Analysis of Wawu Letters in Surah Al-Buruj: Nahwu Perspective

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Abstract

Understanding the Al-Qur’an requires mastery of Arabic grammar, especially nahwu science. One of the discussions in nahwu is Harf Wawu. This study aims to analyze the types and meanings of the Harf Wawu in Surah Al-Buruj of the Al-Qur’an. The author used primary sources and secondary sources to discuss research objects. The method used in data collection is distributing the bahsun maktabiyyun sheet, using observation method and reading books related to the discussion. Meanwhile, the method used in data analysis is Descriptive Nahwu and content analysis using tables. After researching Surah Al-Buruj, the authors conclude that the meaning of the harf wawu in Surah Al-Buruj: lil muthlaqil jam‘i’s, tartib and the meaning of ta’qib, the meaning of al bayan, the meaning of isti’nafiyah, and the meaning of ta’lil. As for the literal meaning of wawu found in Surah Al-Buruj: 1 lil muthlaqil jam‘i, 1 wawu qasam, 1 wawu haal, 12 wawu athaf, 11 wawu jama’ah, and 1 wawu istinafiyyah. These findings show that the words in the Al-Qur’an are rich in meaning, so it becomes conclusive evidence that the Al-Quran has miracles in terms of language.

Keywords: Nahwu Learning, Wawu Letters, Al-Qur’an, Surah Al-Buruj

Abstrak

INTRODUCTION

Mastering a foreign language can be challenging since it requires rules or procedures to master (Ridho, 2018). For example, grammar is the procedure for understanding the language in English. Meanwhile, the procedure for understanding Arabic rules is called nahwu. To master the Arabic language in depth, the science of nahwu is fundamental because it is the primary basis for mastering Arabic language (Hussin & Ismail, 2004). Carter (1985) research reveals that during the Abbasid period, nahwu was studied in depth and was included in the branches of Islamic science, which were on par with other sciences such as fiqh, hadith, interpretation, and the like. The nahwu studies carried out by previous scholars produced many principles with different opinions that gave birth to certain schools, such as the Kufa and Basrah schools, with powerful narratives outlined in various major books of nahwu. Interpreting only the vocabulary is not enough without being accompanied by nahwu because the vocabulary in Arabic often has more than one meaning. One word can contain a variety of meanings if it connects the sentences preceding and following it.

In studying nahwu science, it is challenging to understand because a problem occurs when the teachers teach a lot of nahwu with various methods (Rahmat & Abdurrahman, 2017; Susiawati & Fanirin, 2020). Many techniques are applied in nahwu learning, such as using various teaching methods like the amtsilaty method or innovative learning-based higher-order thinking skills (Huda, 2020; Ilmiani, 2021). Deviana et al. (2022) show various problems in learning nahwu, including complex teaching materials. Therefore, it is necessary to have other methods in teaching nahwu as a strategy or way that makes students feel comfortable, such as integrating learning methods (Riyadi, 2023). In line with the research results of Maksum (2015) conducted at Darul Hijrah Islamic Boarding School in Malang regarding TSR (Translate-Self-Review), various learning methods are used in learning Arabic. Literature related to translation, in general, is also examined and integrated into language learning, for example, Cook’s theory. Additionally, a Forum Group Discussion (FGD) was conducted with Arabic translators and learning experts, especially nahwu. The literature review and FGD results are then integrated into a unified whole so that it becomes easy to understand and can be a basis for developing a TSR-based nahwu learning model. The learning becomes effective by making students feel less overwhelmed (Fitria et al., 2020). Likewise, Kojin’s research (2013) states that learning nahwu using the mind mapping method, carried out in three stages: planning, implementing, and evaluating, can increase student interest and motivation.

On the other hand, it differs from the research by Deviana et al. (2022). They reveal that various things in nahwu learning have been done during the recent pandemic, so learning activities are designed online. The online method also has various problems to overcome (Bahruddin & Febriani, 2020; Wargadinata et al., 2020). Learners need to go to a place with a stable (network) signal, go to a
quiet place, conduct a study group with one mobile phone, look for free Wi-Fi, foster self-motivation, prepare materials, and independently search for additional literature.

Learning Arabic is very important because Arabic is the language of Muslims as the followers of Islam. *Nahwu* is a basic science to deepen the Arabic language and it is a science that cannot be ignored. Therefore, *nahwu* has a close connection with Arabic (Suratno, Muhammad M, 2022). For example, we commonly find and usually listen to *hijaiyah* letters in Arabic. We can find it in the verses of the Al-Qur’an or even in Arabic texts. One of the *hijaiyah* letters is named "*wawu*", and it is the 27th letter in the Arabic alphabet. *Wawu* is a letter that means "and" if it connects the sentence preceding and following it. Furthermore, this analysis is devoted to one of the surahs in the Al-Qur’an: Surah Al-Buruj (Masduha, 2017).

