



Sociolinguistics as a Method to Interpret the Physical Existence of Heaven and Hell in the Qur'an

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Abstract. The chairman of the Indonesian Democratic Party of Struggle (PDIP), Megawati Soekarnoputri, was reported to the Criminal Investigation Agency because her speech at the PDIP birthday celebration on January 10th, 2017, was considered as a blasphemy. Contextually, her speech was against the pillars of faith number five in Islamic belief, which is belief in the End Time, specifically the existence of heaven and hell. This issue divides Indonesian society because no one can rationally and scientifically prove the existence of heaven and hell. A human is a creature that tends to visual, material, and sensory input. Humans who believe the mystic things in religion are caused by the firmly rooted Iman in their hearts and souls. On the other hand, humans, even Muslims, who prioritize the rationalistic, visualist, materialistic, and sensory will be sceptical of it by frequently asking about its physical existence. The goal of this research is to answer the pro and contra questions that social citizens have about the existence of the End Time, specifically the existence of heaven and hell, questions that are frequently asked even by Muslims. This study contributes a general and rational perspective according to the study of Arabic sociolinguistics by identifying QS. An-Nisa verse 169 and QS. Al-Ahqof verse 30, and balancing it with knowledge and religion. This qualitative library study uses the data from the Qur'an and the Arabic digital newspaper on www.okaz.com. The result shows that the road to heaven is mentioned in QS. Al-Ahqaf verse 30, and the road to hell is mentioned in QS. An-Nisa verse 169 using the vocabulary of thariq. According to Arabic sociolinguistics, the word thariq is translated as "road", that's the physical road which can be seen, tangible, passed by humans, animals, and transportation. Its length and width could be measured by human statistics. In the Quran, there are three different vocabulary words that mean the same thing: thariq, sabil, and shirat. Thariq means the physical way or road, sabil means the abstract way, such as 'a true way to God', 'astray way', or translated to a method and tools. And shirat means the way, road, and bridge, which is only used in the Theologic area. All Arab society, in every religion and belief, gender, social status, education, all use the word thariq to mention the physical way to a physical destination, not use the word sabil or shirat. This study shows that the physical ways to heaven and hell are real according to sociolinguistics.

Keywords: Education · Interpretation · Language · Linguistic · Quran · Sociolinguistic

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1 Introduction

“...On the other side, the leaders who adhere to closed ideology, position themselves as Self-Fulfilling Prophecy carriers, the future fortune tellers. They told the fortunes fluently about what would definitely happen in the future, including life after the mortal world. In fact, they certainly have never seen it”

The sentence above is a snippet of the content of the speech delivered by the general chairman of the PDI-P, Megawati Soekarnoputri at the 44th anniversary celebration of the PDI-P on January 10, 2017. The snippet of the speech is considered an act of blasphemy because it opposes the belief of Muslims in the fifth pillar of faith, which is to believe in the events of the end of the world, along with the afterlife.

In Islamic religious beliefs, Muslims believe in a period of time in which the universe and everything in it will be destroyed, and every creature in it will perish. Muslims call it the last day (End Time), whose existence must be believed. After the final day (End Time), humans will continue the six stages of life, including the day of resurrection, the field of *Mahsyar*, the day of reckoning, the day of weighing, the day of submission of charity records, the *Shiratal Mustaqim* bridge, and the last is heaven and hell. All these events and stages are listed in the Qur'an as a source of Islamic law. The speech delivered by Mrs. Megawati was analysed as an act of blasphemy because the speaker indirectly stated that the end time and the stages of life after human physical death are only predictions of the future. In other words, the speaker does not believe what Allah says in the Qur'an.

