The fourth, *mujahadah*, is to make optimal efforts to do good deeds to achieve the degree of *ihسان*.²³

²³ Sri Mularsih, "The Concept Of Moral Education In The Qur'an (Study of Surah Luqman Verses 13-19 in Tafsir Al-Azhar Karya HAMKA)," 2014, 16.

So, if the purpose of morals is to be on good relations with fellow human beings only, then the morals in Islam are more than that, the commendable morals according to the Qur'anic view of how a man can do good to all of God's creatures not only to humans, but also to animals, plants, and others, nor does *dzalim* apply to His creatures. Therefore, this shows that the morals in Islam and exemplified by the Qur'an are universal so that all creatures of Allah can feel their existence in this world.

5. Shari'a

Law is an order of human deeds, otherwise called a system of rules. The law contains a set of rules aimed at the benefit. In Islam, the law is known as shari'a.²⁴ Shari'a in epistemology means the road that passes to get to the water source. The word shari'a is also used to refer to *madzhab* and religious teachings. In terms, Islamic shari'a is all the rules that Allah has passed down for His servants, whether it is related to matters of akidah, worship, *muamalah*, *adab*, or relationships between fellow beings. Islamic law or sharia is undoubtedly true because it comes from the revelation of Allah.

So, it should be noted that Islamic sharia regulates all behaviors of Muslim life in all its aspects, both individual and collective. The law or sharia in the Qur'an does not stand alone but is an integral part of the creed. Islamic law is the word of Allah intended for mukallaf people to bring out benefits and prevent the occurrence of evil or despicable acts. Islamic sharia is fully described in fiqh, the problem is related to the afterlife and the world, such as worship, marriage (*munakahat*), *mu'amalat*, and other laws²⁵.

The details of the Shari'a that God sent down, vary from one person to another, adjusted to the differences in time and circumstances of each people. And all this shari'a is just when he was rebuked. The principle, however, in shari'a does not differ from one prophet's people to another. So the conclusion is that Islamic law or sharia refers to the creation of justice and benefit. Islamic sharia can also essentially run with state criminal law because sharia also does not conflict with state law. On the contrary, state law is mostly the application of Islamic law which is based on the Qur'an and hadith, for example, the law of *qisas* and others.

6. History

Qashas or history comes from Arabic which means to look for traces. The word *qashas* can mean affairs, news, news, or circumstances. Whereas in terminology, Manna Khalil al-Qathan defines the *qishashul* of the Qur'an as the preaching of the Qur'an on the subject of the earlier peoples and the prophets, as well as the events that occurred empirically. It is this verse that describes the story that most dominates the Qur'anic verses about the state of a people, the lands they occupy, and the relics of their traces.²⁶ The holy book of the Quran contains stories that happened in the past. The stories contained in the Quran are intended to be taken from the stories. Among Muslims, history is known to be divided into two types, namely history written based on facts (visible) or commonly called historical activism. The second is the history that the Qur'an describes with inner facts, which are invisible, or often referred to as eschatology.

The Qur'an is not a book of history, but in fact, the Qur'an reveals many historical events in its style. It is this character that distinguishes the Qur'an from history books in general. There are many ways in which the Qur'an reveals history. For example, the Qur'an tells it in detail which is assembled into one whole and coherent story. Historical events in the Qur'an are shown

²⁴ Ernawati, "Qur'anic Insights Into The Law," *Lex Journalica* 13, no. 2 (August 2016): 139.

²⁵ Ismail K. Usman, "Islamic Law Concept In Al-Qur'an (Between Justice and Humanity)," n.d., 2.

²⁶ Nurul Hidayati Rofiah, "Stories in the Qur'an and Their Relevance in the Education of Elementary/MI Age Children," n.d., 1.

spreading in several letters and forming stories that seem disjointed and repetitive. But this is what is the unique literary hallmark of the historical fragments displayed.²⁷

So, the Qur'an seeks to present a history that can be drawn lessons from the message it gives. The history revealed by the Qur'an is a "living history". These historical events seem to invite dialogue with their readers to pay attention to the very deep and fundamental aspects of the historical process. That there are laws at work in historical processes that are universal, holy, divine in nature, and therefore apply to all human beings, all nations, and all societies of all ages. In conclusion, the story in the Qur'an or history in the Qur'an has the purpose of being used as a lesson as well as a guide for people of faith to be able to become *Khalifah* and servants who prosper the earth and do not act arbitrarily towards their God. The historical concept of the Qur'an also aims to be a reminder, an answer to problems in society, as well as a story that must be taken as lessons and wisdom and improve the attitude toward spirituality.²⁸

