



Syntactic Analysis of Qowaid *Harfu Maa* in the Qur'an Surah Al-Kahfi

Avelia Fidiyawati^{1*}, Doni Wahidul Akbar²
^{1,2}Universitas Muhammadiyah Prof. Dr. Hamka
aveliafidiya2903@gmail.com

Submitted: 27 Desember 2023 ; Revised: 18 Juni 2024 ; Accepted: 17 July 2024

Abstract

The syntactic study of the Qur'an is one of the intriguing fields to explore, particularly in the context of the analysis of qowaid *Harfu Maa*. Surah Al-Kahfi is one of the main focuses in this analysis due to verses containing complex linguistic constructions. This study uses a syntactic approach to analyze the use of qowaid *Harfu Maa* in Surah Al-Kahfi. The analysis method used in this research is the syntactic approach, where the verses containing the construction of *Harfu Maa* are deeply analyzed in terms of sentence structure, inter-clause relationships, and implied meanings. The analysis results show that the use of *Harfu Maa* in Surah Al-Kahfi is highly varied and has profound semantic depth. This research uses qualitative content analysis because it is studied based on data analysis conducted by the researcher without statistical methods. The data sources in this research include the Tafsir Jalalain Translation Book, the الباحث القرآني application, and verses from Surah Al-Kahfi that contain *Harfu Maa*. The results of this research indicate that in Surah Al-Kahfi, there are 19 instances of *Harfu Maa* as an indefinite relative pronoun, one instance of *Harfu Maa* as an interrogative pronoun, one instance of *Harfu Maa* as a conditional pronoun, three instances of *Harfu Maa* as a nominalizer, 14 instances of *Harfu Maa* as a negation particle, and two instances of *Harfu Maa* as an extra particle. Hopefully, this research can contribute to a deeper understanding of Arabic structure in the Qur'an and support the development of syntactic analysis methodologies in Qur'anic studies.

Keywords: Syntax, *Harfu Maa*, Surah Al-Kahfi

Abstrak

Kajian sintaksis terhadap Al-Quran merupakan salah satu bidang yang menarik untuk dieksplorasi, terutama dalam konteks analisis qowaid *Harfu Maa*. QS. Al-Kahfi menjadi salah satu fokus utama dalam analisis ini karena terdapat ayat-ayat yang memuat konstruksi bahasa yang kompleks. Penelitian ini bertujuan untuk menganalisis penggunaan qowaid *Harfu Maa* dalam QS. Al-Kahfi dengan pendekatan sintaksis. Metode analisis yang digunakan dalam penulisan ini adalah pendekatan sintaksis, dimana ayat-ayat yang memuat konstruksi *Harfu Maa* dianalisis secara mendalam dari segi struktur kalimat, hubungan antarklausa, dan makna yang tersirat. Hasil analisis menunjukkan bahwa penggunaan *Harfu Maa* dalam QS. Al-Kahfi sangatlah beragam dan memiliki kedalaman makna yang mendalam. Metode Penelitian ini menggunakan metode kualitatif analisis isi karena dipelajari berdasarkan analisis data yang dilakukan peneliti tanpa menggunakan metode statistik. Sumber data dalam penelitian ini menggunakan Kitab Terjemah *Tafsir Jalalain*, Aplikasi الباحث القرآني dan ayat-ayat dari surat Al-Kahfi yang bermakna *Harfu Maa*. Hasil penelitian ini menunjukkan bahwa dalam QS. Al-Kahfi terdapat *Harfu Maa isim* yang mengandung *Harfu Maa Isim Maushul* terdapat 19 lafadz, *Harfu Maa Isim Istifham* terdapat 1 lafadz, *Harfu Maa Isim Syartiyah* terdapat 1 lafadz, dan *Harfu Maa Isim Masdariyah* terdapat 3 lafadz serta *Maa harfu* yang mengandung *Maa Nafi* terdapat 14 lafadz dan *Maa Zaidah* terdapat 2 lafadz. Penelitian ini diharapkan dapat memberikan kontribusi dalam pemahaman lebih lanjut tentang struktur bahasa Arab dalam Al-Quran serta mendukung perkembangan metodologi analisis sintaksis dalam kajian Al-Quran.

