

# THE CONCEPT OF THE MEANING OF *UFF* IN THE AL-QUR'AN

## Application of Roland Barthes' Semiotic Theory of Al-Isra Verse 23

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**Abstract:** This paper discusses the concept of *Birru al-Wālidain* in the Qur'an, especially in Qs. al-Isra 'verse 23 which seems to be ignored nowadays, of course, *Birru al-Wālidain* here is related to actions, especially words to parents. In the study of semiotics, the word *uff* is a symbol in the delivery of speech that must be interpreted. One of the semiotic theories developed by scholars is Roland Barthes' semiotics because Barthes uses structural analysis in textual criticism. In his theory, Barthes offers two stages of theory. First, it is referred to as a linguistic system or commonly known as denotative meaning. Second, it is called a mythological system commonly known as connotative meaning. More details. The linguistic system is textual reading and the mythological system is contextual reading. It is certain that the concept of *Birru al-Wālidain* in the Qur'an is very relevant to Barthes' theory, even to other contemporary problems today. Then, the author will apply Barthes' semiotic theory to understand the concept of *Birru al-Wālidain* in the Qur'an. The results of the application of the theory in Q.S al-Isra verse 23, namely: the linguistic system in the word *uff* which is not only interpreted as "ah" but also a prohibition not to speak harshly to parents. While the mythological system is that a child is required to serve his parents by loving them both. The ideology contained in this verse is related to morals, not only to parents, but also to older people.

**Keywords:** Meaning of *uff*, *Birru al-Wālidain*; the theory of Roland Barthes; al-Isra verse 23.

**Abstrak:** Penelitian ini berbicara tentang konsep *Birru al-Wālidain* di dalam al-Qur'an khususnya pada surat al-Isra ayat 23 yang tampaknya pada sekarang ini mulai terabaikan. Tentu, makna *Birru al-Wālidain* di sini berhubungan dengan tindakan atau perilaku terhadap orang tua. Di dalam keilmuan semiotika, kata *uff* adalah simbol ujaran yang harus diinterpretasikan. Salah satu teori di dalam keilmuan semiotika adalah yang dikembangkan oleh Roland Barthes yang menggunakan analisis struktural sebuah teks. Di dalam teori tersebut, Barthes membagi dua tahapan: pertama, tahapan yang mengacu pada sistem linguistik atau sering disebut dengan makna denotatif, dan kedua, tahapan yang disebut dengan sistem mitologis. Keterangan lebih lanjut, sistem linguistik adalah pembacaan tekstual dan sistem mitologis adalah pembacaan kontekstual. Dapat dipastikan bahwa konsep *Birru al-Wālidain* dalam al-Qur'an sangat relevan dengan teori Barthes, bahkan dengan permasalahan kontemporer lainnya saat ini. Kemudian, penulis akan menerapkan teori semiotika Barthes untuk memahami konsep *Birru al-Wālidain* dalam al-Qur'an. Hasil penerapan teori dalam Q.S al-Isra ayat 23 yaitu: sistem kebahasaan pada kata *uff* yang tidak hanya diartikan sebagai "ah" tetapi juga larangan untuk tidak berbicara kasar kepada orang tua. Sedangkan sistem mitologi adalah seorang anak dituntut untuk mengabdikan kepada orang tuanya dengan mencintai keduanya. Ideologi yang terkandung dalam ayat ini berkaitan dengan akhlak, tidak hanya kepada orang tua tetapi juga kepada orang yang lebih tua.