The *wawu* letter is chosen because it is one of the most meaningful letters in Arabic texts, including the Al-Qur’an. From the perspective of *nahwu*, *wawu* can have various meanings depending on the classification. This uniqueness attracts many researchers to study *wawu*, even though it is only a single letter. A literal translation of *wawu* is called *athaf*. Research related to the *athaf* was conducted by (Ibrahim, 2018), who examined the meaning of the *athaf* in Surah At-Taubah. Research with the same focus but with different data was conducted by Lawasyi et al. (2015), who studied the literal meaning of *athaf* in Surah Al-Baqarah. In addition, *wawu* can also serve as *wawu qasam*. Research related to the *qasam* in the Al-Qur’an was carried out by Luthfi (2021). Besides that, the *wawu* letters in the Al-Qur’an have been studied by Muna (2022), but this research is more directed at using the *wawu* letters to teach *nahwu*. Therefore, research related to the *wawu* letter needs to be examined further to see the uniqueness of the meaning built by the letter.

**METHOD**

**Research Design**

The researchers used a qualitative approach to collect data through library research. It is a technique to collect data by studying and understanding books, notes, or documents related to the problems. The researcher then applied the content analysis technique. Primary data sources about this study were gathered from the research subjects as a source of direct first-hand information (Hafidz, 2018).

**Data Collection and Analysis Technique**

There were several steps for collecting data through the content analysis technique (Bawajeeh et al., 2021). First, careful reading was done to determine the unit of analysis for the procurement of data. Repeated reading helps researchers collect data. Then, all readings must be divided into small units for an easy analysis. These units were interesting phenomena that would become the research sample. In this regard, the units were found in the *nahwu* textbook published by Islamic Boarding School. Second, determining the sample was conducted to decide the year of publication of a work, theme, genre, et cetera. The stage of determining the sample was called stratified sampling. Third, data recording was performed, and it had to be accompanied by data selection or data reduction. The relevant data
to the research object must be sought; consequently, selecting the data was necessary to set aside irrelevant data for this topic.

Meanwhile, the relevant data was emphasized to make it easier for researchers to determine the indicators. Data analysis was the process of systematically searching and compiling the data obtained. Data analysis was implemented by organizing the data and dividing them into units. Finally, the researchers came to the conclusions.

RESULT AND DISCUSSION
Nahwu Studies

This study, especially in nahwu science, departs from the 27th hijaiyah letter, wawu, particularly in Surat Al-Buruj. Letters to the Arabic language can be divided into two types, namely mabna letters and meaning letters (Shefia et al., 2021). The mabna in nahwu science is a script that has a contained meaning or meaning that is incomplete and complete but has been used to a word or sentence.

For example, mabna is often known as a hijaiyah letter ranging from alif to ya’. Mabna here can also be divided into two. First, the letter shahih can be found in all the hijaiyah letters, except the letters alif, wawu, and ya’. Due to the existence of different thoughts or presumptions of the tajwid scholars regarding the letter shahih, it will still differ until the thoughts or assumptions are confirmed (Perkembangan Ilmu Nahwu Melalui Metode Kritik, 2013). However, finding the number in the shahih is very difficult. One of the efforts that can be made is by quoting one of the assumptions in the scholars of tajwid science, after which it is reduced by three letters. For example, we quote the assumption of tajwid scholars who consider that all hijaiyah letters are 29, so the total number of shahih letters in it is 26. Second, the letter ‘illah is all hijaiyah letters with 29 letters, except the letters alif, wawu, and ya’.

Furthermore, the letter of meaning is a script whose meaning can be real, firm, and clear if the script is combined with the elements of the language spoken or written afterwards so that it becomes a sum/sentence (Aliyah, 2018). The letter wawu discussed in this study departs from the letter of meaning. It is classified into the letters ‘amil and ghairu ‘amil. The letter ‘amil is a script capable of establishing the i’rab of a script it follows. On the other hand, the ghairu ‘amil is a script that cannot establish the i’rab of a script it follows (Pransiska, 2015).

When investigating the side of the function, the letter wawu has some functions, but some also have no function. Wawu’amilah is a kind of wawu that holds a function, and it consists of wawu qasam and wawu athaf. The other wawu that is classified as having no function is called wawu ghairu amilah. It consists of wawu isti’naf, wawu hal, wawu ma’yyah, wawu zaidah, wawu ibtida’.

The letter wawu athaf (connecting wawu) translates “And”

Wawu ‘athaf is a script that has a function of combining words before the letter wawu called (ma’tuf ‘alaihi) and after it (ma’tuf) in i’rab, for example, when it is in the harakat of rafa’, nashob, jar, and jazm. Ma’tuf and ma’tuf ‘alaihi can be isim, fi’il, sibhul number and sentence (Rosada, 2020). For example, “He is the Beginning and the End, the Zhahir and the Bathin; and He is all-knowing” (QS. Al-Hadid [57]:3). According to the pattern stated earlier, a wawu letter found brings an isim together with another isim. It can be
found in the word /ُرُّ/ which has the position of being a rumor.  