This case raises the perspective of pros and cons in Indonesian social circles, including Muslims. In general, the majority of doubts in religion are triggered by narrow thinking, looking at things only from one small perspective, prioritizing on material and senses, law literacy but being overly ambitious to give opinions. All the narrow things in arguing, especially in this theological realm, trigger lots of community circles to give wild responses such as blaspheming, berating, reporting to each other, imprisoning, even with extreme actions such as suicide bombings, and all forms of primitive actions that do not reflect the attitude of a Muslim who should be wise, dynamic, intellectual, and have an academic foundation of knowledge to answer these religious doubts. Therefore, this study aims to provide a small contribution in the form of a rational answer to these doubts with a balanced combination of science and religion. Such Albert Einstein said that science without religion is blind, while religion without science is lame. When there are parties who question the absolute truth of religion, it is because they have not studied religion thoroughly with scientific eyes. People who study religion without the glasses of science are definitely blind. On the other hand, those who do not use the lens of knowledge to explain and answer the doubts in religion, so their religious knowledge is to be paralyzed.

Theoretically, this study aims to predict the authenticity of the Qur'an in the field of eschatology, specifically on the physical existence of heaven and hell according to sociolinguistic studies. In general, eschatology is the study of life after death, or what is commonly referred to as the science of the end times. In Islamic philosophy, eschatology is a transcendental thought effort in dealing with life after human physical death. Eschatology is a branch of theology regarding the end of human life, which includes

death, the grave, the Day of Judgment, human resurrection, heaven and hell, etc. At its core, eschatology is the science of the future [1].

This is in line with the general picture of eschatology described in an international journal entitled *Stirring in Eschatology*, written by Dermot Lane in 1989.

“If we are to understand the place of the individual in the world today, then we must have some understanding of the individual’s origins. Equally, an adequate understanding of the individual also requires some reference to the future. Both the past in terms of origins and the future in terms of destiny are intrinsic to a proper understanding of what it is to be a full human being. A close relationship exists between our understanding of beginnings and endings, even though within eschatology they belong ultimately to different planes.”

In essence, the journey of life that will be taken by humans is still long. Even so, the destinations that humans have the right to enter will ultimately be determined by how humans live at the natural point of the world. Factors of faith, theology, behaviour, actions, mindset, etc. greatly determine which destinations will be entered by humans. These destinations are heaven and hell, where their physical existence can be proven through sociolinguistic studies, that will be studied in this research by identifying several verses of the Qur’an, which will then be analysed and compared with digital Arabic newspapers as an Arabic sociolinguistic perspective.

Al-Qur’an

Sociolinguistics as a relevant scientific discipline and has an important role in interpreting the linguistic contextuality of the Qur’an, because the Qur’an is the words of God intended for humans as “the way of life” or as a guide for human life in living life. For this reason, the language of the Qur’an must be subject to human language. So, the understanding that aims to cognitive knowledge and application can be achieved by humans. If the language pattern of the Qur’an is not from the pattern of language used by humans, then the Qur’an will be arduous to understand, especially to apply. In this case, the language pattern of the Qur’an is taken from the language pattern used by the Arab community. This is in line with what was stated by Manna ‘Khalil al-Qattan in his book “The Study of the Qur’anic Sciences.”

“The Qur’an, which the Arabs are not able to match it, actually does not come out of the rules of their words, both in its pronunciation and letters, as well as its composition and meaning.”

For this reason, the linguistic understanding of the Qur’an can be understood through sociolinguistic studies, which examine every aspect of language use related to social and language functions. Sociolinguistic studied about the language which is consider the relations between language and society, especially the speaker’s society of that language. It is enough clear that sociolinguistic consider the two relationship, they are linguistic for the language side and the sociology for the social side [2].

Systematically, the Qur’an was revealed to the Prophet Muhammad, who was an Arab. The Qur’an was also revealed in Arab lands, and the Qur’an was revealed in Arabic. In this case, the language pattern used by the Qur’an is the same as the language pattern used by the Arab community. Thus, the linguistic understanding of the Qur’an can be studied through Arabic sociolinguistics. The sociolinguistic theory put forward

by Owens in Arabic Sociolinguistics states that a written text is a representation of the pattern of spoken language.

