



## *Bahrain* Meaning in the Story of Musa and Khidr

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**Abstract:** In surah Al-Kahf verses 60-82, the term *bahrain* has a deeper connotation than its lexical sense. It is because the passage is linked to the story of Musa and Khidr. The two prophets reflect the several types of knowledge that the term *bahrain* encompasses. This research aims to examine and uncover the meaning of the word *bahrain*. This study employed a semiotic approach and a qualitative descriptive research method. The stages in analyzing the data are *isytiqaq kabir*, syntagmatic-paradigmatic, and semiotics analysis. *Isytiqaq kabir* was adopted to determine the denotative meaning of the *Bahrain* word. Syntagmatic-paradigmatic analysis was employed to explain the valence of the *bahraini*. Semiotics was adopted to analyze the signs in the verses that build meaning. Based on the *isytiqaq kabir* analysis, the term *bahr* signifies sea, honor, a prominent position, knowledge, benefit, and being generous. Meanwhile the result of syntagmatic-paradigmatic analysis, *bahrain* has two seas of knowledge: rational and intuitive knowledge. After going through three stages of linguistic analysis, Allah instructs Musa to learn from Khidr so that he can be wiser in dealing with his people. This research contributes to the treasures of new interpretations of the Qur'anic verses using linguistic concepts and theories.

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## Introduction

Surah Al-Kahf verses 60-82 narrated the story of Musa pursuing knowledge to Khidr adopting a system of signs that connected the text with things outside its scope.<sup>12</sup>

The sign on ayat 61 operates the word حوت (fish) suddenly alive jumped into the sea

<sup>1</sup> Muhammad Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian al-Qur'an*, 8th ed. (Jakarta: Lentera Hati, 2005).

when it reached مجمع البحري<sup>3</sup> which in the interpretation of Ibn Kathir narrated fish as provisions for the journey of Musa and his disciple named Yusa' bin Nun.<sup>45</sup> Muhammad Asad provided a comment on the word حوت, "fish" as an allusion to a man who often forgets Allah the main source of all science and life.<sup>6</sup> Khalil<sup>7</sup> explored al-Khidr as a mysterious man commonly known as a wise man<sup>8</sup> who taught Musa important lessons about knowledge and patience.<sup>9</sup>

A wide range of previous studies had been conducted with discipline approaches. The pursuit of the values of teacher and student character education from the story of Musa and Khidr was conveyed by Jamal Abd Nasir found that teachers and students must consume maximum effort and struggle in the learning process.<sup>10</sup> The syntactic and semantic approach was carried out by Linda Kasri to find out the difference between a wide range of variants of contextual meanings of the *isim maushul* present in surah al-Kahf.<sup>11</sup> The story of Musa and Khidr contains the values of Sufism in the form of the concentration of worship which is not only positioned towards outward steps forward, the interaction of fiqh and Sufism to illustrate closer to Allah.<sup>12</sup> Controversial Gus Dur in the standpoint of Khidr science elucidated that Wahid and Khidr had similarities in

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<sup>2</sup> Ahmad Umam Aufr. "The Story of Musa and Pharaoh in a Structural Anthropology Approach." *Jurnal Ushuluddin* 29, no. 1 (2021): 45–59.

<sup>3</sup> Mifedwil Jandra et al., "Oceanic Verses of the Qur'an and Their Pointers To Technological Solutions," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 8, no. 2 (2019): 243–268.

<sup>4</sup> Muhammad Karim Rajih, *Mukhtasar Tafsir Ibn Katsir Tafsir Al-Qur'an Al-Adzim* (Beirut-Lebanon: Dar Al-Ma'rifah, 1999).

<sup>5</sup> Mojgan Nikoui et al. "A Conceptual Correspondence of the Symbol of Fish in Mythology, Holy Quran and Masnavi and Its Application in Artworks." *Islamic Art Studies* 15, no. 36 (2020): 259–278.

<sup>6</sup> Muhammad Asad, *The Message of The Qur'an* (Gibraltar: Dar Al-Andalus, 1984).

<sup>7</sup> Mohammad Hassan Khalil, *Islam dan Keselamatan Pemeluk Agama Lain*, trans. Chandra Utama, 1st ed. (Bandung: Penerbit Mizan, 2016).

<sup>8</sup> Zohreh Narimani, Jafar Firoozmandi Bandpey, and Zahra Javadi Nasr. "Explaining the Quiddity of Prophet Khidr (PBUH) with the Focus on Interpretive Analysis of Verses 60 to 82 of Surah Al-Kahf and Removing Doubts About It." *International Journal of Multicultural and Multireligious Understanding* 8, no. 10 (2021): 41.

<sup>9</sup> Ahmad Ramadhani. "Teacher and Student Relationship in The Story of Musa And Khidir." *Sunan Kalijaga International Journal on Islamic Educational Research* 5, no. 2 (2021): 1–14.

<sup>10</sup> Jamal Abd Nasir. "Nilai-Nilai Pendidikan Karakter Guru dan Murid dalam Perspektif Kisah Musa dan Khidir dalam Surat Al-Kahfi Ayat 60-82." *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* 15, no. 1 (2018): 173–194.