The letter Wawu Qasam (promising wawu) means "For the Sake of".  

Wawu qasam is a script that has the position of making the word change into 'irab jarr symbolized by a harakat in the form of kasrah. As similarly explained by Ni‘mah as follows: "And (the letter qasam) is a script that is positioned as a jarr that has the function of becoming a script after which it becomes a kasrah". For example: /ِمِلَّ/ "For the sake of dawn time" (QS. Al-Fajr [89]:1) /ِمِلَّ/ "For the sake of the Al-Qur’an full of wisdom" (QS. Yaa siin [36]:2) /ِمِلَّ/ "For the sake of angels, angels sent to bring goodness" (QS. Al-Mursalat [77]:1). If we correctly observe some of these reasons, all the isim whose position is after the letter wawu qasam is domiciled with the situation of jarr. The script after the letter wawu has a position as muqsam bihi.  

There are also kinds of wawu that do not have a function (wawu ghairu 'amilah) and this wawu is classified into five groups: wawu ibtida’, wawu isti’naf, wawu ma‘iyyah, wawu hal, and wawu zaidah (Fitria et al., 2020). It will be explained further regarding the letter wawu ghairu ‘amilah.  

The letter wawu ibtida’  

According to the grammar, wawu ibtida’ is a script at the beginning of a word and the beginning of a paragraph, be it in front of isim, fi’il and letters (Aliyah, 2018). It is still assumed that those belonging to the letters ibtida’ are wāwu, lakin, la, fa, hatta, and bal. One part of the letter ibtida’ is classified as a letter with a function in determining the ‘irab script following it, and another is not. While the ibtida’ is a script that has no function related to giving provisions to the ‘irab of the following script, it has no fixed meaning. However, it distinguishes a statement at the beginning of the kalam and paragraph, and is in front of the isim, verbs and letters, for example: "Accept the respectful greetings and longings from me". The reason is that the letter wawu ibtida’ is in front of the verb, located at the beginning of a kalam. It has the task of emphasizing the beginning of the kalam and paragraph and it is not in the position of ensuring the ‘irab script thereafter.  

The letter wawu isti’naf  

According to the grammar, the letter isti’naf is a script that has no function related to establishing the ‘irab script afterwards. It has no fixed meaning. It can be at the beginning of the sentence or in the middle of the words of both the ismiyah sentence and the fi’liyah sentence (شرح الجرومية في التصوف Pdf, n.d.). The letter isti’naf is before the isim, verbs, and letters. It is called isti’naf because it changes if the corresponding letter is omitted from the kalam and does not affect the meaning. Of those belonging to the letter isti’naf are the letters wāwu and fā'u. It is important to note the way the isti’naf is used since the words/sentences following it are not related to the previous words/sentences. The latter sentence is called
insha’iyah, while the former is called khabariyyah. For example, "Allah SWT has made a real covenant who is the truer word of Allah SWT". The reason is that wawu isti’naf is in front of isim and has no function. The related wawu does not necessarily become wawu 'athaf because the sentence that follows it is against the previous sentence.

**The Letter wawu ma’iyah**

Wawu ma’iyah is a script at the beginning of isim. It is connected to determine the same state of time. The isim afterwards has always been a manshub because it became maf’ul ma’ah. Wawu ma’iyah has no function to determine the word i’rab following it, for example "Leave me with the book".

**The letter wawu haal**

Wawu haal is a word to describe the situation of the subject or object when experiencing an action. The fa’il (subject) or maf’ul bih (object) presented concerning the trait is called sāhibul hāl. When viewed from the aspect of its use, haal is classified into three: haal in the form of mufrad, haal in the form of syihbul sum, and haal in the form of ismiyyah sentences or fi’liyyah sentences. In haal mufrad, there must be similarities between sahibul and its haal, whether it is related to mufrad, musanna with mussana, jama’ with jama’, or both mu’annas and muzakkar. Related haal consisting of syihbul sum is classified as dzaraf mauzuf or jar majrur. It is then classified as either the ismiyyah sentence or the fi’liyyah sentence. Haal consisting of sentences must have a link to connect the sentence with its shahibul haal. Wawu is a unity of rabit (link) connecting the ismiyyah phrase with sahibul haal. Wawu can only enter on haal, classified as an ismiyyah or a fi’liyyah sentence. Wawu haal is not prohibited from occupying zarfiyyah (Zakiyah, 2012).