**Kata kunci:** Makna kata *uff*; *Birru al-Wālidain*; teori Roland Barthes; al-Isra ayat 23.

## A. Introduction

The relationship between parents and children has become a pattern of life in any family, both in spirit parents (a child against a teacher) or biological parents (a child against the parents who gave birth to him). A child's devotion to both parents will have an influence on the life of a child in the future, if it is good, it will bring success and happiness to the child in the world and in the hereafter, but on the contrary, if the child's attitude towards both parents is bad, it will have an impact on the failure of the child. in this world and in the hereafter.<sup>1</sup>

The concept of *Birru al-Wālidain* in the Qur'an, which is partly contained in Qs. Lukman, a child is cared for and cared for since childhood by parents until it is felt that the child is able to look after and care for himself, especially to a mother who breastfeeds her child when she is still a baby, it is not only filling the stomach but also an effort to understand the importance of physical and mental development. child's psyche for the future. Therefore, it will be assumed for the child to repay the favor of both parents.<sup>2</sup> And some others are discussed in surah al-Isra from verses 23-24, however, the author wants to focus more on surah al-Isra verse 23<sup>3</sup> in which the word *uff* is written, which is a word that needs to be explored further.

*Birru al-Wālidain* is a good deed and generous to parents, including in words and intentions. *Birru al-Wālidain* is a representation of a child's gratitude to his parents who have cared for him since he was a baby, even any kindness done to repay the services of both parents will not be able to repay the sacrifices of parents (including one of the 3 debts that cannot be repaid forever. Namely the debt of the servant to God, the debt of the student to the teacher, and the debt of the child to the parents) including in terms of love and affection

From the author's point of view, the discussion related to *Birru al-Wālidain* is very relevant when examined using Barthes' semiotic theory because it provides a clear method in the process of structural analysis. Besides that, Barthes also uses his structural analysis in textual criticism. Polygamy in the verse has linguistic symbols that are interesting to study because it has a message that must be interpreted. The symbol meant is the use of the word *uff* as a symbol that children are not allowed to speak to their parents. In Barthes' language, the word is a myth. The point is to be a communication system as well as contain a message to be conveyed.

Therefore, in this paper, we choose the concept of *Birru al-Wālidain* in the Qur'an as the object of research material. Meanwhile, the formal object is Roland Barthes' semiotic application of the Quran Surah Al-Isra verse 23. In general, this work discusses the message to be conveyed by the Qur'an regarding *Birru al-Wālidain* and the ideology it has composed. This work was built for the purpose of knowing the structure of the text contained in the letter Al-Isra verse 23 and the message contained in the verse by using the semiotic theory of Roland Barthes. The benefits are to enrich perspectives and as part of developments in the study of the study of the Qur'an

## B. Theoretical Review

### 1. Roland Barthes Semiotic Theory Overview

In Barthes' theory, it still significantly reveals de Saussure's signifier-signified theory,<sup>4</sup> but by Hjemsløv, Barthes uses expression (expression) for the signifiant, and content (content) for the

<sup>1</sup> Amirulloh Syarbini dan Soemantri Jamhari, *Keajaiban Berbakti kepada Orang Tua: Kunci Utama Meraih Sukses di Dunia dan Akhirat* (Jakarta: Elex Media Komputindo, 2011), page xv-xvi.

<sup>2</sup> M. Quraish Shihab, *Tafsir Al-Mishbah* (Jakarta : lentera hati, 2002) volume 11, page 129

<sup>3</sup> QS. Al-Isra : 23

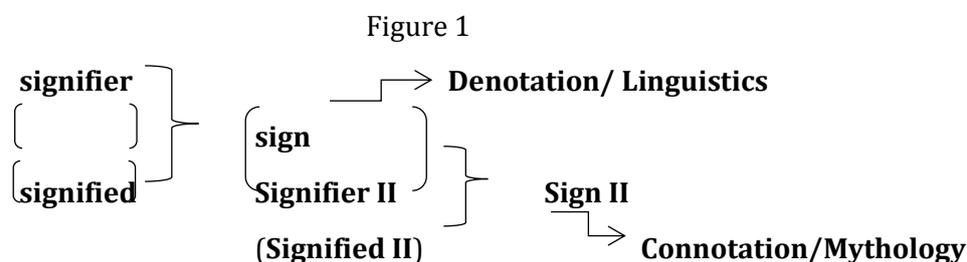
وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُهُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has commanded that you should not worship other than Him and should do good to your parents as well as possible. If one of them or both of them reach old age in your care, then never say to them the word "ah" and do not yell at them and say to them a noble word.