This is in line with the Qur'an, which was originally the words of God, which were then written into the text as a Qur'anic manuscript or Qur'anic documentation. This concept indicates that the Qur'anic manuscripts that are currently owned by every Muslim are an accurate representation of the words of God, whose essence of linguistic meaning can be studied through Arabic sociolinguistics.

In general, the activities of interpreting the Qur'an can be pursued through historical interpretation and tracing, commonly referred to as *Asbabun Nuzul*, which is the causes that made the verse down. However, according to [3], along with the development of science, sociolinguistic studies emerged as a new discipline in the meaning of linguistics in general, which can then also be applied to the Qur'an. Broadly speaking, sociolinguistics is a branch of linguistics that is interdisciplinary with sociology, with the object of research being the relationship between language and social factors in a society. For this reason, sociolinguistics can be categorized as a branch of linguistics that examines the relationship between language and the community of speakers. In this case, the linguistic meaning of the Qur'an needs to refer to Arabic sociolinguistics, the place where the Qur'an was revealed.

In the context of linguistics, the Qur'an has literary beauty, richness of language and vocabulary, as well as systematic and consistent language patterns. This is evidenced by the appreciation of the Qur'an for every word written in it. Every word in the Qur'an has its own meaning, so it can be said that there are no synonyms in the Qur'an. In more detail, no two or more words have the exact same meaning as the principle of synonymy in general. Every word in the Qur'an has its own meaning and cannot be replaced with other words. From this principle, the author concludes that every word in the Qur'an has its own meaning, function, and position. Thus, each word stands alone and has its own role in strengthening the meaning contained in a sentence, of course based on sociolinguistics and proper implementation in everyday life [4].

There are three words translated as "path" in the Qur'an that appear to be synonymous at first glance. They are *Shirat*, *Sabil*, and *Thariq*. All of them stand alone in accordance with their respective functions and positions, as well as their implementation in everyday life in Arab society. In the Qur'an, *shirat* has a single meaning, that is the path which is only juxtaposed with positive adjectives, such as *shiratal mustaqim* in QS. al-Fatihah verse 6, which means 'the straight path', and *shirat* has no opponent like 'the way of misguidance'. According to a sociolinguistic perspective, *shirat* is a noun that Arabs tend to use more in a theological context. Thus, *shirat* occupies a position as a very meaningful way of understanding religious contexts, which is never used to express worldly ways like the use of *sabil* and *thariq* in everyday life.

While the use of the terminology *sabil* and *thariq* in Arab society does not have a single meaning as *shirat*. *Sabil* is more likely to be used to express a path, tool, or method, which generally means a meaningful way. While the use of *thariq* tends to be in a physical context, that is a road which can be crossed physically. From the perspective of the Indonesian translation, *sabil* and *thariq* are synonymous with each other due to the similarity of the translations. That is the way. In fact, in the context of Arabic sociolinguistics, the two are not synonyms. And in the Qur'an, as well as in everyday

language in social society, *sabil* and *thariq* are placed in different functions and positions, so that their meaning becomes contextual in accordance with the intent to be conveyed, *sabil* as a meaningful way and *thariq* as a physical path.

The study of *sabil* and *thariq* vocabulary in this research ultimately aims to contribute a rational answer to the physical existence of heaven and hell based on sociolinguistic studies.

2 Methods

The research methodology used in this study is qualitative method, specific to the library research type. The qualitative perspective in this study focuses on the contextuality of the meaning contained in the word of *thariq*, which is mentioned in QS. An-Nisa verse 169 and QS. Al-Ahqaf verse 30, as well as the contextual meaning of *sabil* as a word that has the same translation as *thariq*. Based on the object of study, this research includes the study of the Qur'an, which is classified as a type of research with a text object. There are many kinds of text study and research methods, such as philology, history, structuralism, semantics, semiotics, and hermeneutics. Thus, the method of study and text research that is very relevant to this research is semantics. Semantics comes from Greek, whose verbal root is *semainen*, which means to signify, while the noun root is *sema*, which means sign.