One of the examples is "We went to campus when it rained" and "O people of faith, do not pray, while ye are in a drunken state (QS. An-Nisa [4]:43)." Regarding this reason, we can observe that the letter wawu is a rabit (link) that explains the state of the previous word. It becomes a bind connecting the previous sentence with the following sentence (ismiyyah sentence), classified as mubtada’ and khabar.

**The letter wawu zaidah**

The letter wawu zaidah is a script that has no fixed meaning. It is nothing but for complementary purposes. The letter wawu zaidah can be used or not and cannot change the meaning and the i’rab. Wawu zaidah can be in front of words, verbs, and letters. If it is after illa, it becomes a reinforcement of the law. For example, "There is nothing of a person except covetousness and spitefulness".
The study of the \textit{wawu} in Surah Al-Buruj

Various \textit{wawu} in Surat Al-Buruj

<table>
<thead>
<tr>
<th>No</th>
<th>Sentence</th>
<th>Verse Order</th>
<th>Types of Wawu</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>By the sky containing great stars,</td>
<td>Verse 1</td>
<td>\textit{wawu qasam}</td>
</tr>
<tr>
<td>2</td>
<td>And (by) the promised Day,</td>
<td>Verse 2</td>
<td>\textit{wawu athaf}, \textit{wawu jama'} \textit{mudzakkar salim}</td>
</tr>
<tr>
<td>3</td>
<td>And (by) the witness and what is witnessed,</td>
<td>Verse 3</td>
<td>\textit{wawu athaf}, \textit{r wawu athaf}</td>
</tr>
<tr>
<td>4</td>
<td>Cursed were the companions of the trench (i.e., the Najran authorities in Yemen)</td>
<td>Verse 4</td>
<td>\textit{wawu jama'} \textit{mudzakkar salim}</td>
</tr>
<tr>
<td>5</td>
<td>(Containing) the fire full of fuel,</td>
<td>Verse 5</td>
<td>\textit{wawu jama'} \textit{mudzakkar salim}</td>
</tr>
<tr>
<td>6</td>
<td>When they were sitting near it</td>
<td>Verse 6</td>
<td>\textit{Wawu jama'}</td>
</tr>
<tr>
<td>7</td>
<td>And they, to what they were doing against the believers, were witnesses. And they resented them not except because they believed in Allah, the Almighty, the Praiseworthy.</td>
<td>Verse 7</td>
<td>\textit{wawu athaf}, \textit{wawu jama'} \textit{mudzakkar salim}, \textit{wawu jama'} \textit{mudzakkar salim}</td>
</tr>
<tr>
<td>8</td>
<td>To whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness.</td>
<td>Verse 8</td>
<td>\textit{wawu athaf}</td>
</tr>
<tr>
<td>9</td>
<td>Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and</td>
<td>Verse 10</td>
<td>\textit{Wawu dhamir}, \textit{wawu athaf}, \textit{wawu athaf}</td>
</tr>
</tbody>
</table>
they will have the punishment of the Burning fire.

Verse 11 | Wawu dhamir, wawu athaf, wawu dhamir

Indeed, those who have believed and done righteous deeds will have gardens beneath which river flows. That is the great attainment.

Verse 12 | wawu athaf

Indeed, it is He who originates (creation) and repeats

Verse 13 | wawu athaf

And he is the Forgiving, the Affectionate

Verse 14 | wawu athaf

(Those of) Pharaoh and Samud?

Verse 18 | wawu athaf

But they who disbelieve are in (persistent) denial,

Verse 19 | wawu dhamir

While Allah encompasses them from behind.

Verse 20 | wawu haal

CONCLUSION

Regarding the presentation of the material that has been discussed related to the above theme, the author obtained the following essence. Wawu is divided into two types: wawu amilah and wawu ghairu amilah. Wawu amilah is classified into wawu which has a function. Wawu amilah consists of wawu qasam and wawu athaf. There are also kinds of wawu that do not have a function (wawu ghairu 'amilah): wawu ibtida', wawu isti'af, wawu ma'iyyah, wawu haal, and wawu zaidah. Furthermore, researchers try to analyze the subject of conversation on this topic to be presented as it should be. According to the acquisition of decipherment related to the discussion of the letter wawu in Surah Al-Buruj, there are various wawu with the following details: 1 wawu qasam, 1 wawu haal, 12 wawu athaf, 11 wawu jama'ah, and 1 wawu istinafiyyah. This model lets Arabic language learners not quickly experience boredom in learning nahwu science. With this model, the learners are invited to read verses of the Al-Qur'an and to comprehend the true meaning of the Al-Qur'an, which is related to the letter to be discussed. Then the verses that have been read can be studied and connected to the rules of nahwu expressed in general. This study recommends other researchers to further research and analyze the object of study with a broader sample and various research methods.
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HALAMAN INI SENGAJA DIKOSONGKAN