<sup>11</sup> Linda Kasri, Moh Khasairi, and Ali Ma'sum. "Isim Maushul dalam Al-Qur'an Surat Al-Kahfi Kajian Sintaksis dan Semantik." in *Prosiding Konferensi Nasional Bahasa Arab IV Malang* (2018): 612–623.

transmitting things that were already known and not yet known by others.<sup>13</sup>

Surah Al-Kahf verses 60-82 contain educational values related to the ethical value of educators to students, the value of surrender, the ethical value of students to students, and the value of faith in the decrees of Allah.<sup>14</sup> In complement to the educational aspect, part of the story of the murder of a young person by Khidr has been analyzed with the legal political standpoint of Machiavelli and Sad Adz-Dzari'ah by Ahmad who found that the comprehending of the legal standing status of Khidr using different paradigms directed to the comprehending that the murder of a young person by Khidr was a righteous perform according to sharia.<sup>15</sup> Some of the existing research focuses on aspects of education, positive law, Islamic law, syntax, semantics, and Sufism. These studies were limited to external factors in the story of Musa and Khidr. Therefore, this study means to scrutinize the meaning of *bahr* in surah Al-Kahf verse 60-82 with the integration of linguistic, *isytiqaq*, and semiotic theories.

The objective of this study was to depict the *bahr* sign in verse 60 of Al-Kahf vein and uncover the hidden meaning behind the sign system built on the story of Musa and Khidr. This study aimed to explore the values of prophetic Sufism of Musa and Khidr that can be employed in Muslim life. To accomplish the research objectives, researchers adopted qualitative, descriptive research methods with the theory of *isytiqaq kabir*, syntagmatic-paradigmatic, and semiotics. The story of Musa and Khidr was not only focused on the eternal story in the Qur'an but also on eternal values that every Muslim can practice to obtain closer to Allah.

## Methods

The object of this study was the word *bahr* in the story of Musa and Khidr in surah Al-Kahf verses 60-82. The word *bahr* in the verse is interesting to study because it

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<sup>12</sup> Muhamad Agus Mushodiq and Wahyudi Wahyudi. "Characteristics of Sufi al-Sulamy's Tafsir Method: A Case Study of The Prophet of Musa and Khidir." *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 5, no. 2 (2020): 213–239.

<sup>13</sup> Ahmad Ahmad. "Mempelajari Misteri Ilmu Khidir dalam Era Millenial (Analisis Kontroversi Gus Dur Perspektif Ilmu Khidir)." *Syaikhuna: Jurnal Pendidikan dan Pranata Islam* 10, no. 1 (2019): 105–125.

<sup>14</sup> Jamilatun Nimah, Muhammad Hanif, and Ika Anggraheni. "Nilai-Nilai Pendidikan Islam dalam Kisah Nabi Khidir dan Nabi Musa (Telaah QS Al-Kahfi: 60-82)." *Vicratina: Jurnal Pendidikan Islam* 4, no. 4 (2019): 168–180.

<sup>15</sup> Ahmad Ahmad. "Analisis Kasus Pembunuhan Anak Kecil dalam Kisah Nabi Khidir Perspektif Politik Hukum Machiavelli dan Sad Adz-Dzari'ah." *Al- 'Adalah: Jurnal Syariah dan Hukum Islam* 5, no. 1 (2020): 14–34.

has a wide field of meanings, signs of interrelated meaning-building<sup>16</sup> between verses, and a balancing relationship of outward and inner elements that boil down to the word *bahrain*. Researchers adopted qualitative descriptive research methods<sup>17</sup> with a semiotic approach to attain the objectives of the study. Syntagmatic and paradigmatic<sup>18,19</sup> readings were utilized to enlighten the valence of the signs in the story of Musa and Khidr. This method aimed to systematically describe the characteristics of the object of study factually and meticulously.<sup>20,21</sup> This type of research was qualitative research with research design in the form of literature studies.<sup>22,23</sup>

The reference data was in the form of books and scientific research results that examine the story of Musa and Khidr. The primary data sourced were from books studying Musa and Khidr, such as *Az-Zahru An-Nadhar Fi Hal Al-Khidr* by Ahmad Ibn Ali Ibn Hajar Al-Asqalani published in Kuwait by Maktabah Ahlu Al-Watsr, *Al-Hadzaru Fi Amr Al-Khadir* by Ali bin Sulthan Muhammad Al-Qori Al-Harowi published in Damascus by Darul Qolam, *Al-Ma'alim As-Shufiyah Fi Qissoh Sayyidina Musa Wa Khidr 'Alaihimassalam* by Jaudah Muhammad Abu Yazid Al-Mahdi published in Egypt, *Rihlah Min Ajli Al-'Ilm Musa Wa Al-Khidr* by Ahmad Zain al-Abidin As-Samak, and *I'jaz Al-Qur'an Al-Bayani Wa Dalail Masdaruh Ar-Rabbani* works by Sholah Abdu Al-Fatah Al-Khalidi published by Darul Amar in Oman. The secondary data sources were books, scientific journal articles, and other documents related to the focus of the study of this article.

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<sup>16</sup> Hongwei Jia. "Signs, Language, and Listening: A Review: Review of Signs, Language and Listening: Semioethic Perspectives, by Susan Petrilli." *The American Journal of Semiotics* 35, no. 3/4 (2020): 463–473.

<sup>17</sup> R Mantasiah. "Semantic Feature Analysis Model: Linguistics Approach in Foreign Language Learning Material Development." *International Journal of Instruction* 13, no. 1 (2020): 185–196.

<sup>18</sup> Sadia Irshad, Sadia Arshad, and Kaukab Saba. "Lexicogrammatical Features of Covid-19: A Syntagmatic and Paradigmatic Corpus Based Analysis." *Corporum: Journal of Corpus Linguistics* 4, no. 2 (2021): 76–94.

<sup>19</sup> Edward McDonald. "Syntagmatic and Paradigmatic Relations: Structure and System." in *Grammar West to East* (2020): 217–226.