Semantics is a discipline that studies the related phenomenon of meaning in a broader sense of the word. The idea of semantic analysis in the context of the Qur'an was first popularized by Toshihiko Izutsu. According to him, semantics is an analytic study of key language terms with a view to arriving at a conceptual understanding of the *weltanschauung*, or the world view of the people who use a language, not only as a means of speaking and thinking, but more importantly, the concept and interpretation of the world that surrounds it [5]. In the flow of positivism, qualitative research is divided into two different groups, namely qualitative research in the phenomenological paradigm and the language paradigm. This research belongs to the qualitative research group in the language paradigm. The meaning of the words studied in this study is not only limited to understanding from the linguistic side but also studied from the sociolinguistic side, which seeks to study linguistic theory, linguistic studies, or language development studies. So, the understanding of its meaning is broader because it is studied from the perspective of language and culture.

3 Results and Discussion

The Qur'an was revealed to the Prophet Muhammad, who was an Arab. The Qur'an was revealed in Arabia, and the Qur'an was revealed in Arabic as well. However, the use of the Qur'an as "the way of life" or as a guide for human life is not limited to Arabs. The essence of science and knowledge of the Qur'an, both in terms of law, history, language, and theology, is still intended for Muslims around the world. Even in the rational perspective of the author, the Qur'an is actually intended for all humans in the world as a guide and science.

In QS. Az-Zukhruf verse 3, Allah SWT says that He made the Qur'an in Arabic so that humans could understand it. This is clearly contrary to the logic of humans outside the Arab world, who have absolutely no connection whatsoever with the Arab world, both in terms of language and culture. Then, how can humans outside the Arabs be able to understand the Qur'an as easily as Allah says? Wasn't the Qur'an revealed to Muslims all over the world? This needs to be understood so that the contextuality of the Qur'an is not only understood but also applied. To understand the contextuality of the Qur'an, Muslims must first understand the linguistics used by the Qur'an. One of the factors to understanding the linguistics of the Qur'an is through meaning in the context of Arabic sociolinguistics.

In an international journal entitled "Arabic Sociolinguistics," written by Jonathan Owens in 2001 at the University of Beyruth, he said that in general, sociolinguistics emerged as a semi-autonomous discipline in 1960. However, Arabic sociolinguistics has only been discussed recently. In his journal, Owens said that although Arabic sociolinguistics is a newly discussed study, its development is quick and Arabic sociolinguistics has a lot of interest. This is because Arabic has a rich language style and vocabulary. This richness of language and vocabulary makes Arabic the most accurate language in the sense of contextuality in each of its nouns. This is in line with the word of Allah SWT in QS. Az-Zukhruf verse 3, that Allah made the Qur'an in Arabic so that humans could understand it.

An example of the richness of language in the Qur'an can be seen in the vocabulary of *sabil* and *thariq*. From a sociolinguistic perspective, the noun *sabil* has a general character, while the noun *thariq* has a special character. An appropriate analogy to represent the generality and specificity of the noun *sabil* and *tariq*, such as the words "died" and "dead." "Dead" has a general meaning, which can be reserved for all living things, like humans, animals, or plants. Meanwhile, "died" has a special meaning that is only for humans. "Dead" and "died" are associated with the words "carrion" and "corpse". "Carcasses" are general, such as human carcasses, animal carcasses, carcasses of objects that no longer function, such as carcasses of electronics, like carcasses of air conditioners, carcasses of TVs, etc. While the corpse is more special, it is only intended for humans. Likewise with the nouns *sabil* and *thariq*. In the *Munjid* and *Almaany* dictionaries, the noun *sabil* is defined as *thariq*, which means the way. However, *sabil* is more general in nature, which means path, trail, route, channel, method, medium, tool, way. This general understanding can be applied, for example, to the path of life, the way to be taken, the tools used, the means chosen, the path to be followed, etc. For example, in a sentence in an Arabic newspaper that mentions the noun *sabil*:

