



Journal of Quran and Tafseer Studies

ISSN (Online): 2828-2779

Received: 15-06-2023, Revised: 15-07-2023

Accepted: 15-08-2023, Published: 27-09-2023

DOI: 10.23917/qist.v2i3.2574

ROLAND BARTHES' SEMIOTIC ANALYSIS OF THE MEANING OF HARAM IN THE QURAN

Muhammad Ghifari Makarim*

State Islamic University Sunan Kalijaga Yogyakarta

21205032006@student.uin-suka.ac.id

Hikmawati Rahayu

Jiangsu Normal University Xuzhou China

ayukuh21@gmail.com

Mulia Mardi

Wuhan University, China

muliamardi@whu.cn

Abstract

The purpose of this research is to find meanings that are in accordance with the context of meaning at the time when the Qur'an was revealed and take the main message (significance) contained in the meaning to be contextualized in the present with appropriate meaning. Through the existing problem the word haram is often interpreted as a word prohibition, this understanding starts from the meaning of haram in the translation of the Qur'an itself but in fact the word haram itself has another meaning when presented in a textually different letter metamorphose. This research will be presented through Roland Barthes' linguistic semiotics research method by examining the word haram through a Semiotics approach. This analysis will be through the search for the meaning of Connotation and Denotation which explains the disclosure of myths behind a sign or writing. The results of this study produced an analysis of new meanings related to the word haram. This haram word algorithm changes its nature depending on the text and context of the verse. Not when haram is said to be a prohibition, but in this myth it turns out to have other meanings such as haram is an antonym of the word halal which means halal is in its place, while haram is not a prohibition but not in its place or limitation.

* Corresponding Author

Keywords: in Roland Barthes's Semiotics, Term of Haram, Qur'an

Introduction

Usually the word haram is placed by a hypocrisy or contains a prohibition by Allah Almighty.[1, p. 4] In addition, usually this sentence is familiar to hear in the context of food, people who without taking it into account will always follow the trend and also the times.[2, p. 4] Until it does not care about halal and haram so it is often said that humans eat not with their mouths but with their eyes.[2] So what if what he eats has a haram meaning is a sign that he did not save himself and lead him to something that harms him. Thus, it can be said that Allah sent down the haram verse, one of the reasons for which it was intended to save his people. In addition, the explanation of haram in *fiqh* itself is a matter forbidden by sharia 'sin if it is to manifest it and to be rewarded if it leaves it.[3, p. 103]

In the Tafsir *Baghawi* surah Al-Baqarah [2]:173 haram is associated with food food that contains elements of *mubah*. For example, animals that are not slaughtered, animals that are slaughtered without mentioning the name of Allah and carcasses of animals that have blood.[4, p. ١٨٣] Tafsir *Jalalain* says that what is meant by Haram in this verse is contrary to the Shari'a and does not include the name of Allah when slaughtering animals whose blood flows.[5, p. ٢٦] Shaykh Mutawali Sha'rawi explained this verse through his *fiqh* law. That the slaughtered hewn will bleed where there is *Fasid* (damaged) blood and *salim* (Good) blood.[6, p. ٥٦] So when animals that have flowing blood are slaughtered, they will bleed dirty and the remaining blood is harmless.

In general, Haram is interpreted textually as something forbidden as in the Arabic oral dictionary lafaz " حرم " means *نقيض الحلال وجمعه حرم* (Opposite of halal and its plural form Hurum).[7] then when seen in surah Al Baqarah verse 173 in Tafsir Al Misbah by Quraish shihab glimpse the meaning of Haram that we know "حرم" is interpreted in the unchanging word that is forbidden, something haram forbidden by Allah Almighty which if we do it will cause accidents to ourselves or those who do it. [8, p. 385] On the other hand, the word haram can change from its original form to another context, because the verse in the Quran has a Munasabat verse and also the Quran descends *fi Kuli Zaman wa Makan* (time and place) then haram in other verses appears as something far from prohibition (harmful).[8] Examples in Al Al Maidah; 95 *تَقْتُلُوا الصَّيْدَ يَأْتِيهَا الذِّبْنُ أَمْثُوا لَا* (وَأَنْتُمْ حُرْمٌ) O believers Do not kill game animals, while you are ihram (Hajj or Umrah). Here the author tries to offer a new meaning related to the word haram.

By examining through Barthes' semiotics linguistic theory, the author will offer a new meaning regarding the significance of haram verses. To find the meaning of Qur'an 7th Century language is needed to find the relevant meaning[9][10][11]

The problem occurs when this haram sentence is assumed to mean not allowed or something that is forbidden. According to *Sahiron Syamsuddin* its necessary to interpret a verse to find the significances.[12] As we know the word haram has an original letter consisting of 3 letters, namely (ح ر م), on the other hand keep in mind in the Quran this word haram can turn into something that is respected and even considered holy for example the Grand Mosque, or *Ashhurul Hurum*, so it can be concluded the urgency of us in understanding the meaning of Haram in the Quran which conceptualizes this sentence as something that will act like what and what sign? With the myth that has been built that Haram is a prohibition through this Roland Barthes Analysis study will review that the word haram is not just a prohibition against food and deeds but has its own privileges towards its people.

