



## Harmony of Language and Society: A Sociolinguistic Analysis of the Concept of Language in the Quran

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### ABSTRACT

*This article explores the relationship between language and society in the context of the Quran using a sociolinguistic approach. This research examines how the language of the Quran functions as a tool for socialization, identity formation, and social structure within the Muslim community. This research aims to analyze how the concepts in the Quran shape and reflect social interactions and structures. Using qualitative methods, this research examines various aspects of the language of the Quran, including the roles of pragmatics, semantics, and identity formation. The findings indicate that the language of the Quran not only influences individual behavior but also reinforces community norms and social harmony. This research concludes that understanding the Quranic language provides insights into the dynamics of language and society within the context of Islam. As a recommendation for future research, a more in-depth pragmatic analysis is expected to reveal the significant implementation of understanding Quranic language concepts and their harmonious impact on linguistic attitudes and behavior within the context of social interactions in culturally diverse societies.*

**Keywords:** *Quranic Language, Sociolinguistics, Social Structure, Identity Formation, Muslim Community*



## INTRODUCTION

### Background of The Study

Language is a central component in shaping and maintaining the social structure of society. Language is not only a tool for communication but also a mirror that reflects the social, cultural, and religious values of a society. The Quran, in the context of Islam, as a holy book, plays a very significant role in shaping and influencing the language and social structure of Muslim communities. In other words, as the final revelation, it plays a crucial role in shaping the way of speaking and interacting within Muslim society. This article analyzes the relationship between language and culture in the Quran using a sociolinguistic approach. The results of this research analysis are expected to provide an understanding of how the concept of language in the Quran shapes and reflects social dynamics, as well as how language functions as a bridge between individuals and society in a religious context.

Previous research has shown that the language of the Quran functions within spiritual and ritual contexts. However, there is a lack of in-depth studies on how the language of the Quran plays a role in the formation of social structures and individual identities beyond religious contexts. Many studies focus more on linguistic or theological aspects rather than on how the language of the Quran influences social interactions and societal structures.

This research article presents a novel approach by combining sociolinguistics to analyze the language of the Quran. The analysis not only examines linguistic aspects but also explores how language influences and reflects social structures and identities within Muslim communities. This article addresses a gap in the existing literature by highlighting the relationship between Quranic language and social dynamics, in line with Ibrahim A.'s statement in 2017 that the language of the Quran plays a dual role: as a spiritual medium and as a tool that influences social relationships and society's structure. Furthermore, it emphasizes the importance of understanding the language of the Quran in sociolinguistic studies to gain a broader perspective on its influence in a social context.

Furthermore, Khan, S. (2015), states in his research that the language in the Quran serves not only as a spiritual medium but also as a rich means of communication in a social context. Al-Khateeb, M. (2019), also discusses how language in the Quran is used to educate, guide behavior, and build harmonious social relationships. One of the findings of Budiman, M. (2020), states that the language of the Quran serves as a symbol of unity among Muslims, particularly in fostering social solidarity in a highly diverse society. Hidayah, N. (2022), states in her research that the language of the Quran serves as an instrument for conveying moral and ethical values that function as a guide in social interactions across various layers of society. On the other hand, Rizki, D. (2023), explains through the results of the research that, through a semantic approach, the terms in the Quran are not merely linguistic symbols but also have a significant impact on shaping and maintaining the social order among Muslims. Another research result, Alfarisi, A. (2021), outlines how the language of the Quran plays a role in the formation and regulation of the social structure of Muslim society. Through the language used in the



Quran, ethical and social values are emphasized and disseminated among the Muslim community, thereby influencing their social identity.

The aim of this research is to explore how the language used in the Quran influences and mirrors social interactions and societal structure, not just as symbols but also in practical terms. The hypothesis is that the language in the Quran functions not only as a religious guide but also as a tool that molds and sustains social structures and identity within the Muslim community.

The purpose of this article is to analyze how the language concept in the Quran shapes the social structure and identity of the Muslim community using a sociolinguistic approach. This article aims to provide insights into the role of Quranic language in fostering social harmony and interaction among individuals.

## RESEARCH METHOD

In this article, we address the research problem using a qualitative analytical method. This involves conducting an in-depth analysis of Quranic texts and their sociolinguistic interpretations, supported by semantic and pragmatic approaches, as well as literature studies. Our approach utilizes text analysis to identify and analyze Quranic verses relevant to the concepts of language, social interaction, and societal structure. This helps us understand the semantics and pragmatics of these texts.