(التعليم) و (الرياضة) يختتمان دورة تطوير سلة المدارس

ولفت المشرف الفني على المشروع طلال حسن ارشد، الى ان الدورة تأتي ضمن خطة لتحقيق استراتيجية شراكة بين وزارة التعليم و (الرؤية الوطنية لتطوير الخدمات التعليمية) في اطار النخضة الشاملة التي تشهدها جميع القطاعات في سبيل تحقيق رؤية 2030، اذ يستهدف المشروع تاهيل البنية التحتية وتفرغ المواهب الناشئة لصفل مواهبها وتاهيلها لدم الاندبنة والمنتخبات الوطنية في المحافل الدولية، وليكونوا لجنة الرياضيين في المملكة.

(Education) and (Sports) Closing Schools' Basketball Development Courses

Technical advisor *Thalal Hasan Arsyad* views that the training is part of a strategic plan to realize cooperation between the Ministry of Education and the (National Vision on Improving Education Services) within the framework of a comprehensive revival carried out by all sectors in an effort to realize the National Vision 2030, which aims to realize the project infrastructure development and explore the talents of the younger generation, develop and prepare them in order to strengthen the clubs and national teams in international championship events, and is expected to be the foundation of sportsmen in the kingdom.”

مذكرة تعاون بين (الزهايمل) و (الاعلام المرئي والمسموع)

واعربت نائب رئيس الجمعية السعودية الخيرية لمرض الزهايمر عن أملها في ان يسهم التعاون مع الهيئة العامة للاعلام المرئي والمسموع في تسليط الضوء اكثر على اعمال الجمعية بالشكل الذي ينعكس ايجابيا في سبيل توسيع قاعدة المتطوعين في انشطتها من جميع الفئات في المملكة وتعزيز المساهمات المجتمعية من اجل مساندة مرضى الزهايمر.

Memorandum of Cooperation Between (El-Zahamyl) and (Audio Visual Media)

“The deputy chairman of the Saudi Arabian Vilanthropy organization for Alzheimer’s disease expressed his hope that cooperation with public institutions for broadcasting audio-visual media will contribute more to exposing the activities of this organization so that it has a positive impact in order to expand the foundation of volunteers in carrying out their activities from all groups in the kingdom, as well as strengthen community participation to help Alzheimer’s patients.”

مذكرة تفاهم بين (سعود الطبية) و (الصحة) لقياس رضا المرضى

ايرمت مدينة الملك سعود الطبية ممثلة في ادارة حقوق وتجربة المريض، مذكرة تفاهم للتعاون مع الادارة العامة لمركز تجربة المريض بوزارة الصحة في سبيل تعزيز الجهود وتبادل الخبرات للوصول لاعلى معايير رضا المرضى. ووقع الاتفاقية من جانب مدينة الملك سعود الطبية المدير العام التنفيذي الدكتور هيثم بن محمد الفلاح. ومن جانب مركز تجربة المريض بوزارة الصحة ايمان الطريقي.

Memorandum of Understanding Between (Saud Medical) and (Health) in Order to Measure Patient Satisfaction

“King Saud Medical City, represented by the Department of Patient Rights and Experiments (trial), signed a memorandum of understanding (MoU) to cooperate with the General Administration of Patient Experimental (trial) Centers at the Ministry of Health to increase efforts and exchange experiences to achieve patient satisfaction criteria. The agreement was signed on behalf of King Saud Medical City by the Executive Director, Dr. Haytham bin Mohammed Al-Falah, and from the Patient Experimental Center at the Ministry of Health by Aimn al-Thoriqy.”