The interpretation of the meaning of the word haram in surah Al-Baqarah [2]: 173 will later be made into a myth which will then be compared with other verses related to the meaning of haram in the Qur'an. Having taken its meaning through classical and contemporary interpretation, the meaning of haram will be deduced by offering a new meaning through Roland Barthes' semiotic chart.

Literature Review

Research and writings that have something to do with the word haram or have existed before have been carried out by some literates with various immoral disciplines. However, the focus of this study is to discuss the semiotics of the word haram in Q.S Al Baqarah [2]:173 using Roland Barthes' linguistic theory as an analytical knife. By describing the findings in this study and avoiding plagiarism of previous research, researchers want to explain the literature in the structure of research similarities with related themes and map these themes into 3 categorizations: first, Interpretation of Q.S Al Baqarah [2] 173, second, study of the meaning of haram third, research related to Roland Barthes' semiotics.

A. Interpretation of Q.S Al-Baqarah [2]:173

As far as searching for research Q.S Al Baqarah [2]: 233, through searches such as Books, Journals, and Thesis, managed to find 2 Journals. First, Journal of Qur'an and Hadith Studies belonging to the Qur'an and Tafsir Study Program belonging to UIN Sunan kali jaga, Yogyakarta with the title Dialectic of Tafsir and Advancement of Knowledge in Pig Organ Transplantation in Humans.[13] This paper discusses the permissibility of pig organ transplantation in humans with technological advances. According to him, the difference in *Mufasssir* greatly

affects the conceding factor such as the mufassir Muhammad Abduh and Ar-Razi who said that the redaction of meat in verse Al Baqarah 173 covers the entire use of pig organs[14][15]. Another case with Wahbah Zuhaili, Al Qurtubi and Abu Haneefa is a hanafiyyah scholar who stated that in the time of the Prophet pig hair was often used for sewing so if it was urgent, it could be done. With the existing fiqh law and other verses, Nurmansyah concluded that with technological advances and providing ease for the benefit of the people, this transplant can be done conditionally[16][17]. That is, during the transplant process does not give rise to more chronic diseases and can threaten the patient's life.

The second is a Journal entitled Review of the Consistency of Islamic Teachings in Q.S Al-Baqarah 173 in the Issue of MR (Measless Rubella) Vaccine.[18] This article reveals about the rubella vaccine, which is a drug made of *gelatin*, namely pig skin. This vaccine was initially doubted by Muslims because of the element of haram in the drug. However, after the outbreak of this disease and there was no cure other than the MR vaccine, the MUI issued a *Sharia Emergency* fatwa considering that there would be greater danger if immunization was not carried out immediately. Related to the permissibility of the use of this MR vaccine is the rule of Usul Fiqh which states that "*Something that is allowed because of an emergency is limited according to the level (need)*". By using such a law of jurisprudence and commensurate with Q.S Al-baqarah [2]:173 which takes the context of emergency verses, this vaccine can be allowed.

B. Meaning of Haram

The author found a Journal with the title "Hadith Studies on halal, haram and Shubhat".[19] This paper reviews the three laws of Hadith in Islam. According to him, these 3 laws are shahih provisions because they have naqli propositions. The author interprets the meaning of halal, haram and syubhat. Halal according to him is a must and obligation, which requires one to choose it either to be carried out or consumed. While haram is interpreted as preventing, prohibiting and revoking, thus making a Muslim to leave and prevent something haram. Shubhat is defined as the condition of something whose status is not clear whether something is halal or haram, it is required to be careful for Muslims if they find things that are legal like this.

While the second journal entitled Halal and Haram Labeling written by Desy Kristiane.[20] According to him, all creation on this earth has the law of goodwill. Nothing is haram except that which has already established its Nash. The criteria for halal and haram food itself are viewed from 2 aspects, namely *dzatiyah* (substance of the substance) and *ghair dzatiyyah* (how to obtain it). There are three problems related to the problem of halal labeling that has been taken

care of by the hands of the Indonesian Ulema Council (MUI), First is the political problem arising from the labeling problem itself, second is a religious problem, and third is related to economic problems. Desy said that it is not important to label halal because humans already have their nature what benefits or mafsadat for them. What is needed now is labeling about haram.