<sup>4</sup> St. Sunardi, *Semiotika Negativa* (Yogyakarta: Buku Baik, 2004) page 41.

signifie,<sup>5</sup> in its execution, the three components are structured: the relation (R) is in the middle where it is in the middle between expression (E) and content (C),<sup>6</sup> besides, judging from this fact, Saussure's theory of linguistics and semiotics has been developed by Roland Barthes,<sup>7</sup> the development of the theory is if the theory put forward by Saussure only reaches the the first stage is the meaning of denotation (the special meaning that is in a sign or sign image. Denotation is direct),<sup>8</sup> then by Barthes developed and gave birth to the second stage, namely connotation (meaning that is indirect and uncertain, but more global and open).<sup>9</sup>

Barthes explains that the first stage of semiotics (denotation) has the structure of a marker I (signifier), a signified I (signified) and from merging the two into a sign I (sign). Then by Barthes Saussure's theory was developed and gave birth to the second stage of semiotics (connotation) which has a structure of sign I (becoming a marker II), signified II and sign II, this sign II is usually interpreted by Barthes as a myth (a model of the sound of language which contains a message).<sup>10</sup> To facilitate understanding related to Barthes theory which will also later be used to explore the meaning of al-Isra verse 23, the author will make a sketch as follows:



From the table above, it can be explained that the mythology system actually requires a linguistic system first which will then develop into mythology, so that there will be two semiotic systems in mythology. Barthes calls mythology a *metalanguage* because mythology uses language that has been built by linguistics to fill the void of the conditions for the establishment of mythology. The purpose of Barthes in developing his theory is to criticize a very rich culture, therefore, readers, especially in reading literature or certain conditions, must look at the ideology behind the myth. One way to find out is to know history, in contrast to linguistics which is quite familiar with the synchronic approach (studying language from today's context),<sup>11</sup> in contrast to Myth which must use two approaches at once, namely synchronic-diachronic (studying language from time to time). or from the historical context)

From the explanation above, the author can simplify through an example, there is a contemporary artwork made by a Spanish national the statue named "Stairway to Heaven" is the work of Eugenio Merino. The lowest statue depicts a Muslim prostrating, on his back kneels a Christian priest who is praying and, on the priest's, shoulder stands a Jewish rabbi who is reading a Jewish holy book. there is a semiotic structure which itself has been formed from the statue, a

<sup>5</sup> Benny H. Hoed, *Strukturalisme de Saussure di Prancis dan Perkembangannya*. Terj. Kita, Irzanti Sutanto dan Ari Anggari Harapan (Jakarta: Wedatama Widya Sastra, 2003) page 19.

<sup>6</sup> W. Noth, *The Handbook of Semiotics* (St Paul/Indianapolis: Indiana University Press, 1995), page 310.

<sup>7</sup> Kurniawan, *Semiologi Roland Barthes* (Magelang: Indonesiatara, 2001) page 43.

<sup>8</sup> Arthur Asa Berger, *Tanda-tanda dalam Kebudayaan Kontemporer*, terj. M. Dwi Satrianto (Yogyakarta: Tiara Wacana, 2000) page 55

<sup>9</sup> The marker is the meaning of the first stage, while the sign is an ideology that communicates with culture and others. In addition, connotation is the nature of the meaning produced in the second stage, from that meaning which will then reveal the ideology behind the myth. (Roland Barthes, *Petualangan Semiologi*, terj. Stephanus Aswar Herwinarko, (Yogyakarta: Pustaka Pelajar, 2007), page 83- 84

<sup>10</sup> Roland Barthes, *Mitologi*, terj. Nurhadi, A. Shihabul Millah, (Yogyakarta: Kreasi Wacana, 2006), page 151.

