CONCEPT OF *UMMAH* IN THE AL-QUR'AN
(ANALYSIS SEMANTICS OF TOSHIHIKO IZUTSU)

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Abstract. In the discourse of Koran studies in the West, the term *ummah* is often associated with religious and political communities. In its aftermath, this association has implications for understanding the ummah's vocabulary texts in the Qur'an. Toshihiko Izutsu, an Islamic scholar from Japan, introduced a new method of interpreting the Qur'an, namely a linguistic approach based on semantic theory. Izutsu uses the term *ummah* in the Qur'an as an issue he examines with this approach. Interpretation of the term *ummah* with a semantic approach is considered capable of presenting a variety of insights which he calls the Qur'anic *weltanschauung*. This article describes the framework of the semantic approach applied by Izutsu. The use of synchronic and diachronic approaches, as implemented by Izutsu, should be considered by scholars of the Qur'an, especially in presenting various insights in terms that have social implications.

Keywords: Toshihiko Izutsu, Semantic, Quranic Studies, Quranic Exegesis

Abstrak. Dalam wacana studi Koran di Barat, istilah *ummah* seringkali dikaitkan dengan komunitas agama dan politik. Sebagai akibatnya, asosiasi ini memberikan implikasi tersendiri memahami teks-teks kosakata *ummah* dalam Alquran. Toshihiko Izutsu, seorang sarjana Islam dari Jepang, memperkenalkan metode baru menafsirkan Al-Qur'an, yaitu pendekatan linguistik berdasarkan teori semantik. Izutsu menggunakan istilah ummah dalam Alquran sebagai masalah yang ia teliti dengan pendekatan ini. Interpretasi istilah ummah dengan pendekatan semantik dianggap mampu menghadirkan berbagai wawasan yang ia sebut sebagai weltanschauung Alquran. Artikel ini menjelaskan kerangka kerja pendekatan semantik yang diterapkan oleh Izutsu. Penggunaan pendekatan sinkronik dan diakronis seperti yang diterapkan harus dipertimbangkan oleh peninjau Al-Qur'an, terutama dalam menyajikan berbagai wawasan dalam hal yang memiliki implikasi sosial.

Kata Kunci: Toshihiko Izutsu, Semantik, Kajian Qur'an

Introduction

The study of the Qur'an is not only done by Muslims alone but is done by the non-Muslims. For Muslims, the Al-Qur'an is the holy book that has been believed and guided by the truth. If Muslims study the Al-Qur'an, they are only devoted to understanding his teachings to guide them through life following the demands of the holy book of the Qur'an. By contrast, the interest among non-Muslims against al-Quran invites questions, especially scientists who grew up in the Western scientific tradition. The problems faced by non-Muslim scholars are a matter of truth, whether the Al-Qur'an is true? Before we tell the reality of the Al-Qur'an, we have to clear our minds of all religious and life experiences.

To understand the Qur'an crossed the span of a long history, The European intellectuals of the 19th century, tried to find the source of the statement of the Al-Qur'an. Their approach and findings are not uncommon to surprise people who live in that tradition are born or affected by this holy book.[1]

Toshihiko Izutsu is a scientist from Japan who studies the Al-Qur'an with a relatively new approach through a semantics approach that is different from other approaches, as *maudhui* and *tahlili*. This paper will discuss the concept of umma in semantics approach Toshihiko Izutsu through the critical study of the Al-Qur'an-analysis looking for the key terms of a language *Ummah* in the Qur'an to finally catch a conceptual worldview (*Weltanschauung*) of the people who use that language.

Biography Toshihiko Izutsu

Toshihiko Izutsu comes from a devout family; he has been practicing Zen Buddhism since childhood. The experience of the practice of Zen teachings ponders such a young age has also influenced the way of thinking and the quest

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[1]Machasin, "Kata Pengantar" dalam Toshihiko Izutsu, *Relasi Tuhan dan Manusia ; Pendekatan Semantik terhadap al-Qur'an*, Translation Agus Fahri Husein,dkk, Second edition, (Yogyakarta : Tiara Wacana Yogya, 2003), p. xiii.

for the depth of philosophy and mysticism.[2] Besides, his experience also taught Eastern culture based on its absence.

Toshihiko Izutsu was born in Tokyo on May 4, 1914, and died on January 7, 1993, in Kamakura, both in Japan. At the age of 79 years in the course of his life, Izutsu also read various works written by the mystic West. This experience leads to the understanding that contrasts with prior convictions. In his youth, he earned Eastern spiritualism, then turned to spiritualism west and devoted to the study of Greek philosophy. Through this research process, he found what may never be able to guess until now. In other words, from the experience of Greek philosophy ponder such thoughts of Socrates, Aristotle, and Plotinus, associated with mysticism, found the source of philosophy as well as the depth of his philosophy.

