Research Article

The Meaning of Syiqaq In The Qur'an : Analysis Semantics of The Perspective Toshihiko Izutsu

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Abstract. Understanding the meaning of the Quran correctly and in accordance with the intention of the revelator is very important so that the Quran can be understood by mankind. In this context, a correct understanding of the word "syiqaq" in the Quran is crucial, so an in-depth study of all words related to Shiqaq is needed to obtain a complete meaning. There are various approaches that can be applied in understanding the Qur'an, one of which is the semantic approach developed by Thoshihiko Izutsu. This research method uses library research, as well as component analysis formulated by Izutsu. The purpose of this study is to examine the concept of the word Syiqaq in the Quran from a semantic perspective. In this study, the word Syiqaq is analyzed based on semantic theory, both in terms of context and meaning contained, as well as mentioning the derivation of the word in the Quran. The use of the word Syiqaq in the Quran, which appears in various forms and grammatical structures,

produces a variety of meanings, thus creating variations in its interpretation. Some of the meanings of Syiqaq and its derivatives in the Quran include misguidance, difference and enmity.

Keywords: Syiqaq; Alquran; Semantic.

Abstrak. Memahami makna Alquran dengan tepat dan sesuai dengan maksud pemberi wahyu sangat penting agar Alquran dapat dipahami oleh umat manusia. Dalam konteks ini, pemahaman yang benar tentang kata "Syiqaq" dalam Alquran menjadi krusial, sehingga diperlukan penelitian mendalam terhadap semua kata yang berkaitan dengan Syiqaq untuk memperoleh makna yang utuh. Ada berbagai pendekatan yang dapat diterapkan dalam memahami Al-Qur'an, salah satunya adalah pendekatan semantik yang dikembangkan oleh Thoshihiko Izutsu. Metode penelitian ini menggunakan penelitian kepustakaan atau library research, dan juga analisis komponen yang dirumuskan oleh Izutsu. Tujuan dari penelitian ini adalah untuk mengkaji konsep kata Syiqaq dalam Alquran dari perspektif semantik. Dalam penelitian ini, kata Syiqaq dianalisis berdasarkan teori semantik, baik dari segi konteks maupun makna yang terkandung, serta menyebutkan derivasi kata tersebut dalam Alquran. Penggunaan kata Syiqaq dalam Alquran, yang muncul dalam berbagai bentuk dan struktur gramatikal, menghasilkan beragam makna, sehingga menciptakan variasi dalam interpretasinya. Beberapa makna Syiqaq dan derivatifnya dalam Alquran mencakup kesesatan, perbedaan, dan permusuhan.

Kata Kunci: Syiqaq; Alquran; Semantik.

INTRODUCTION

To understand the moral and spiritual messages contained in the Qur'anic text, it is very important to understand the meaning of the lafadz correctly(Abdurrahman et al., 2024). This is done so that every word in the Qur'an is understood correctly so that the resulting meaning is not only assumptive and speculative(Mahmud, 2024). One interesting lafadz to analyse is syiqaq which often appears in the context of difference, opposition and separation(Dahliana & Wahab, 2023). The use of this word in the Qur'an provides deep insights into the social, moral and spiritual dynamics facing humanity(Agus Fahri Husein, 2003).

Toshihiko Izutsu, a Japanese linguist and thinker, offers an innovative semantic approach to understanding the Qur'an. By combining linguistic studies and philosophical analyses, Izutsu provides a framework that can reveal the hidden meanings behind seemingly simple words(Rhain et al., 2022). For example, the Qur'an contains terms such as "janna", "jinn", "jannin", and "jannah."(Saepudin, 2017) Although these words come from the same root and appear to have close meanings, upon further scrutiny, each has a different meaning(Azizah et al., 2024). This study aims to explore the meaning of the word syiqaq through Izutsu's semantic perspective, as well as its implications in understanding the messages of the Qur'an(Nugroho et al., 2023). Although these words come from the same root and appear to have close meanings, upon further scrutiny, each has a different meaning(Muqtadir, 2024). This study aims to explore the meaning of the word syiqaq through Izutsu's semantic perspective, as well as its implications in understanding the messages of the Qur'an(Nuryanti, 2014).