<sup>11</sup> Verhar, *Asas-asas Linguistik Umum* (Yogyakarta: Gajah Mada University Press, 2016) page 15

statue of a Jew standing and reading the Torah (marker) of a Muslim who is prostrate on it sits a kisten (sign) At a glance from the example above there is an issue of harassment against Muslims and Christian in which both were trampled by the feet of a Jew, (sign). And from it can be developed that the rise of Islam will be the fall of Christianity and Judaism (Myth).

### C. Research Method

In this study, the author uses a qualitative analysis method, namely research that aims to explain the text, message or the like as the research target. This study analyzes in detail the contents of an information written or printed on a media, symbol or message systematically.<sup>12</sup> As for the approach used by the author in the study, the semiotic theory was initiated by Roland Barthes. In relation to that, the author tries to explore and analyze in detail the concept of the meaning of *uff* which explains the command to always be devoted to both parents as an effort to obey a servant to his Lord and not be disgraceful in accordance with what Allah has said in Qs. Al-Isra verse 23 by using a design and steps that are traceable in accordance with what has become the standard of Roland Barthes' semiotics research.

### D. Results and Discussion

#### 1. The Application of Roland Barthes' Semiotic Theory to the Interpretation of the Qur'an

It is common knowledge that the Qur'an has a very high level of literature, and in general semiotics is indeed used in literary that have literary works, however, it is possible to use it for signs in the form of goods. The Qur'an itself which consists of several arrangements of letters, sentences and verses has different meanings even though they seem to mean the same, in other words, it is very relevant when exploring the meaning of the verses of the Qur'an using Barthes' semiotic theory.<sup>13</sup> Departing from the above, the writer argues that it is necessary to examine the smallest parts of what is contained in the Qur'an so that one can find or at least be able to approach the meaning intended by the Qur'an.

Seeing the existing phenomena, the Qur'an is a text that is very vulnerable to many possibilities for interpretation, if it is only to explore the meaning of the Qur'an, it will not be a problem and is recommended because it is for the benefit of the people, and even then only for people who have qualified to do so,<sup>14</sup> and it would be dangerous if the verses of the Qur'an were interpreted for certain interests, whether for personal interests, or for the interests of certain groups.<sup>15</sup> Even though it has something to do with semiotics, it is not what is meant for its purpose,

<sup>12</sup> Nur Hikmah, *Analisis Unsur Tafsir dan Tadzir dalam Dakwah Ustadz Adi Hidayat* (Aceh: Universitas Islam Negeri Ar-Raniry, 2019) page 45

<sup>13</sup> Ali Imron, *Semiotika Al-Qur'an: Metode dan Aplikasi terhadap Kisah Yusuf* (Yogyakarta: Teras, 2011) page 33-34

<sup>14</sup> Terdapat pada surat Ali Imran ayat 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

*It is He who sent down the Book (Al Quran) to you. Among the (contents) there are verses that are muhkamaat, those are the main points of the contents of the Qur'an and other (verses) mutasyaabihaat. As for those who in their hearts are inclined to error, then they follow some of the verses that are mutasyaabihaat from them to cause slander to seek their ta'wil, even though no one knows the ta'wil but Allah. And those who are deep in knowledge say: "We believe in mutasyaabihaat verses, they are from our Lord." And can not take a lesson (from him) but people of understanding.*

<sup>15</sup> As in the era of the 1970s, in Indonesia, politics is being intensively carried out, to the point of involving verses from the Koran to bring down certain groups, including al-Baqarah verse 35, the word "tree" which in its true meaning is "tree of khuldi" is slurred by the interpreters. certain group campaigns with the "banyan tree" alias Golkar. So the translation becomes, "And do not approach Golkar so that you do not belong to the wrongdoers". there is also al-Baqarah verse 67, the word "cow" here is copied to "bull" which is none other than the symbol of w-3<sup>rd</sup> ICONDAC – October 19-20, 2021

because actually Semiotics was born from the linguistic-structuralism school, the text of the Qur'an which is a passive literacy and will become active if one of the readers responds to it.<sup>16</sup>