The breadth of interest above should not be separated from the background education Izutsu. He completed his college education at Keio University in Tokyo. This is where he also devoted himself as a lecturer and developed a career as an intellectual who was recognized in the world. He taught here from 1954 until 1968 and earned his Associate Professor in 1950. Finally, he also received a professor at the same university. At the request of Wilfred Cantwell Smith as director of Islamic studies at the University of MacGill Montreal Canada, he is willing to be a visiting professor who lived between the years 1962-1968 and later became a professor at the university between the years 1969-1975.

After teaching at MacGill, he emigrated to Iran to become a teacher at the Imperial Iranian Academy of Philosophy as an invitation fulfillment of his colleagues, Seyyed Hossein Nasr, from 1975 to 1979.[3] Eventually, he ended his academic career as a professor emeritus at Keio University until his death. This experience makes personal Izutsu more mature in research and theses

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[2]See brief biography on the pages of the appendix Sayyid Jalal al-Din al-Ashtiyani (*et.al.*), *Consciousness and Reality: Studies in Memory of Toshihiko Izutsu* (Tokyo: Iwanami Shotan, 1998), p. 438. This work is a reference that is very important to recognize the personality Izutsu.

[3] *Ibid.*

concerning the breadth of knowledge practiced. This experience makes personal Izutsu more mature in research and arguments concerning the breadth of expertise practiced, not limited to ancient philosophy but the linguistic semantics analysis, also on semantics Al-Qur'an. Toshihiko Izutsu very tight using the analytical methods used. Each concept discussed comprehensively with the concept of his opponent, while still referring to the Al-Qur'an itself. So that in this way, the Al-Qur'an speaks and explains in his ways.

Seyyed Hossein Nasr recognizes scholarly Izutsu in the development of various disciplines to testify in the preface of the book to commemorate the scholarly Izutsu said: "Toshihiko Izutsu is the greatest scholar of Islamic thought produced by Japan and a seminal figure in the realm of comparative philosophy. By combining a Buddhist sensibility and traditional Japanese discipline with an unbelievable gift for learning languages and an exceptional philosophical acumen including both analytical and synthetic powers, Izutsu was able to cross-cultural and intellectual frontiers with ease and to penetrate different universes of meaning with great insight. He was a master of not only the main languages of three civilizations, the Far Eastern, Western, and Islamic but also of their intellectual heritage. He wrote with authority not only Lao-Tze but also Ibn 'Arabi and Mulla Sadra not to speak of European philosophers".[4]

His Work

As an Islamist Intellectual Japanese studies, Izutsu has published an article published international journals and several books on various scientific very broad because the intellectual of sunrise and appreciate the various languages of the world, is one that works translated in various languages in the world, no

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[4]See in introduction Seyyed Hossein by Sayyid Jalal al-Din al-Ashtiyani, (*et.al*), Consciousness *and Reality,* p. xii.

exception in the majority language in the use of Muslims in the world, namely Arabic and Indonesian. His work, among others.[5]

In 1958, he completed the first direct translation of the Al-Qur'an from Arabic to Japanese. (First direct translation has reached a decade earlier by Shumei Okawa.) The translations are still famous for linguistic accuracy and are widely used for scientific works. He is very gifted in learning foreign languages. He has finished reading the Al-Qur'an a month after starting to learn Arabic 1969-1975, he was a professor of Islamic philosophy at McGill University in Montreal, addition to previously he is also a professor of philosophy at the Imperial Iranian Academy of Philosophy in Tehran, Iran. He returned to Japan from Iran after the Revolution in 1979.

Upon returning to Japan, he seems to be diligent in writing, many books and articles in Japanese about oriental thought he wrote. In the thought of the academy at least four points into the trend, namely: connectedness with Buddhism, especially Zen Buddhism, his interest in language, the tendency toward postmodernism, and his interest in comparative philosophy. In his book, Sufism and Taoism: A comparative study of key philosophical concepts (1984), he compared the thought-system metaphysical and mystical Sufism and Taoism and found that, although historically there is a connection both present, these two features different thought patterns.