<sup>20</sup> Khamidova Nargiza Nurahmadqizi. "The Development of a Semiotic Point of View in Structural Linguistics." *European Multidisciplinary Journal of Modern Science* 4 (2022): 545–547.

<sup>21</sup> M B Qosimova. "The Formation of Language as a System." *Journal of Pedagogical Inventions and Practices* 7 (2022): 207–208.

<sup>22</sup> Adrian Holliday and Malcolm N Macdonald. "Researching the Intercultural: Intersubjectivity and the Problem with Postpositivism." *Applied Linguistics* 41, no. 5 (2020): 621–639.

<sup>23</sup> Haradhan Kumar Mohajan. "Qualitative Research Methodology in Social Sciences and Related Subjects." *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48.

The data collection techniques were listening and note-taking techniques to take inventory of the data<sup>24</sup> of the story of Musa and Khidr in surah Al-Kahf and then listening to the related data. Besides that, this study utilized documentation methods<sup>25</sup> in collecting data. The listening technique was utilized to listen to the diction of the verse in surah Al-Kahf verse 60 as a form of data identification about the meaning of *bahr*. The note-taking technique is to note the data that builds the meaning of *bahr* and the form of *isytiqaq kabir*. The documentation technique was utilized to document all relevant data and information. Researchers group the existing data based on the choice of words of *bahr* meaning builders and the results of *isytiqaq kabir* in the documentation. The three data collecting techniques were adopted to identify word units in several verses before and after verses 60-82 of surah Al-Kahf which told the story of Musa and Khidr and strengthen the data attained to facilitate the data analysis process

Data analysis adopted the method of macro-derivation (*isytiqaq kabir*), readings of interpretations, and representations of the data that had been taken from the object of study. *Isytiqaq kabir*<sup>26</sup> was utilized to break the word *bahr* composed of the letters *ba ha* and *ra* into several words by shuffling the arrangement of the same meaning of three letters. Representatives, objects, and interpretations<sup>27</sup> of terms Pierce utilized to analyze signs with a semiotic triadic model approach.<sup>28,29</sup> The semiotic approach can correlate the texts outside their scope based on the system of meaningful signs and application in agreement with conventions as well as things outside their structure.<sup>30,31</sup> After analysis, the results of the study were presented descriptively to illustrate the state of the object studied.<sup>32</sup>

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<sup>24</sup> Durk Gorter. "Methods and Techniques for Linguistic Landscape Research: About Definitions, Core Issues and Technological Innovations." *Expanding the Linguistic Landscape: Multilingualism, Language Policy and the use of Space as a Semiotic Resource* 38 (2018): 57.

<sup>25</sup> Naoko Taguchi. "Description and Explanation of Pragmatic Development: Quantitative, Qualitative, and Mixed Methods Research." *System* 75 (2018): 23–32.

<sup>26</sup> Mostafa Younesie. "Minima Onomastica Graeca Alpharabia: Notes on the Treatise "Tafsir Asma Al-Hukama"." *Collectanea Philologica* 24, no. 1 (2021): 127–140.

<sup>27</sup> Nicole Everaert-Desmedt. *Peirce's Semiotics, in An Introduction to Applied Semiotics* (Routledge, 2019), 241–249.

<sup>28</sup> Abdu Zikrillah and Ihsan Sa'dudin. "Kajian Semiotika Poster Kegiatan Frankfurt 63rd International Motor Show." *ORASI: Jurnal Dakwah dan Komunikasi* 10, no. 2 (2019): 247-256.

<sup>29</sup> Yiheng Zhao. "Redefining Sign/Symbol and Semiotics." in *The River Fans Out* (Springer, 2020): 3–14.

<sup>30</sup> Alex Sobur, *Semiotika Komunikasi* (Bandung: Remaja Rosdakarya, 2006).

<sup>31</sup> Norova Mekhri Bakhtiyorovna and Barotova Zamira. "Semiotics in the Field of Literature." in *Online-Conferences Platform* (2021): 204–207.

## Results and Discussion

### Denotative Meaning of *Bahrain*

In the story of Musa and Khidr in surah Al-Kahf verses 60-82, the word *bahrain* has several sign systems that establish the unity of the meaning of the story with the content of the letter. In discovering the word meaning of the signs in the story, it can be pursued through derivation process (macro) or *isytiqaq kabir*<sup>33</sup> which has the same letter component. The derivation process is transmitted to attain a universal meaning of a word that has the same letter components.<sup>34,35</sup> The first sign to be analyzed with *isytiqaq kabir* is the word *bahrain*. The word *bahrain* (two seas) has the form *tatsniyah* (double) so that before entering the process *isytiqaq kabir* was first inspected as the root of the word from *bahrain*. The singular form of the *bahraini* word is *bahr* which has components of the letters *ba*, *ha*, and *ra*. From the three components these letters were organized randomly so that they become words as follows: ب ح ر ، ب ح ر ، ح ب ر ، ح ر ب ، ح ر ب ، ر ح ب .

Table 1. *Isytiqaq Kabir on ba ha ra*

No	Letter	Words	Meaning of the Word
1	ب ح ر	بَحْرٌ	sea
2	ب ح	بَرَحٌ - يَبْرُحُ	glory/honor
3	ح ر ب	حَرَبٌ	Prominent position
4	ح ب ر	حَارٌ	Pious/knowledgable
5	ر ب ح	رَبْحٌ	benefit
6	ر ح ب	رَحْبٌ	being generous

From table 1, the six words have similar meanings, namely breadth. *First*, the letters ب ح ر of which can be read بَحْرٌ which means ocean.<sup>36</sup> This meaning indicates that the sea has a very wide and profound volume of space. The sea with its volume can

<sup>32</sup> Lexy J Moloeng, *Metodologi Penelitian Kualitatif: Edisi Revisi* (Bandung: Rosda, 2010).