The purpose of this study is to discuss the meaning of the word syiqaq in order to contribute to a more comprehensive understanding of how the Qur'an describes

the dynamics of conflict in the lives of human beings, whether in individual or social contexts(Meylani et al., 2024). In addition, this analysis is expected to open up space for further discussion on the relevance of the concepts in the Qur'an in a contemporary context, especially in the face of increasingly complex challenges of difference and conflict in modern society.(Nirwana et al., 2023)

METHOD

This research uses a qualitative approach, focusing on semantic analysis. This approach was chosen because the main purpose of the research is to explore the meaning of the word "syiqaq" in the context of the Qur'an, as well as to explore Toshihiko Izutsu's views on the term. With a qualitative approach, researchers can explore the nuances of the meaning and context of the use of "syiqaq" in depth(Rohman et al., 2023).

The data used in this study consists of two categories : primary sources and secondary sources. Primary sources include Qur'anic texts, especially verses that mention "syiqaq." Secondary sources include the works of Toshihiko Izutsu, as well as related literature that discusses semantic themes in the Qur'an. The use of these various sources aims to provide a broader and deeper context for the meanings to be analyzed.(Adhi Kusumastuti, 2019)

DISCUSSION
Toshihiko Izutsu's Semantics

Toshihiko Izutsu's study is based on semantic analysis, which he uses to study the Qur'an. *"God and Man in the Koran: A Semantic Analysis of the Koranic Weltanschauung"* is one of his best-known works.(Darmawan et al., 2020) In this work, Izutsu uses semantics as the foundation for his analysis(AN & Zaglul Fitrian, 2020).

Izutsu's view goes beyond mere speaking and thinking; it focuses more on understanding and interpreting the world around him(Basir et al., 2022; Nirwana, Hidayat, & Suharjianto, 2020; Nirwana, Tamami, et al., 2021) He argues that semantics is more important than just structural analyses of word forms and their inherent original meanings, as in etymological analyses(Nirwana AN, Mustofa, et al., 2023). In the context of semantic studies, the analytical study of key terms in language is very important in the context of semantics because it can provide a conceptual understanding of the world of the people who use the language(Nirwana, 2019).

Semantic studies also offer ample scope to study the meaning of words through historical studies (synchronic and diachronic), vocabulary, basic meaning, as well as language level and weltanschauung. Examining the meaning of "syiqaq" from a historical perspective is crucial to understanding the changes in meaning that may occur over time(Nirwana, Djuned, et al., 2020). The use of weltanschauung in meaning analysis aims to obtain a global perspective or worldview of the word under study(Nirwana, 2020b).

For this reason, words found in the Qur'an must be understood by considering how they relate to each other, including their basic, relational meanings, as well as their synchronic-diachronic and weltanschauung perspectives(Nirwana et al., 2023).

Basic meanings are often not as important as relational meanings, and relational relationships can alter or eliminate basic meanings(AN & Cahyo, 2023). Semantic studies is a vast and growing field of study, developed by Izutsu and reflecting the birth of new words. Contemporary semantics concentrates on the relationship between language and thought and the interpretation of the surrounding world, while in the beginning, semantics concentrated more on the meaning of the text itself. There are four steps in Toshihiko Izutsu's semantics, namely :

Firstly, the basic meaning of the word : this meaning is always present in every use of the word. *Second*, the relational meaning, which is the connotative meaning added to a word. The meaning of a word can change depending on the context in which the word is used. In other words, the new meaning that emerges is highly dependent on the surrounding sentence. Izutsu distinguishes two types of analyses : paradigmatic and syntagmatic(Nirwana AN et al., 2022). Syntagmatic analysis looks at the words in front and behind to determine meaning, showing that a word is influenced by the words around it. Meanwhile, paradigmatic analysis examines a word or concept in relation to other words that are comparable (synonyms) or contradictory (antonyms).

Thirdly, synchronic and diachronic meanings aim to provide a comprehensive semantic analysis. The diachronic aspect refers to the dynamically changing development of words, while the synchronic aspect deals with words that are fixed and unchanging in concept. For ease of understanding, Izutsu divides the vocabulary into three periods : pre-Qur'anic, Qur'anic and post-Qur'anic(Husna & Sholehah, 2021)

Fourth, weltanschauung. Weltanschauung is a term meaning *worldview* which refers to the way a society understands and interprets the world through language. It also includes the study of the nature and structure of a society's worldview, both currently and in a historical context(Nirwana, Sari, et al., 2021). In simple terms, weltanschauung can be interpreted as a principle of life or philosophy of life where every nation, religion, and culture has their own worldview or weltanschauung.(Muhammad Rizki Ramdani, 2023)

The concept of Weltanschauung is fundamental to the aims and outcomes of this research. Weltanschauung is the worldview held by people who speak and think in that language, as well as their understanding and interpretation of the environment within their surroundings.