Books a Comparative Study of the Key Philosophical Concepts of Sufism and Taoism are no match because of that specialist the original language and in-depth analysis of the similarities and differences morphologically between the ideas in the text that is being questioned. Scholars of this field recognize his writing about Taoism and Buddhism because of its high quality. Studies on Islamic philosophy and the end of his characters as Sabziwari is a new finding. His explanation of some of the most difficult Sufi doctrine such as the re-

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[5] Warning:Missingargument2forwpdb::prepare(),calledin/home/k7183237/public_html/pps/wpcontent/plugins/extendedcategorieswidget/libs/avdb.php on line 62 and defined in /home/k7183237/public_html/pps/wp includes/wp-db.php on line 1246, Accessed January 25, 2017 at 10.35 am

creation of the world in some ways is the most interesting thing in a European language.[6]

Other works: 1). Chittick, William C. in the preface of the book of Toshihiko Izutsu, *Creation and the Timeless Order of Things: Essays in Islamic Mystical Philosophy*. Ashland: White Cloud Press, 1994. 2). Izutsu, Toshihiko. *A Comparative Study of The Key Philosophical Concepts in Sufism and Taoism*. Tokyo: The Keio Institute of Cultural and Linguistic Studies, 1967. 3). Izutsu, Toshihiko. *Toward A Philosophy of Zen Buddhism* (Tehran: Imperian Iranian Academy of Philosophy, 1977.

Among his works were translated into Indonesian massively among others are: *Konsep-konsep Etika religious dalam al-Qur'an* (Tiara Wacana Yogya, second edition, 2003), *Relasi Tuhan dan Manusia Pendekatan Semantik terhadap al-Qur'an* (Tiara Wacana Yogya, cet II, 2003) dan Konsep Kepercayaan dalam Teologi *Islam* (Tiara Wacana Yogya, 2003). These works show that the leaders of the caliber of Toshihiko Izutsu more significant influence on Islamic studies and a more critical role in the academic world, including in Indonesia. With his experience in assessing various knowledge of Ancient Greek philosophy, Islamic philosophy, and flow Thaosism, he is good since he was a child to become a professor at Canada University teaching courses Theology and Philosophy of Islam until the end passes away.

Definition of *Ummah*

Al-Qur'an refers to the number of words the word *Ummah* amounted to 64 times with a variety of reading material and a counterpart.[7] The singular and plural as much as 51 times as much as 13 times.

The word *Ummah* is also found in many dictionaries and encyclopedias. Encyclopedia of the Al-Qur'an the word *Ummah; umam* plurality is derived from

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[6] For further reading on how the discussion wahdat intangible rather than Mulla Hadi Sabzawari have first discussion before the existence of the thing in the minds of philosophers of the West found a disconnect tradition of being (being) in Plato. Izutsu, "Exintentialism East and West", in *Creation and the Timeless Order of Things,* p. 174-187.

[7] Abdul Baqi, *Mu'jam Mufahras Li Alfazi al-Qur'an al-Karim* through search Maktabah al-Syamilah.

the word *amma-yaummu,* which means heading, follow-up, movement, and heading. In language, this word contains several meanings: a) a particular human group, b) any group of human beings is attributed to a prophet, c) every generation of humans who become the people that one (*ummatan wahidan*).[8]

Al-Qur'an Surah Ali Imran (3): 110 in mention as a definition that refers to the word *Ummah*. According to al-Tabari in the call *khairu Ummah* is a friend who participated in migrated to Medina with the Prophet. This opinion is based on some of the histories that confirm the goodness of the Muslims at the time of the Prophet.[9] In Tafsir Ibn Katsir was found that the best community that no only is there at the time of the prophet, but also in the periods before and after the prophet –sent until the Day of Judgement, it is following the criteria of the Surah al-Imran (3) paragraph: the 110.[10] Seeing this context, they suggest shutting the door for the people other than Islam.

A sociologist, Ali Shariati, interprets the word *Ummah* with a straight path, which is a group of people who intend to the road that cannot be separated from its root the word amma. These words mean to and propose that contains three meanings: purpose, movement, and awareness statutes. Amah is fundamentally defined *taqaddam* means progress is sorted into four senses; *ikhtiyar*, movement, progress, and goals.[11] Based on the meaning of the *Ummah* interpreted according to a group of people who emigrated, who both have goals and *Qiblah, Qiblah* direction of travel and the purpose and necessity no leadership and the same instructions.[12] Thus Ali defines *Ummah* "crowd that all individuals share the same goal, and each helps to keep moving towards the desired objectives based on the same leadership."[13]

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[8] Quraish Shihab,etc, *Ensiklopedi Al-Qur'an : Kajian Kosakata* (Jakarta : Lentera Hati, 2007), p. 1035.