The Basic Structure of Qur'anic Weltanschauung According to Toshihiko Izutsu

In addition to being a guide for life for Muslims, the Qur'an is also an interesting object of study for scientists and researchers, both Muslims and non-Muslims. Until now, the study of the Qur'an still exists and continues to grow. The presence of the Qur'an in the realm of science not only attracts the attention of Muslim scientists but also non-Muslim scholars (outsiders).²⁹

There are so many approaches taken by these scientists in understanding the content of the Qur'an from various aspects and different points of view. Also with a variety of analyses ranging from socio-cultural, historical, methodological, psychological, to linguistic. One of the researchers or scientists who focuses and consistently approaches the understanding of the Qur'an with a linguistic approach or better known as semantics (a branch of the linguistic approach) is Toshihiko Izutsu, a scientist from Japan. Compared to other approaches, this semantic approach is less in demand, judging from the few works related to the semantics of the Qur'an.

Quranic researchers use more contextual approaches than semantic approaches. Semantics according to Izutsu does not only interpret the Qur'an clearly or in general as we often encounter today. However, the meaning of the Qur'an should be done by being limited to analytical studies of key terms.³⁰ It says: "Semantics as I understand it is an analytic study of the Key-terms of a language to arrive eventually at a conceptual grasp of the *Weltanschauung* or worldview of the people who use that language as a tool not only of speaking and thinking but, more important still, of conceptualizing and interpreting the world that surrounds them. Toshihiko Izutsu explained that etymologically, semantics is a branch of linguistic science that has a relationship with meaning, with a broader interpretation of a term, so that everything that is felt to have meaning can become the object of semantic studies."³¹

²⁷ M. Dalhari, "The Value of History in the Qur'an," *Al-A'raf: Journal of Islamic Thought And Philosophy* XI, no. 2 (July 2014): 40–41.

²⁸ Dalhari, 55.

²⁹ Moch Rafly Try Ramadhani, "Mengenal Toshihiko Izutsu, Pengkaji Semantik Al-Quran Asal Jepang," *Tafsir Al Quran | Referensi Tafsir di Indonesia* (blog), December 15, 2020, <https://tafsiralquran.id/mengenal-toshihiko-izutsu-pengkaji-semantik-al-quran-asal-jepang/>.

³⁰ Lukman Hakim, "Fitnah Dalam *Weltanschauung* Alquran: Aplikasi Semantik Thoshihiko Izutsu," 2019, 2, http://digilib.uinsby.ac.id/31742/3/Lukman%20Hakim_E93215116.pdf.

³¹ Ridya Nur Laily, "Konsep moderat dalam Al-Qur'an: Kajian semantik Toshihiko Izutsu atas kata wasath dan derivasinya" (undergraduate, Universitas Islam Negeri Maulana Malik Ibrahim, 2021), 27, <http://etheses.uin-malang.ac.id/26707/>.

Semantics, thus understood, is a kind of *weltanschauung*, a study of the nature and structure of the worldview of a nation at this or that significant period of its history".³² The semantic analysis of Toshihiko Izutsu generates a new alternative interpretation of the Qur'an objectively according to the original meaning when the revelation of the Qur'an is revealed and facilitates its adaptation to the present life.³³ he has contributed much to the Islamic world by presenting semantic methods of interpreting verses from the Qur'an. The goal is to analyze and find the view of the Qur'an or *weltanschauung* so that it can know the vision and mission of the Qur'an towards the world in each era which is dynamic or constantly changing.³⁴

There are several methods that Izutsu does in studying the Qur'an with the semantic method, namely choosing keywords or keywords from the Qur'an. Second, look for the essential meaning and relational meaning of the keyword. The basic meaning is understood with the original meaning, while the relational meaning is a new meaning obtained from the term and depends on the context of the sentence. Third, look for the keyword's synchronic and diachronic (historical) meanings. At this stage, he sought to uncover the word's historical meaning. He divided this historical meaning into three parts, namely the pre-Qur'anic (the period when the Qur'an has not been derived or called the *jabiliyyah* period), the Qur'anic period (the period when the Qur'an was handed down), and the post-Qur'anic period (after the Qur'an was handed down to the present). The fourth is to determine the *weltanschauung* key term. This stage is the last in semantics carried by Toshihiko Izutsu, also known as worldview.³⁵