Analysis of Syiqaq According to Toshihiko Izutsu's Semantics
The Basic Meaning of the Lafadz Syiqaq

In the Qur'an, the word "syiqaq" has several meanings that are explained in the book *"Wujuh wa Nadhair fi Qur'an Karim."* In general, it can be understood in three different ways.(Sulaiman, 2005) These are as follows:

1. Lafadz Syiqaq which means ضلالا (meaning misguidance). The lafadz syiqaq which has the meaning of misguidance is found in the following letter:

a) Surah Albaqarah verse 176

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

"That is because Allah has sent down the Book (the Qur'an) with the truth, and indeed those who dispute about the Book are in a great schism."

b) Surah Al Hajj verse 53

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ

بَعِيدٍ

"That Allah may make that which the devil utters a test for those in whose hearts there is disease (doubt) and for those whose hearts are hard. And verily, the wrongdoers are in a great schism."

2. The word syiqaq means عداوة (meaning enmity). The lafadz syiqaq which has the meaning of hostility is found in the following letter:

a) Surah Al Anfal verse 13

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"That is because they defied Allah and His Messenger; and whoever defies Allah and His Messenger, then surely Allah is very severe in His punishment."

b) Surah Hud verse 89

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَن يُصِيبَكُم مِّثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۚ وَمَا

قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ

"And O my people, let not your strife and opposition to me cause you to receive a punishment similar to that which befell the people of Noah, the people of Hud, or the people of Saleh. And the people of Lut are not far from you."

c) Surah Muhammad verse 32

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُّوا

اللَّهَ شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ

"Indeed, those who disbelieve and prevent others from the path of Allah and are hostile to the messenger after clear guidance, they will not be able to cause Allah any harm. And in the Hereafter, Allah will erase all their deeds."

d) Surah Al Hashr verse 4

ذٰلِكَ بِاَنَّهُمْ شَاۤقُّوا اللّٰهَ وَرَسُوْلَهٗ وَمَنْ يُّشَاۤقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ

"That is because they oppose Allah and His Messenger. Whoever opposes Allah, then surely Allah is severe in His punishment."

3. Lafadz syiqaq which has the meaning of خلافاً (meaning difference). The word shiqaq which means difference is found in the following verses:

a) Surah An Nisa verse 35

وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ

بَيْنَهُمَا اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا

"And if you fear a dispute between them, then send a peacemaker from the man's side and a peacemaker from the woman's side. If both (the peacemakers) are determined to make amends, surely Allah will guide the husband and wife. Indeed, Allah is All-Researching and All-Knowing."

b) Surah An Nisa verse 115

وَلَا تُؤْتُوا السُّفَهَاۤءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ فِيْهَا وَاكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا

مَّعْرُوْفًا

"And do not hand over the wealth that Allah has made the basis of life to those who are not yet of sound mind. Give them food and clothing from the produce of that wealth, and speak to them kind words."

c) Surah Shad verse 2

بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّشِقَاقٍ

"However, those who disbelieve or commit disbelief are in pride and enmity."

Relational Meaning of Syiqaq

Toshihiko Izutsu uses two methods to analyse the rational meaning of a key word. Firstly, it analyses the meaning of the word in relation to other words, or the sentence that accompanies it, or it could be the sentence that is in front of and behind the word in the same sentence structure. Although Izutsu does not mention the method of analysis explicitly, it is also known as syntagmatic analysis.

As for the second method, the analysis method used is to relate the keywords with their synonyms and antonyms, this analysis method is also called paradigmatic analysis(Muhammad Rizki Ramdani, 2023). The explanation is as follows :

a) Sintagmatic Analysis

Syntagmatic analysis is an analysis that aims to try to determine the meaning of a word by looking at the words that come before and behind the word being discussed,(Zulfah et al., 2023) the word syiqaq in its syntagmatic context in the Qur'an, we need to see it in relation to other words around it and in the context of the whole text.(7) The word "syiqaq" in Arabic means "division" or "enmity". In the Qur'ān, it is often used to describe significant separation or deep conflict.

The word "syiqaq" often appears in contexts that indicate division or conflict. In sentences, it is usually connected with other words that emphasise the nature or effect of the division. For example, in Surah At-Tahrim verse 8, syiqaq is used in the phrase (turn to the way of your Lord) to indicate a split that clearly distinguishes between the right and wrong paths.

The word syiqaq is often associated with words that indicate opposition or difference, such as "kafir" (unbelievers), "mujrimin" (sinners), or "mushrikeen" (people who associate partners with God). In Surah Al-Baqarah (6-7) the word "syiqaq" is used to describe the division between those who follow God's way and those who oppose the truth.