The application of semiotic theory to the Qur'an has been used since the early modern century, in order to explore hidden meanings. It was initiated by a contemporary figure named Nasr Hamd Abu Zaid, he was very clear that what he applied in his book entitled *mafhum an-nas* was his application to the theory developed by Saussure. According to Nasr Hamid, language is something complicated, so in this case, the text of the Qur'an is used as a symbol that contains two close components in the form of a signified and a signifier.<sup>17</sup>

## 2. Application of Roland Barthes' Semiotic Theory to Qs. Al-Isra Verse 23

After the author explains the theory of semiotics and a glimpse of its application to the Koran, now the author wants to discuss more specifically to find answers from the object of research, namely the Qs. Al-Isra Verse 23, as follows:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عَنْكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْنِيهِمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning:

And your Lord has commanded that you should not worship other than Him and should do good to your parents as well as possible. If one of them or both of them reach old age in your care, then never say to them the word "ah" and do not yell at them and say to them a noble word.

The verse above has a sign that needs to be discussed, namely the word *uff* which is used as a source of disobedience to parents in the context of speech? What is the meaning behind the *uff* symbol? In general, there are two systems in its application to the verses of the Qur'an. As explained below:

### a. Linguistic System

In accordance with the stages carried out by Barthes, the first stage is to find out the meaning of *uff* which is to look for the denotative meaning or semiotics of the first stage. It can be said that in finding the denotative meaning is by digging the meaning according to the text contained in the letter al-Isra verse 3. In the interpretation of al-Misbah, Quraish Shihab explains the word *uff* which means "ah"<sup>18</sup> including part of the word that hurts, even the word *uff*. *Uff* becomes a benchmark as a minimal word that hurts parents,<sup>19</sup> according to him, the word should not be heard by the parents of a child, the next sentence Allah explains that speaking to both parents must use noble language. The editors of both seem to relate to mentioning the word *uff* as the minimum word that can hurt parents, and Allah also

the PDI. So the translation becomes, "...indeed Allah has ordered you to slaughter the PDI", aka not voting for the incarnate PNI party.

<sup>16</sup> Komarudin Hidayat, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik* (Jakarta: Paramadina, 1996), page 116

<sup>17</sup> Ali Imron, *Semiotika Al-Qur'an: Metode dan Aplikasi terhadap Kisah Yusuf* (Yogyakarta: Teras. 2011) page 33-34

<sup>18</sup> In the Koran of the Ministry of Religion of the Republic of Indonesia, *uff* is defined as "ah". Lihat: Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Bandung: J-ART, 2004), 412

<sup>19</sup> This opinion is the same as that expressed by Imam Ibn Kathir in his commentary. See: al-Imam Abu Fida Isma'il Ibnu Katsir ad-Dimasyqi, *Tafsir Ibnu Kasir* (Semarang: Sinar Baru Algesindo, 1999) volume 15, page 174

commands humans to say good things to parents. On the other hand, the word *uff* will also hurt the hearts of both parents.<sup>20</sup>

According to Wahbah Zuhaili in his Tafsir, *fala taqul lahuma uffin wala tanhar huma wa qul lahuma qawlan kariman* is to show the prohibition of saying using the word *uffin*, because saying the word to both parents shows boredom and irritation to both parents.<sup>21</sup> while according to Imam Fakhrudin ar-Razi is that the verse shows to show the difference through these words, no lies should be spoken to them and reject what they are ordered to do.<sup>22</sup> Added by Tengku Muhammad Hasbi ash-Shiddieqy when parents say unpleasant words, then a child is required to be patient by not saying the word "ah" and hoping for Allah's blessing while correcting himself.<sup>23</sup>

Perkataan dari ulama diatas kurang lebih sama dengan Hadis nabi yang diriwayatkan oleh sayyidina Ali bin Abi Thalib bahwa perkataan sekecil apapun yang menyakiti perasaan kedua orang tua harus dihindari.