The three journals are entitled "Halal and Haram in an Educational Perspective (Tahlili Hadith Studies)".[21] This paper explains that in halal and haram education must refer to the holy book of the Qur'an and hadith. In addition, about the matter of Shubhat must be careful in taking this matter. Indeed, if a person, if he falls into the things of Shubhat, he will easily underestimate the things that are clear (haramnya). Therefore, it is necessary to guard against existing laws whether from halal, haram and syubhat law. In addition, things that are haram will destroy the zahir and the human mind, so it is mandatory for man to keep his heart preserved from things that can damage him.

C. Roland Barthes' semiotics

In this paper found 2 Journals on Barthes Semiotic Analysis, the first Journal with the title of Semiotics study on UNICEF Posters. [22]This paper attempts to explain each logo contained in the UNICEF Institute and writing. The visual objects contained in this logo have their respective meanings and roles. The logo that is contained raises the interpretation according to the observer. So that the logo does not need additional interpretation from the reader. Both journals are entitled Roland Barthes' Semiotic Analysis on the Film 3 Dara. [23]The author concludes in this film First, the meaning of denotation is in direct form, which is a special meaning that exists in a sign and in essence is also called a picture of a sign. The meaning of denotation and the meaning of connotation in this study give us an understanding that it is important to be polite and respectful to a woman and to anyone. Because whatever we sow in this world, be it words, good or bad attitudes to others, we will reap it one day. As far as the above literature has been traced, there has been no discussion of Q.S Al Baqarah [2]: 173 using Roland Barthes' Semiotic approach.

Semiotics of Roland Barthes

To Carry out Linguistic Analys research you need Asbabun nuzul of a verse it can be get its significance.[24] It should be stated that researchers will use Roland Barthes' Semiotic Theory which will reveal a myth that has been awakened among previous societies that turns out to have other meanings that are far from a myth. Roland Barthes was a philosopher born in France in 1915.[25] During his life Barthes was known as an expert in Linguistics and Semiotics, he had taught at Romanian and Egyptian universities, in addition to pursuing the

field of Linguistics Barthes was also active in sociological research and lexicology his thought was influenced by previous experts namely Ferdinand de sausure and Sigmund Freud he studied at the University of Paris in the Field of *French Literature and Classics*, He died in 1980 at a luncheon with one of the leading figures of the socialist opposition.[26, p. 170]

Semiotics in terminology is the science that studies or studies signs in the social or linguistic world.[27] Etymologically, semiotics was born from Greek, which is a combination of *the word same* which means Interpreter or sign or *sameon* which means sign.[28, p. 22] Previously, this science was studied to examine a text in literary reading, because sometimes literature has symbolic meanings that need to be known, language in literature also uses its own style of language that is rarely used in common language. [27] Over time this semiotics science continues to develop so that this theory can also study various fields of science such as sociology, music, symbols to switch to reading scriptures or texts.[29, p. 55] According to Barthes, signs are a part of linguistics because behind the signs there is language that is seen as meaning.

Method

The science of semiotics itself was initially popularized by philosophers who influenced Barthes, namely Ferdinand De Sausure, De Sausure became the father of Modern linguistics which influenced many linguistic philosophers of his time he also initiated language structuralism, which is a theory that would later give birth to Semiotics and be used in many fields of science, one of his books that inspired Barthes was the *course de linguistique generale*. [30, p. 5] According to Sausure Semiotics, the sign has three important points, namely the sign itself (sign) which is a material aspect (can be an image, sound or symbol), then the marker (Signifier) is a sign that will produce something meaningful from the sign, and the last is a sign, concept or purpose that means the sign (*Signified*) .[29] The relationship between signifier and signifier is arbitrary and can be assumed as anything depending on the conventions in the community.[31, p. 2]

Barthes appeared in perfecting the semiotics of Sausure, according to Sausure he disagreed with the opinion that the most core relation of language is between words and also nouns he agreed more with the essence of language is reality and therefore he concluded that language is arbitrary.[32] Sausure's opinion has differences with Barthes's, according to Barthes *signifier* and *the signified* that Sausure put forward will eventually only become a part of language and will not develop.[32] Barthes argued that semiology had a wider network that included parts of history as well as culture, which later this concept was

named as Barthes' semiotics, which is to study semiology (signs) through Myth (Myth).

According to Barthes there are three basic types of signs: Iconic (Drawing/Painting), Motivational (Purpose for which a sign is formed), Arbitrator (arbitrary). [32] Which is then combined through two systems, namely *Denotation* and *Connotation*. [29] Unlike Saussure which stops at the Denotation system, which is the visible sign, which is then interpreted conventionally and stops at the first stage, Barthes perfects this theory through the addition of the system of connotation and becomes the second stage by generating myths for him is very important for the reader in interpreting a reading because it will bring up clearer terms. [25] The results of this Denotation and Connotation will give birth to myths and in his book *Mythologies* he explains that what is conveyed by myth makers is not an idea or object. Myths are a way to convey a message and result from speech, not language.