This figure from Japan is interesting to study because of several things, namely that he interprets the Qur'an by letting the Qur'an talk about himself, this makes the results that he can be objective. He is also consistent in applying a semantic approach in studying the Qur'an, for example in some of his works, namely *Ethico-religious Concepts in the Qur'an, God, and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung*,

The Structure of the Ethical Terms in the Quran: A Study in Semantics, and *The Concept of Belief in Islamic Theology: A Semantic Analysis of Iman and Islam*. He discussed different themes in the study of the Qur'an but still used the same method of semantics. Izutsu's studies are even more interesting because of Izutsu's character. He is an outsider or non-Muslim who is involved in the study of the Qur'an. His expertise is beyond doubt because he is indeed a linguist who masters more than 30 international languages. He was also born to a family of devout Zen Buddhists. With a unique background, this Tokyo-born figure is expected to provide a new perspective on the study of the Qur'an. Izutsu's semantic studies aim to conceptualize the *weltanschauung* of the Qur'an, better known as a worldview.³⁶ So, this discussion focuses on the basic concept of the View of the Qur'an according to Toshihiko Izutsu which he divided into several parts, namely God and man, the Muslim community, the unseen and the visible, the present world and the hereafter, and eschatological concepts.

1. God and Man

The word God refers to an eternal substance. In the dictionary of Indonesia, the word God means a substance that creates beings and the entire universe, substances that must be worshipped. The word God is used to designate a God other than Allah in other religions, while Islam has a special designation for the God who is worshipped, namely Allah. There are so many namings of God mentioned in the Qur'an, such as Rabb (God the Creator), Malik (the One who has power or

³² Toishihiko Izutsu, *God and Man In The Qur'an: Semantics of the Qur'anic Weltanschauung* (Keiro University, Minatoku, Tokyo, Japan: Islamic Book Trust, 1964), 3.

³³ Muzaqqi, "Semantic Approaches in Islamic Studies; The Review of Toishihiko Izutsu's Thought," *Pedagogik: Jurnal Pendidikan* 4, no. 1 (July 2016): 53.

³⁴ Laily, "Moderate concepts in the Qur'an," 30.

³⁵ Laily, 33–35.

³⁶ Hakim, "Slander In The Quranic Weltanschauung: A Semantic Application Of Thoshihiko Izutsu," 3–5.

the Owner of all things), Ilaah (the One Who is Worshipped), and many more. the word Ilaah means to be the only one who deserves to be worshipped.

According to Quraish Shihab, the word Allah is repeated in the Qur'an 2,698 times. While in the word Ilah is repeated 111 times in the form of mufrod, in the form of tatsniyah is repeated 2 times, and the word aliah or in the form of jama' is repeated 34 times. This is why the term "God" is an acknowledgment that only God is the only one who must be worshipped, there is no ally to Him, and He is the Supreme Being. God in the Islamic view is Ahad, meaning that Allah is One in all aspects. The oneness of God can be seen from the existence of the universe³⁷. This shows that God is the only one, is God. Had there been two creators, it would have been chaotic the creation of this universe because each creator had a different will. Had they agreed, then this would be a testament to their needs and weaknesses. This shows that God is only one, that is, God, who cannot possibly need the other.³⁸

In the Qur'an, Allah as the Creator of man mentions several terms that refer to man, namely al-Basyar, an-Nas, al-Insan, and Bani Adam or Zurriyat Adam. The word *al-Basyar* is mentioned 27 times in the Qur'an which means beautiful, joyful, joyful, something that seems good. Meanwhile, according to Quraysh Shihab, the word *basyar* means to appear something well and beautifully. The word *basyar* can be interpreted as a biological being, such as needing to eat, drink, and others. While the word *An-Nas* denotes the existence of man as a living being and a social being. The word *an-Nas* is used by the Qur'an to express the existence of a group of people or society. The word *al-Insan* comes from the word *uns* which can be interpreted as harmonious, meek, or forgetful. In the Qur'an the word *al-insan* is also used to denote the process of human occurrence in the womb, as already mentioned in surah an-Nahl: 78. Man in the human sense shows a reasonable being, who acts as a subject of culture. It can also be said that man as a person shows man as a psychic being who has spiritual potential, such as *fitrah* and reason. This is what makes humans have a position as the highest being compared to other creatures. Fourth, man is referred to as the House of Adam because he is a descendant of the prophet Adam.³⁹