[9] Ja'far Muhammad bin Jarir Al-Tabari, *Jami'ul Bayan fi at-Tfasir al-Qur'an,*Third Edition, (Beirut-Libanon: Dar al-Kutub al-Ilmiyah), p. 112.

[10] Imam al-Jalil Ibn Katsir, *Tafsir al-Qur'an al-Adhim,* Juz I, (Mesir: Dar Mirs bi ttaba'ati, t.t), p. 130.

[11] Ali Syari'ati, *Ummah and Imamah Mu'assanah l-Kitab Al-Tsaqafiyah* (Teheran: 1989), *ibid*, p. 90.

[12] *Ibid.*

[13] *Ibid.*

Definition *Ummah* being addressed Ali are mutually exclusive, because he only took the general sense, without seeing the reality of its meaning.[14] A group of *Ummah* who are not of the faith, can not be classified as one *Ummah*. But he also saw the point he managed to address that contains *Ummah* dynamic sense, move, and migrate toward the goal and in the same direction under the leadership and direction of the objective the same *Aqidah*.

Ummah is a key to understanding the principles of community residents Medina (Piagam Madinah).[15] This concept became the central adhesive in the Madinah State community. Application State *Ummah* in Medina laden with the ethical vision of a society, such as tolerance, social solidarity, egalitarianism, consistency, openness, participation, belief in God, and others. *Ummah* also assigned control functions for calling yourself a favor and forbidding.[16] These principles are the language of Robert N Bellah too well developed modern of its time. [17] The modern principle of attempted applied in a new type of political unity by language Montgomery Watt.[18]

Thus the concept of *Ummah* fertile in Medina than in Mecca because the concept of *Ummah* is tied with a strong kinship between the Muslim community based on religious loyalty, as seen when the prophet unites in the friendship between the *Muhajirin* and *Anshar*.[19] Also, the selection of this *Ummah* can not be separated from conditions other monotheistic religions such as Jews and Christians at the time suffered a setback. And also, the teachings of Islam have a

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[14] Asrori S. Karni, *Civil Society dan Ummah; Sintesa Diskursif "Rumah" Demokrasi*, (Jakarta: Logos, 1999), p. 49.

[15] Text of Medina Charter.

[16] *Ibid*, p. 66.

[17] Robert N Bellah, *Beyond Belief*, (New York : Happer& Row, 1976), p. 150-151.

[18] W. Montgomery Watt, *Muhammad Prophet and State Man* , (London : Oxford University Press, 1969), p. 94. See also in chapter I his another book W. Montgomery Watt, *Islamic Political Thought, the Basic Concept*, (Edinburgh : Edinburgh at the University Press : 1968), p. 1-13.

[19] Ali Syari'ati, *Muhammad saw Khatim an-Nabiyyin min al-Hijrah hatta al-Wafat*, (Teheran : Dar al-Huda li an-Nasy wa at-Tawzi, 1989), p. 30-33, see also "Harmutz, *The Seal of Prophet Muhammad",* in Angelika Neuwirth (ed)*The Qur'an in Context, Historycal and Literacy Investigations into The Qur'anic Milieu.*(Leiden-Boston : Brill, 2010), p. 565-575.

pure dogma, concerned with social equality, adopting elements of Arabic, as well as Islam, was born of the Arab community itself.[20]

Toshihiko Izutsu's Methods in the Interpretations Concept of *Ummah* in the Al-Qur'an

Machasin in translation introductory book entitled Izutsu *God and Man in The Al-Qur'an: Semantics of the Al-Qur'anic Weltanschauung,* Professor of History of Islamic Thought in the faculty of Adab and Science of Kalam's view of many scientists that were raised by the Western tradition that seeks to understand the Al-Qur'an had crossed long vulnerable history. Approaches and their findings are not uncommon at times to baffle people who live in the culture and influence in the holy book of this Al-Qur'an. The methods they use-when considered with an open attitude, without any suspicion on destinations negative hidden —to open new horizons, or further increase the treasures that had been forgotten.[21]

Basic Meaning and Relational Meaning

If we take the Al-Qur'an and carefully research the words in the written text and examine the terms in it, then we will find a lot of words are called repeatedly, and there are complements to the essential meaning. Two things are there that are real and often so banal and commonplace to describe, and others perhaps not so evident at first glance. The practical side of the matter is that each individual. It has the basic meaning or contextual content itself, which will remain attached to said that although the word was taken out of the context of the Al-Quran.[22]

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[20] Djaka Soetapa, *Ummah Komunitas Religius, Sosial dan Politik Islam dalam Al-Qur'an,* (Yogyakarta : Duta Wacana Press, 1991), p. 69-72.

