DHOMIR ON THE MOSES STORY IN AL QUR’AN SURAA AT-THAHA

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Abstract: In Arabic, dhomir is divided into: Munfashil, namely 1st person (Mutakallim) pronoun that can be stand as autonomous word. And Muttasil, is 2nd person (Mukhotob) and 3rd person (Ghaibun), which embeeded after the word. and their form are used for singular, two person and plural. The objectives of this research is the form of dhomir that representing the main characters in the story. Here, dhomi are substitutes characters such as: Alloh Al Mighty, Moses, Aaron, Pharaoh, and Israelian. As conclusion, dhomir clearly summarize or ihitisar of the pronoun of Alloh, Moses Aaron and Pharaoh.

Keywords : Dhomir, Moses Story, Al Qur’an, Suraa At-Thaha

INTRODUCTION

Al-Qur’an is a Holy Book of Islam that brings hikmah (great lesson), ibrah (teaching) and guiding ways for human being. There are many story in the Qur’an about history of the people in the past time, which one of the story is Moses story. The story about how Moses, as messenger of God brings the messages to the Fir’aun in the Egypt and brings out the Israelian (Bani Israel, Son of Jacob) through the Red Sea. Then, the researcher interested to analyses the using of pronoun (Dhomir) in the Moses story, especially Q.S Suraa At-Thaha. Then, the researcher limit his objectives studies on the Dhomir forms, which is represent the main characters in the story, such as : Alloh SWT, Moses, Pharaoh and Israelian. And the purposes of this study is to describe the form of dhomir in this story, like Munfashil : ana and anta; also, Muttasil : --ka, -na, -hu/hi, and -nie/-ya.

Next, Reference or Irjaun is a part of gramatical cohesion. dhomir or pronoun are included in this term. Al-Khuli (1982: 238) gives term for reference as ارجاع (irjā’un), as below :

ارجاع، استد : أنعود كلمة إلى أخرى ، كما يشير الضمير إلى اسم سابق /irjā’un, isnādun : ‘an ta’ūda kalimatan ‘ilā ‘ukhrā, kamā yasyāru al-ḍamīru ‘ilā ismin sābiqin/ “Reference means reversing the word to the other form, likes replacing noun with pronoun. Baker (2011: 190), “Reference, in the textual rather than the semantic sense, occurs when the reader has to retrieve the identity of what is being talked about by referring to another expression in the immediate context”.

Dhomir (pronoun) is part of reference (Irjaun) and divided into 2 forms : Dhomir Munfashil, namely 1st person (Mutakalllim) pronoun that can be stand as autonomous
word; and Dhomir Muttasil, is 2nd person (Mukhotob) and 3rd person (Ghaibun), which embeeded after the word. Their form are singular, two person and plural. Then, Al-Ghalayani (2009: 88) defines /ألفاظ agal/ as:

/ألفاظ agal/  : mā yuṣīḥu al-ibtidā’u bihi, kamā yuṣīḥu wa qū’ahu ba’da (illa) “Damir Munfasil is pronoun that placed in front sentence and can be positioning after words (illa) in every situation”. Later, Al-Ghalayani (ibid) defines /ألفاظ agal/ , as follow:

After the word, their form are singular, two person and plural. Then, Al-Ghalayani (2009: 88) defines /ألفاظ agal/  as:

“Damir Munfasil is pronoun that placed in front sentence and can be positioning after words (illa) in every situation”. Later, Al-Ghalayani (ibid) defines /ألفاظ agal/ , as follow:

RESEARCH METHODS

The data on this research takes place from the Holy Qur’an Surah At Thaha verse 9 until 98 that told about the story of Moses. This research used descriptive qualitative methods, which all the data are analysis to find the forms of Dhomir, that represent the pronouns of the main characters, namely Alloh SWT, Moses, Aaron and Fir’aun.

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**Figure 1.1 Dhomir Munfashil and Muttasil**

