

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

Dian Cahyo Kurniawan, Prof. Drs. M.R Nababan, M. Ed, M.A, Ph. D,

Prof. Drs. Riyadi Santosa, M. Ed, Ph. D

Sebelas Maret University (UNS)

dianraudhah80@gmail.com, Amantaradja@yahoo.com, riyadisantosa1960@gmail.com

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, dhomir are subtitutes characters such as: Alloh Al Mighty, Moses, Aaron, Pharaoh, and Israelian. As conclusion, dhomir clearly summarize or *ihthisar* 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 ، اسناد : أن تعود كلمة إلى أخرى ، كما يشير الضمير إلى اسم سابق

/irjā'un, isnādun : `an ta'ūda kalimatan `ilā `ukhrā, kamā yasyīru 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 (Mutakallim) pronoun that can be stand as autonomous

word; and Dhomir Muttasil, is 2nd person (Mukhotob) and 3rd person (Ghaibun), which embedded after the word. Their form are singular, two person and plural. Then, Al-Ghulayayni (2009 : 88) defines الضمير المنفصل /al- ḍamīru al- munfaṣīlu/ as :

الضمير المنفصل : ما يصح الابتداء به ، كما يصح وقوعه بعد (إلا) على كل حال

/al- ḍamīru al- munfaṣīlu : mā yuṣiḥḥu al-ibtidā'u bihi, kamā yuṣiḥḥu wa qū'ahu ba'da (illa) 'alā kulli ḥālin/ "Damir Munfasil is pronoun that placed in front sentence and can be positioning after words (illa)' in every situation". Later, Al-Ghulayayni (*ibid*) defines الضمير المتصل /al-ḍamīru muttaṣilun/, as follow :

الضمير المتصل : مالا يبتدأ به، ول يقع بعد (إلا) في ضرورة الشعر و ضمائر المتصلة تسعة وهي

/al- ḍamīru muttaṣilun : mā lā yubtada'u bihi, wa lā yuqa'u ba'da (illā) illā fī ḍarūrati al-syi'ri, wa ḍamā'iru al-muttaṣilatu tis'atu wa hiya. "Damir Muttasil is pronoun that did not places in front of sentences as autonomous pronoun likes Dhomir Munfashil, or places after the words (illia), but embedded in phrase or clause in the sentences. As illustration, can be see at the table following below :

Figure 1.1 Dhomir Munfashil and Muttasil

No.	Munfasil (I)	Muttasil (II)	Muttasil (III)	Meaning	Reference
1	أنا /anā/	تُ /tu/	ني /iyāya/nie/	I (man/woman)	Mutakallim, Talker (S) (1 st person)
2	نحن /naḥnu/	نا /na/	إيانا /iyānā/	We, Us (men/women)	
3	نتأ /anta/	ت /ta/	إياك /iyāka/	You (man)	Mukhotob (2 nd person) Who has talking (O)
4	أنتما /antumā/	تُما /tumā/	إياكما /iyākumā/	You (he/she, two person)	
5	أنتم /antum/	تُم /tum/	إياكم /iyākum/	You (men)	
6	أنت /anti/	تي /ti/	إياكي /iyāki/	You (woman)	
7	أنتن /antunna/	تُنن /tunna/	إياكن /iyākunna/	You (women)	
8	هو /huwa/	-	إياه /iyāhu/	He (man)	Ghaibun (3 rd person) Being Talked (O)
9	هما /humā/	تا/أ /alif/ta/	إياهما /iyāhumā/	He/She (two person)	
10	هم /hum/	وا /wa/	إياهم /iyāhum/	They (men)	
11	هي /hiya/	تُ /tu/	إياها /iyāhā/	She (woman)	
12	هن /hunna/	ن /na/	إياهن /iyāhunna/	They (women)	

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.

FINDING AND INTERPRETATION

In this chapter, the researcher analyze 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 group of Dhomir and interpreted it, according the objectives of studies in previous chapter. The discussion as following below :

Figure 1.2 Dhomir Munfashil

Dhomir	Alloh SWT	Moses	Aaron	Pharaoh
أنا /anā/	4	-	-	-
أنتا /anta/	-	4	-	1
Σ	5	4		1

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 : (١٤) : **إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي**

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 **أنا Ana (I am, Me)** has function to emphasize the existences of Alloh **إِنِّي أَنَا اللَّهُ**, and declares, there is no God except Him **لَا إِلَهَ إِلَّا أَنَا**. So, He command to Moses in order to serve Me and establish worship, to remember Him.