Kata Kunci: Sintaksis, *Harfu Maa*, QS. Al-Kahfi

How to Cite: Fidiya, Avelia & Akbar, Doni Wahidul. (2024). Syntactic Analysis of Qowaid *Harfu Maa* in the Qur'an Surah Al-Kahfi. *Tarbiyah wa Ta'lim: Jurnal Penelitian Pendidikan dan Pembelajaran*, 11(2) 133-138. doi: <https://doi.org/10.21093/twt.v11i2.8798>



<https://doi.org/10.21093/twt.v11i2.8798>

Copyright© 2024, Avelia Fidiyawati et al

This is an open-access article under the [CC-BY License](https://creativecommons.org/licenses/by/4.0/).



INTRODUCTION

Learning Arabic is an enriching journey, teaching participants about the beauty and complexity of a language rich in history and culture. In this learning process, students gain a deep understanding of Arabic grammar, vocabulary, and unique sentence structures, and they understand the cultural context surrounding the use of the language. Additionally, learning Arabic offers the opportunity to understand the richness of classical and modern Arabic literature, enriching insight into the wisdom and unique linguistic expressions (Nur, 2023). With strong Arabic language skills, students can expand their communication reach, opening doors to broader academic, professional, and personal opportunities in an increasingly connected global context (Rachmawati dan Nugrawahan, 2022).

Arabic is the language of the Qur'an (Kalamullah), serving as a guide for Muslims' lives, as in Surah Al-Kahfi (The Companions of the Cave). It contains extraordinary expressions, making it unique compared to other languages. Understanding the Qur'an requires learning Arabic, as it is used by many people worldwide and is considered an international language (Suhemi, 2020). In learning Arabic, there is the field of linguistics, which investigates how languages develop internally and scientifically, as each language has unique characteristics not found in others. Linguistic levels include syntax, morphology, semantics, and phonology. In this writing, the researcher focuses more on syntactic analysis (Rahma dkk, 2023).

Studying Arabic involves four language skills: listening, speaking, reading, and writing. These skills are only easily mastered by students with the creativity of teachers (Taubah, 2019), who state that the learning environment is often boring, stagnant, and uninviting, which is a common sight in Islamic studies learning both in religious and public schools. Speaking ability is crucial among these skills as it determines a person's ability to communicate effectively in Arabic. Speaking is also a primary skill when using any foreign language (Rachmawati dan Nugrawahan, 2022).

Research on qawaid or syntactic rules in Arabic plays a significant role in understanding the structure and meaning of sacred texts, especially the Qur'an. Harfu "Maa" is a particle with varied meanings and functions in Arabic sentences. In the context of the Qur'an, this particle can indicate negation, a question, a condition, or even be used as part of specific word constructions. An in-depth analysis of the use and function of "Maa" in Surah Al-Kahfi, for instance, can reveal how nuances of meaning are built and conveyed in the Qur'an's language, which is full of beauty and depth.

Research on the syntax and function of particles in classical Arabic, such as "Maa," is highly relevant for linguists, translators, and researchers in Islamic studies. This particle can function flexibly and complexly, adding additional layers of meaning to the Qur'anic verses. By analyzing "Maa" in specific contexts, we can gain deeper insights into the methods of conveying messages in the Qur'an and how sentence structure contributes to interpreting meaning.

Previous studies have shown that syntactic analysis of particles in ancient texts often helps uncover hidden aspects of linguistic and theological communication. In this regard, research on "Maa" serves as an academic effort to understand sacred texts and supports more accurate and comprehensive educational and preaching practices.