<sup>33</sup> Qasem Faez and Khadijeh Masroor. "Great Derivation, Ishtiqaqi Kabir, in the Holy Quran and Its Role in Exegesis." *Journal of The Holy Quran And Islamic Texts* 9, no. 35 (2018): 145–168.

<sup>34</sup> Muhammad Alghiffary, "Pemikiran Tokoh-Tokoh Bahasa Arab," in *Kontribusi Ibnu Jinni Dalam Perkembangan Linguistik Arab* (Yogyakarta: Trussmedia Grafika, 2018), 46.

<sup>35</sup> Mohamed Aziz Abdelmaksoud Sayed Ahmed, Ragab Ibrahim Ahmed Awad, and Elsayed Mohamed Salem Alawadi. "The Contributions of Ibn Jinni in the Science of Arabic Prosody and Rhyme." *IJAS: Indonesian Journal of Arabic Studies* 3, no. 1 (2021): 1–18.

<sup>36</sup> Ahmad Warson Munawwir, *Al Munawwir Kamus Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997).

accommodate a variety of living things and objects. In addition, humans get a breadth of benefits from what the sea has, among which humans make a living for the family from the marine products obtained. *Secondly*, the letters ح ب among which can be read بِرْحَ-يَبْرُحُ which means to glorify or honor. This meaning exposes that the nature of glorifying and respecting requires breadth or spaciousness of heart to receive honored excess (glory).

*Thirdly*, the letter ح ر ب can be read حَرْبَ which among its meanings is the leading part of the seat. This meaning indicates that a prominent position is occupied by people who have expertise in their fields, such as religious figures, public figures, political figures, or others. This skill shows the breadth and depth of knowledge possessed and recognized by others so that his position is placed in a noble place. *Fourth*, the letter ح ب ر can be read حَبْرٌ which among its meanings is alim or pious. As stated by Partanto, an *alim* is a person who knows and is knowledgeable.<sup>37</sup> Ibn Mandur in the dictionary *lisan al- 'Arab* explains the word alim in Arabic (*'alim*) with the form of the word *abniyyah mubalagah* part of the nature of Allah Almighty All His beings but the word (*'alim*) can also be attached to the person whom Allah has bestowed knowledge on him.<sup>38</sup> This meaning designates that everyone has the nature of *'alim* because of the breadth of knowledge bestowed upon him.

*Fifth*, the letter ح ر ب can be read رِبْحٌ which among its meanings benefits. Ibn Mandur clarified the benefit of goodness that God gives to a servant and he takes the goodness.<sup>39</sup> Al- Jauhari in Ibn Mandur, the benefit is something that is taken advantage of, whether in the form of knowledge or wealth. Al-Kisai appended that knowledge or treasures fall into the category of benefits when given to others. This meaning designates that the breadth of the heart encourages a person to give possessions or knowledge to another. It is different if one does not have a broad heart, one will not give benefits to others even though he has wealth and knowledge. *Sixth*, the letter ح ب ر can be read

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<sup>37</sup> Pius A Partanto and M Dahlan Al Barry, *Kamus Ilmiah Populer* (Surabaya: Arkola, 2001).

<sup>38</sup> Ibnu Mandur, *Lisan Al-Arab* (Kairo: Dar Al-Ma'arif, 1988).

رَحْبٌ which is one of the meanings of being generous.<sup>40</sup> This meaning indicates that generosity is always related to a broad heart, not just material things (knowledge or wealth).

### Connotative Meaning of *Bahrain*

With the denotative meaning of the first sign of *bahrain* applying micro-derivations (*isytiqaq saghir*) it is concluded that the word *bahr* (the singular form of *bahrain*) is a signifier that indicates the broad and deep nature. The word *bahrain* becomes an expression of a broad nature because of the indications that indicate it. The indication is in the form of the words' mercy and knowledge in the verse after, namely, verse 65 in surah Al-Kahf. The word *bahrain* in the position of *majrur* in the Qur'an is contained in four verses in four different epistles, namely surah al-Furqan verse 53, al-Naml verse 61, al-Rahman verse 19, and Al-Kahf verse 60.<sup>41</sup> The word *bahrain* with the position of *marfu'* is mentioned in the Qur'an only in surah Fatir verse 13. Of the four verses that use the word *bahrain*, two of them are *maf'ul bih* from *fi'il madhi* and two are *mudhaf ilaih* which are incorporated in *idhafah*. *Idhafah* among them has the meaning of ownership of *li* and specificity.<sup>42</sup> As for the word *bahrain* in surah Al-Kahf verse 60 is positioned *mudhaf ilaih* with the one beginning *fi'il madhi*, then the word denotes a special place that has a broad and deep nature.

**Table 2. Bahr's Connotative Meaning-Building Sign**

No	Words	Meaning of the Word
1	مجمع	Meeting place
2	حوت	Fish
3	عبد	Servant
4	آتيناہ	We give him
5	رحمة	Grace
6	عندنا	From Our side
7	علم	Teach
8	من لدنا	From Our side

<sup>39</sup> Mandur, *Lisan Al-Arab*.

<sup>40</sup> Munawwir, Al Munawwir Arabic-Indonesian Dictionary.