The word "syiqaq" in Surah Al-Nisa' verse 35 also indicates that the term refers to a deep division or conflict in the relationship between husband and wife. The Qur'an provides guidance on how to resolve divisions by involving the mediation of a peacemaker, as well as the importance of goodwill from all parties to achieve peace. These guidelines emphasise the importance of fair and prudent conflict resolution, as well as how God's guidance and assistance is given to his servants(Nirwana, Hayati, et al., 2020). By understanding the use of the word syiqaq in this context, we can better appreciate the importance of effort and involvement in maintaining a harmonious relationship between husband and wife.

Overall, the syntagmatic analysis of the word syiqaq shows that the term is used to describe distance or difference in various matters, both in this world and in the hereafter. This reflects the conflict or deep differences that can occur as a result of an individual's choices, deeds, or beliefs.

Buya Hamka gives the theme of "syiqaq" when interpreting Surah An-Nisa' verse 35, he also gives the theme to other verses in Tafsir al-Azhar. In verse 34, Buya Hamka explains that Allah established the husband's position as the head of the family and emphasised the importance of the wife's obedience to the husband. However, he also notes that domestic disputes can still occur, which can damage the relationship between husband and wife.

According to Buya Hamka, Amirul Mukminin, namely Ali bin Abi Talib provided a solution to the problem of syiqaq, namely by appointing two hakamain: one from the husband's side and one from the wife's side. Caliph Ali then asked the hakamain to discuss their responsibilities. He emphasised that their main task was to create a balance in a harmonious relationship between husband and wife. However, if the hakamain found that reconciliation was not possible, Ali ibn Abi Talib asked them to divorce the couple.(Harianto Arbi, 2024)

With the various examples mentioned above, we can understand that the meaning of syiqaq in the Qur'an is deeper than just division. It reflects the conflict between two opposing values and the social repercussions that this has. Through analysing the context before and after, we can see how the word is interwoven within a wider moral and social narrative, giving us a more holistic understanding of the issues facing humanity.

b) Paradigmatic Analysis

Paradigmatic analysis is a method used to discover new meanings by comparing existing words or concepts, either with words that have similar meanings (synonyms) or with words that are opposite (antonyms)(Hardivizon & Mufidah, 2021)(Nirwana AN, 2021). This analysis not only finds the meaning of synonyms and antonyms and antonyms, but also includes words that have the same linguistic context in a word(Fahimah, 2020). The synonyms and antonyms of the word syiqaq (meaning division) are as follows:

Synonymity of the word Syiqaq in the Qur'an

In the Qur'an, there are a number of words that have a similar meaning (synonymity) or relevance to the word 'syiqaq' in various contexts, such as :

1. Dispute (تنازع): This word is used to refer to a conflict or dispute between two or more parties. Some verses mention the state of conflict of contention. Example verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who believe, obey Allah, His Messenger, and the leaders among you. If you disagree about anything, refer it back to Allah (the Qur'an) and His Messenger (his sunnah), if you truly believe in Allah and the Last Day. This is better for you and will produce better results." (An Nisa: 59).

2. Difference (اختلاف) This word can refer in a context of differences of opinion or views between groups, for example the verse:

وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ

"There is no dispute about the Book except among those who have received it, after a clear explanation has come to them, because of envy among themselves." (Al-Baqarah Verse 213)

3. Damage (فساد) This word refers to the damage done by human hands, for example the verse is :

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِى النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِى عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"There is destruction on land and sea due to the actions of men, so that Allah may give them some of the consequences of their deeds, so that they may return to the right path." (Ar-Rum 41).

Antonyms of the Word Syiqaq in the Qur'an

Here are some words or concepts that are opposite to the concept of 'syiqaq' in the Qur'an:

1. Cooperation (تعاون): This word is often used to describe a situation where different parties reach an agreement and signifies collaboration between individuals or groups for a common goal. Example verse:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّـهَ إِنَّ اللَّـهَ شَدِيدُ الْعِقَابِ

"And cooperate with yourselves in that which is good and worthy of piety, and do not cooperate in sin and enmity. Fear Allah, for surely Allah is severe in His punishment." (Al Maidah verse 2)

2. Salam (سلام): This word refers to peace, safety, and tranquillity, indicating a state of being whole and without conflict, Example verse:

سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ

"And for them there is the peace of God, the Most Merciful." (Q.S. Yasin: 58)

3. Affection (مودة): This word implies a relationship of mutual love and respect for each other, for example the verse:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً

"And one of His signs is that He created a mate for you from your own kind, that you may feel comfortable with him, and He instilled in you feelings of love and affection" (Ar Rum verse 21).