## RESULTS AND DISCUSSION

### Research Results

#### 1. Language as a Tool for Education and Identity Formation

The language in the Quran serves as an educational tool that shapes both individual and collective identity. It teaches moral, spiritual, and social values that guide individual behavior and shape social identity within the Muslim community. The verses of the Quran explicitly emphasize the importance of obedience to Allah SWT, awareness of social responsibility, and self-development through patience and piety. For example, in Surah Al-Baqarah (2:177), the terms "taqwa" (awareness of Allah) and "sabr" (patience) not only shape individual behavior but also strengthen social identity within the Muslim community. This can be seen in the following verse:

- **Surah Al-Baqarah (2:177)**

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ  
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ  
وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

*The meaning is: Virtue is not turning your face toward the east and the west, but virtue is (the virtue of) those who believe in Allah, the Last Day, the angels, the holy books, and the prophets; giving their beloved wealth to relatives, orphans, the poor, travelers, beggars, and (freeing) slaves; performing prayers; fulfilling zakat; keeping promises when they make them; being patient in hardship, suffering, and during times of war. They are the ones who are righteous, and they are the ones who are pious. (<https://quran.nu.or.id/al-baqarah/177>)*

The verse indicates that virtue involves social actions driven by the values of the Quran, which strengthen social and moral identity within the community. This suggests that virtue is not merely about physical rituals, such as facing a certain direction in worship, but that true virtue encompasses correct beliefs and good social actions. This verse connects faith in Allah with social deeds that strengthen humanitarian values, such as helping relatives, orphans, and the poor. This action proves that the Quran shapes a social identity based on the values of generosity and responsibility towards others, which are characteristic of faithful Muslims.

- **Surah Al-Hujurat (49:13)**

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا  
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

*The meaning is: O mankind, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the one who is most righteous. Indeed, Allah is All-Knowing and All-Watchful. (<https://quran.nu.or.id/al-hujurat/13>)*

This verse emphasizes the importance of being aware of human diversity as part of God's plan. It suggests that differences in nations and tribes should not lead to hostility, but rather to mutual understanding. In Islam, individual and collective identity is not based on ethnicity or geographical origin, but rather on a person's level of piety towards

Allah. This teaches that the most important social value in the formation of a Muslim identity is piety, and not the superiority of race or nation.

The meaning of the verse above is further explained in a concise interpretation, which states: "O mankind! We have created you from a male and a female, Adam and Eve. All humans are equal, without distinction among tribes. We have made you into nations and tribes so that you may know and help one another, not to despise one another. Allah SWT does not favor arrogance based on lineage, wealth, or position. Indeed, the most noble in the sight of Allah SWT is the one who is most pious." This verse conveys the message to enhance piety in order to become noble in the sight of Allah SWT. Allah knows everything, both what is visible and what is hidden, and nothing escapes His knowledge.

- **Surah Al-Baqarah • Ayat 286**

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا  
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى  
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا  
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

*The meaning is: God does not burden a soul beyond its capacity. For him, there is something (reward) from the (good deeds) he has done, and there is also something (punishment) for the (wrongdoings) he has committed. (They pray,) "O our Lord, do not punish us if we forget or make a mistake. O our Lord, do not burden us with a heavy load as You have burdened those before us. O our Lord, do not impose upon us what we cannot bear." Forgive us, have mercy on us, and bless us. You are our protector. "Therefore, help us in facing the disbelievers." (https://quran.nu.or.id/al-baqarah/286)*

This verse illustrates the justice and compassion of Allah SWT in educating His servants. Furthermore, in the process of character formation, Allah SWT only burdens humans according to their capabilities. This teaches the value of patience (sabr) in facing trials and the responsibility for the life choices made. This proves that the Quran shapes the character of a Muslim who understands that in every challenge of life, Allah SWT provides guidance that is in accordance with His servant's abilities, strengthening the sense of personal and social responsibility.

The three examples above illustrate how the Quran educates Muslims through its teachings that are not only spiritual but also social. Values such as piety, social virtue, and patience are the pillars of identity shaped through the language of the Quran. This learning reinforces the collective identity of Muslims and guides them in their daily activities.

## 2. Language and Social Structure



The Quran provides guidance using language to define and regulate social relationships and shape the structure of society. Terms like "Ummah" (community) and "Mumin" (believer) illustrate how the Quran establishes a united society based on shared principles of faith and virtue. The language in the Quran guides the community to fulfill social responsibilities, strengthen brotherhood, and create a harmonious and just environment in social life. Here are some example verses:

- **Surah Al-Hujurat (49:10)**

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

*The meaning is: Indeed, the believers are brothers; therefore, make peace between your two brothers (who are in conflict) and fear Allah so that you may receive mercy.*  
(<https://quran.nu.or.id/al-hujurat/10>).