<sup>41</sup> Muhammad Fuad Abdul Baqi, *Al-Mu'jam Al-Mufahros Li Al-Fadz Al-Qur'an Al-Karim* (Kairo: Matba'ah Dar Al-Kutub Al-Misriyah, 1943).

<sup>42</sup> Musthafa Al-Ghalayain, *Jami' Ad-Durus Al-Arabiyyah* (Lebanon: Dar El-Fikr, 2007).



Table 2 informs that the first sign that God gave to Musa was the meeting place of the two seas. Some scholars contributed opinions regarding the meeting place of the two seas in the story of Musa. *First*, in Al-Mandab Chapter, the two seas are the Persian sea and the Roman sea, which is with its meeting place around the Indian Ocean and Red Sea.<sup>43</sup> *Secondly*, in line with Muhammad Ibn Ka'ab Al-Kurdi, the place where the Roman sea and the Atlantic Ocean meet, which is around the Mediterranean sea with the Atlantic Ocean in the Strait of Gibraltar.<sup>44</sup> *Third*, Qatadah in the tafsir of Ibn Katsir elucidated that the two seas are the Persian sea part of your team and the Western Roman sea.<sup>45,46</sup> *Fourth*, Sayyid Quthub in tafsir Al-Misbah stated that the *majma' of bahrain* was a red sea and a white sea with its meeting points in Lake al-Timsah and lake al-Murrah which are now Egyptian territory or between the Gulf of Aqabah and Suez in the Red Sea.<sup>47</sup>

The scholars explained *majma' bahrain* based on geographical location and denotative meaning.<sup>48</sup> However, the connotational meaning of the word to be elucidated in this study was based on the relationship of signs between verses 60-82 in surah al-Kahf. The signs to be elucidated directly the denotational meaning of *majma' bahrain* to the meaning of the connotations contained therein. The signs relating to the *majma' of bahrain* are in verse 65, namely the words *rahmat* and *'allamnahu min ladunna 'ilman*. Researchers noticed the relationship of the signs between the *majma' of bahrain*, *rahmat*, and *'allamnahu min ladunna 'ilman (laduni science)*<sup>49</sup> forming the meaning that Khidr mastered two sciences, namely science acquired through observation and intellectual coordination of outward phenomenon and science acquired through mystical intuition or insight. Some scholars had different views regarding the status of Khidr a prophet, guardian, pious servant, and some even say, angel.<sup>50</sup> Nevertheless, Khidr had been given

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<sup>43</sup> Asad, *The Message of The Qur'an*.

<sup>44</sup> Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, 1st ed. (Mesir: Musthafa Al-Bab Al-Halabi Wa Auladuh, 1946).

<sup>45</sup> Ismail Ibn Umar Ibn Katsir, *Tafsir Al-Qur'an Al-'Adzim*, ed. Sami Ibn Muhammad Ibn Salamah, 2nd ed. (Mekah: Dar Thoyyibah Li an-Nasr wa at-Tauzi', 1999).

<sup>46</sup> Bastian Zulyeno. "The Position of Water and River in Classical Persian Literature." *International Review of Humanities Studies* 4, no. 2 (2019).

<sup>47</sup> Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*.

<sup>48</sup> Hamza Elhadi Mohamad Tamtam, "The Impact of the Figure of Khidr on Medieval Sūfī Thought" (England: University of Birmingham, 2019).

<sup>49</sup> Forough Jahanbakhsh. "The Pir-Murid Relationship in the Thought of Ayn Al-Qudāt Hamadāni." in *Consciousness & Reality: Studies in Memory of Toshihiko Izutsu* (America: BRILL, 2022): 130.

<sup>50</sup> Ahmad Ibn Ali Ibn Hajar Al-Asqalani, *Az-Zahru An-Nadhar Fi Hal Al-Khidir*, ed. Sholahudin Maqbul Ahmad, 2nd ed. (Kuwait: Maktabah Ahlu Al-Watsr, 2004).

the gift of knowledge directly from Allah, the science of *laduni*.<sup>51</sup> In the practice of Sufism, charity is a way to attain the knowledge of *laduni*, as Allah said in surah al-Baqarah verse 282.<sup>52</sup>

The elemental difference between Musa and Khidr in surah Al-Kahf was that Musa had no patience because he saw and judged phenomena that occurred only by reason while Khidr saw phenomena using mental science.<sup>53</sup> Thus, understands the substance and the secret behind the phenomenon that occur.<sup>54</sup> As-Samak elucidated that *laduni* science is a *rabbani* science that is oriented towards the inner aspects and tenderness of the soul and the result of sincerity and taqwa.<sup>55</sup> *Laduni* science is seen as a greater science than *ta'limi* science.<sup>56</sup> This is because the knowledge of *laduni* is attained without going through the process of human effort but is a gift from God for a sincere and close servant to Him.<sup>57</sup> As for Quraish Shihab elucidating the science of *takwil* events, it means knowledge of what happened after the events of the event.<sup>58,59</sup>

In the verse *wa 'allamnahu min ladunna 'ilman*, Zamakhsyari interpreted and specialized in the news that Khidr received as the news of supernatural things or *ikhbar 'an al-guyub*.<sup>60</sup> Al-Biq'a'i in Shihab clarifies, said *ladunna* (لَدُنَّا)<sup>61</sup> for something invisible, then the knowledge in the verse is the hidden inner science, that belongs to, and is on the side of Allah.<sup>62</sup> Here, it can be distinguished between the knowledge given through the intermediary of the apostle's counsels and the knowledge that God directly

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<sup>51</sup> Muhamad Fatoni, Mujamil Qomar, and Syamsun Ni'am. "Laduni Science According to Muhammad Luthfi Ghozali's Thoughts." *International Journal of Social Science and Education Research Studies* 2, no. 6 (2022): 171–178.