While the noun tariq is more specific, namely a road that can physically be passed to a physical destination as well, “Tariq” means a road that can be reached by human static

calculations, both in the context of its terrain and length, width, etc. This is in line with the data that the author got from the newspaper, which mentions the noun Tariq in it:

مكة: بدء تطوير طريق «إبراهيم الخليل».. والانتهاه خلال 45 يوماً

وبمتابعة مباشرة من نائبه الأمير عبدالله بن بندر، بدأت هيئة تطوير منطقة مكة المكرمة تطوير وتحسين طريق إبراهيم الخليل المجاور للمسجد الحرام، والذي ينتهي العمل فيه قبل حلول رمضان القادم.

Mecca: Started Construction of Road «Ibrahim Al-Khalil» and Will Be Completed in 45 days

“With direct control by his deputy, Prince Abdullah bin Bandar, the Mecca City Development Authority began developing and repairing the Ibrahim Al-Khalil road adjacent to the Grand Mosque, which will be completed before the upcoming Ramadan.”

أمانة جدة: لجنة مرورية لعلاج مشكلات طرق الحرايات

وذكرت الأمانة أنه جرى خلال العامين الماضيين إعادة تأهيل طريق الحرايات الرئيسي، وربط الحي بطريق الملك عبدالله شرقاً، الذي يعتبر أحد أهم المحاور الرئيسية في جدة، موضحة أن إجمالي مساحة الطرق المعبدة والمرصوفة في الحرايات بلغت مليون متر مربع، إضافة إلى تركيب أكثر من 2500 عمود إنارة، والعمل مستمر لتوفير الخدمات البلدية في المنطقة حسب خطة المشاريع والآلية المعتمدة.

The Jeddah City Government Said: The Road Traffic Community is Trying to Find a Solution to the Al-Harazat Road Problem

“The city government said that over the past two years, it had rehabilitated the main Al-Harazat road and connected the village road with King Abdullah Road in the east, which is considered one of the main axes in the city of Jeddah, and confirmed that the total area of the road is paved in Al-Harazat, reaching 1 million square meters, in addition to the arrangement of lights of no less than 2500 poles. The project is ongoing to provide municipal services in the region according to the approved project plans and mechanisms.”

بمساحة 300 ألف متر مربع

ازالة مخطط عشوائي مجاور لطريق مطار الطائف الجديد

أوقفت امانة الطائف ممثلة في بلدية الطائف الجديد الفرعية. بيع وتداول مخطط عشوائي مخالف بمنطقة الاعاضيد. بجوار مشروع طريق مطار الطائف الدولي الجديد. على مساحة 300 ألف متر مربع .

With an Area of 300 Thousand Square Meters. Eviction of the Semraut Design Area Adjacent to the New Taif Airport Road

“The Regional Government of Taif, represented by the new Taif Regional Government Branch, has suspended the sale and circulation of the Semraut Design Area in the Al-Ateed area, in addition to the new Taif International Airport Road project on an area of 300,000 square meter”.

The data that the authors get from digital Arabic newspapers shows a sociolinguistic perspective in the use of sabil and tariq vocabulary in Arab society. From this data, the writer can distinguish the function and position of the sabil and tariq vocabulary used by Arabs. In the sociolinguistic perspective itself, Tariq occupies a special position, namely the physical path. This proves that the tariq vocabulary in QS. An-Nisa verse 169 and QS. Al-Ahqaf verse 30 refers to the physical path to heaven and hell.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

Meaning: “*Except the road to Hell; they abide in it forever. And that is easy for Allah.*” (QS. An-Nisa: 169).

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كَثِيرًا أُنزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ

Meaning: “*They said: “O our people, indeed we have heard the book (al-Quran) which was sent down after Moses which confirms the previous books again leading to the truth and to the straight road.”*” (QS. Al-Ahqaf: 30).