From some of the words and definitions mentioned above, it can be known that every creation must have a purpose. The purpose of man being created and sent to the face of the earth is as a Servant of God and a social being, as well as a caliph on earth. So as a manifestation of his duty as a servant of God, man must improve his relationship with God. Izutsu's view on this is that he says that in the Qur'an man is a very important creation of God and has a very close relationship with God. He said the center of the Qur'anic view is the man. Because, judging from the cause of the descent of the Qur'an (*asbabun nuzul*) alone, the Qur'an was handed down because of questions from the people of the Prophet Muhammad, as well as there were events in the time of the Prophet Muhammad. He says that the essence of the concept of man and God lies in the relationship between the two which is fundamental.⁴⁰

2. The Muslim Community

The concept of community, commonly known as *ummah* in Islam is an interesting concept to study. This word we often encounter in everyday life, as in *fiqh* and social life. This shows how Islam views the concept of citizenship in a country. Especially in Indonesia, which is a Muslim community, which is currently experiencing a lot of social and political conflicts. Here is Izutsu's way of deciphering the word *ummah* using semantic methods, among them: The first, is the basic

³⁷ Shafieh, "God In The Perspective Of The Qur'an," *Journal of At-Tibyan* 1, no. 1 (June 1, 2016): 158.

³⁸ Syafieh, 170.

³⁹ Armin Tedy, "God and Man," *El-Afkar: Journal of Islamic Thought And Hadith Interpretation* 6, no. 2 (October 17, 2018): 45–47, <https://doi.org/10.29300/jpkth.v2i6.1233>.

⁴⁰ Izutsu, *God and Man In The Qur'an: Semantics of the Qur'anic Weltanschauung*, 76–77.

meaning and relational meaning of the word ummah. The basic meaning of the word ummah is to nurture, emulate, or head. While the relational meaning of the word ummah in terms of syntagmatic according to Izutsu is religion, tawhid, certain religious groups, animal groups, time, leaders, groups of humans or jinn, infidels, past generations, and humans as a whole.

Meanwhile, from the paradigmatic side, the word ummah in the Qur'an has religious values that are connected with the concepts of God, apostles, and books. The word ummah also has similarities with the words qaum, qabilah, firqah, and syu'ub. But the word ummah in the Qur'an has a more complex meaning. The second is the synchronic and diachronic meaning of the word ummah. The word ummah from the synchronic and diachronic side has a static meaning and a meaning that is undergoing development. In the synchronic aspect, the word ummah in the Quranic period means an association that is based on religious unity in the form of belief in the One God. As for the diachronic side of the word ummah, in the pre-Qur'anic and post-Qur'anic periods, it is still interpreted as a set that has the same direction and purpose. But it has a different connotation of meaning.

In the pre-Qur'anic period, the word ummah meant a religion that followed the traditions of the ancestors. Meanwhile, in the post-Quranic period, the word ummah was often associated with Islamic political discourse. The third, namely weltanschauung. The idea of the ummah in the Qur'an has always been associated with God's plan to save because it is always connected with the concept of faith that Allah sent an apostle as a bearer of glad tidings and a giver of warnings for each ummah. The apostle's sending cannot be separated from the state of the ummah who are always in disagreement. Therefore, Allah sent apostles to give decisions about what they disputed. The dispute that occurs arises as a "mystery" that God Himself desires, but on the other hand, is the result of the hardness of the human heart and whims. For each of those ummahs, there is a death that is bound to come, namely in the hereafter and all will be judged, for those who disobey will get doom otherwise the obedient will get heaven.