Synchronic and Diachronic Analysis of the word Syiqaq

The terms "synchronic" and "diachronic" are two ways of looking at how words develop in time or history. It is concerned with the study of how societies understand and develop words over a period of time. Because these words are not just made up of a bunch of letters, but also show the perspective, culture, and social beliefs of the people using them at any given time(Nur Rochim et al., 2023)(Nirwana, 2020a). The division of the Synchronic and Diachronic periods of the word Syiqaq is as follows:

1. Pre-Qur'anic of the word syiqaq

In the pre-Qur'anic context, Izutsu uses a semantic approach to examine the term syiqaq in the Arabic tradition. He emphasises the meaning of the word in pre-Islamic Arabic culture and language, and how that meaning may have been affected and changed by the Qur'anic texts.

In classical Arabic, syiqaq is derived from the root "syaqqa" which means "to divide" or "to separate". The word is often used to describe the physical act of splitting something into two parts(AN, 2013). Metaphorically, however, syiqaq refers to a more abstract separation or division, such as in social or personal relationship.(Harianto Arbi, 2024) In pre-islamic Arabic, "syiqaq" means division, quarrel or deep difference. The word is often used to describe serious divisions or deep conflicts, both in a social and metaphorical context.

Before the Qur'ān was revealed, Arab society was already experiencing various conflicts and divisions, whether social, political or religious. For example, there were differences between tribes, traditional beliefs, as well as new ideas emerging. In this context, shiqaq reflects the challenges faced by the prophet and early Muslims in bringing people to a more unified doctrine that was in line with God's revelation.

One of the most striking examples of shiqaq is inter-tribal warfare, often fuelled by minor disputes. The Fijar War is one such famous conflict, involving the Qurais and other tribes such as Banu Kinanah. The rivalry was not only over resources, but also honour and reputation. This war reflects how deep the divisions ran, where tribal solidarity trumped the values of human unity(Arzam, 2014).

Before the revelation of the Qur'an, the word syiqaq already had complex and varied meanings in pre-Islamic Arab culture. The term was used to describe physical, social and emotional separation(An et al., 2021). In social and cultural contexts, "syiqaq" reflected tensions and divisions in society and personal relationships(Andri Nirwana et al., 2019a). In poetry and literature, the word is often used metaphorically to express feelings of separation and loss(Nirwana AN & Jalil, 2022). With the revelation of the Qur'an, the meaning of syiqaq was expanded to include moral and spiritual divisions, as well as providing guidance on how to resolve conflicts justly(Andri Nirwana et al., 2024). Understanding the meaning of syiqaq in pre-Islamic times helps us appreciate how the term was used and expanded in the context of Quranic teachings.

2. Qur'anic word syiqaq

In the context of Islam, the Quranic period refers to the time in which the Quran was revealed to the Prophet Muhammad.(U. Fadhilah & Nugroho, 2023) In analysing the word 'syiqaq' in the Qur'anic period using Toshihiko Izutsu's semantic method, we can see how the word is used in the Qur'anic context to describe more complex cosmic and moral phenomena.

In the Qur'ān, the word syiqaq (division) is significantly used to describe dramatic cosmic events. For example, in Surah (Al-Insyiqaq, 84:1) 'When the heavens are divided…' this word describes the division of the heavens as one of the major signs of the Day of Judgement. This division of the heavens signifies a fundamental change in the cosmic order that will occur at the end of time.

In addition to its cosmic connotations, syiqaq also reflects divisions in the moral and spiritual dimensions. For example, the term can refer to the division between believers and non-believers, as well as the division between good and bad deeds(Nirwana et al., 2019). This reflects the theme of duality in the Qur'an, where individuals will be rewarded according to their actions in the world.

The word syiqaq in Arabic also connotes division or opposition. In the context of the Qur'ān, the term is often used to describe significant division or conflict, including in the relationship between husband and wife.