To get to a physical destination in general, we must pass a road that also has a physical dimension. In this study, sabil and tariq have different “road” meanings. Sabil is interpreted as a meaningful path that can lead humans to an essential path such as a way out of a problem, the method used to solve a problem, the way of life that is lived by a person, the direction of life, the purpose of life, or the pattern of life. While tariq is interpreted as a physical path that can transport humans to a physical location. The noun tariq in the Qur’an is only mentioned 4 times, not as much as the noun sabil, which is mentioned 170 times.

The four verses that mention the noun tariq in the Qur’an are physical paths, two of which are verses that indirectly explain the existence of the physical road to heaven and hell, namely QS. Al-Ahqaf verse 30, which mentions the way to heaven, and QS. An-Nisa verse 169, which mentions the road to hell. The noun tariq here has a lexical meaning as ‘a road that can be physically passed to a destination’. According to the sociolinguistic perspective, even in the context of denotative and conceptual meaning, tariq has meaning as a physical road.

On QS. An-Nisa verse 169 clearly mentions “thariqi jahannam”, which literally means “the road to hell jahannam”. The Qur’an places the tariq vocabulary to refer to the road leading to hell because Arab society also uses the tariq vocabulary to refer to physical roads, as researchers have analyzed through sentences in digital Arabic newspapers. This proves that the Qur’an is subject to the human language from which it was revealed. And this can logically be accepted by the human mind that thinks, speaks, and also socializes. It would be very unacceptable to the human mind, including even Muslims, if the Qur’an used the vocabulary of sabil or shirat to refer to the road to heaven and hell, because in the perspective of Arab sociolinguistics, sabil is an abstract path.

On QS. Al-Ahqaf verse 30, mentions “thariqi mustaqim” as the road to heaven. To find out what “road” God really wants to convey in this verse can be known through a search for referential and historical meaning. Referential meaning is a meaning that has

a reference, so “thariqi mustaqim” refers to a path that has been mentioned and explained in the Qur’an. The path is “shiratal mustaqim” in the QS. Al-Fatihah verse 6. Shiratal mustaqim, or what is known as the Shiratal Mustaqim Bridge, is a bridge to heaven. In al-Qamus al-Muhith wa al-Qabus al-Wasith by al-Fairuzabadi, etymologically, shirat means a bright straight path. As for the terms, according to Imam Muhammad bin Ahmad As-Safarini Al-Hambali in the book Lawami’ al-Anwar al-Bahiyah wa Sawathi’ al-Asror al-Atsariyah, shirat is a bridge that stretches over the Hell of Hell that will be passed by humans when they go to hell. Paradise. In the book Maqayis Al-Lughah (3/349) by Ibn Faris, shirat means “a clear path”. Meanwhile, according to the syar’i term in the Majmu’ Al-Fataawa dictionary (3/146), shirat is “a bridge that is stretched over the back (surface) of Hell”.

In Munjid’s dictionary, the word mustaqim comes from the word “qaama-yaquumu”, which originally meant “relying on the strength of the calf” and “holding it firmly until the person can stand.” Therefore, the word “qaama” can be translated as “standing” or “perpendicular”. In QS. Al-Fatihah, “mustaqim” means “straight.” Thus, shiratal mustaqim can be interpreted as “the broad, wide, and closest road to the goal”, “the broad and straight path is all the roads that can lead to happiness in this world and the hereafter.” [6].

However, in the contemporary era, there are still a few people who deny the existence of “shiratal mustaqim” as a physical bridge that will lead humans to heaven. The logical reason that makes some groups do not believe it is that “shiratal mustaqim” is meaningful and cannot be proven scientifically or empirically. In human logic, which tends to be material and sensory, this becomes natural. For people who believe, it is enough with faith in Allah SWT. It has been proven that life after human physical death and the existence of “shiratal mustaqim” is real. Therefore, this research actually wants to answer the doubts between the existence and non-existence of heaven and hell, which are often questioned by humans even though Muslims, of course logically and academically, not with primitive actions.

In addition, one verse was also found in the form of the story of the Prophet Musa, who split the sea.