In addition, the Qur'anic view of the ummah can also be seen in the Makkiyah and Madaniyyah verses where the ummah is more inclusive because it recognizes the existence of other groups. This is in contrast to the pre-Qur'anic and post-Qur'anic periods where ummah means exclusive. In the pre-Qur'anic period, the ummah had more connotations of following a religion or rather following the traditions of the ancestors. Meanwhile, in the post-Qur'anic period, it was often used to act discriminatorily towards other parties. This is evidenced by the existence of the concept of the ummah (Islamic society) and the concept of zimmi which means nonmuslim society. Whereas in modern-contemporary times this word is often used as a term to justify diversity, social, political, and economic activities.⁴¹

According to Toshihiko Izutsu, the people in the case of this Muslim community form a group that is united in religion. This is the so-called concept of community or rather *ummat Muslimah* which originally meant "community (people who have) surrendered (themselves to Allah)" but is known by the name of "Muslim community" which is constantly referred to by the Prophet in the hadith by calling it *ummat* (my community). Izutsu said there are several problems contained in this concept, namely the principle of socio-political organization that is too fanatical towards tribe (tribal in nature).

In short, kinship was a key element in the Jahili Arab concept of social unity. The establishment of this new concept of religious community naturally caused great confusion in the structure of social semantic spheres. The concept of the ummah was once established in Islam. Muslims saw around them all other religious communities that existed long before the emergence of Islam, such as Jews, Christians, Sabaians, and Zoroastrians. The Quran collectively refers to

⁴¹ Akhmad Fajarus Akhmad Fajarus Shadiq, "The Concept Of Ummah In The Qur'an (A Semantic Analysis Of Toshihiko Izutsu)" (thesis, Uin Sunan Kalijaga Yogyakarta, 2016), 77–80, <https://digilib.uin-suka.ac.id/id/eprint/20331/>.

them as the People of the Bible (*abl al-kitab*). This means those who have the Bible, to whom the prophets who brought the book of Revelation have been sent. So, as we see, the relationship between Muslims and people in the book is far from a simple word. On the one hand, the Islamic Ummah is closely associated with al-Kitab, especially Jews and Christians, but on the other, they are fiercely hostile to each other. And hostility is becoming more apparent as time goes by.

These concepts according to Toshihiko Izutsu concern the laws and regulations that govern various human relations in the Islamic community. This key term is different from the key term that deals with God and man. They constitute a large semantic field of the social system. These concepts can be classified into seven sub-fields: (1) marital relationships, including concepts related to marriage, divorce, adultery, and fornication; (2) parenting and adoption rules, including the responsibilities of parents to their children, and the responsibilities of children to their parents; (3) Inheritance. (4) Criminal Law, especially Murder, Theft, and Retaliation. (5) Trade relationships, including contracts, debts, usury, bribes, and the concept of trade justice. (6) Charities, Handouts, Statutes, and Voluntary Laws. (7) Slavery Law. It is clear that this enormous web of words, which expresses the diverse human relationships within the closed Islamic society, is destined to develop into a comprehensive system of Islamic jurisprudence.⁴²

3. The Unseen and the Visible

Metaphysics is a branch of philosophical science that usually associates its refraction with existence as well as the accompanying reality. Metaficians question reality and the world with all its structure and dimensions. Metaphysics in Greek comes from the word *meta* "after or behind", and *phusika* meaning things in nature is a branch of philosophy that studies the explanation of the origin or *nature of* (physical) objects in the world. Metaphysics is the study of existence or reality.

The object of study of these metaphysical things is not from the empirical thing, or the thing that the senses can reach, but rather the aspects that become reality itself. On the other hand, the physical is the opposite of the metaphysical. The object of study is visible and empirical. On the other hand, according to Izutsu, the Qur'an divides nature into two parts: the physical realm, or the realm commonly called the Al-Ghaib realm, and the metaphysical realm, or the Shahada realm. These two concepts are contradictory in the Qur'an. Nothing metaphysical will appear and no one will know except for Judgment Day. When asked about good things, prophets say only God knows. As already mentioned in Surah Al-Zinn, it means, "I don't know if what you have promised is near. either life in lives different realms or live in the Shahadah realm, their knowledge of the metaphysical is limited.

