

**MAKNA *NŪR* DAN *ẒULUMĀT* Q.S AL BAQARAH [2] AYAT 257
PERSPEKTIF TEORI KOMBINASI SEMIOTIKA MODERN**

TESIS

Diajukan untuk Memenuhi Sebagian Syarat
Memperoleh Gelar Magister dalam Program Studi
Ilmu Al-Qur'an dan Tafsir



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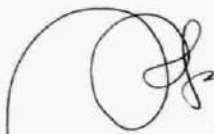
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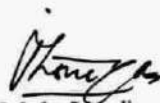
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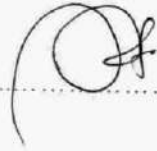
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ABSTRAK

Irwanto, 2025, MAKNA *NŪR* DAN *ẒULUMĀT* Q.S AL BAQARAH [2] AYAT 257 PERSPEKTIF TEORI KOMBINASI SEMIOTIKA MODERN.

Dalam kajian Al-Qur'an kontemporer, penggunaan teori semiotika modern seperti model triadik Peirce dan diadik Saussure kemudian sastra milik eco dan julia kristeva masih tergolong minim. Kondisi ini berdampak pada lambatnya perkembangan studi mengenai tanda dan simbol dalam kerangka linguistik Qur'ani. Selain itu, belum ditemukan penelitian yang secara komprehensif mengintegrasikan pendekatan semiotik dengan tafsir linguistik dan sastra, khususnya dalam memahami struktur pengulangan kata *Ẓulumāt* dan *Nūr* yang muncul pada ayat yang sama namun berada dalam dua fase naratif yang berbeda. Padahal, dinamika perubahan spiritual manusia dari *Ẓulumāt* menuju *Nūr* atau sebaliknya, memuat potensi besar untuk dianalisis sebagai representasi ikonografis yang hidup dalam teks Al-Qur'an. Kurangnya eksplorasi terhadap aspek ini menunjukkan pentingnya pendekatan semiotik yang tidak hanya bersifat struktural, tetapi juga dinamis dan kontekstual sesuai dengan karakter teks ilahi yang sarat makna.

Berdasarkan latar belakang masalah, maka tujuan penelitian ini adalah menganalisa makna cahaya dan kegelapan Q.S Al-Baqarah ayat 257 perspektif teori kombinasi semiotika modern. Adapun Metode penelitian yang digunakan adalah penelitian kepustakaan dengan pendekatan kualitatif dan metode deskriptif-analitis. Teknik pengumpulan data dilakukan melalui studi literatur terhadap kamus, kitab tafsir, jurnal ilmiah, serta penelitian-penelitian terkait. Kemudian teori yang digunakan adalah kombinasi semiotika modern untuk menganalisa kata *Ẓulumāt* dan *Nūr*.

Hasil penelitian menunjukkan bahwa analisis Makna kata *Nūr* dalam Surah Al-Baqarah ayat 257 mencerminkan simbol hidayah ilahi yang transendental. Dalam perspektif teori kombinatif semiotika baik melalui analisis triadik Peirce, relasi signifiant-signifié Saussure, konotasi makna menurut Eco, maupun intertekstualitas Kristeva, *Nūr* tidak hanya bermakna cahaya secara harfiah, melainkan sebagai representasi metaforis yang menandai kehadiran ilahi dalam membimbing manusia dari kesesatan menuju iman. Sebaliknya, *Ẓulumāt* merupakan tanda kolektif yang mengekspresikan kondisi batin yang diliputi kekelaman spiritual dan penolakan terhadap tauhid. Dalam semiotika modern, *Ẓulumāt* ditafsirkan sebagai penanda kondisi sosial dan psikologis yang dikendalikan oleh simbol *tāghūt* musuh Tuhan yang menyesatkan manusia. Keggelapan ini melambangkan keterasingan eksistensial manusia dari Tuhan serta hambatan terhadap kesadaran spiritual. Maka, dualitas *Nūr* dan *Ẓulumāt* menjadi oposisi biner makna dalam struktur bimbingan ilahi perlawanan serta penolakan terhadapnya.

Kata Kunci: *Makna, Nūr, Ẓulumāt, Kombinasi, Semiotika Modern.*

ABSTRACT

Irwanto, 2025, THE MEANING OF *NŪR* AND *ẒULUMĀT* IN SURAH AL-BAQARAH [2]:257 FROM THE PERSPECTIVE OF MODERN COMBINED SEMIOTIC THEORY.

In contemporary Qur'anic studies, the application of modern semiotic theories such as Peirce's triadic model, Saussure's dyadic model, and literary semiotics developed by Eco and Julia Kristeva remains limited. This has hindered the advancement of studies on signs and symbols within the Qur'anic linguistic framework. Furthermore, there has been no comprehensive research that integrates semiotic approaches with linguistic and literary tafsir, particularly in analyzing the repetition of the words *Ẓulumāt* and *Nūr* within the same verse but situated in two distinct narrative phases. Yet, the spiritual transformation of humans from *Ẓulumāt* to *Nūr*, or vice versa, holds significant potential to be interpreted as a living iconographic representation in the Qur'anic text. This lack of exploration highlights the urgency of employing a semiotic approach that is not only structural but also dynamic and contextual, in line with the divine text's rich layers of meaning.

Based on this background, the aim of this study is to analyze the meaning of *Nūr* and *Ẓulumāt* in Qur'an Surah Al-Baqarah [2]:257 through the lens of modern combinative semiotic theory. The research employs a qualitative library research method using descriptive-analytical techniques. Data were collected through literature review of dictionaries, tafsir books, academic journals, and relevant research. The theoretical framework is based on a combination of modern semiotic models to interpret the terms *Nūr* and *Ẓulumāt*.

The results reveal that the word *Nūr* in Surah Al-Baqarah [2]:257 represents a transcendent symbol of divine guidance. Within the framework of combinative semiotic theory drawing from Peirce's triadic analysis, Saussure's signifier-signified relationship, Eco's theory of meaning, and Kristeva's intertextuality *Nūr* is understood not merely as literal light, but as a metaphorical sign of God's presence guiding humanity from misguidance to faith. In contrast, *Ẓulumāt* is a collective sign symbolizing the inner state of spiritual darkness and rejection of divine unity (tawḥīd). In modern semiotics, *Ẓulumāt* functions as an indicator of social and psychological conditions dominated by ṭāghūt, symbolic adversaries to God who mislead humans. This darkness reflects existential alienation from the Divine and obstacles to spiritual awareness. Thus, the binary opposition between *Nūr* and *Ẓulumāt* forms a meaningful structure between divine guidance and its rejection.

Keywords: *Meaning, Nūr, Ẓulumāt, Combination, Modern Semiotics.*

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