Moreover, with the development of linguistic analysis technology, we now have more sophisticated tools for conducting such research. Text analysis software and large corpora allow us to map the use of *Harfu Maa* in various contexts more effectively and efficiently (Miftahuddin & Kuswardono, 2023). This paves the way for more comprehensive and detailed analyses, significantly contributing to Arabic linguistic studies and Qur'anic interpretation.

The study of syntactic analysis, particularly the use of *Harfu Maa* in Surah Al-Kahfi, provides extensive knowledge of the structure of Arabic expressions commonly used to convey meaning. The role of syntactic analysis is to form several words into proper and easily understood sentences or phrases (Hidayatullah, 2021). The science that discusses semantic

meaning exists in the science of Qowaidul Nahwu, which studies the form of Arabic sentences or phrases to make them easier to understand. Arabic sentences are divided into three: isim (noun), fiil (verb), and huruf (particle with no meaning). Arabic letters consist of 28 letters, known as hijaiyyah letters. One of the hijaiyyah letters is al-harf Maa. Al-harf Maa has many grammatical meanings divided into three groups: Maa Isim, Maa Alharf, and Maa with its verb. Maa Isim is divided into four: Maa Isim Maushul, Maa Isim Istifham, Maa Isim Syartiyah, Maa Masdariyah. Meanwhile, Maa Alharf is divided into four: An-Nafi related to verbs, Al-Harf An-Nafi related to syntactic functions muftada khabar, Maa Zaidah with complete response effect, and Maa Zaidah with incomplete reaction effect (Yusuf, 2000). Therefore, with the abovementioned issues, the researcher formulates the research question: What are the types of *Harfu Maa* in Surah Al-Kahfi? In this research, the researcher discusses the definition of syntax, the definition of harfu, and the use of *Harfu Maa* in Surah Al-Kahfi so that we know the types of *Harfu Maa* in Surah Al-Kahfi.

The reason for researching this is that *Harfu Maa* has multiple meanings and has its roles. Many readers think *Harfu Maa* has one meaning, significantly influencing the sentence's meaning, especially in the Qur'an. This research aims to contribute to developing the Arabic language curriculum and teaching methods so that the meanings contained in *Harfu Maa* Surah Al-Kahfi can be better understood.

RESEARCH METHODOLOGY

The research on the Syntactic Analysis of Qowaid *Harfu Maa* in Surah Al-Kahfi is qualitative. Qualitative research is where data are expressed verbally, not using numbers, and analyzed without statistical methods (Zuchri Abdussamad & K., 2017). This research was conducted at the researcher's residence and the library in Jakarta from April 16, 2024, to July 15, 2024. This qualitative research aims to analyze the use of *Harfu Maa* in Surah Al-Kahfi. The researcher used the Qur'an, particularly Surah Al-Kahfi, to conduct this research. The data sources used in this research are the Tafsir Jalalain Translation Book, the الباحث القرآني application, and verses from Surah Al-Kahfi that contain *Harfu Maa*. This research was conducted using library research, i.e., data obtained by collecting various Arabic and Indonesian sources and references, including books, journals, and research results related to this research. The data analysis technique involves collecting data from various sources containing *Harfu Maa* in Surah Al-Kahfi and then re-examining it. After data collection and checking, the researcher reduces words, selects and sorts data relevant to the research theme, and analyzes only the relevant data. Then, the researcher presents the data by organizing, identifying, classifying, and explaining it systematically, objectively, and in-depth. The final data analysis technique is to conclude based on the research categories.

RESULTS AND DISCUSSION

Based on the research conducted, the researcher found 40 instances of *Harfu Maa* in Surah Al-Kahfi. The study identified that in Surah Al-Kahfi, there are 19 instances of *Harfu Maa* as an indefinite relative pronoun (Maa Isim Maushul), one instance of *Harfu Maa* as an interrogative pronoun (Maa Isim Istifham), one instance of *Harfu Maa* as a conditional pronoun (Maa Isim Syartiyah), three instances of *Harfu Maa* as a nominalizer (Maa Isim Masdariyah), 14 instances of *Harfu Maa* as a negation particle (Maa Harfu Nafi), and two instances of *Harfu Maa* as an extra particle (Maa Zaidah).