4. The Hereafter

The world and the afterlife are two very different things. Something short, close, and low is the world, that is, everything before the arrival of death. While, something eternal and in the end is called the afterlife, something that comes after death. Several verses explain the world, one of which is in surah al-Hadid: 20.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهَيْجُ فَتَرِبُهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

Know, verily, the life of the world is but a game and a boast, adornment and one another among you and racing in wealth and posterity, like a rain whose crops amaze the growers; then (the plants) become dry and you see they are

⁴² Izutsu, *God and Man In The Qur'an: Semantics of the Qur'anic Weltanschauung*, 79–83.

yellow and then they become destroyed. And in the hereafter (later) there is a harsh doom and forgiveness from God and His mercy. And the life of the world is nothing but a false pleasure. This verse contains the pleasures of the world, but God also reminds us that this world is a place of games and jokes. Because the many pleasures of the world cause us to forget about the afterlife.

The origin of the word *akhirat* is *al-akhir* which means the opposite of *al-ammal* or "the former". The word also means "the end of something", which usually refers to the term the afterlife in the Qur'an refers to the sense of nature that will occur after the end of the realm of the world. Afterlife is a word used to term eternal life after death. The word afterlife is often repeated in the Qur'an 115 times, for example, such as *al-ghasyiyah*, *al-Qari'ah*, and others. The afterlife is also an important part of Islamic eschatology.

Izutsu argues that the words *dunya* and the afterlife often appear in the history of Islamic literature. This shows that the two have a close correlation. This concept is also likely to have been spread by Judaism and Christians in the pre-Islamic Arab period. He concludes that the *Dunya* we live in today is something very low compared to another more precious and eternal world, namely the afterlife. This is the view of Islam that believes that there is another life after life in this world. In the concept of the afterlife, Izutsu says that there is a concept of heaven and hell in it. These two concepts in his opinion should make human beings cautious in their actions. All Muslims are even commanded to always act by everything related to heaven. So, this concept is a very important concept, which is even different from the key term in semantics as usual, because it is an important picture of how right and wrong are, as God has explained in His word.⁴³

5. Eschatological Concept

Eschatology is one of the basic sciences in theological teachings. Eschatology is defined as the science that studies the end times such as the doomsday, the resurrection of man, and heaven. Many terms or designations are given to this field of dogmatics. The most common of them is *de Novissism* or Eschatology. Etymologically "Eschatology" comes from the Greek: *eskhatos* meaning the end of time and *logia* meaning science, knowledge. So eschatology is the knowledge of the end times and focuses more on the knowledge of the doomsday.⁴⁴ The doomsday according to Islam is an event of the destruction of the universe which begins with the blowing of the first trumpet, namely the blowing of destruction and death, and is accompanied by the second blow, namely the resurrection of man from his death. This event is preceded by the *sughra* sign and the *kubra* sign.⁴⁵

Here are some specific groups of concepts according to Izutsu that we can roughly classify as eschatological concepts: The Last Day, the Day of Judgment, the Resurrection, the Calculations, and similar ones. In some of the concepts above, several groups reject the concept. An example is nihilism. They assumed that there was no other world after the grave realm. In short, they are clever merchants, worldly-minded businessmen who have no desire at all to learn about future life and the Last Day, because in their eyes there can be no such things.

In conclusion, according to Izutsu, everything done by man will have a reply, either it will get a reply later in the afterlife or on the day of reckoning, or it can also be accelerated to get a reply in the world. This concept has a relationship with the previous concept, which is the world and the afterlife. According to him, there is something that connects the world and the afterlife, that is, this concept of eschatology or doomsday, as a stage of transition from the world to the next realm.⁴⁶ He classified simply some of the concepts above, namely that nature is divided into two, namely

⁴³ Izutsu, *God and Man in The Qur'an: Semantics of the Qur'anic Weltanschauung*, 86–89.

⁴⁴ Bagas Prabowo Adi, "Eschatology (Doctrine of the End Times)," KOMPASIANA, November 29, 2019, <https://www.kompasiana.com/bagasprabowo/5de003c5097f3615f2337432/doktrin-akhir-jaman-eskatologis>.

⁴⁵ M. Wahid Nur Tualeka, "Eschatology in Islamic and Protestant Perspectives," *Al-Hikmah* 2, no. 1 (December 15, 2017): 6, <http://dx.doi.org/10.30651/ah.v2i1.1098>.