(Antono, 1981) Surah Al-Nisa' verse 35 is a relevant verse in this regard, Quraish Shihab explains that if there is a conflict between husband and wife, and there is a concern that the conflict could lead to divorce, then two mediators should be appointed: one from the husband's family and one from the wife's family(Nirwana AN, Nurrohim, et al., 2023). If the couple really wants to make things right, Allah will provide a way to a better solution. An example from Surah Al-Nisa' verse 35 provides guidance on how to resolve marital discord.(Auliya & Dahliana, 2023) A syntagmatic analysis of the word syiqaq in this verse helps us understand how the Qur'an directs Muslims to deal with divisions in conjugal relationships and highlights the importance of conflict resolution through mediation and goodwill.(Munir & Holid, 2021)

3. Post Qur'anic word syiqaq

By this time, the Quran had been revealed and its meaning was evolving. Quranic vocabulary was commonly used in Islamic systems of thought such as theology, law, philosophy and Sufism. Each of these systems developed its own conceptualisation, which of course was heavily influenced by the Qur'anic conceptualisation(Hardianto, 2024).

In post-Qur'anic exegetical literature, syiqaq is sometimes used to describe divisions in interpersonal relationships, including disputes between husband and wife. This stems from the understanding that divisions are not only cosmic but can also include divisions in human relationships(Nirwana, Hidayat, Hayati, et al., 2020). For example, commentaries may interpret syiqaq in the context of a split in a husband and wife relationship as symbolising deep conflict and difficulties that must be overcome.

In the science of fiqh the word syiqaq is also used in the context of divorce and marriage dispute resolution. For example, in some Islamic family laws, the term syiqaq can refer to a split that occurs between a husband and wife that leads to an attempt at dispute resolution or divorce(Andri Nirwana et al., 2019b). This concept reflects an understanding of how a split in a relationship is considered a serious issue that requires a just and wise solution.

In his tafsir, Ibn Katsir (w. 774 H) explains the verse on shiqaq in the context of the wife's relationship with her husband, which is defined as a woman challenging her husband. He states, syiqaq means defiance, so a woman who is syiqaq is a woman who defies her husband, ignores his commands, turns away from him, and hates him.' In addition, Ibn Kathir also highlighted that the husband's act of syiqaq is shown through abusive behaviour and neglect of the wife's rights(AN, Syakira, et al., 2024). From this explanation, it can be concluded that shiqaq from the husband occurs when the husband is abusive and does not fulfil his responsibilities.(RAHAYU, 2022)

In analysing the word syiqaq using Toshihiko Izutsu's semantic method, it is seen that after the Qur'anic period, the word underwent a transformation in meaning and application. Although rooted in the cosmic concept in the Qur'an, syiqaq was

expanded to include divisions in interpersonal relationships, including disputes between husband and wife(Farisi & AN, 2023). This reflects how Qur'anic concepts are adapted in social, legal and ethical contexts relevant to everyday human experience(Nirwana, 2017).

Izutsu shows how the meaning of words can evolve and expand in post-Qur'anic contexts, revealing how a term originally associated with cosmic schisms can be used to describe and resolve divisions in personal and social relationships.

Weltanschauung

The meaning of the word "syiqaq", reflects the evolving worldview of pre-Islamic Arab society to the Islamic context. Prior to the Qur'an, syiqaq' was used to describe divisions in social and emotional contexts, with an emphasis on tribal stability and balance in conflict resolution. With the revelation of the Qur'ān, the meaning of syiqaq was expanded to include moral and spiritual divisions, and pointed to the importance of just and religiously-based conflict resolution. This worldview reflects a change in the way societies understand and deal with conflict, from a more pragmatic and social perspective, to a more holistic approach based on moral and spiritual principles.

In the pre-Quranic period, the word syiqaq was not related to religion or religious matters, however, in the Quranic period, it meant quarrels or mistreatment, or it could be interpreted as disputes within the household. Where a husband neglects his wife's rights and the wife is disobedient to her husband(Arifah, 2019). In the Qur'anic worldview, disunity is not just a physical or social phenomenon, but also reflects deep spiritual values and principles(AN, 2019). The word suggests that change, conflict and division are part of the human experience that must be faced with justice, and an awareness of divine power(AN, 2015).

Syiqaq, in a social context, refers to divisions or conflicts arising from differences in views, values or interests within society. This phenomenon is often the culmination of tension, dissatisfaction, and in the case of certain issues, syiqaq does not only occur in the context of the wider community, but can also occur within the household(Salsabila & AN, 2024). Tensions, conflicts and differences of opinion within the family can result in disharmonious relationships and even division(Putri & Dahliana, 2023).

As a result, it is preferable to take preventive action to prevent syiqaq in the household, so it becomes very important to be able to create a harmonious environment that supports the growth of good things in each family member. Preferential action to prevent syiqaq within the household requires a holistic and sustainable approach. By establishing open communication, resolving conflicts constructively, and respecting differences, families can create a supportive and harmonious environment(AN et al., 2022; Rahmadianty & AN, 2023). These steps, if applied consistently, will not only prevent division but also strengthen relationships between family members, making the home a comfortable and safe place for all.