Before arriving at the myth carried by Barthes we must go through two systems that will process it, namely *Denotation* and *Connotation*, these two systems that will be interrelated which will later produce a myth. [25] Denotation is a descriptive meaning or special meaning of the text and can be said to be a visible meaning (*Dzahir*) as well as being a socially agreed first stage meaning. [33] While the meaning of Connotation is the meaning of a text that contains indirect (*Inner*) and uncertain (Implicit) meanings, describing the meaning of the second level, meaning that signifiers allow the realization of new meanings and interpretations. [29] It can be concluded that Denotation is a fixed objective meaning, with Connotation is a varied subjective meaning. [34, p. 26]

Discussion

Roland Barthes Table Chart

In understanding this theory, if it is necessary to understand charts in the linguistic and mythological systems that Barthes will propose, here is the chart:

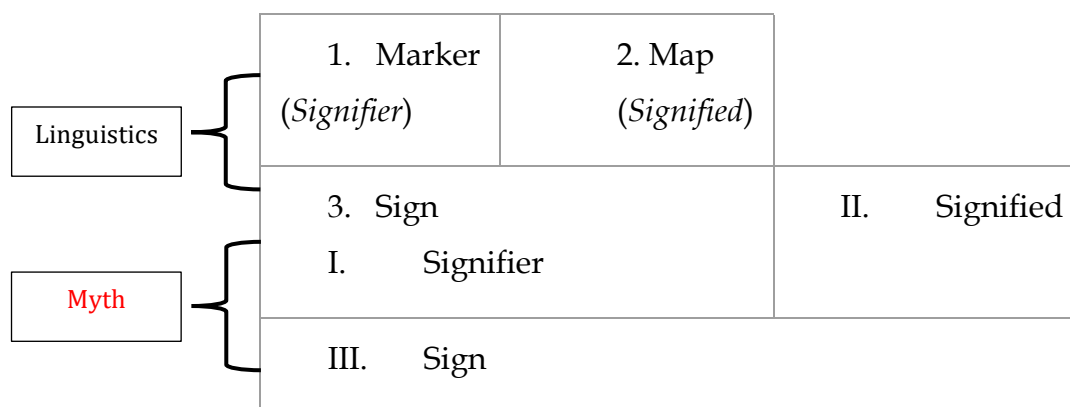


Table 1: Roland Barthes' mythological process

It can be seen that the table above consists of semiotic systems namely linguistic and myth, in the linguistic system Barthes claimed that signs (language, symbols) as objects, because these signs would make their own system into a myth that would stand alone. Whereas in the mythical system Barthes claims the term *meta* language because it is a metamorphose from the first language progressing to the second stage.[35, p. 162] Barthes aimed at critiquing understanding or ideology through his semiotics of cultural quantity.[29] Therefore, readers of myths must look for the meaning of the ideology contained in the myth, and the most important factor in finding the ideology using historical factors. Unlike the linguistic system which only requires synchronic, in the use of mythical systems it is also needed synchronic and *diachronic*. [29] *Synchronic* has a meaning / concept of a word that does not experience changes and developments from the concept of the word and is only understood at the time of emergence, while *diachronic* has a meaning / concept of the word that has changed from the concept of the word and that and is understood from the time of the appearance of the word to the present day.[28].

The Meaning of Haram in The Quran Through Roland Barthes' Semiotic Analysis

Many verses of the Qur'an explain the word Haram but, in this study will be limited to the verses that have been selected and will be compared with other haram verses that have become myths. But before discussing a verse related to the word haram the need for an understanding of linguistics and literature in Islam related to the Quran, one of which is the science of *Isytiqaq*. *Isytiqaq* itself is known as a science that studies Arabic because the Quran uses Arabic, so the need for this science is also used in studying the Quran, *Isytiqaq* means science that studies the origin of words.[36, p. 282] Taken from the origin of the word *إشتق- يشق* which means to take and divide.[36] According to Louis Ma'luf *Isytiqaq* is a science that takes from one word to another.[37, p. 396]

The theme of the verse to be chosen is of course surah Al-Baqarah [2]:173

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: Verily He (Allah) forbids upon you carrion, blood, pork, and (flesh) animals slaughtered by (name) other than Allah. But whoever is compelled (to eat it), not because he wants it and does not (also) transgress the limit, then there is no sin for him.