⁴⁶ Izutsu, *God and Man in The Qur'an: Semantics of the Qur'anic Weltanschauung*, 96.

the *ghayb* realm and the *shahadah* realm. The *ghayb* realm is the place where God is and cannot be seen and reached by man, while the *shahadah* realm is the place where man currently lives in it. It is in this realm of *shahadah* that man is divided into two, namely infidels and Muslims. Whoever chooses to disobey, then his last place in the hell of *Jahannam*. Whoever chooses to surrender or become a Muslim, then heaven is the place to return. And between the two, that is, called the transition period, is the concept of eschatology.

The Relation between God and Man

Human life is never separated from the religious system on which it is based to believe in something of a noble nature.⁴⁷ And in this case, God has always occupied the top position in all aspects of human life, especially in religious matters. A man should always involve God in every activity. In Islam, the relationship between man and God is very basic. Nothing can hinder the relationship between man and his God, even God is closer than the veins. It is mentioned in Qur'an surah Qaaf: 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ [ق: ١٦]

“And truly, we have created man and know what his heart whispers, and We are closer to him than the veins of his neck.”

Man and God must have a very close relationship, so that man has a handle on life and a place of dependence through reading the *kalam*s of Allah, worshipping, praying, and so on. Because humans will also not be able to be separated from their natural nature, which is to like to complain, *Innal-Insana kbuliqa bahu'a*. According to Toshihiko Izutsu, the relationship between humans and God is reciprocal.⁴⁸ The relationship is in the form of man's relationship with God, a man with man, and physical and metaphysical things. God calls upon man to carry out His commands, while man fulfills those calls by carrying out His commands and staying away from His prohibitions. But God is not influenced by the worship of His servant, if a servant does not perform his duties, and does not carry out what he is told, then it does not affect whatsoever the creator.

Toshihiko Izutsu said the relationship between God and man can be realized by good communication between the creator and his being. Man communicating with his god through prayer, prayer, pilgrimage, and even the position of prostration in prayer is the right time when a servant can communicate with his god. Meanwhile, God communicates with His servant through His *kalam*, through His verses written in the Qur'an. Toshihiko Izutsu said, man should read the Qur'an with the correct meaning, which is by the understanding of the people in the time of the Prophet and his followers. It is not with the understanding of those who seek to understand and interpret the Qur'an as they please without being based on the Qur'an itself and the hadith of the prophet. Izutsu said that the relationship was divided into four relationships:

⁴⁷ Titik Wulandari And Arido Laksono, "The Concept Of The Relationship Between Man, Nature And God In The Spiritual Tradition Of "Travel," *Endogamy: Scientific Journal of Anthropological Studies* 5, no. 2 (June 17, 2022): 12, <https://doi.org/10.14710/endogami.5.2.12-20>.

⁴⁸ Firza, "Konsep Tuhan Dan Manusia Perspektif Toishihiko Izutsu (Kajian Literatur Buku Relasi Tuhan Dan Manusia)," November 2020, 35.

1. Ontological relationship: between God as the ultimate source of human existence and humans as representatives of the world of existence that owe their existence to God. Theologically speaking, the divine-human relationship between Creator and creation.⁴⁹

The point of the above statement is that God is the cause of the existence of all creation. Without God, then neither would beings in this universe exist. Man is regarded as one who owes his god because he has been created in the best possible form accompanied by reason. God is also the giver of form and perfection to us so it is appropriate for us to thank God, and this can be done only when we know God. The point is, in the Qur'anic conception the source of the being or existence of man and this universe is God Himself, he is the cause of the existence of an effect, and human existence is bestowed by God as a gift to be grateful for. This is an explanation of God's role as the Creator.⁵⁰

2. Communication Relationship: Here God and Man are brought into a close relationship with each other. Through mutual communication, God naturally takes the initiative. There are two types of communication: verbal and non-verbal. The linguistic mode of communication from the top down is the revelation (*wahy*) in the narrow and technical sense, and communication from the bottom up takes the form of prayer (*du'a*). The non-verbal mode of communication from top to bottom is the sacred act of sending signs (*ayat*) downwards. Bottom-up, communication takes the form of ritual worship (*salat*), or more commonly cult practices.⁵¹

Izutsu divides how to communicate with God into two kinds, namely verbally and non-verbally. Verbal communication can be from two directions, from God to man, and from man to God, God communicates with man through the holy Qur'an. Verses of the Qur'an when adapted, will give rise to benefits that we were not previously aware of. Those affected by *khitab* also vary, not only ordinary humans. revelations are also passed down and addressed to angels, prophets, and apostles, even animals. The servant's communication with his God is through prayer (*du'a*). Meanwhile, non-verbal communication is a way of communicating by worshipping rituals, such as prayer. In essence, the Qur'an is passed down to all human beings without description, and the purpose for which the Qur'an is handed down is for man's container or means of communicating with his god. And according to Izutsu, the man currently lives amid divine symbols, in other words, today man can understand His kalam if he wants to learn it.