The words of the scholars above are more or less the same as the hadith of the prophet narrated by Sayyidina Ali bin Abi Talib that even the smallest words that hurt the feelings of both parents must be avoided.

لَوْ عَلِمَ اللَّهُ شَيْئًا مِّنَ الْعُقُوقِ أَدْنَىٰ مِّنَ الْأُفِّ؛ لَنَهَىٰ عَنْهُ، فَلِيَعْمَلَ الْعَاقُّ مَا شَاءَ أَنْ يَعْمَلَ؛ فَلَنْ يَدْخُلَ الْجَنَّةَ،  
وَلِيَعْمَلَ الْبَارُّ مَا شَاءَ أَنْ يَعْمَلَ؛ فَلَنْ يَدْخُلَ النَّارَ.<sup>24</sup>

Meaning:

If Allah knew of an act of disobedience to parents, a word lower than the word *uff*, surely that would be what Allah would mention. Therefore, do the disobedient to his parents, whatever he likes, but he will not go to heaven. do what he likes to his parents, but he will not go to hell.

Of all the scholars that the author lists and those who don't, those that are not much different are still within the scope of "prohibition of speaking harshly to parents", so the word *uff* should not be used as an effort to carry out *birrul walidain*. In other words, the word *uff* becomes a marker, then the sign is speech, while the sign is the prohibition of saying the word *uff*.

<sup>20</sup> Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi* (Mesir: Mustafa al-Halb wa Awladih, t.th) volume 13, h. 35

<sup>21</sup> Wahbah Az-Zuhaili, *Tafsir al-Munir fi al-Aqidah wa asy-Syari'ah wa al-Manhaj* (Beirut: Dar al-Fikr, t.th) page 50

<sup>22</sup> Whatever the parents say, the child must always be obedient, but it is different if the order is for evil, even so, we still have to be kind, this is in accordance with the word of God in Surah Lukman verses 14-15:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14) وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (15)

*And We commanded man (to do good) to his two parents; his mother had conceived him in a state of increasing weakness, and weaned him in two years. Be grateful to Me and to your two parents, to Me is your return (14) And if both of them force you to associate with Me something that you do not know about, then do not follow them, and get along well with them in the world, and Follow the path of those who return to Me, then to Me is your return, so I will tell you what you have done.*

<sup>23</sup> Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir al-Qur'anul Majid an-Nur* (Semarang: Pustaka Rizki Putra, 2000) page 2318

<sup>24</sup> In this narration it is said that this hadith has the quality of *maudhu* '. See: [الدور السنوية - أحاديث منشورة لا تصح](http://www.dorar.net) (dorar.net). see also: Hamka, *Tafsir al-Azhar* (Jakarta, Pustaka Panjimas, 1999) volume 15, hal 40.

b. *Mythological System*

The existence of a mythological system is a continuation of the linguistic system, after finding the meaning of the word *uff* from the denotative or textual side, the second stage of semiotics will explore its connotative meaning, or in other words look for its contextual meaning from the letter al-Isra 'verse 23. In an effort to analyze in a micro manner from the letter al-Isra is to involve the munasabah al-verse, namely in the next verse, namely the letter al-Isra verse 24:

وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

Meaning:

And humble yourself towards them both with love and say: "O my Lord, have mercy on them both, as they both taught me when I was little."