Linguistic System

The initial process of Barthes' Semiotics was a linguistic system meaning denotation. When this denotation process takes place, a textual analysis is carried out on the meaning of haram which means prohibition and also refers to the interpretation of what it means, besides that a dictionary is also needed to support the textual expression of the word. The word حَرَّمَ with the letter Ha is read with fathah, then the Ra that is tasydid is read fathah, and the letter Mim is read fathah, having the origin of the word يَفْعَلُ -فَعْلٌ حَرَّمَ- يَحْرُمُ which indicates that it is an adjective that characterizes something, given Tasydid which means Me- Kana or pressing something the word is commonly called Ta'diyah in Arabic.[38, p. 91] This letter metamorphosed into حَرَّمَ and can develop into the word الحُرْمَةُ which means holy or honorable, none other than if the servant of Allah does something that has been forbidden then the rank drops dishonorably.[39] While haram in the KBBI dictionary is defined as forbidden (by Islam), Not Halal, maintained, holy, protected.[40]

The word Haram in المعجم مقاييس اللغة is a prohibition and also an emphasis and a word from halal, embedded in this book A'syi said that the word haram a part of the flexible law can be in the word مكة و المدينة الحرامان : which is the two harams namely Makkah and also Medina, can be said to be haram both because there is a prohibition to commit sins or commit wicked in both places because if there is something bad it will be cleansed and sanctified all.[41, p. ٤٥] Then when a man on Hajj could be called haram because of the prohibition of something that was implemented in that month (not killing animals, fishing, and interfering with women), A'syi also said that at that time the caliph Ustman was killed and he said that no one had ever been killed like this before and that it was forbidden to have ذمّة (Conscience), which he later argued also that haram is when one deprives one of a part of something that another person desires.[41]

Al Imam Ibn Manzur in the *dictionary Lisanul Arabic* explains that Haram is the opposite of halal, explained by Ibn Manzur that Azhari said Haram was a long time ago when the Jahiliyah in Makkah performed Thawaf and he did not wear ordinary clothes but wore simple clothes and was seen for men and for women wearing a collection of ropes, The reason is that we cannot cover up anything from Allah the Exalted and are not allowed to wear fragrances and jewelry. It is also explained that the word أحرم is a person who is performing ihram that is performing worship, while the word حرمان which is also put forward by Azhari returns to the holiness of the cities of Makkah and Medina,

and in the month of Islam there is a month of haram month in which there is a sacred covenant and must not be broken.[7]

In Tafsir Al Misbah the word haram is more interpreted as a prohibition (*Haram*), regarding its distribution with Alasa- Reasons such as forbidden to eat carrion because the animal died but more interestingly the interpretation of this verse is associated with the verse that explains the situation, according to Qurais Shihab Allah's love for his creatures is so abundant that the prohibition does not complicate or constrict Man because when the verse continues it reads "*But whoever is compelled to wear it, but he does not want it nor transgress it, there is no sin for him,*" Qurais Shihab interprets this verse and juxtaposes it with other verses and focuses more on circumstances and situations, not with the word haram.[8]

In the Book of tafsir القرآن العظيم by Ibn Kathir haram is explained to have elements that will not be answered our prayers and halal can be one of the answered prayers narrated in the Hadith narrated by Imam Ahmad "أَيُّهَا النَّاسُ إِنَّ " إِلَّا طَيِّبًا اللَّهُ طَيِّبٌ لَا يَقْبَلُ O man verily Allah is good and does not accept except goodness, in this verse Allah forbids to eat a stricken carcass, horned and suffocated except for the carcass found from the sea is found in the Hadith العنبر العنبر when describing about the sea then it is sacred and its death is permissible.[42, p. 148] Ibn Kathir also explains about the situation when it is permissible to eat it اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ فَمَنْ that it is permissible when the situation is urgent and knows its limits, then Allah is indeed forgiving.[42]

Different from other interpretations, Tafsir Al Kasyaf explains from the linguistic side, namely حَرَمٌ has bina as Fa'il and حُرْمٌ has been as maf'ul, حُرْمٌ diwazan kan كرم which is something that respects and explanation الله أحلَّ به لغير الله is said that in the past the people of jahiliyah often raised their voices against their statue worshippers, namely Latta and Uzaa.[43, p. 360]

From some of the explanations above it can be concluded that the meaning of haram in surah Al Baqarah{2}173, is a prohibition and antonym of halal but the word prohibition has not become a fixed form, because the Qur'an whose language is studied synchronically and diachronically there are some reviews and changes in meaning, Allah forbids something from man because of something that is to maintain the dignity of man and put something in its place, Not only complicating with prohibitions but Allah guards the spirit of Muslims from something that leads his people into evil, which means Allah wants to keep his people pure, as interpreted from the opposite word halal The word haram halal comes from the letters حَلَّ-حَلٌّ which means to occupy then if it is said haram opposite the word halal then haram can also be said to be something that is not in place.[44]

Mythological System

After passing the semiotic stage of linguistics, we will enter the realm of myth or mythology (*Connotation*) by finding out the meaning in the connotation so that it is known that the meaning is very broad. In surah Al Baqarah [2]:173 there has not been found about the asbabun Nuzulnya, but the creation of this haram is clear that the word haram became a prohibition because of its relation to food which is a daily human need while haram is associated with manifestation or buying and selling in Al Baqarah [2]:275

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يُفُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۚ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Meaning: The one who eats usury cannot stand but like the one who enters Satan because he is mad. This is because they say that buying and selling equals usury. Even though Allah has legalized buying and selling and forbidding usury. Whoever gets a warning from his lord, and he stops, then what he has obtained first belongs to him and his business (Is up) to Allah. Whoever repeats them is a resident of hell, they remain in it.