In preventing shiqaq in the household, proactive measures from both husband and wife are essential. Husbands need to establish good communication, respect their wives, show affection, take responsibility, and resolve conflicts maturely. This is the

guidance of our Prophet (Sallallahu 'alaihi wa sallam) as in the hadith of Abu Hurairah, the Prophet (sallallahu 'alaihi wa sallam) said:

لاَ يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِىَ مِنْهَا آخَرَ

"A believer should not hate a believer. If a man does not like a certain trait in a woman, he should look at the other side that he can accept and like." (HR Muslim no. 1469).

Wives certainly cannot behave and behave perfectly according to their husbands expectations. Therefore, be patient and continue to advise your wife in a good way(Tuasikal, 2012). On the other hand, wives also play a role by prioritising open communication, giving appreciation, expressing affection, and showing patience and empathy. In accordance with the verse of the Koran in Surah An Nisa' verse 34:

فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ

"Pious women are those who obey Allah and take care of themselves when their husbands are not at home, because then Allah protects them."

Based on the fragment of the verse above, there is an interpretation from Imam Ath-Thabari. while the interpretation of At Thabari explains that pious women in Ath-Thabari's interpretation are those who are firm in practicing religion and doing good. The characteristics that a pious woman must have based on surah An-Nisa' verse 34 include obedience to Allah and His Messenger, obedience to her husband by protecting her husband's honour and property, feeling comfortable living in her house, dressing modestly when leaving the house, pleasing her husband when he sees her, and maintaining and performing the obligatory prayers and paying zakat. This shows that pious women from Ath-Thabari's perspective are those who are steadfast in religious practice and do good in order to maintain their husband's honour and the integrity of the household(AN, Khasanah, et al., 2024). Surely, this can be used as a guideline for women in general in the context of the times and technological advancements, where social media has become an arena for self-indulgence, seeking popularity, and exposing beauty and adornment(Ummu Wahdah, 2024).

With the co-operation of both parties, a positive and harmonious environment can be created, making the household a loving place. This joint endeavour is the key to achieving family happiness and well-being. One of the most important steps to prevent syiqaq in the household is to establish open and honest communication. Family members need to feel safe to share their thoughts and feelings without fear of judgement(Faisal Purnomosidi et al., 2024). Creating an atmosphere where everyone can talk about their concerns or dissatisfaction will help prevent misunderstandings that could develop into conflict, as well as other steps to prevent syiqaq is to respect every difference(A. N. Fadhilah & Nirwana, 2023). Respecting these differences is key to preventing syiqaq. Instead of imposing certain views or customs, families should learn to accept and appreciate the differences(Faaqih et al., 2024). Discussions about differing views should be conducted in a positive way, with the aim of understanding each other and finding common ground.

The Qur'an has provided very clear guidance on how to deal with syiqaq or division, especially in the context of husband and wife relationships. One of the verses of the Qur'an that discusses this is Surah An Nisa' Verse 35, which reads:

وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ

بَيْنَهُمَا ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا

'If you fear a dispute between them, then appoint a peacemaker from the man's family and one from the woman's family. If the two peacemakers intend to make things right, Allah will guide the husband and wife. Indeed, Allah is All-Knowing and All-Knowing.'

This verse emphasises that when there is conflict or syiqaq (meaning division) between husband and wife, the first step should be to attempt islah (repair). Allah commands his people not to let the problem worsen, but instead, to seek a solution through wise mediation.

The Qur'an provides clear and practical guidance in addressing syiqaq, especially in the context of husband and wife relationships. Through Surah An-Nisa verse 35, we are taught that islah should be a priority when conflict occurs(Pratama et al., 2024). With good mediation, a sincere intention to mend, as well as mutual understanding and patience, divisions can be avoided. The effort to maintain harmony in the family is a shared responsibility, and the Qur'an invites us to always strive for goodness and peace.