[21] Machasin, *Ibid.,* p. xiii.

[22]Toshihiko Izutsu, *God and Man in The Qur'an: Semantics of the Qur'anic Weltanschauung,* (Kuala Lumpur : Islamic Book Trust, 2002), p. 11-12.

The word *Ummah* found 64 times in the Al-Qur'an has a basic meaning-according to Ibn Manzur implies *al-qasd* meaningful goal, that goal is straight, and meaningful *al-hin* is the period of human. [23] While in *Maqayis al-Lugah,* *Ummah* is a form of the word *Ummah*, the plural is *umam*. The word stems from the letter *hamzah*, and a double *mim*, which has a meaning that would mean basic, back, group, religion, age, and purpose. That meaning also means *umm* (mother) and the *imam* (leader). Meaning, mothers, and leaders are two basic words that have a sense, as the support of many people and the community or a particular group.[24]

Interpretation of the legendary figures in Indonesia, such as Quraish Shihab, understands the meaning of the *Ummah* is supple and beautiful that includes various meanings. In language drawn from *amma-yaummu,* words that have meaning to the rested and emulated.[25] As with the grandson of the founder of NU, Abdurrahman Wahid considers that the word *Ummah* history shows that the concept of *Ummah* has at times been quite specific, while at others, it has reminded more general. In the early stages of the Islamic community's life connoted a relatively small community of believers adhering completely to Islamic teaching as formulated by the prophet. Its meaning develops into that of the world community. An ecumene of nations with a rich legacy reaching back to various previous civilizations. This concept of *Ummah* was, and still is, how historians conceive of "imamate" (*imamah*) or "Caliphate". This consciousness of being part of a large, universal Islamic community was the supporting elan of this concept.[26]

Later, during colonial rule, the term *Ummah* denoted a much narrower meaning: that of being part of a racial unit, ethnic group, or cultural entity, and was used in such phrases as the *Ummah* of Arabs (*Ummah Arabiyyah*), as witnessed by the emergence of *kampong Arab* (Arab towns) in many Southeast

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[23] Ibnu Manzur, *Lisan al-'Arab*, (Kuwait : Dar al-Nawadir, 2010), vol. 14, p. 287.

[24] Ibnu Fariz, *Mu'jam Maqayis al-Lugah*, (Beirut : Dar al-Fikr, 1979), vol 1, p. 21.

[25] M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an,* (Jakarta: Lentera Hati, 2005), vol.7, p. 379.

[26] Abdurrahman Wahid, *Islam, Nonviolence and National Transformation*, (Journal Social Alternatives Vol .19, No. 2, April, 2000), p. 1-2.

Asian cities. After independence, the meaning of *Ummah* became limited once again. It donated membership in formal Islamic movements, as in the term widely used here, Indonesian Muslims[27]

Recently also remarkable about the concept of *Ummah* in book *Mufradat fi Garib al-Qur'an*, interpret the word *Ummah* with all groups compiled by something like religion, the time or the same place, both community involuntary or on their own will.[28]

Thus, the meaning of the word *Ummah* has the basic meaning rivet, imitate, and headed to form a group or community are also people who have the same ideology, religion, ethnicity, race, ethnicity, and the same time, both voluntary and involuntary purposeful and in the same direction.

As the basic meaning is important, but more essential, more relational meaning, because it can distinguish the basic meaning because of meaning is always attached to the base and taken anywhere, the word is placed. While the relational meaning is something that connotative given and added to the existing meaning by putting words on a particular position in the specific area, are at different relations with all the other important words in the system.[29]

The word *Ummah* as a base word in the Al-Qur'an has many meanings, but they all mean a group that has the same direction, not just a bunch of human beings but also other groups, the word *Ummah* interpreted and linked with the word before or after the name *Ummah* said. It looks at a group of animals that exist on Earth and flies through.[30] The word *Ummah* is also indicated to the timepiece,[31]religious tradition before Islam,[32] religion from theology,[33] leadership,[34] groups of the heavenly religions-including the people of Abraham

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[27] *Ibid*, p. 3.
[28] Al-Ragib al-Asfahani, *Mufradat fi Garib al-Qur'an*, (Cairo: Maktabah Nazar Mustafa al-Bar, 2009), vol. 1, p. 28.
[29]Toshihiko Izutsu, *God and Man ...Ibid,* p. 10.
[30] Surat al-An'am (6): 38.
[31] Surat Hud (11): 8, this verses the same as Surat Yusuf (12): 45.
[32] Surat al- Zukhruf (43): 22 and as the same in Surat al-Zukhruf (43): 23.
[33] Surat al-Anbiya (21): 92, see also Surat al-Mu'minun (23): 52.
[34] Surat al-Nahl (16): 120.