However, a prohibition can indicate another nature or reveal its purpose, as we understand the challenge of Lafaz "Ashhurul Hurum" which is the holy month of the month not the month of the haram month in surah At-Tawbah: 36 which reads:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كَتَبِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الْدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۚ وَقَاتِلُوا الْمُشْرِكِينَ كَمَا يُفْتَلُونَكُمْ كَمَا قَاتَلْتُمْ ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Meaning: Verily the number of months in Allah's presence is twelve months, in Allah's decree at the time He created the heavens and the earth, of which four months are haram. That is the upright religion, so do not persecute yourselves in the fourth month, and fight the polytheists as they fought you all, and know that Allah is with the righteous.

Because in that month Muharram, Dzilqa'dah Dhu al-Hijjah and Rajab, the first Hajj of the Prophet was carried out and then there was an agreement from the Muslim side and also the Quraysh regarding the treaty of prohibition of war.[42] In the tafsir جامع الأحكام belonging to Al Qurtubi, it is explained that the arrangement of this verse also contains the subject of worship.[45] A'syi and Azhari say in the dictionary *Lisanul Arabic* and also *Makoyis Al Lughah* that this haram is also a place namely the Grand Mosque in Makkah Mukaromah and also the *Prophet's Mosque* in Madinah Munawwaroh, these two places are holy because the prohibition to do ungodly things in this place if it occurs will be completely cleansed.[39] Buya yahya also explained that this word haram can be sacred and also preserved following what is in its prohibition.[46]

This verse is also very related to its interpretation with the previous verse Al Baqarah [2]172:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Meaning: O believers, eat among the good sustenance that we give you and thank Allah, if it is true that you worship him.

Qurais shihab explains that in this verse there is no need to mention the word halal because in faith a Muslim has blossomed in it, and from here good sustenance is given to humans so that people can express gratitude and get grace that can be aimed at doing something good towards the right place (mosque, majlis and recitation). And the next verse describes a prohibition that keeps people away from goodness. Here is Roland Barthes' Semiotic table of illicit linguistics as well as its myths:

Linguistics	}	2. Marker (Signifier) Forbidden	2. Map (Signified)Prohibition
Myth	}	4. Sign IV. Signifier <i>Haram</i> with meaning Prohibition	
		V. Signified Prohibition of the opposite of Halal and unholy	
		VI. Sign of chastity and out of place	

From the explanation of the Table above, it can be understood in surah Al Baqarah [2]: 173 that the meaning of Haram linguistically The connotation is understood with the meaning of haram which means a prohibition, then entered into the myth table that the denotation of haram can be interpreted as a prohibition and has become understood that the meaning of haram is not halal and a prohibition, and from a prohibition it turns out to contain a sanctity that purifies the perpetrator, if done it will fall in rank and abstain from purity while haram can also have a meaning not in place, by nature man is born holy then if

he does something haram it can be said that he is doing something that is not in his place or nature as a man.

Conclusion

The word haram in surah Al Baqarah [2]:173 in Indonesian means haram or prohibition. In KBBI it is explained that the word Haram is a prohibition, the opposite of halal and means holy. The word haram is explained in other surahs such as in surah Al Baqarah [2]:175, AL Maidah [5]: 95 and At-Tawbah 36. This haram word algorithm changes its nature depending on the text and context of the verse. As stated by the Indonesian missionary, Abdus Shomad said not to release the text in the context of the Qur'an. Not when haram is said to be a prohibition, but in this myth, it turns out to have another meaning. Like haram is an antonym of the word halal which means halal is in its place while haram is not a prohibition but not in its place or limitation. Another example when the Qur'an describes haram as two holy places namely the cities of Makkah and Medina does not mean two prohibitions. In the semiotic stage of Roland Barthes haram in his connotation system is interpreted as a prohibition, that is, a prohibition against something and has a textual meaning of haram, and the denotation is sacred and something that is not in place. Because the prohibition aims to keep the spirit holy and awake as in its original place. In the end, Roland Barthes' semiotic concept succeeded in offering a new meaning regarding the word haram. Myths that have been built can be refuted by the existence of signs or concepts that resemble the meaning of haram. The existence of new meanings has given us insight into how great the Qur'an is in being studied. Hopefully with this research the author hopes to develop and perfect Quran research through Western theory.