The solution to the problem of syiqaq (division) has been discussed by scholars, including the fiqh scholars of the Maliki Mazhab(Anshara et al., 2024). Imam Abdil Bar, in his work, states that if the marital relationship between husband and wife is deteriorating, with both parties exaggerating the problem and continuing to dispute without any hope of reconciliation, then the leader, qadhi, or judge should appoint two judges, one from the husband's family and one from the wife's family, who have honest character and a good understanding of fiqh(Akram et al., 2024). They should try to reconcile the couple if possible. However, if reunification will bring more harm, then divorce may be the best option to prevent injustice between the two.(Alwin, 2024)

Another interpretation of this issue is expressed by Al-Qurtubi in his tafsir, which states that the Qur'an, especially Surah Al-Nisa' verse 35, provides several steps to resolve disputes in the family. The verse explains the system of resolving domestic conflicts according to the Qur'an, according to Imam Al-Qurtubi, including giving advice, separating beds, giving non-harmful blows, and sending peacemakers to reach a settlement through deliberation between the two parties(Affani & An, 2024). Maintaining the integrity of the household and creating a happy family is the main goal expected by everyone. Therefore, if a dispute has already occurred, efforts to reconcile must continue to prevent division and divorce.(DIAH, 2018)

Preventing syiqaq in a household requires consistent effort and commitment from both parties. By establishing open communication, listening with empathy, and respecting differences, husbands and wives can create a harmonious environment.

This is in accordance with the hadith of the Prophet Muhammad (peace be upon him) which states :

ثُمَّ قَالَ لَهُ: أَلَا أُخْبِرُكَ بِخَيْرِ مَا يَكْنِزُ الْمَرْءُ ۖ الْمَرْأَةُ الصَّالِحَةُ ۖ إِذَا نَظَرَ إِلَيْهَا سَرَّتْهُ ۖ وَإِذَا أَمَرَهَا أَطَاعَتْهُ ۖ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ

"It would be better if a man relied on the treasure he has, which is a virtuous woman; when her husband sees her, he is pleased; when he commands her, she obeys; and when he leaves, she guards her honour." (Al-Fauzi, 2018)

This hadith provides valuable guidance on the dynamics of husband and wife relationships. The presence of a pious woman in a household not only affects the couple themselves, but also the neighbourhood. A harmonious household will produce a better, moral and responsible generation. Thus, this hadith is not only relevant in a personal context, but also has broad implications for the development of a healthy and civilised society. And in the context of this hadith, we can also see the relevance between the principles contained in this hadith and efforts to prevent divisions or syiqaq in the family.

CONCLUSION

The word "syiqaq" in a social context is a very important theme in understanding the dynamics of relationships between individuals, especially in families. The meaning of syiqaq as it developed from pre-Islamic times to post-Qur'anic revelation shows a significant change in the way Arab society understood conflict. Before the Qur'ān, syiqaq was often understood as a pragmatic social quarrel. However, with the revelation of the Qur'ān, this meaning was expanded to include deeper moral and spiritual divisions, emphasizing the importance of justice and religious values-based conflict resolution.

In households, syiqaq does not only refer to physical divisions, but also reflects dissatisfaction and differences of opinion that can disrupt harmony. Preventive measures to prevent syiqaq are therefore crucial. Both husbands and wives have a very important function in this regard. Actions such as establishing open communication, showing affection, respecting each other, and resolving conflicts in a mature manner are steps that can create a supportive environment.

Hadith of the Prophet Muhammad and Qur'anic verses provide clear guidance in dealing with shiqaq. For example, in the hadith narrated by Abu Hurairah, the Prophet warns that a believer should not hate a believer just because of one shortcoming. This shows the importance of patience and understanding in the relationship between husband and wife. Similarly, the Qur'anic verse in Surah An-Nisa verse 35 underscores the importance of making amends through mediation in case of disputes, emphasizing that the intention to make amends should be a priority.

The importance of respecting differences in views and customs within the family cannot be overlooked. Families should be able to create conditions or situations where each member feels safe to talk about their thoughts and feelings without fear of being punished. Positive discussions about these differences will help avoid misunderstandings that can develop into conflict. Divisions within the wider

community are also rooted in the phenomenon of syiqaq. This can negatively impact harmonious social stability. Preventive measures to prevent syiqaq are therefore essential, not only in the context of the household but also in society as a whole.

In dealing with the issue of shiqaq, the scholarly view, as explained by Abdil Bar al-Qurtubi, provides insight into the importance of appointing a wise peacemaker to defuse the conflict. This suggests that efforts to repair the relationship should be made with sincere intentions and a constructive approach.

Ultimately, preventing shiqaq in a household requires commitment and sustained effort from both parties. By establishing open communication, listening to each other with empathy, and respecting differences, husbands and wives can create a harmonious and loving atmosphere. In this way, the principles of Islamic teachings can be used as a basis to build a happy and prosperous household, and contribute to the creation of a safer and more peaceful society.

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