and Moses and other people [35] Jin groups[36], groups of unbelievers [37] generation predecessor [38] and is intended for all mankind.[39]

Meanings mentioned above in the analysis with syntagmatic analysis by looking at the words before and after are attached to said base. Next on the relational meaning *Ummah* in many verses of the Al-Qur'an that others will be analyzed through a paradigmatic analysis through semantics equivalent of the *Ummah*, comper the words or meaning of the term or other similar concepts which were later discovered worldview. Matching semantics *Ummah* in the Al-Qur'an, there are some keywords are; *qaum, syu'ub, qabilah, firqah,* and *hizb.*

At the start of the term, *qaum*[40] is most often mentioned in the Al-Qur'an of the meaning of other relations. Term *qaum* own point of view is a life Shari'ati runs from functions jointly between individuals. In other words, a group who lived together in a certain area and shared static.[41] The other terms are *firqah* and *hizb*, both seemed equal to term *qaum*, although the word *qaum* more referred to in the Al-Qur'an, the term *firqah* also called 38 times while the word *hizb* 20 times. On the one hand, firqah meant the difference between the two things, either positive or negative, but on the other hand, implies *hizb* base assembly. From this word, also he means a group of people who have ties therein. Thus, *hizb* is a big umbrella for the sake *firqah* refers to groups who oppose Allah and His Messenger.

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[35] Surat Ali Imran (3): 110, also Surat al-Ra'd (13): 30, Surat al-Baqarah (2): 128 dan 143, Surat Ali Imran (3) : 104, Surat Ali Imran (3): 113, Surat al-Maidah (5): 66, Surat al-'Araf (7): 159 dan 181, Surat Hud (11): 48, Surat al-Nahl (16): 36.

[36] Surat al-'Araf (7): 38, this verses the same as Surat Fussilat (41): 25, dan Surat al-Ahqaf (46): 18.

[37] Surat al- Zukhruf (43): 33.

[38] Surat al-An'am (6): 42, see also Surat Yunus (10): 47, Surat an-Nahl (16): 36, Surat al-Mu'minun (23): 44, Surat al-Qassas (28): 75, Surat al-Ankabut (29): 118, Surat Fathir (35): 24, Surat al-Baqarah (2): 134 dan 141, Surat al-A'am (6): 42.

[39] Surat Yunus (10): 19, this verses the same as Surat Hud (11): 118 dan Surat al-Baqarah (2): 213.

[40]Term qaum called 383 times in the Qur'an. amount is believed to be the most widely known other than the terms that have meaning synonymous with the word ummah. *First*: a group of men and to distinguish groups such women. See Surat al-Hujurat (49): 11, the meaning is very diverse, *Second*: regardless of gender and neutral, see Surat al-Ra'd (13): 11 *Third*: significantly positive, such as qaum yuqinun Surat al-Baqarah (2): 118, *Fourth*: significantly negative, such qaum zalimun in Surat al-Baqarah (2): 258.

[41] *Ibid.* Ali Syari'ati, *Al-Ummah wa Al-Imamah.*

In line with the terms *qaum*, *firqah,* and *hizb* above, said *qabilah* also be interpreted as a collection of individuals who share the same goal, through *qabilah* essentially unite groups on an ancestor like the Arabs, for example, Umayyads, Bani Tamim, and Banu Najjar.[42] While *syu'ub* institute on the same root word meaning Shu'bah branches, each branch is a separate nation on earth.[43] W Montgomery Watt has a slightly different view with the other views, *qaum* that the word refers to a kinship group that formed a political and social unit that is practical and the number of people involved varied, therefore, according to him did not indicate specifically religious connotation,[44] Bernard Lewis in the language of the terms, he regarded as a forerunner to the establishment of the State (*nation-state*)[45]. While Robert N Bellah considers these concepts exceed the most modern of its time.[46]

Semantics Synchronic and Diachronic

Synchronic Ummah

According to the science of modern linguistic semantics synchronic and diachronic. Each synchronic is a word that does not change from the basic word so that the words are passive or static. The word indicates an artificial flow of history in all the words in a particular language at a specific time.[47] While diachronic is interpreted as the views of language, which principally focuses on the element of time. Thus, the diachronic vocabulary is a set of words, each of which grows and changes freely in its distinctive way.[48]

When we use the word *Ummah* in the Al-Qur'an in the Al-Qur'anic period, then this word means the set that has common goals and objectives that bases religious bond and the same God. Thus, it is always associated with the figure of

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[42] *Ibid.*
[43] *Ibid.*
[44] W Montgemery Watt, *Muhammad Prophet and State Man,...*p. 94.
[45] Bernard Lewis, *The political language of islam,* (Chicago and London : The university of Chicago press, 1988).
[46] Robert N Bellah, *Beyond Belief,...*p.151.
[47] Toshihiko Izutsu, *God and Man..Ibid.*, p. 33.
[48] Toshihiko Izutsu,.*God and Man, .Ibid.*, p. 31.