Credit author statement

Muhammad Ghifari Makarim: Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Hikmawati Rahayu:** Methodology, Writing - review & editing, Investigation. **Mulia Mardi:** Conceptualization, Methodology, Writing - review & editing, Investigation.

Acknowledgement

I would like to thank for several anonymous reviewer for providing valuable input on this paper

Bibliography

- [1] Rukman Abdul Rahman, "Konsep Al- Qur'an Tentang Riba," *Al- Asas*, vol. 2, Oct. 2020.
- [2] Siti Zulaikhah and Yuli Kusumawati, "Halal dan haram Dalam Islam ," *Suhuf*, vol. XVII, May 2005.
- [3] Salman Al farisi, "Unsur Kemuliaan dalam Syariat Pengharaman: Reinterpretasi Kat 'haram' dalam Al- Qur'an melalui Metode isytiqaq," *Ushuluna*, Dec. 2017.
- [4] معالم التنزيل. الرياض: دار الطيبة للنشر, No Title, إمام محيي السنة أبي محمد الحسين
- [5] سعد بن عبد الرحمن الحسين, مذهب التفسير جلالين, ١
- [6] محمد متولي الشعروي, تفسير الشعروي للقرآن العظيم. مكتبة الصف لى النشر والتوزيع
- [7] Imam Ibnu Manzur Al Ifriqi, *Lisan Al- Arab*, 1st ed. Mesir: Mamlakatu Al- Arobiyah As- Su'udah, 1920.
- [8] Muhammad Quraish Shihab, *Tafsir Al Misbah (Kesan, pesan, dan Keserasian Al- Qur'an)*. Jakarta: Lentera Hati, 2006.
- [9] S. Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an*. Yogyakarta: Pesantren Nawesea Press, 2017.
- [10] A. Sutrisno, M. R. Haqiqi, B. M. Roza, and M. M. Dalail, "Qur'Anic Insights on Religious Moderation and Its Relevance To Religious Harmony in Indonesia," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 1, pp. 102–115, 2023, doi: 10.23917/qist.v2i1.1470.
- [11] R. Adiansyah, A. Sofia, M. Bessar, A. Adams, and M. A. Barakat, "Roland Barthes Semiotic Study: Understanding The Meaning Word Of 'Azab, A Reinterpretation For Modern Society," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 255–274, Jul. 2023, doi: 10.23917/qist.v2i3.1445.
- [12] G. M. Qudsi, Syaifuddin Zuhri, *Lebih Dekat dengan Ma'na Cum Magza Sahiron Syamsuddin*. Yogyakarta: SUKA Press, 2022.
- [13] Ihsan Nurmansyah, "Jurnal Studi Ilmu Al Qur'an dan Hadist," *J. Stud. Ilmu Al- Qur'an dan Hadist, Prodi Ilmu Al Qur'an dan tafsir UIN Sunankalijaga, Yogyakarta*, vol. 21, Jan. 2020.
- [14] K. Nugroho, M. Z. Kiram, and D. Andriawan, "The Influence Of Hermeneutics In Double Movement Theory (Critical Analysis Of Fazlurrahman's Interpretation Methodology)," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 275–289, Aug. 2023, doi: 10.23917/qist.v2i3.2531.
- [15] A. Saiin and M. Karuok, "the Concept of Sense in the Qur'an: Tazakkur,