This verse emphasizes the concept of brotherhood among believers. The Quranic language directs Muslims to treat fellow believers as equal brothers, regardless of differences in ethnicity, nationality, or social class. This brotherhood transcends physical and worldly boundaries, connecting every believer in a single spiritual bond. This verse also teaches the importance of reconciling disputes within the Muslim community to create social harmony. This indicates that the Quran shapes a social structure based on the values of brotherhood, justice, and piety.

Thus, this verse emphasizes the significance of fraternity in the Muslim community and how the language of the Qur'an promotes a unified social framework.

**Surah Al-Baqarah (2:143)**

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ ﴿١٤٣﴾

*The meaning is: Likewise, We have made you (the Muslim community) a middle nation so that you may be witnesses over (the deeds of) mankind and so that the Messenger (Prophet Muhammad) may be a witness over (your deeds). We did not establish the qibla (the Sacred Mosque) that you were facing before, except to know (in reality) who follows*



*the Messenger and who turns back on their heels. Indeed, (the change of the qibla) is very difficult, except for those who have been guided by Allah. Allah will not waste your faith. Indeed, Allah is truly Most Compassionate and Most Merciful to humanity.* (<https://quran.nu.or.id/al-baqarah/143>).

This verse emphasizes that Muslims are chosen by Allah SWT to be a just and moderate community, known as the "middle nation," in all aspects of life, including faith, actions, and social interactions. Being the "middle nation" comes with a significant responsibility for Muslims to set an example for humanity by upholding values such as justice, brotherhood, and truth. This verse shows how the language of the Quran shapes the social consciousness of Muslims, emphasizing their role in promoting truth and justice within society.

- **Surah Ali 'Imran (3:104)**

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

*The meaning is: "And let there be among you a group that calls to goodness, enjoins what is right, and forbids what is wrong. And it is they who are the successful."* (<https://quran.dianisa.com/ali-imran/104>).

This verse instructs Muslims to form groups within society that serve as promoters of good and preventers of wrongdoing. The Qur'anic language in this verse emphasizes the importance of social organization aimed at maintaining morality and goodness for society. This reflects the social structure in Islam, where the responsibility of upholding the truth and preventing wrongdoing is not just an individual duty, but a collective one. This verse also shows that the happiness and success of a society depend on their ability to form a social structure that supports virtue and morality.

The three sentences above illustrate how language in the Quran is used to shape and organize the social structure within Muslim communities. Terms like "believer," "community," and the concept of brotherhood emphasize the importance of unity, justice, and social responsibility. The Quran teaches that an ideal society is one based on brotherhood, mutual assistance, and supporting the truth.

### **3. Language and Interpersonal Relationships**

The Quran emphasizes the importance of communication ethics and etiquette in social interactions. It provides clear guidance on how to speak, treat, and respect others in everyday life. By using good, respectful, and gentle language, a Muslim can strengthen social bonds, prevent disputes, and create an environment filled with love and peace. The verses of the Quran provide many instructions about the importance of politeness and respect in every form of communication in social interactions, guiding how individuals communicate and interact within society.

Example verse are as follows:

- **Surah Al-Isra (17:53)**

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ  
 لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

*The meaning is: And tell My servants to speak in a better way. (dan benar). Indeed, the devil always stirs up discord among them. Indeed, the devil is a real enemy to humanity. (https://quran.nu.or.id/al-isra/53)*

This verse emphasizes the importance of using good speech in our daily lives. It stresses the need for language that is kind, gentle, and respectful to prevent conflicts and disagreements. The Quran warns against the use of harsh and hurtful words, which the devil can use to create division among people. It reminds us that every word we speak should contribute to harmony and social peace. This illustrates how the Quran offers practical guidance on communication ethics that can be applied in both personal and social contexts.

- **Surah An-Nisa (4:86)**

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ  
 حَسِيبًا ﴿٨٦﴾

*The meaning is: If you are greeted with a greeting (salutation), respond to that greeting with something better than it or respond with something equivalent. Indeed, Allah is All-Aware of everything. (https://quran.nu.or.id/an-nisa%27/86).*

This verse emphasizes the importance of mutual respect and repaying kindness with something better or equivalent. In interpersonal relationships, showing respect is a sign of manners and politeness that must be upheld. The Quran teaches that interactions among humans should be based on mutual respect and kindness, creating a harmonious and civilized atmosphere of interaction. This verse also highlights the importance of positive communication in strengthening mutually respectful social relationships.

- **Surah Al-Hujurat (49:11)**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ  
 مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ  
 بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾





*The meaning is: O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name by which one invokes [another] after faith. And whoever does not repent - then it is those who are the wrongdoers. (yang mengolok-olok). Do not insult each other or call each other by bad names. The worst call is (a call) of hypocrisy after having faith. Those who do not repent are the wicked ones. (<https://quran.nu.or.id/al-hujurat/11>).*

This verse emphasizes the importance of using good speech in our daily lives. It stresses the need for language that is kind, gentle, and respectful to prevent conflicts and disagreements. The Quran warns against the use of harsh and hurtful words, which the devil can use to create division among people. It reminds us that every word we speak has an impact, and encourages us to choose our words carefully.