Judging from the literature from the letter al-Isra verses 23-24, the attachment of the two verses is to talk about *Birru al-Wālidainas* a whole. The command to worship both parents, is mentioned explicitly right after the command to worship Allah, because a child gets blessings from Allah from the time he is in the womb through the intermediary of his parents, so it is not surprising that the position of *alla ta'budu illa iyyah* takes precedence right before worshipping. both parents.<sup>25</sup>

Based on the words of the Prophet, narrated by Abdullah bin Umar, that the relationship of obedience to Allah cannot be separated from the obligations of a child who must obey both parents, if a Muslim has the divine motto *anta maqshudi wa ridhoka mathlubi*, then obedience to parents is the main requirement:

عن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه وسلم رضا الله في رضا الوالد وسخط الله في سخط الوالد<sup>26</sup>

Meaning:

From Abdullah bin Umar said: The Messenger of Allah said, the pleasure of Allah is in the pleasure of the parents, and the wrath of Allah is in the wrath of the parents.

Through the hadith above, the Prophet showed how important *husnul adab* is to both parents. However, to understand more deeply, it is necessary to look at historical facts regarding adab. The word adab comes from an absorption from Arabic which has been known for a long time, although the word always evolves with the times, the word has a long meaning, namely applying a habit, a norm of practical behavior, but the word adab itself already has a double meaning, *First*, adab is interpreted as commendable behavior. *Second* adab is not a theory that is only conveyed by word of mouth, its understanding must go through contemplation accompanied by empirical practice to perfect the actions of his life.<sup>27</sup>

A demand for a child not to say the word "ah" to parents cannot be simply understood, as has been explained that the word is a minimum benchmark, it does not mean it has no connotative meaning behind it, the prohibition has many conditions. which can cause words that are equivalent to or even more painful than the word "ah", including:

- a. Do not listen to their words, whether it contains advice or not
- b. Obey any orders from parents, as long as it does not aim to disobey Allah
- c. Answering the calls of parents well
- d. Trying to find pleasure through actions, especially be careful in speaking which often slips easily

<sup>25</sup> Ali Abdul Halim Mahmud, *Akhlaq Mulia* terj. Matsuri (Jakarta: Gema Insani ,2004) mold. 1, page 185

<sup>26</sup> Have a sahih sanad, see: Zakiyuddin Abdul Adzim Al-Mundziri, *at-Tarhib wa at-Tarhib* (Kairo: Dar al-Fajr lil Turats, 1421) mold. 1, page 298

<sup>27</sup> Hasan Asri, *Etika Akademis dalam Islami* (Jakarta: Tiara Wacana, 2004) page 1

- e. Using gentle language with parents when having a dialogue
- f. Don't raise your voice in front of your parents
- g. Do not bring up the kindness that has been done to parents just to carry out parental orders. For example: "Father and Mother gave me thousands of money, then I will repay you with the same" or by saying "because I have given thousands of money to you, you must give me that much money too"
- h. Don't look at it with a cynical look
- i. Not surly
- j. Always ask for prayers from both of them.<sup>28</sup>

Further demands, in order to create a perfect concept of God's command "*wa bi al-walidaini ihsanan*" then actions to both parents also need to be taken into account, based on God's command in the letter Luqman verse 15:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبِهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ  
مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Meaning:

And if both force you to associate with Me something that you do not know about, then do not follow them, and associate them well in the world, and follow the path of those who return to Me, then to Me is your return, and I will inform you what have you been doing.

The command to always obey and assimilate parents as well as possible does not recognize the basis of their beliefs, even in situations of different beliefs, it is not surprising that Allah mentions *wa bi a-walidaini ihsanan* after mentioning *alla ta'budu illa iyyah*, which is added in the verse This illustrates when the condition of parents who are already in a weak condition, brings psychological tendencies that tend to decline, of course for children who care for those around them are required to be patient and feared to say and take actions that are felt to injure parents' hearts. On the other hand, actions that are not kind to parents can actually trigger the word "ah" or the like, and vice versa. Among these actions are:

- a. When parents come, a child should welcome him well, by standing up too
- b. Keeping actions in front of colleagues as an effort to maintain the honor of parents
- c. Not walking in front of parents, but beside or behind, maybe at some point we walk in front of both parents, and that is allowed.<sup>29</sup>
- d. Permission when going out of the house, to fortify the occurrence of various thoughts.<sup>30</sup>

