

## THE APE IN QUR'AN

(Mythological Review of Roland Barthes)

Ananda Emiel Kamala<sup>1</sup>, Ghulam Falach<sup>2</sup>

<sup>1</sup>(Faculty of Islamic Studies, Nahdlatul Ulama University Blitar, Indonesia)

<sup>2</sup>(Department of Air Transport Management, College of Aerospace Technology (STTKD) Yogyakarta, Indonesia)

**ABSTRACT:** *Qur'an is an important part of being used as a guideline for studying Islamic sciences. Qur'an is often referred to as a book that has the largest linguistic and literary criterion. As a guideline for Muslims, Qur'an contains various signs that are God's message to his people, so the signs need to be examined in depth so that the message to be delivered can be fulfilled. The sign in Qur'an can be understood with some science, one of which is the science of the sign or termed with semiology. As for one of the signs mentioned in Qur'an is the word *قِرْدَة* or often translated with the word Ape. It is interesting to research, because of the many kinds, only a few animals are mentioned in Qur'an, and one of them is the ape. The discussion steps of this study are entirely carried out using qualitative research that is library research. This study examines the word ape in Qur'an with the theory of methology offered by one of the semiotics of Roland Barthes. The message or meaning contained in the word ape can be traced using Barthes mythology or the science of myth because according to Barthes, myth is a communication system to give meaning. The results of the study were on the word ape, where the meaning and explanation are segnifies in Qur'an by a contempt and humiliation.*

**KEYWORDS:** *Qur'an, apes, despised, mythology, Roland Barthes*

### I. Introduction

As one part of the linguistic presence of semiotics gives an offer of opportunity to see things from various angles. The basic footing to understand semiotics is the "sign". Sign as a thing to be examined in life. Without seeing any signs, people will be caught in the things that they do not, because they can not read the mark. Therefore, a sign becomes important to know in the dynamics of life. Signs have an important role as a tool to facilitate human beings in interpreting meaning. (Ali Romdhoni, 2016:4)

As the Word of God, the Qur'an is revealed to the last prophet and Apostle through Gabriel written on the Mushaf, and gradually, and has the value of worship. The order of the Qur'an begins with Surah Al-Fatihah and the end of Surah al-Nâs. The efforts of intimacy of the Qur'an as text with various models of approaches are recognized as the task of each generation, as consideration of the interpretation of the results is not absolutely true. However, such understanding can only be in the relative stage, given that the reception of the written verbal revelations differs from time to time according to the level of reason and the external factors that affect it.

Every word in the Qur'an contains the message of God that has been delivered for all of his people. As the holy Book of Muslims guidelines, the Qur'an has a variety of content for all aspects of life, whether it contains tales, things ghoib, Human events, the history of God's creation, the promises of God, the warnings of God, the Law of God, the phenomenon of the universe, to the end of the universe and the Resurrection in life afterwards. The whole thing is composed with a feature language style and presented with an interesting

language art for those who want to further treat it, especially for the connoisseurs of linguistic space and Arabic literature. (Syaikh Manna Al-Qaththan, 2006:124)

Basically, when viewed and read with the naked eye, Qur'an is a text that is raw and frozen if the message contained in every verses is not dug in a dime and details. Borrowed the term from Arkoun stating that Qur ' an is very boring to the modern soul who is accustomed to (think) obey the evidence (logical), the evolution of exposure and the story of the manuscripts compiled with strict frameworks. This is nothing but caused by its appearance which is considered irregular, the use of less prevalent discourse, the number of figurative, historical, geographical, and religious offerings, various repetitions and various unreality among each other. As a book that is able to lead back to the classical incident, towards the present and future, then the interpretation of the Qur'an should be dynamic and aligned with the needs of the times. One step can be reached by adjusting the interpretation with historical and sociological context, so as not to lead to the numness and thought and the text is not impressed so that the understanding is not merely textual.

The research raised in this article is the history of mankind's past, when the children of Israel or the Jews were damned by God to be apes. The thing that attracts the author is the word *قِرْدَة* which means ape or commonly referred to as other term (monkey), which is one of the signs in the Qur'an and is generally spoken by society as a gross word, but Allah has mentioned the word in the Qur'an that is not another holy book of Muslims. Have a question about what signs are implied in the word and of the many types of animals, why is the ape chosen by God to signify it?.