<sup>52</sup> Fatoni, Qomar, and Ni'am. "Laduni Science According to Muhammad Luthfi Ghozali's Thoughts."

<sup>53</sup> Maria Massi Dakake. "Ta'wīl in the Qur'an and the Islamic Exegetical Tradition: The Past and the Future of the Qur'an." in *The Enigma of Divine Revelation* (Springer, 2020), 237–259.

<sup>54</sup> Ahmad Zain Al-Abidin As-Samak, *Rihlah Min Ajli Al-'Ilm Musa Wa Al-Khidir*, 2nd ed., (1989).

<sup>55</sup> As-Samak, *Rihlah Min Ajli Al-'Ilm Musa Wa Al-Khidir*.

<sup>56</sup> Simuh, *Sufisme Jawa Transformasi Tasawuf Islam ke Mistik Jawa*, 4th ed. (Yogyakarta: Yayasan Bentang Budaya, 1999).

<sup>57</sup> Jaudah Muhammad Abu Yazid Al-Mahdi, *Al-Ma'alim As-Shufiyah Fi Qisoh Sayyidina Musa Wa Khidir 'Alaihimassalam* (Tonto-Mesir: Fakultas Al-Qur'an Al-Karim, n.d.).

<sup>58</sup> Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*.

<sup>59</sup> Ahmad Umam Aufi. "The Story of Musa and Pharaoh in a Structural Anthropology Approach." *Jurnal Ushuluddin* 29, no.1 (2021): 45-59.

<sup>60</sup> Abu Al-Qasim Jarallah Mahmud bin Umar Az-Zamakhsyari, *Tafsir Al-Kasyaf*, 3rd ed. (Beirut-Lebanon: Dar Al-Marefah, 2009).

<sup>61</sup> Sunandar Alwi Hermansyah et al. "Knowledge of Ladunni in the Story of Musa and Khidhir in the Review of Isyari Shufi's Interpretation." in *ICIIS 2020: Proceedings of the 3rd International Colloquium on Interdisciplinary Islamic Studies*, (2020): 145.

gives to His chosen servant. The knowledge conveyed through the intermediary of the apostle is the rules of the *dzahiriyyah* aspect while above there is an untouched inner aspect, and this aspect of *batiniyyah* which Allah was dedicated to Khidr.<sup>63</sup> These *batiniyyah* things made Musa always asked for every deed that Khidr did on the way. Then, there was another factor that made Musa sincere in studying Khidr, namely the existence of mercy (وَأْتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا) that God bestowed upon him.

Mercy in Sya'rowi's elucidation, *nubuwwah*, or prophethood that Allah directly bestowed upon Khidr without going through the angel Jibril.<sup>64</sup> And this is in line with al-Maraghi's interpretation which clarified the grace in the verse is called revelation and prophethood.<sup>65</sup> Looking at Izutsu's explanation, there is a relationship between mercy and physic at the beginning of verse 65 of surah al-Kahf, which is the word *fawajada*. The word *wajada* means the form or existence of spirituality that exists and is present with Allah. In the context of the verse, Musa and Khidr met not only physically but also spiritually.<sup>67</sup> The word '*indina* (عِنْدِنَا) juxtaposed with the word mercy and indicated that there was no other party in the inner bestowal of God's favor, in this case prophetic.<sup>68</sup>

Ali al-Harowi cited Abu al-Qasim al-Qusyairi's view as enlightening that the majority of Sufi scholars thought Khidr was not a prophet, but a saint.<sup>69</sup> Ibn Arabi explained that the concept of guardianship was a concept that includes prophets and apostles.<sup>70</sup> Khidr's ability to reveal every event is supported by the knowledge of *laduni* that Allah has given him so that he can uncover the supernatural and hidden secrets.<sup>71</sup> Khidr' doubt of the inability of Musa to master patience was expressed by the expression

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<sup>62</sup> Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*.

<sup>63</sup> Muhammad Mutawali Asy-Sya'rowi, *Tafsir Asy-Sya'rowi* (Mesir: Dar Akhbar Al-Yaum, 1991).

<sup>64</sup> Asy-Sya'rowi, *Tafsir Asy-Sya'rowi*.

<sup>65</sup> Al-Maraghi, *Tafsir Al-Maraghi*.

<sup>66</sup> Muamar Asykur, Muhammad Tang, and Ismail Ismail. "Prophetic Education Management Paradigm; Construction of Planning Narratives in the Story of Prophet Musa and Prophet Khidi." *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (2022): 105–117.

<sup>67</sup> As-Samak, *Rihlah Min Ajli Al-'Ilm Musa Wa Al-Khidir*.

<sup>68</sup> Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*.

<sup>69</sup> Ali bin Sulthan Muhammad Al-Qori Al-Harowi, *Al-Hadzaru Fi Amr Al-Khadir*, ed. Muhammad Khoir Ramadhan Yusuf, I. (Damaskus: Dar Al-Qolam, 1991).

<sup>70</sup> Toshihiko Izutsu, *Sufisme Samudra Makrifat Ibn 'Arabi*, trans. Musa Kazhim and Arif Mulyadi, 2nd ed. (Bandung: PT Mizan Publika, 2016).

<sup>71</sup> Lajnah min Al-'Ulama, *At-Tafsir Al-Wasith Li Al-Qur'an Al-Karim*, III. (Al-Mushaf As-Syarif, 1992).