- Nazara, and Tadabbur As the Basic Human Potential Towards a Superior Human Being," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 1, pp. 44–62, 2022, doi: 10.23917/qist.v2i1.1288.
- [16] A. Rohman, B. Mubaroka, and Q. Butlam, "Methodology of Tafseer Al-Qurtubi: Sources, Styles and Manhaj," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 2, pp. 180–202, 2023, doi: 10.23917/qist.v2i2.1451.
- [17] A. Nirwana AN, D. Mustofa, and S. Akhyar, "Contextualization Review of the Interpretation of the Verses of the Fathul Qulub Book at the IMM Sukoharjo Regeneration Program," *J. Ilm. Al-Mu ashirah*, vol. 20, no. 1, p. 146, Feb. 2023, doi: 10.22373/jim.v20i1.16939.
- [18] Lenny Herlina, "Tinjauan Konsistensi Ajaran Islam dalam Q.S Al- baqarah 173 dalam Persoalan Messes Rubella," *Schemata*, vol. 8, Dec. 2019.
- [19] Amir Mahmud, "kajian Hadist Tentang halal, haram dan syubhat," *Adab. Univ. Yudharta*, vol. 17, 2017.
- [20] Desy Kristiane, "Labelisasi Halal dan Haram," *Tadayun*, vol. 2, Jun. 2021.
- [21] Risna Mosiba, "Halal dan haram dalam Prespektif Pendidikan (Kajian hadist tahlili)," *J. Inspiratif Pendidik.*, vol. 7, 2018.
- [22] Tamara Justini, "Kjian Semiotika pada Poster UNICEF ," *J. Educ.*, vol. 3, Dec. 2020.
- [23] Asnat Riwu and Tri Pujiastuti, "Analisis Semiotika roland Barthes pada Film 3 Dara," *Deikssis, Univ. pamulang*, vol. 10, Dec. 2018.
- [24] Aji Nahrul Pintoko, "Metode Penafsiran Al-Qur'an Kontemporer: Pendekatan Ma'na Cum Magza oleh Dr.Phil Sahiron Syamsuddin,M.A," vol. 2, 2022.
- [25] Aidah Mega Kumalasari, "Makna Qiradah dalam Kisah Bani Israil," *Al Fanar*, vol. 2, 2021.
- [26] Philipp Thody and Ann Course, *Introducing Barthes*. Ikons Books.
- [27] Ninuk Lustiyantie, "Pendekatan Semiotika Model Roland Barthes dalam karya Sastra Prancis," 2012.
- [28] Yayan Rahtikawati and Dadan Rusmana, *metodelogi tafsir Al Qur'an, Strukturalisme, Semantik, Semiotik dan Hermeneutika*. Bandung: Pustaka Setia, 2013.
- [29] Azkiya Hikmatiar, "Konsep Poligami Dalam AL- qur'an (Aplikasi Semiotika Roland Barthes terhadap Q.S An- Nisa [4]:3)," *QOF*, vol. 3, 2019.
- [30] Muhammad Ardiansyah, *Terjemahan Elemen semiologi Roland Barthes*.

Yogyakarta: basabasi.

- [31] Ali Imron, "Kisah Yusuf A.S dalam Al- Qur'an (kajian Semiotika)," UIN Sunankalijaga, Yogyakarta, 2010.
- [32] Raras Christian, "Mitos Gerwani dan kaitanya dengan gerakan 30 September 1965," Universitas Indonesia, Jakarta, 2009.
- [33] Dwi Endah Ciswiyati, "Review buku Kajian Semiotika Pengantar Semiotika: tanda- Tanda Dalam Kebudayaan Kontemporer 'Arthur Asa Berger,'" UNNES, 2020.
- [34] Nawiroh Vera, *Semiotika dalam Riset Komunikasi*. Bogor: Ghalia Indonesia, 2014.
- [35] Nurhadi and Shihabul Millah, *terjemahan Mitologi Roland Barthes*. Yogyakarta: Kreasi Wacana, 2004.
- [36] Devy Aisyah, "Analisis Isytiqaq dalam Kajian Fiqih Lugah dan Pengajarannya," *Ta'dib*, vol. 18, 2016.
- [37] Louis Ma'luf, *Al Munjid Fi' Al- Lugah Wa Al- A'lam*, 1st ed. Beirut: Daar Al-Masyriq, 1992.
- [38] Joko Nursiyo Lc, *Manhaji Jilid 1*. Malang: Darun Nuhat (Pesntren Ilmu nahwu shorof), 2018.
- [39] Ust. Adi Hidayat, "Kenapa Masjid di Kota Suci Disebut Dengan Al Haram? ustadz Adi Hidayat Lc MA," *Ceramah Pendek*, Feb. 2017.
- [40] K. Online, "Arti Kata Haram."
- [41] أبي حسين أحمد بنفارس بن زكريا, معجم مقاييس اللغات. دار الفكر للطباعة والنشر والتوزيع, 1979.
- [42] القاهرة: st ed. الإمام جليل الحافظ عماد الدين أبو الفداء إسماعيل ابن كثير الدمشقي, تفسير القرآن العظيم, 1 كافة الحقوق الطبع محفوظة لمؤسسة قرطبة للطبع والنشر, 1421.
- [43] الرياض: مكتبة العبيكان, st ed. 1418 أبي قاسم محمود بن عمر الزمخشري, تفسير الكشاف, 1.
- [44] Tasawuf TV, "makna Haram itu Bukan Tidak Boleh dan Halal itu Bukan Boleh. Orang Islam harus tahu," *Tasawuf TV*, Mar. 2019.
- [45] بيروت: الرسالة, st ed., vol. 10. أبي عبد الله بن أحمد بن أبي بكر القرطبي, الجامع الأحكام القرآن, 1 2006.
- [46] Buya Yahya, "Makna Tanah Haram dan Bulan Haram- Buya yahya menjawab," *Al- Bahjah TV*, Sep. 2017.