This anxiety then brings the authors to a study to figure out the message of the sign. One of the appropriate literary theories to find the message of the sign in the word Ape as stated in the Qur'an Surah Baqarah verse to 65, SurahA'raf verse to 166, and SurahMa'idah verse to 60 is a mythology triggered by a structural figure named Roland Barthes.

### **I.i. Research Problems**

1) Who is Roland Barthes and how the mythology concept of Roland Barthes ?.2)What is the actual sign implied on the word ape in the Qur'an when examined with the mythology of Roland Barthes?.

### **I.ii. Research Methods**

This research goes into the category of qualitative research that uses library data. Moleong provides the exposure in a book titled "Qualitative Research Methodology" explaining that the implementation of the method should be in accordance with the paradigm then performed according to some considerations. The first consideration regarding qualitative method adjustment is easier when dealing with double reality. Second consideration, qualitative method facilitates direct presentation that raises the relation between researchers and research respondents. While the third consideration explains that this method is more responsive and more adapts to the sheer focus of joint influences and adjustments to the patterns of value encountered in research. This is nothing but the discussion of research can be described from the realm of ontology, epistemology, and the realm of axiology. (AlbiAnggito and Johan Setiawan, 2018:52)

The main object in this study is the interpretation of the Qur'anic text. Researchers use the semiotic theory of Roland Barthes to analyse the mythical meaning listed in the Qur'anic text.As it is known, the semiotic theory has a purpose to find the meaning contained in the immiscible sign or interpret the meaning so it is known how the communicator constructs the message. It carries this use not only from the perspective of the ideological and cultural values of the society in which the symbol is. In this case, the research focus is carried out using the library data, both primary and secondary in accordance with the discussion.

There are two things that need to be underlined in analyzing the discussion of this study. First is the primary data of several verses of the Qur'an that displays the word ape in it. Second, the secondary data payload as a research amplifier data derived from the books of interpretation, The luminaries of the Tafseer, and also literature related to the study.

#### **Iv. Discussion of Problems**

##### **Biography of Roland Barthes**

Roland Barthes was born with the bourgeois culture among the Protestant family on 12 November 1915 in Cherbourg, France. When he was one year old, his father, a naval officer died of war in the North Sea. Since the death of his father he was raised by his mother and grandparents, then at the age of nine they moved to Paris. The childhood of Barthes was spent in Bayonne, southwest of France, until finally he managed to complete his elementary and secondary school in Paris. At the age of 20 years, he suffered from tuberculosis and had to undergo treatment for 5 years. This period of rest is useful for reading many books including the thoughts of Karl Marx and Sarte.

Barthes is a philosopher, a scholar, literary critic, French semiologist, linguist and cultural character, as well as a structure that can be said to actively present Saussurean style linguistic patterns to other scholarly fields. In contrast to Saussure, it has other perspective regarding semiology which is a linguistic part and not vice versa. As a scholar, Barthes was once positioned to be a forgiving French language and literature lesson in Cairo and Bukarest (Romania), eventually meeting with Algirdas Julien Greimas who taught him modern linguistics. Upon his return to France, he worked for the Centre National de Recherche Scientifique. Through this research institute, he devoted himself to many research in the field of Lecsychology and sociology. Various scientific works on literature he wrote and during his scholarly career he has published two criticism in the field of literature, the work titled *Le Degree Zero de l'ecriture* (1953) which criticizes the bourgeois culture and *Michelet par Lui-Meme* (1954). (WildanTaufiq, 2016:40)

In the 1960s, Barthes get a position at the Ecolepratique des hautes etudes, while teaching the sociology of signs, symbols and respresentasi collective as well as a critique of semiotics. At the end of the year, he was aligned with Claud Levi-Strauss, Michael Foucoult, andJacques Lacan. In 1976, Barthes was appointed as professor to the semiology of the literature at the collège de France, but he rejected it. In 1977 he joined the conference at Cerisy during the week devoted entirely to discussing the works of, among others: *Mythologies* (1957), *Elements of Semiology* (1964), *Image-Music-Text* (1977), *The Semiotic Challenge* (1985), *The Death of the Author* (1967), *Critical Essays* (1964), *The Fashion System* (1967), *A lovers discourse: Fragments* (1977), *Camera Lucida: Reflections on Photography* (1980), and others.