God's messengers to carry messages at once happy truth and warning messages for his *Ummah*, therefore known as a concept "*Iman*". He sent a Prophet bearer of truth down the middle is confuse faith community that is always in dispute with a secret of God that man there is a limit that cannot exceed the limit of God. Humans would have to meet their Lord with the intermediary angel of death. The time will come when men will account for all of its activities during socializing in a community between human beings, one with another human being in nature after death and a corresponding measuring, respectively.

The use of the word *Ummah* suffered due to diachronic changes in Arabic meaning for culture coupled with the initial audience at that time. We can see the verses revealed in Mecca and verses down Medina. Verses down in Mecca are very diverse meanings.[49] Also added in paragraph Makiyyah, others show that the word *Ummah* means *Ummah wahidah*[50] united because of religion and worship of the One God.[51] Borrowing a term Fazlur Rahman-The Muslim *Ummah* Community---an appearance that is not present away without a long record of history, present them, but absent from the course of the history of previous prophets who have a relationship with the authority of the Prophet Muhammad. He stressed the idea of the Prophet Muhammad to establish a community with one religion, not blaze in the medina. He initially sparked in Mecca,[52] although religion unites not only theological reasons[53].

Further passages *Ummah* fell in Medina, said the narrowing of meaning, through the period of the Medina verses down with the idea put forward is that the Muslims now is "the best *Ummah*"[54]ever. And God has created them as "mid-*Ummah*"[55] whose meaning *Ummah,* which occupies a central position.

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[49] See that verses *ummah* I write on the item before

[50] See Surah Yunus (10) : 19, Huda (11) : 18, an-Nahl (16) : 93 dan al-'Anbiya (21) : 92.

[51] See Surah al-Mu'minun (23): 52.

[52] Fazlur Rahman, *Major Themes,* p. 137.

[53] *Ibid*., p. 138.

[54] "You (Muslims) are the best community ever born to humans, (for you) told (to do) ma'ruf and prevent what is wrong and believe in Allah ..." Surah Ali-Imran (3): 110.

[55] "And similarly We have made you (Muslims)" middle ummah "that might be witnesses over (human action) ..." Surah al-Baqarah (2): 143.

Diachronic

We'll see the word *Ummah* change the meaning of the concept of the primary word because it is influenced by time and place. In the pre-Al-Qur'anic period known Arab communities with high literary and many find poetry characterized by personal excellence and self-identity if someone can recite poems fluently, in addition to his ability to horseback riding and archery. Their expertise in making poetry and prose did not miss them can respond to the situation in the social context; one of the poems submitted by Qais bin al-Khatim.[56]

The phrase poetry Qais bin al-Khatim, in view al-Maraghi that the Arabs of ignorance when it does not have the back of polytheism, they just follow the patterns of treatment of their ancestors. As seen in this poem, they say that their ancestors are more powerful and more aware of them. So it is not wrong if we follow their lead and do not do it in our own opinion.[57]

Below, there is another poetry, "Is it the same people who have faith with unbelievers".[58] The second poem shows that the word *Ummah* religious meaning. But they understand religion differs from religion that came after the Prophet Muhammad was sent, religion only as a tribute to the traditions of their ancestors. Although they already know the term Allah but Allah is not the only God.[59]

The concept of *Ummah* in the pre-Quranic very different from the post-Al-Qur'anic period. In the aftermath of this Al-Qur'anic word *Ummah* is undergoing

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[56] "We have embraced the religion of our ancestors and generations then it follows that the first generation". Compare with book Gregor Schoeler, *The Oral and the Written in Early Islam,* (New York : Routledge, 2006), p. 87-100.

[57] Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi*, (Mesir : Mustafa al-Babi al-Halabi, 1946), Vol. 25. p. 79-80.