<sup>72</sup> Maria Massi Dakake, "Ta'wil in the Qur'an and the Islamic Exegetical Tradition: The Past and the Future of the Qur'an." *The Enigma of Divine Revelation*. (2020): 237-259.

*lan tastati'a* repeated three times, *lam tastati'* once, and ended the expression *lam tasti'* once.

Peirce stated that the word is a symbol that has a reference and referent component that points to something outside of itself.<sup>7374</sup> The sign had a direct relationship with the but the signifier was not directly related to the signifier. Thus, the expressions Khidr *lan tastati'a*, *lam tastati'*, and *lam tasti'* although they had the same root words but contain different meanings. Moreover, there is a mention (*dzikr*) and omission (*hadzif*) of one of the components of the letter so that it affects the meaning that is intertwined between words. The process contained wisdom adapted to the situation and conditions (*siyaq*).<sup>7576</sup> Each letter, word, and sentence in the Qur'an contains a certain meaning and meaning that is different from one another.

The sentences *tastati'*, *tastati'*, and *tasti'* are derived from the same root, i.e. *istata'a* (استطاع) is the result of a derivation of the word *tha'a* (طاع) which means can or capable.<sup>77</sup> The sentence *lan tastati'a* prefixed *harf nasb lan* so that the end of the word *tastati'a* is *fathah*. Furthermore, the sentence *lam tastati'* is prefixed *harf jazm lam* so that the final *harakat* of the word *tastati'* is omitted with the letter *ya* because there are two dead letters side by side, namely the letter *ya* and *ain* so that the letter *ya* is omitted to facilitate pronunciation. Finally, the sentence *lam tasti'* prefixes *harf jazm lam* so that the word *tasti'* is prefixed with the letter *ya* which is omitted. The letter *ta* is omitted because it feels heavy in pronunciation when it meets the letter *tha*.<sup>78</sup>

Grammatical aspects influence the mention (*dzikr*) and omission (*hadzif*) of the letter component in two Khidr expressions, namely *tastati'* and *tasti'*.<sup>7980</sup> The omission of the letter *ya* in the sentence *tastati'* has to do with the story of Musa who was puzzled

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<sup>73</sup> Umberto Eco, *Teori Semiotika Signifikansi Komunikasi, Teori Kode, Serta Teori Produksi Tanda*, trans. Inyik Ridwan Muzir, VI. (Bantul: Kreasi Wacana, 2016).

<sup>74</sup> Iskandarsyah Siregar. "Semiotic Touch in Interpreting Poetry." *Britain International of Linguistics Arts and Education (BIO LAE) Journal* 4, no. 1 (2022): 19–27.

<sup>75</sup> Sholah Abdu Al-Fatah Al-Khalidi, *I'jaz Al-Qur'an Al-Bayani Wa Dalail Masdaruh Ar-Rabbani*, I. (Oman: Dar Al-Amar, 2000).

<sup>76</sup> Fadil Shalih As-Samirai, *Balaghah Al-Kalimat Fi At-Ta'bir Al-Qur'ani* (Baghdad: Maktabah An-Nahdah, 2006).

<sup>77</sup> Munawwir, *Al Munawwir Kamus Arab-Indonesia*.

<sup>78</sup> Bahjah Abd Al-Wahid As-Syaikhali, *Balaghah Al-Qur'an Al-Karim I'roban Wa Tafsiran Bi Ijazin*, I. (Oman: Maktabah Dandis, 2001).

<sup>79</sup> As-Syaikhali, *Balaghah Al-Qur'an Al-Karim I'roban Wa Tafsiran Bi Ijazin*.

<sup>80</sup> Sulaiman Lebbe Rifai. "The Sufi Influence on the Qur'anic Interpretation," *Sulaiman Lebbe, The Sufi influence on the Qur'anic Interpretation* (2021): 1-15.

about interpreting the three deeds of Khidr while on the way, hollowing out a boat, killing a boy, and renovating the walls of a house that was about to collapse. Musa expression did not agree with Khidr's deeds but his disapproval did not dispel the truth behind Khidr's attitude.<sup>81</sup> The confusion had an impact on the psychology and mentality that Musa felt, which prompted him to know the essence and wisdom behind the events that occurred.<sup>8283</sup> Khidr's dialogue with Musa closed with the phrase *lam tasti'* which removes the ta letter component so that it is different from the previously utilized sentence.<sup>84</sup> The letter component on *tasti'* is four letters and denotes a light deed (*takhfif fi'l*). In addition, *tasti'* diction corresponds to the feelings and mentality of Musa which had enhanced from before. There was no longer any burden of thought and doubt in Musa because Khidr had elucidated the wisdom and essence of every deed done. Thus, the Musa felt an airy inner, mental, psychological, and mental tranquility.<sup>85</sup>

Based on the explanations presented, the researcher deduced that *the bahrain* that Musa was looking for was the search for a balance between the science of *dzahir* and the science of the mind. By reason, the intended pious servant was Khidr who was endowed with prophetic grace and the science that Allah taught directly without intermediaries of anyone and anything (*laduni* science). On the other hand, it is the tendency of Musa to judge every event with the science of *dzahir*. This can be seen from the various expressions of disapproval and impatience of Musa towards the three deeds of Khidr. Khidr's last phrase clarified that Musa would not be able to discern the events behind the events that occurred. This is because *ta'wil's* ability is part of the *laduni* science that Allah bestowed upon Khidr and he elucidated the deeds done not by his will but by the will of Allah. Visually, to borrow the triadic of Odgen and Richards,<sup>8687</sup> the meaning can be seen as below:

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<sup>81</sup> Salam Abbood Hasan. "The Manners of The Seeker of Knowledge in Light of the Story of Musa And Al-Khidr In Surat Al-Kahf." *Journal of Natural Remedies* 21, no. 7 SE-Articles (November 12, 2020): 130–142. <https://www.jnronline.com/ojs/index.php/about/article/view/415>.