On March 26, 1980, he died at the age of 65, more precisely a month after being struck by a laundry truck in Paris, while he was crossing the road for lunch with politicians and socialist intellectuals. His death made complicated his career because it occurred in the middle of various projects he was running. (Kurniawan, 2001:43-48)

##### **Semiotics Explanation**

The etymology of semiotics is derived from the Greek "sema" (a noun meaning "sign" or "emblem"). The verb is a "semaino" meaning "marking" or symbolizing ". As for terminology, semiotics is a model of social science in understanding the world as a system of relationships that has a basic unit called ' Mark '. The sign itself is defined as something that can represent something else on the basis of social conventions. The term semiotics is often used in conjunction with the semiology term, which in fact in both terms is no substantive difference, just depending on where the term is popular. The term semiotics is derived from the Piercean tradition, while the semiology of the Saussurean tradition, but is obviously both a science that learns the

relationship between signs based on a specific code that appears on human communication through language. (Ahmad Muzakki, 2009:37)

Semiotics have a purpose to find the meaning contained in a sign or interpret the meaning so it is known how the communicator constructs the message. The concept of the packaging is not separated from the perspective of the ideological and cultural values of the community where the symbol is formed. The cultural code which became one of the meaning of the construction factor in a symbol becomes an important aspect to know the construction of the message in the sign. The construction of this meaning is then the basis of ideology in a sign.

More broadly about the semiotic sense, SarwadiSuwandi stated that semiotics in the narrow sense are distinguished from two subjects, namely, the first, the reference theory (denotation, extension), and secondly, the theory of meaning (connotations, intencing). The semiotic notion according to Izutsu is an analytical study of the key terms of a language with a view that eventually came to the conceptual sense of the user's language society, not only as a means of speech and thinking but more importantly the conceptualism and interpretation of the world that surrounds it. (SinungUtamiHasriHabsari, 2015:161)

The science has two founding men, the American philosopher Charles Sanders Pierce (1839-1914) and Ferdinand de Saussure (1857-1913) who is regarded as the father of modern linguistics. It was long before that that the formula about semiotics existed since the Greek era in Athens around 300 BCE, but it was only explicitly declared as a science in the late 19th century by both figures. (WildanTaufiq, 2008:156)

Saussure in its semiologist confirms that the mark has three aspects, which are the sign itself (sign), the marker or aspect of the material being used as a signifier, and a signified mark or mental aspect. The relationship between the marker and the alert is arbitrary or like (Semena/free), in other words it has no natural relationship. A sign has a value if it is paired or associated with other signs in a system (SINTAGMA) which is then called a difference. (St.Sunardi, SigitJatmiko, and Anggi Minami, 2002: 47-48)

The marking system according to Saussure above was followed by the next semiotic, Roland Barthes, by expanding it into two marking levels, namely the first level called the Denotations and the second level called the connotations. Denotation is the true meaning that corresponds to a dictionary whereas connotations are a double meaning born of cultural and personal experiences.

As for semiology according to Barthes is the science of the form, because it learns the marking separately from its contents by posting the relationship of two terms, markers and signs. The relationship between the two is unified by a sign that is an associative unity. The difference in Barthes from Saussure's semiology is the second-level marking that then forms a myth.

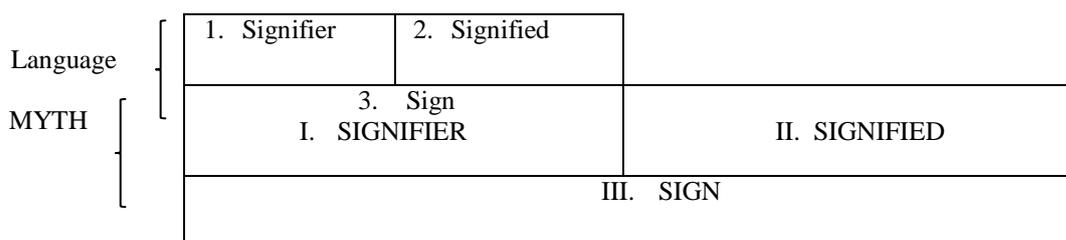
Semiotics or semiology as a whole is responsible for analyzing the existing signs. The semiotics examined in this article come from a structural figure in which the structure always traces the sign with structured stages. Thus Barthes also has a fairly structured idea related to the sign of Mythology. (Roland Barthes, 2006:158)