From all the explanations that the author has described, it can be seen that there are a lot of out-of-bounds actions related to children's behavior towards parents, all of which have different factors, ranging from children's habits, relationships and many more, besides that, parents who have The more fragile has a nature that sometimes tends to be more fussy, so through the word of God in Surah al-Isra verse 23, Allah shows that filial piety to both parents is a child's obligation right after the obligation of a servant to worship Allah, For those who are still around people (whether when the parents are still in good health, or when the parents

<sup>28</sup> Nawawi> Muh}ammad, *Maraqil 'Ubu>diyah* (Surabaya: Mutiara Ilmu Surabaya) mold. 1, page 289-290

<sup>29</sup> In the book Majmu 'Az-Zawa'id by Abu Hasan Ali bin Abu Bakr, he wrote the story that Abu Ghassan Adh-Dhabby told "I went out and walked with my father when the weather was hot". Then Abu Hurairah met me and he asked, "Who is this person?" "My father," I replied. "Do not walk in front of your father, but walk behind or beside him. Don't let anyone get in the way between you and your father. Do not walk in the place of your father. And do not eat a fleshy bone (which part of the flesh has been taken), while your father sees it, because your father may want it." See: Fika Pijaki Nufus, *Konsep Pendidikan Birrul Walidain dalam QS. Luqman (31): 14 dan QS. AlIsra' (17): 23-24*, Jurnal Ilmiah DIDAKTIKA Agustus 2017. vol-18, No 1, 16-31, 19

<sup>30</sup> Nawawi> Muh}ammad, *Maraqil 'Ubu>diyah* (Surabaya: Mutiara Ilmu Surabaya) mold. 1, page 289-290

are weak) then a child is required to be patient, whether it be patient through speech, one of which is not saying hurtful words like the word "ah" or patient through actions and always be humble in front of parents by expressing a form of love and affection, also accompanied by prayers that have been taught by Allah in the letter al-Isra verse 24. The following is a table of the application of Roland Barthes' semiotics to Qs. al-Isra verse 23

Figure 2

LINGUISTICS	<b>1. SIGNIFIER</b>	<b>2. SIGNIFIED</b>
	<i>Uff</i> (ah)	Saying
MYTHOLOGY	<b>3. SIGN I</b>	
	<b>a. Signifier II</b>	<b>b. Signified II</b>
	<i>Uff</i> (ah) is a rude and contemptuous speech	Speak to them glorious words
	<b>c. SIGN II</b>	
	Prohibition of saying the word "ah" or yelling at both parents	

## E. Conclusion

After discussing the object of the theme being studied, it can be concluded that the concept of *Birru al-Wālidain* in Surah al-Isra verse 23 which is applied to Roland Barthes' semiotic theory results in that the first stage of semiotics, namely the linguistic study of the word *uff*, produces a new denotative meaning construction, namely that the word This is not only interpreted as "ah" but can also be interpreted as a prohibition word that is thrown at both parents, while the second stage of semiotics or the study of mythology produces a connotation meaning that it is forbidden to say the word *uff* or yell at both parents. To complete the action of *Birru al-Wālidain*, in the next verse Allah includes a message by humbling himself in front of his parents and praying with prayer

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا

Thus, the author has presented this discussion with limitations. with that, this paper will find many shortcomings, therefore, the author hopes that there will be constructive criticism and suggestions for the creation of better writing, the author also hopes that further research on the concept of *Birru al-Wālidain* in the Qur'an in other verses such as in Luqman's letter, in this paper the author describes using the semiotic theory of Roland Barthes, the author hopes that there are academics who study using the same verse but with a different theory. For example, by using the semiotic theory of Charles S. Peirce, Michael Riffaterre, Julia Kristeva, etc. In addition, the concept of *Birru al-Wālidain* can also be studied using other theories such as hermeneutics, semantics, and other theories which of course are still related to the study of the Qur'an.

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