<sup>82</sup> As-Syaikhali, *Balaghah Al-Qur'an Al-Karim I'roban Wa Tafsiran Bi Ijazin*.

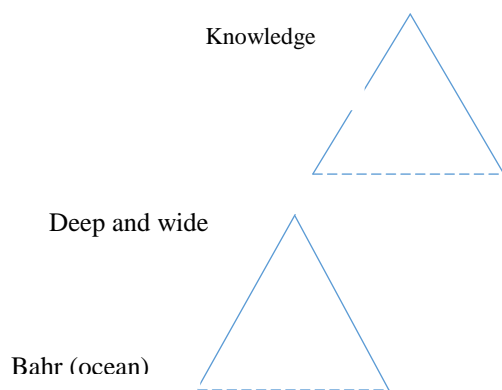
<sup>83</sup> Kurdi, *Hermeneutika Al-Qur'an Dan Hadis*, 1st ed. (Yogyakarta: El Saq, 2010).

<sup>84</sup> Yuli Irsyadul Ibad. "Uslub Dialogis Kisah Nabi Musa As. dalam Al-Qur'an." *Al-Fathin: Jurnal Bahasa dan Sastra Arab* 3, no. 01 (2020): 47-59.

<sup>85</sup> As-Syaikhali, *Balaghah Al-Qur'an Al-Karim I'roban Wa Tafsiran Bi Ijazin*.

<sup>86</sup> Alexander Kozintsev. "Communication, Semiotics, and the Language Rubicon." *Russian Journal of Communication* 10, no. 1 (2018): 1–20.

<sup>87</sup> Iskandarsyah Siregar. "Semiotics Analysis in The Betawi Traditional Wedding" Palang Pintu": The Study of Semiotics Roland Barthes." *International Journal of Linguistics Studies* 2, no. 1 (2022): 1–7.



**Figure 1.** Bahr's Triadic Model

Overall, the explanations of the concept of the meeting place of the two seas (*majma' bahrain*) that had been offered conclude that the meeting place of the two seas that Musa sought was the culmination point of two sciences, namely *dzahir* science and inner science. Allah wants to bring together two pious servants with two different tendencies of mastery of knowledge, Musa is an expert in the field of Sharia to see events from the point of view of *dzahir* science attained through observation and intellectual coordination of external phenomena while Khidr is an expert in the field of the essence to see the hidden secrets behind every event that occurs with inner science or *laduni* that had been given by God without going through the senses or thoughts.<sup>88</sup> The meeting between the two was signed by the provision of fish that suddenly came back to life and disappeared without the knowledge of Musa. The sentence that tells of "the fish that comes to life" uses a satirical style of language that symbolizes innuendo to the one who forgets God as the source of infinite and ultimate knowledge and life.

This research is expected to complement previous research that had discussed the story of Musa and Khidr, either in surah Al-Kahf or another surah. This research is also expected to be an enhancer of knowledge and understanding of the search and interpretation of the new meaning of qur'anic verses using an approach to the integration of linguistic theory, namely *isytiqaq* and semiotics. This research is still restricted to several discussions that need further discussion by subsequent researchers. This research only discussed surah Al-Kahf verse 60 as a source of *bahr* meaning building on the story of Musa and Khidr. Furthermore, from several existing linguistic theories this study only analyzed the word *bahr* applying the theory of *isytiqaq* kabir and semiotics. Thus, further study is required by analyzing other verses in the Quran that tell the story of Musa's search

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<sup>88</sup> As-Samak, *Rihlah Min Ajli Al- 'Ilm Musa Wa Al-Khidir*.

for Khidr so that the meaning of *bahr* revealed more comprehensively and enrich insight to the readers.

### **Conclusion**

The word *bahrain* in surah Al-Kahf verse 60 could not be understood literally because a word arises from the context behind it. Musa was commanded by Allah to give thanks to His servant who had been gifted with *laduni* knowledge so that Musa could be wiser. His command is characterized by a place that brings together two seas (*majma' bahrain*). Through the stages of analysis of *isytiqaq shagir*, *isytiqaq kabir*, and semiotics of the word *majma' bahrain*, Allah expresses the union of two different seas of knowledge, namely the sea of *dhahir* knowledge and the sea of inner knowledge. The knowledge of *dhahiriyah* or *lahiriyah* was the knowledge acquired by Musa, while the inner or intuitive knowledge was the gift that Allah gave to Khidr. Allah asked Musa who used rational logic to learn intuitive knowledge for Khidr. The ocean of knowledge of Khidr was given directly by Allah without any effort and effort of Khidr to obtain it. It is essential from this study that the *majma'* of *bahrain* contains wisdom for Musa about the integration of rational knowledge with intuitive knowledge so that Musa's attitude can be wiser when facing his people and returning his intelligence to Allah.

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### **Author Contributions Statement**

All the authors cognize the grand concept presented in this study. IS inventoried the *bahraini sign* and ES collected and reviewed the results of previous studies. The MD examined the data obtained by IS with the *isytiqaq* theory. The NH, EM conducted a follow-up analysis of the MD with the theory of semiotics. All authors discussed the results and crafted a significant contribution to the presentation of the final result of this article.

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