From the above exposure, according to the sparingly the author of the semantic sense is a discipline that examines the specific meaning of a text or speech. Semantic is a branch of linguistics in micro, because in its scope, semantics still study about the language object. The above arguments need to be expanded, in semantic studies, the researcher focuses more on reviewing the meaning in a text, by analyzing and tracking the meanings grammatically to finally be found the meanings that are meant and expanded using the relevant language analysis methodology.

**Barthes Mythology Concept**

Mythology is a science of myth, while according to Barthes is a study of speech types. Another sense of the word myth may be opposite this definition, but in this context Barthes defines something, not a word. Myth is not just any type, because language needs special requirements in order to be a myth. One thing that is to be asserted is that the myth is a communication system, that it is a message that it can be possible to view that myth could not be an object, a concept, or an idea but a myth is a way of marking (signification), or can be said a form. **(Roland Barthes, 2006:151)**

As mentioned in the two levels of marking offered by Barthes, it further explains that myth is a second-level semiological system. So the mark on the first level is a marker on the second level. To be more easily understood following Barthes mythology diagram:



According to the diagram above, the markers in the myth system can be seen from two points of view namely as the last term of the language system or as the first term in the myth system. At the language level, Barthes calls it with the meaning of the myth, as it forms. As for the myth system is called by a concept and a sign called by marking (signification). It has very close communication with culture, knowledge, and history. Mythical marker is present in a state that is at the same time it is the meaning and form, on the other side is full but on the other side is just empty melompong. The shape does not conceal the meaning, it is merely impoverishing meaning, it puts at a certain distance, it makes meaning to be something that can be used. **(Roland Barthes, 2006:165)**

The first level in Barthes semiology is the denotation, while the second level is the connotations. Denotation is a reference to something extralingual according to the meaning of the word in question. Rather, the connotations are the meaning that can appear in speakers due to affective or emotional judgment. So a denotation can have some connotations that then form an ideology that is equivalent to myth. **(J.W.M. Verhaar, 1999:390)**

Everything can be a myth of origin presented in a discourse. Myths are not determined by the message object, but by the way he expresses the messages themselves. Myths must have a historical foundation, both ancient and present myths because he is a speech-type chosen by history and is unlikely to be born of the nature of anything. This type of speech is a message, so it cannot be limited to verbal speech only. Messages can consist of various forms of writing or representation, not only in the form of written discourse but also photography, cinema, reportage, sports, performances, publications that all of which can serve as supporters of the mythic speech. **(Roland Barthes, 2006:153)**

The function of myth is to show and tell a message, so that one can understand something and charge something to it. The mythical traits are to transform a meaning into a form, in other words the myth is a robbery of language. Barthes mentions seven points that can detect a myth i.e. inoculation (more accepting accidental victims of a class that is institutionally bound rather than demonstrating a more prinking ugliness), historical privatization (enjoy beautiful objects without the need to find out where it came from), identification (identity setting), tautology (the verbal device used when defining something with its synonyms), neither-

norism (understanding ' or this or that ' or impartial) , quantifying quality (reducing quality to quantity), and statement of fact. (Roland Barthes, 2006:222-228)

Furthermore, Barthes compresses the ideology with myth, as both in myth and ideology the relationship between connotative markers and connotative marks occurs motivated. Even Barthes understands the ideology as a false consciousness that makes people living in an imaginary and ideal world, despite the reality of his life not so. Ideology existed as long as culture existed, so the culture manifests itself in the texts and thus the ideology manifests itself through various codes that ooze into the text in important markers, such as figures, settings, viewpoints, etc. (Kaelan, 2009:206)

### **Semiotics Discourse in Qur'anic Studies**

After understanding the sense of semiotics, basic meaning and relational meaning, it is time to divert the discussion by describing more in the scope of the semiotic discussion. Semiotika is one of the theories often used in the study of literary works. However Not only in the study of literary works, semiotics can also be used in the study of Qur'anic studies. If semiotics is a study of the signs then the Qur'an have basic units called verses (signs). Signs in the Qur'an not only the smallest parts of its elements, such as: sentences, words and letters, but a totality. The structure linking each element belongs to the sign of the Qur'an. It shows that the Qur'an is a series of signs that have meaning and need to be interpreted.