<table>
<thead>
<tr>
<th>No.</th>
<th>Munfashil (I)</th>
<th>Muttasil (II)</th>
<th>Muttasil (III)</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>anā/</td>
<td>tu/</td>
<td>iyāya/nie/</td>
<td>I (man/woman)</td>
<td>Mutakallim, Talker (S) (1st person)</td>
</tr>
<tr>
<td>2</td>
<td>naḥnu/</td>
<td>na/</td>
<td>iyānā/</td>
<td>We, Us (men/women)</td>
<td>Mukhotob (2nd person) Who has talking (O)</td>
</tr>
<tr>
<td>3</td>
<td>anta/</td>
<td>ta/</td>
<td>iyākā/</td>
<td>You (man)</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>antumā/</td>
<td>tumā/</td>
<td>iyākumā/</td>
<td>You (he/she, two person)</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>antum/</td>
<td>tim/</td>
<td>iyākum/</td>
<td>You (men)</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>antu/</td>
<td>ti/</td>
<td>iyāk/</td>
<td>You (woman)</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>antunna/</td>
<td>tunna/</td>
<td>iyākunna/</td>
<td>You (women)</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>huwa/</td>
<td>-</td>
<td>iyāhu/</td>
<td>He (man)</td>
<td>Ghaibun (3rd person) Being Talked (O)</td>
</tr>
<tr>
<td>9</td>
<td>humā/</td>
<td>-</td>
<td>iyāhumā/</td>
<td>He/She (two person)</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>hum/</td>
<td>-</td>
<td>iyāhum/</td>
<td>They (men)</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>hiya/</td>
<td>-</td>
<td>iyāhā/</td>
<td>She (woman)</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>hunna/</td>
<td>-</td>
<td>iyāhunna/</td>
<td>They (women)</td>
<td></td>
</tr>
</tbody>
</table>
FINDING AND INTERPRETATION

In this chapter, the researcher analyzes the Q.S At-Thaha (20) verses 9-98 to find data about dhomir and collecting the data. After that, the researcher classified it into two groups of Dhomir and interpreted it, according to the objectives of studies in previous chapter. The discussion as follows below:

Figure 1.2 Dhomir Munfashil

<table>
<thead>
<tr>
<th>Dhomir</th>
<th>Alloh SWT</th>
<th>Moses</th>
<th>Aaron</th>
<th>Pharaoh</th>
</tr>
</thead>
<tbody>
<tr>
<td>آننا/anā/</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>نتا/anta/</td>
<td>-</td>
<td>4</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Σ</td>
<td>5</td>
<td>4</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

This section would discuss about the data that represents in Munfashil Ana, Anta form which substitutes Alloh SWT, Moses and Pharaoh. It is:

Ana : Alloh SWT, verse 14
SL: إنني أنا الله لا إله إلا أنا فاعبدني وأقيم الصلاة لذكرى
TL: 14. Lo! I, even I am Allah, There is no God save Me. So serve Me and establish worship for My remembrance.

In this verse, dhomir آننا Ana (I am, Me) has function to emphasize the existences of Alloh and declares, there is no God except Him، إني أنا اللّه لّا إلّه إلّا أنا فاعًبدني وأَقَّمَ الصَّلَاةَ لذِكْرِي. So, He commanded to Moses in order to serve Me and establish worship, to remember Him.

Anta : Musa, verse 24
SL: اذهب أنت وأخوك بآياتي ولا تنيا في ذكرى
TL: 42. Go, you and your brother, with My tokens, and be not faint in remembrance of Me.

It can be said that أنتَ and أخوك who commanded by Alloh in order to give the God’s message. Also they asked to never forget Alloh as the Ones. وَلا تِنيا فِي ذُكْرِي.

Anta : Firaun, verse 72
SL: فاقِضِ ما أنتَ قَاضٍ إِنَّما تَقَضِيَ هذِهِ الْحَيَاةَ الدُّنْيَا
TL: 72. So decree what you will decree. You will end for us only this life of the world.

In this verse, Pharaoh أنتَ is the subject who get talking (mukhotob) with the magician whose threaten by him. So, the Magician have said as the verse stated.

Further, the figure below shows the data that describe the muntashil –ka, -na, -hu/hi, -nie/ya, which reference the characters as: Alloh SWT, Moses, Aaron and Pharaoh. There are:
This discussion below is to describes the data on the figure 1.3 about Muttasil –Ka (Moses), -Na (Alloh SWT), -Hu/Hi (Moses and Pharaoh), -Nie (Alloh SWT), -Ya (Moses). There are :

-Ka : Moses, verse 12

\textit{SL:} إِنِّي أَنَا رَبُّكَ، فَأَخْلِعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوِىً. (٢١)
\textit{TL:} 12. Lo! I, even I am your Lord, So take off your shoes, for lo! you art in the holy valley of Tuwa.

In the data above, shows that muttashil –ka refers to Moses who is command by Alloh SWT (أَنَا رَبُّكَ) to take off her shoes (نَعْلَيْكَ) when he at holy valley of Tuwa (بِالْوَادِ الْمُقَدَّسِ). This verse (12) is previously explained by verse 11, namely “When he (Moses) came to it (Holy valley of Tuwa), a voice cried, ’Moses” (anaphoric).