[58] Books Philip K. Hitti, History of the Arabs; From the Earliest Times to the Present, (New York: Palgrave Macmillan, 10th revised edition, 2002. P. 117- 119. Ancient poems have historical significance, namely as a key ingredient to assess social development happens when poems the poem was composed. In fact, the repertoire was the only quasi-contemporary of data that we have, he gives an account of all phases of the life of Pre-Al-Qur'anic.

[59]In the Qur'an explained that they believe in God named God as the creator of the heavens and the earth and its contents. See Surah al-'Ankabut (29): 61, 63; Surah al-Zukhruf (43): 87. Next they still worship "the goddess"; Latah wa Uzzah goddess, the goddess of Manah and goddesses.

rapid changes affecting the system of government in almost all the world. In the early days of Islam in Mecca word, *Ummah* is often only attached to ethnic affairs. But after the Hijrah,[60] Prophet Muhammad unity the Muhajirs and the Ansar in the bonding system of government through the Medina Charter. Medina Charter even into the discourse of world scientists about the concept of the *Ummah* in the present socio-political level.

Just look at the intellectual treasures of Islamic fiqh-term *Ummah siyasah* it comes to social and political themes, such as the pattern of relationships between rulers and the people, rulers lifting mechanism, the concept of sovereignty, which is a guide in the present system of government. Similarly, modern ideas such as citizenship, popular sovereignty, equality before the law, control overpower, the principle of consultation, openness, participation, egalitarianism, and the like, from an early age has been laid as the foundation of Medina, although that located not exactly match the model of modern practice.

Terms Lock and Weltanschauung

Izutsu shows that semantics analysis is not easy to determine the structure of the form of words or study the original meaning attached to that word and a keyword or merely etymological analysis. Etymology only in many cases only a conjecture. So with semantics analysis, the concept of this *Ummah* means more than that. And in the end, if we reach the end, all of the studies will help us to reconstruct the structure of the overall level of analytical culture as a concept of society that truly exists-this is called semantics *weltanschauung* of culture.[61] More clearly, *weltanschauung* or world view of people who use that

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[60]Travelling hijrah of the Prophet Muhammad after arriving and received by the people of Yathrib (Medina), the Prophet officially became the leader of the city's population. That Islam new chapter in history began. In contrast to the Mecca period, the period of Medina, Islam is a political force. The teaching of Islam with regard to many people's lives down in Medina. Prophet Muhammad has no place, not only as a religion but as the head of the Head of State. In other words, the prophet himself collected two powers are spiritual authority and temporal power. It positions as the Apostle automatically a Head of State.

[61] Toshihiko Izutsu, *Ibid.,* p. 117.

language, not just as a tool to talk but as a concept view of the world that surrounded him.[62]

Not only the key terms and even all the vocabulary used by al-Qur'an is derived from the vocabulary of pre-Al-Qur'an. Izutsu said: Since the al-Qur'an is, linguistically, a work of genuine Arabic, it will readily be seen that all the words using in this Scripture have a pre-Al-Qur'anic or Islamic background. Many of them came from the rank and file of pre-Islamic Arabic.[63]

Words that occupy status as the key terms in the system of the Al-Qur'an, seen diachronic, has two types: first, these words come from common words whose position is far below the level of key terms. The word *Ummah*, is a very important word in the Al-Qur'an and one of the key terms of the most typical, where the whole concept of community is attached. However, this word in pre-Al-Qur'an is a common word that implies a form of unity of a group of species of animals, and even human jinn gathered and showed the time, tradition, and religion as well.

Second, the key term in the Al-Qur'an that in the previous system is the crucial term anyway. Only the semantics structure has changed so much as a result of changes in the system. The word *Ummah* itself is an essential term in the time of ignorance, ignorance of the poem period *Ummah* means human unity based on religion tied ancestors and have the same direction so that they follow it so that it becomes their tradition. The Al-Qur'an content of this meaning has undergone a drastic change and significant because it is placed in a close relationship with *qabilah*, *syu'ub*, *qaum*, *firqah,* and *hizb* being the concept of citizenship and the nation-state today.

Conclusion

Semantic analysis of the Quranic text proposed by Izutsu is a marker for the transition in the study of the Qur'an from historical analysis to linguistic or

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[62] *Ibid,* p. 3.
[63] *Ibid.* p. 38-39.

literal analysis. Given that the study of the Koran is part of social and humanities studies, the transition cannot be understood separately, but rather a continuation without eliminating the existence of the style of analysis before. Through an approach that takes into account the synchronic and diachronic aspects introduced by Izutsu in its semantic approach, the demands on the tradition of Indonesian Muslim scholarship to provide solutions to issues of radicalism, popular Islam, gender equality, multiculturalism, and human rights, can be resolved.

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