Definition of Syntax is a branch of linguistics that studies the structure, organization, and relationships between elements in a sentence or phrase (Ratnasari dan Mahendra, 2023). Put, syntax concerns grammatical rules governing how words are arranged into meaningful sentences. In syntactic analysis, linguists examine how words and phrases are grammatically structured to form meaningful sentences. They consider word order, grammatical roles, and structural relationships between sentence elements (Gani & Arsyad, 2019)

For example, syntactic concepts involve understanding subject, predicate, object, phrases, clauses, and other grammatical relationships. Studying syntax helps us understand how different languages structure these elements to convey information correctly (Rahma et al., 2023).

Syntax includes analyzing sentence elements such as subject, predicate, object, and modifiers and how these elements interact within sentence structures. Basic principles of syntax include the hierarchy of structure, where sentences are built from smaller units like phrases and clauses with hierarchical structures; grammatical categories that group sentence elements based on their functions and roles such as nouns and verbs; transformational rules that explain how basic sentence structures can be transformed into various surface forms; recursion, the ability of languages to generate complex sentences infinitely; and attachment, the relationships between sentence elements that determine meaning and structure (Nur Zahroul Mawardiyah, 2023). Understanding syntax allows us to grasp better how grammatical structures form meaning and function in communication.

Types of *Harfu Maa* in Surah Al-Kahfi. In Arabic linguistics, "harfu" (حَرْفٌ) is a term used for particles or function words. Harfu is one of the three main categories in Arabic grammar, along with "ism" (noun) and "fi'l" (verb). Particles do not stand alone in meaning and are usually used to connect words or provide additional meaning in sentences. Common examples of harfu include prepositions like "في" (in), "إلى" (to), "على" (on), conjunctions like "و" (and), "ثم" (then), and negation particles like "لا" (not) and "ما" (not). Harfu plays a crucial role in forming sentence structures and helps clarify the relationships between words and the intended meaning. In the Qur'an, the use of harfu is significant as it can affect the interpretation and understanding of the sacred text (Abdur Rauf, 2023). So, we can understand that this letter becomes an essential element in writing or communication in language, because without letters, we cannot use language effectively.

Arabic letters have several characteristics that differ from Latin letters. Among these differences is that Arabic letters are syllabary (do not recognize vowels) because all of their letters are consonants. In terms of pronunciation, the sounds produced by each letter will also differ. Another difference is the way they are written and read from right to left (Aufar et al., 2019). *The 'Harfu Maa' is generally divided into two categories* (Lubis, 2020) in this research, the focus is more on Surah Al-Kahfi, which contains the '*Harfu Maa*.' The types of '*Harfu Maa*' in Surah Al-Kahfi include 'Maa Ism' which has the meaning of a noun, such as 'Maa Isim Maushul,' 'Maa Isim Istifham,' 'Maa Isim Syartiyah,' and 'Maa Masdariyah,' as well as 'Maa Harfu' like 'Maa Nafi' and 'Maa Zaidah.'"

Quantitative Analysis of *Harfu Maa* in Surah Al-Kahfi. *Harfu Maa* in Surah Al-Kahfi can be categorized into several types based on grammatical functions and meanings

Maa Isim Maushul (Relative Pronoun), Example: QS. Al-Kahfi: 7 *إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا* *Translation:* "Indeed, We have made whatever is on the earth adornment for it that We may test them [as to] which of them is best in deed." **Explanation:** In this verse, "Maa" serves as a relative pronoun, meaning "whatever" or "that which" to describe what is on the earth as an adornment.