-Na : Alloh SWT, verse 23

\textit{SL:} نَلَّقِيتُ مِنْ آيَاتِ الْكُبْرَى (٢٣)
\textit{TL:} That We may show thee (some) of Our greater portents,

-Na in this verse refers to Alloh SWT. –Na embeeded in adjectives as pronoun which representating of His Majesty آيَاتِ الْكُبْرَى. Also, this verse can interpreted the sign that is [from God] with the greatest proof of [the truth of] of Moses Mission.

-Hu/-Hi : Moses, verse 39

Pronoun Hu/Hi in this verse talking about Moses as object (ghaibun). The story when he was baby and his mother frighten to the Pharaoh rules in order to kill every baby boy of Israelian that has born at that time. The verse is 39 :

\textit{SL:} إِنَّ أَفْقَفُوهُ فِي النَّارِ، فَأَفْقَفُوهُ فِي الْيَمِّ فَلْيُلْقُوهُ فِي الْيَمِّ فَلْيُلْقِيْنِهِ الْيَمَ فَلْيُلْقِيْنِهِ الْيَمَ فَلْيُلْقِيْنِهِ الْيَمَ فَلْيُلْقِيْنِهِ الْيَمَ فَلْيُلْقِيْنِهِ الْيَمَ فَلْيُلْقِيْنِهِ الْيَمَ...
\textit{TL:} 39. Saying : Throw into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him...
Pronoun -Hu and –Hi actually reference 3rd person who are talking as object (ghaibun). It said –Hu when the fonem in the sentence (sound before -hu) is –lu, -la, inna, and etc. And it said -Hi, when the fonem in the sentence (sound before –hi) is –li. Pronoun – hu/hi in this verse are translated into “it” because still refers to Moses who is in the ark and throw by his mother to the river, as the guidance from the Alloh SWT.

-Hu/Hi : Pharaoh, verse 24

SL : اذهب إلى فرعون إنْهُ غافلٌ (٤٢) : 24. Go you unto Pharaoh! Lo! he hath transgressed (the bounds).

Pronoun -Hu is represent Pharaoh as the object of the talking (ghaibun). In this verse, Pharaoh becomes the object of Moses’ Mission after got “the word of command” from Alloh to go to Pharaoh. He become transgressed (the bounds) when he kills almost baby boy of the Israelian, declare as Gods in Egypt, and slaving almost Israelian without mercies.

-Nie is dhomir muttashil which refers to person or “Dzat” (form of Alloh SWT) 3rd person, singular that means I, My (possessive). In this part, -Nie refering to Alloh SWT, as can be see in this verse below :

-Nie : Alloh SWT, verse 12

SL : إني أنا ربك فأخلع نعالي...... (٢١) : 12. Lo! I, even I, am thy Lord, So take off thy shoes....

Here, -nie embeeded in word “In (even)” so became phrase “Innie” which means as emphasized or reiterate to the next word as first person (speaker) “I, am thy Lord”. In Arabic grammar, it’s call Taukid Mutakallim, the word has repeated to show if it has mostly prominent degree or Alloh want to show His Al Mighty to human being.

Dhomir -Ya has similar meaning with dhomir -Nie namely I, Me, My (possessive) in third person form of Ana. If dhomir -nie more inclined to the word “in” or “inna” which mean “even”, so dhomir -ya more relevant with verb (Fi’il) or noun (Maushuf). As example in this reference, -ya refers to Moses, as following below :

-Ya : Moses, verse 18

SL : قال هي عصایي أتوها علىها وأهفني بها على غنمها وليب فيها متارب أخرى (٨١) : 18. He said: This is my staff whereon I lean, and wherewith I bear down branches for my sheep, and wherein I find other uses.

Dhomir –ya embeeded in noun (Maushuf) word عصایي that in translation as my staff. The same form of –ya also can see in my sheep غنم. And –ya embeeded in verb (Fi’il) in the statement “wherein I find other uses متارب أخرى وليب فيها مأرب أخرى”.

IV. Conclusion
After analyzing and interpreting in previous section, the researcher would draw a conclusion. Dhomir is use to summarizing the form pronoun of characters in the sentences, as subject neither do as object. Finally, Dhomir Muttashil and Munfashil has contributes to study Al Qur’an more comprehensive, basically in cohesion to reveal it’s translation meaning at surface, or deep interpreparation, like Tafsir Qur’an.

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