3. Lord-Servant Relationship: This relationship includes all ideas of God, as the Lord (*Rabb*), all concepts relating to His majesty, sovereignty, and absolute power, on the part of man as His servant (*'abd*). Understand humility, modesty, absolute obedience, and other qualities expected of a servant. This human part of the relationship has a negative correlation consisting of concepts implying haughtiness, arrogance, self-sufficiency, and concepts that imply other similar qualities included in the word *Jahiliyyah* and related.⁵²

This relationship is a hierarchy between the Creator and the creature. God as *Rabb* and man as *'abd*. It is a relationship that shows the greatness of God and how weak a servant is. This notion has existed since the time of jahiliyyah, it's just that at that time God was not the only god who was absolute. But the advent of Islam changed this principle. This Islamic principle makes it clear that anyone cannot be made a God except Allah.

4. Ethical Relationship: This is based on the most basic contrast between two different aspects of the conception of God Himself. God of infinite goodness, mercy, forgiveness, and benevolence, on the one hand, God of wrath and strictness on the other, stern and relentless justice.

⁴⁹ Izutsu, *God and Man in The Qur'an: Semantics of the Qur'anic Weltanschauung*, 77.

⁵⁰ Sain Hanafy, "Islamic Ethical Studies: God, Man, And The Environment," *KURIOSITAS* 11, no. 1 (2017):

⁵¹ Izutsu, *God and Man in The Qur'an: Semantics of the Qur'anic Weltanschauung*, 78.

⁵² Izutsu, 78.

Correspondingly, on the human side, there is a fundamental contradiction between 'gratitude' (*shukr*) and godly attitude (*taqwa*). As seen above, *shukr* and *taqwa* together form one category of him, the latter contrasting with *kufr* in both the sense of unthankfulness and disbelief.⁵³

In Islam, ethics is defined as the state of the soul that determines human actions. according to Izutsu, there are three different categories of ethical concepts in the Qur'an. First, is a category that shows and describes the attributes of God. This category consists of what is called *asmaul husna*. Second, is a category that explains various aspects of man's fundamental nature towards God. Third, is a category that shows the principles and rules of behavior that live in Islamic society. According to Izutsu, all these attributes of God are ethical, thus, man is expected to respond to the nature of God ethically as well.⁵⁴

Conclusion

Izutsu thought has colored the scientific treasures in Islam, especially in the semantic field of the Qur'an. He has contributed a lot to the Islamic world, one of which is his work entitled God and Man in the Qur'an. He discusses a lot about the concepts of God and man in the Qur'an to the relationship between the two. Through this linguistic rule, he managed to put down the view of the Qur'an without changing its content in the slightest. He said that the Qur'anic weltanschauung divides his views into several parts, namely the concept of God and man, the concept of the Muslim community, the concept of the unseen and the visible, the present world and the hereafter, and the concept of eschatology.

In understanding the theme of the relationship between man and God, he concluded that the relationship between the two is divided into four relationships, namely ontology, communication, master-servant, and ethical relationship. These four relationships are interrelated and cannot be understood separately. However, it can be understood that the relationship between man and God is one in which man makes God the highest goal in his life. Humans who have reached this level are called *insan Kamil* or perfect humans. It can also be concluded that nature and man have an equal relationship in serving God. Therefore, man and nature are equally submissive to God in their way. Man follows what Allah has commanded in the Qur'an and stays away from His prohibitions. Meanwhile, nature proceeds by god's laws and decrees as it should.

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⁵³ Izutsu, 78.

⁵⁴ Ahmad Sahidah, "The Relationship Between God, Man And Nature In The Qur'an: A Semantic Application Of Toishihiko Izutsu," *Fikrah: A Journal Of Aqidah Science And Religious Studies* 5, no. 2 (2017): 303.

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