Maa Isim Istifham (Interrogative Pronoun) Example: QS. Al-Kahfi: 49 *وَوَضِعَ الْكِتَابُ وَنُذِرَ الْمُجْرِمِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا* *Translation:* "And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, 'Oh, woe to us! What is this book that leaves nothing small or great but that it has enumerated it?'" **Explanation:** "Maa" here is used as an interrogative pronoun to question the nature of the record.

Maa Isim Syartiyah (Conditional Pronoun) Example: QS. Al-Kahfi: 39 *وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ* *Translation:* "And why did you not, when you entered your garden, say, 'What Allah willed [has occurred]; there is no power except in Allah?'" **Explanation:** "Maa" in this verse serves as a conditional pronoun, indicating what should have been said.

- Hidayatullah, R. (2021). Peran Konteks dalam Studi Makna: Kajian Semantik Arab. *JILSA (Jurnal Ilmu Linguistik Dan Sastra Arab)*, 5(2), 184–197. <https://doi.org/10.15642/jilsa.2021.5.2.184-197>
- Kasri, L., Khasairi, M., & Mas'um, A. (2018). Isim Maushul dalam Al-Qur'an Surat Al-Kahfi Kajian Sintaksis dan Semantik. *Prosiding Konferensi Nasional Bahasa Arab IV*, 612–623.
- Krisnayanti. (2021). *ANALISIS ISM MAUSHUL HURUF Maa DALAM ALQURAN SURAH ALI-IMRAN*.
- Lubis, S. E. (2020). Ma Sebagai Huruf Dan Perubahan Maknanya Dalam Bahasa Arab. *Thariqah Ilmiah: Jurnal Ilmu-Ilmu Kependidikan Dan Bahasa Arab*, 6(2), 14–28. <https://doi.org/10.24952/thariqahilmiah.v6i2.2788>
- Miftahuddin, A., & Kuswardono, S. (2023). Analisis Sintaksis Partikel Dalam Al Quran. *LISANUL ARAB: Journal of Arabic Learning and Teaching*, 12(2), 17–34.
- Muhajir, F. P., & Fauji, I. (2022). The Effectiveness of Learning Isim Maushul with Historical Stories l Fa'aliyyah Ta'allum al-'Ism al-Maushul bi al-Qishash al-Tarikhiyyah. *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab*, 14(2), 486–498. <https://doi.org/10.24042/albayan.v14i2.13933>
- Murjani, M. (2022). NEGASI (An-Nafy) DAN INTROGASI (al-Istifhām) DALAM PENAFSIRAN AL-QUR'AN. *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis*, 2(3), 255–262. <https://doi.org/10.54443/mushaf.v2i3.41>
- Nur Zahroul Mawardiyah. (2023). Kajian Linguistik. In *Hambatan Pembelajaran Bahasa Inggris Di Lingkungan Sekolah Dasar* (Vol. 1, Issue Vol. 2 No 1 (2023): Kajian Linguistik). <https://doi.org/10.30997/karimahtauhid.v2i1.7798>
- Rahma, N., Harahap, M. I., & Ashani, S. (2023). Analisis semantik kata al-ma' dalam Al-qur'an. *JRTI (Jurnal Riset Tindakan Indonesia)*, 8(1), 180. <https://doi.org/10.29210/30033200000>
- Suhemi, E. (2020). Mashdar dalam Surat Al-Kahfi: Suatu Kajian Morfologis. *Jurnal Ilmiah Al-Mu'ashirah*, 17(2), 186. <https://doi.org/10.22373/jim.v17i2.9180>
- Taubah, M. (2019). Maharah dan Kafa'ah Dalam Pembelajaran Bahasa Arab. *Studi Arab*, 10(1), 31–38. <https://doi.org/10.35891/sa.v10i1.1765>
- Yaqut, muhammad sulaiman. (2019). *Yaqut-Mahmud-Sulayman-n-d-Irab-Al-Quran-Al-Karim.pdf*.