Anta : Musa, verse 24

SL : (٤٢) : **اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي**

TL : 42. Go, you and your brother, with My tokens, and be not faint in remembrance of Me.

It can be said that **أَنْتَ anta (you)** substitutes the Moses (with his brother) **وَأَخُوكَ**, who commanded by Alloh in order to give the God’s message **بِآيَاتِي**. Also they asked to never forget Alloh as the Ones **وَلَا تَنِيَا فِي ذِكْرِي**.

Anta : Firaun, verse 72

SL : (٧٢) : **فَأَفْضُ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا**

TL : 72. So decree what you wilt decree. You wilt end for us only this life of the world. In this verse, Pharaoh **أَنْتَ** 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 :

Figure 1.3 Dhomir Muttashil

Dhomir	Alloh SWT	Moses	Aaron	Pharaoh
ك /-ka	3	34	1	4
نا /-na	17	6	6	2
ه/ها /-hu/-hi	-	10	2	10
ني/ي/-nie/-ya	7/4	1/9	2/-	-
Σ	31	60	11	16

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

SL : (١٢) : إني أنا ربك فأخلع نعليك إنك بالوادي المقدس طوى

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 (أنا ربك) to take off her shoes (نعليك) when he at holy valley of Tuwa (إنك بالوادي المقدس). 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

SL: (٢٣) : لنريك من آياتنا الكبرى

TL : That We may show thee (some) of Our greater portents,

-Na in this verse is dhomir that refers to Alloh SWT. –Na embeeded in adjectives as pronoun which representating of His Majesty آياتنا الكبرى. 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 frighened to the Pharaoh rules in order to kill every baby boy of Israelian that has born at that time. The verse is 39 :

SL : (٣٩) : أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ

TL : 39. Saying : Throw him 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 : (٢٤) : اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

TL : 24. Go you unto Pharaoh! Lo! he hath transgressed (the bounds).

Pronoun -Hu إِنَّهُ 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 (possesive). In this part, -Nie refering to Alloh SWT, as can be see in this verse below :

-Nie : Alloh SWT, verse 12

SL : (١٢) : اِنِّى اَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ.....

TL : 12. Lo! I, even I, am thy Lord, So take off thy shoes....

Here, -nie embeded 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 (possesive) 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 : (١٨) : قَالَ هِيَ عَصَايَ أَتَوَكَّأَ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ

TL : 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 embeded in noun (Maushuf) word عَصَايَ that in translation as my staff. The same form of -ya also can see in my sheep (غَنَمِي). And -ya embeded in verb (Fi’il) in the statement “wherein I find other uses (وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ).

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 interprepretation, like Tafsir Qur'an.

REFERENCES

- Al-Khuli, Amin. (1982). *al-Haijah al-Misriyah al-Amamah lil Kitab*. Kairo: Kamil sa'fan.
- Baker, Mona.(ed). (2011). *In other words : A Coursebook On Translation*. London: Routledge.
- Echols, John M and Shadily, Hassan. (2007). *Kamus Indonesia Inggris (Third edition)*. Jakarta : Gramedia Pustaka Utama
- Guezou, Mokrane (Translator). (2007). *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās*. Amman, Jordan : Royal Aal al-Bayt Institute for Islamic Thought.
- Hamza, Feraz (translator). (2007). *Tafsir al-Jalalayn Jalal al Din al Mahalli and Jalal al Din al Suyuti*. Amman, Jordan : Royal Aal al-Bayt Institute for Islamic Thought.
- Huda, Nurul. (2011). *Mudah Belajar Bahasa Arab*. Jakarta : Amzah Munawwir,
- Ahmad Warson. (2007). *Kamus Indonesia Arab Terlengkap*. Surabaya : Pustaka Progresif
- Santosa, Riyadi. (2014). *Metode Penelitian Kualitatif Kebahasaan*. Surakarta : UNS Press
- <http://id.noblequran.org/quran/surat-ta-ha/> diakses 02 Oktober 2017
- <http://repository.usu.ac.id/bitstream/handle/123456789/47266/Chapter%20II.pdf;jsessionid=4178DD72994CCC7CA5EB4443CFC49872?sequence=4>, diakses 10 Oktober 2017
- <http://www.altafsir.com/>, diakses 11 Oktober 2017