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ مَرِيفًا فِي الْبَحْرِ نَبَأًا
لَا تَخَفْ دَرَكًا وَلَا تَخْشَىٰ

Meaning: “And indeed, We have revealed to Musa, “Go with My servants (the Children of Israel) at night, and strike (make) for them a dry road in the sea; (you) need not be afraid of being overtaken. and there is no need to worry (about drowning).” (QS. Taha: 77).

One of the miracles of the Prophet Musa was splitting the ocean with his staff, which occurred 3,000 years ago. Based on historical traces, Prophet Musa and his followers crossed the red sea that had been split with his stick to avoid being chased by Fir’aun and his troops. This story is beyond human reason, but in the modern era as it is today, it can be scientifically proven by modern scientists from the United States, namely Carl Drews and Weiqing Han in their scientific journal entitled “Dynamixs of Wind Setdown at Suwz and the Eastern Nile. Delta” in 2010.

If the scientific perspective has proven the truth, then this study also contributes to a logical answer through sociolinguistic studies. Seen in QS. Thaha verse 77, which mentions thariq vocabulary to refer to the path in the ocean opened by the Prophet Musa by splitting the sea. The path was traversed by Prophet Musa and all his people to escape from the pursuit of Fir'aun.

Sociolinguistics Education in Language Teaching

In language learning, students are required to master language skills well and effectively, such as listening, speaking, reading, and writing skills. One of the goals is to build confidence to express yourself as a capable, independent, and responsible individual. In other words, language cannot be separated from social humans, because language as a communication tool makes it crucial in conveying the meaning to be conveyed, of course with effective and based language [7].

As we already know, Indonesian society is a heterogeneous society, namely a diverse society, which has different languages, races, ethnicities, cultures, religions, and customs. This heterogeneity gave rise to various branches of linguistics, such as sociolinguistics, psycholinguistics, neurolinguistics, anthropolinguistics, etc. These branches of linguistics are very relevant if applied to language learning because one of the goals of language learning is the understanding of contextual meaning seen from the social, cultural, and psychological perspectives of the speaker. More broadly than that, in addition to listening and understanding, language learning also aims to train students to provide feedback in the form of opinions and based perspectives to create an atmosphere of effective discussion, so that language learning objectives can be achieved properly and efficiently [8].

Like the case raised in this study, which concerns the world of language. This case can be raised by the lecturer to be analysed with students in the class in language and linguistic learning with the goal of learning can be understood critically, theoretically, and contextually. The Qur'an in the academic realm does not always discuss theological issues, but there are science, law, and language in it that are globally significant and have the capacity to be discussed by students regardless of religion and belief. In language teaching and learning, sociolinguistics has a role as a means to describe the state of language in a particular environment. Sociolinguistics relates language to social and cultural phenomena, for example, by reviewing language in its actual social context, connecting linguistics to the social structure of society, and explaining the urgency of language variations.

4 Conclusion

The results of this study indicate that the similarities between the nouns sabil and thariq are in the context of lexical meaning. While the difference lies in the context of contextual meaning, namely the meaning of a lexeme that is in a sentence context. The function of the noun sabil is not only as a meaningful path, but also as a way, path, trail, route, channel, means, medium, and tool aimed at a meaningful position as well. Meanwhile, the function and position of the tariq noun is to show a physical road that can be measured in size, in terms of length, width, and terrain. Every 'road' that uses thariq terminology must

indicate that the road in question is a physical road, in accordance with the instructions and social perspectives of the Arab community.

The ‘road’ to heaven and hell in the Qur’an uses thariq vocabulary. The significance of the distinction of the word “road” in the Qur’an is a miracle of language that explains the authenticity of the physical path to heaven and hell. Because in the Qur’an, the path to heaven and hell uses the terminology of thariq, which, from a sociolinguistic perspective, the noun indicates a physical path to a physical destination as well.

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