This verse emphasizes the importance of maintaining the honor and dignity of others in all conversations and communications, which forms the fundamental basis of ethics in interpersonal relationships. The three verses above underscore the significance of using polite, respectful, and kind language in interpersonal relationships. The Quran teaches that positive social interactions should be based on communication ethics that promote harmony, appreciation, and mutual respect. This is crucial for building a peaceful society that upholds moral values.

## **Discussion**

### **Sociolinguistic Analysis of the Concept of Language in the Quran**

In sociolinguistic studies, language is viewed as a social phenomenon closely related to the context and structure of society. The sociolinguistic analysis of language in the Quran is conducted using the following approaches:

#### **1. Pragmatics of the Quranic Language**

The field of pragmatics involves studying how language is used in social settings. In the Quran, the use of language reflects specific meanings within the social and cultural context of Arab society during the time it was revealed. For example, commands, prohibitions, and recommendations in the Quran carry not only literal meanings but also the social context that affects how they are understood. Analyzing the pragmatics of the Quran helps in understanding how its messages are communicated and received within the societal context.

#### **2. Semantics and Meaning of Language**

Semantics is the study of the meaning of language. In the Quran, many words and phrases have deep and layered meanings. Semantic analysis can help reveal how these meanings shape the social and theological understanding of the Muslim community. For example, the terms "taqwa" (piety) and "sabr" (patience) have broad and complex meanings that influence how individuals and communities understand and practice Islamic teachings.



### **3. Sociolinguistics of Identity**

The analysis of social and cultural identity in the Quran emphasizes the identity of Muslims through the use of specific language, such as the terms "muslim" and "mukmin." Sociolinguistic analysis shows how language helps shape and maintain collective identity within Muslim communities. Additionally, language plays an important role in distinguishing between groups in society, both internally and externally.

Based on the research findings, it is indicated that the language of the Quran significantly influences the formation and maintenance of social structures and the identity of the Muslim community. The use of Qur'anic language in social norms and communication ethics contributes to creating a harmonious environment and strengthening social structure. The impact of the Quranic language on society is not restricted to religious aspects but also extends to various social and cultural dimensions, leading to several significant impacts.

#### **1. Formation of Identity**

The Quran teaches moral, spiritual, and social values that guide individual behavior and shape social identity within the Muslim community.

#### **2. Formation of Social Norms**

The Quran is the primary source of social norms and ethics in Muslim society. Its verses regulate relationships between individuals, families, and communities, establishing social norms that are accepted and practiced in daily life. For example, teachings about communication etiquette, social justice, and social responsibility shape the behavior and social interactions of the community.

#### **3. The Influence on Language and Dialects**

The language of the Quran has a significant impact on the languages and dialects spoken in Muslim communities. The use of Arabic in worship and religious literature has a direct effect on the evolution of both classical and modern Arabic. In many regions, the influence of the Quranic language is apparent in the vocabulary and expressions derived from this sacred text.

#### **4. Social Harmony**

The language of the Quran plays a significant role in promoting social harmony by providing guidelines for peaceful coexistence and mutual respect. Concepts such as "salam" (peace) and "ukhuwah" (brotherhood) in the Quran encourage an attitude of mutual respect and the development of harmonious social relationships. The language used in the Quran promotes values that support harmony and unity within society. The



Quranic language contributes comprehensively to the social dimensions of society, particularly through the use of language that shapes a harmonious social environment. However, during the implementation stage in practical community life, it still requires special attention, further research, and in-depth studies on the practical understanding of the implied meanings of the terms used.

## CONCLUSION

Sociolinguistic studies of the Quran offer valuable insights into the connection between language and society within the framework of religion. The Quran serves not only as a religious text, but also as a tool that influences and mirrors the social and cultural fabric of Muslim society. Analyzing the language used in the Quran can help us understand how language acts as a link between individuals and society, shaping social identity and impacting social norms.

A sociolinguistic approach to the language of the Quran provides new insights into how divine messages are delivered and understood within a social context. This analysis helps us understand the significant role of language in shaping the social and cultural life of Muslim communities. Therefore, comprehending the language of the Quran is crucial not only for religious studies but also for understanding the social and cultural dynamics within Muslim communities.

## Next Ideas

To further research, it is recommended to explore the influence of the language of the Quran on local languages in different parts of the Muslim world. Additionally, it is important to study how the translation of the Quran affects the preservation or alteration of social structures.

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