Therefore, the semiotic theory that the author uses in this paper is one theory that still has links closely with Qur'anic studies. Semiotic was born from the Madzhab called by linguistic-structuralism. Therefore Qur'an is the work from a raw literature and appears under what conditions. Thus, the analysis of structures and systems sign is the only way that can to understand it. The existence of Qur'an as a holy book here like a passive text that can turn into active when a reader responds by means of interpretation of it. Therefore, semiotics became the only knowledge that is deemed relevant to understand the holy book.

Application for the semiotic theory in the Qur'anic text is the most appropriate way. The reason is, because the language structure that builds the text can be referred to as a mark in semiotics. So that the Qur'an is a text with various signs in it can be used as a very interesting study in semiotics. Starting from the sign is the structure of languages that build the Qur'an. Then the marking is the words, phrases, sentences, and clauses that make up the verses. The last of these is a concept that is in the back of a marker. (Baidhowi, 2009:25)

### **Qur'anic Verses on Apes**

The mark in the Qur'an examined in this article is the word *فِرْدَةٌ* which is the type of animal that is translated with the word ape or monkey. The word is mentioned three times in the Qur'an on different surah and verses, as follows:

- 1) Surah Baqarah,

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {65}

*And you had already known about those who transgressed among you concerning the sabbath, and We said to them, "Be apes, despised."* (Departemen Agama RI, 2011:10)

The verse tells the story of the House of Israel or the Jews condemned by God to be an ape because of the deception when catching fish on Saturday by installing nets the previous day, while they have promised to make Saturday the day that was passed so that there is no prohibition to hunt. Ibn Katsir in this regard refers to some of the scholars who argue that the curse is not to their likeness but the hearts of those who have betrayed so that they are depicted as apes that have a human form but he remains as a contempt or humiliation animal. (Imaduddin Abu al-Fida' Isma'il Ibnu Katsir, 2000:55)

At-Tabari interpreted the passage by mentioning that this was a memorial to the Jews at the time of the prophet so that they would not do things that had once befallen their ancestors for violating God's prohibition to be inflicted with a grievous punishment. In addition, At-Tabari also refers to several other researchers who tell about the story in this verse with various versions, and then conclude by stating that the verse shows a situation far from goodness and despised. (**Abu Ja'far Muhammad bin Jarir at-Tabari. 2010:373-374**)

SayyedQutb in telling this story adds that violating God's ban is already a Jewish character who always violates rules and transcends boundaries. Furthermore, he also mentions the *Lafadz* 'Be you the undespisedape! 'asa punishment for them by lowering the position of the man who has *iraadaat* to the degree of animal that has no *iraadaat* and always obeyed lust. Their bodies are transformed into apes or not, not an important matter according to SayyedQutb, because the most important thing is they have become apes in their spirits, minds, feelings and mindset. So this event became a reminder to the people of that time, afterward, and a lesson for those who were in fear. (**SayyedQutb, t.th: 96**)

2) SurahMa'idah,

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُورَةً عِنْدَ اللَّهِ ۗ مَنْ لَعَنَهُ اللَّهُ غَضِبْنَا عَلَيْهِ وَجَعَلْنَا لَهُمْ الْقِرْدَةَ الْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ  
أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَن سَبِيلِ اللَّهِ {60}

Say (prophet Muhammad), "Shall I inform you of [what is] worse than that as penalty from Allah ? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut. Those are worse in position and further astray from the sound way." (**Departemen Agama RI, 2011:110**)

In this verse, the Curse of God described in Surah Al-Baqarah and Surah Al-A'raf is mentioned as one of the worse retribution than the wicked. One thing of concern is that apes and pigs are not the curse animals now, because they were already on the face of the earth and those condemned had no offspring. (**Imaduddin Abu al-Fida' Isma'il IbnuKatsir, 2000:537**)

The text above is not explained At-Tabari in detail regarding the change in the form of man that God has made to ape, because he explained to the two other verses also mentioned in this paper. (**Abu Ja'far Muhammad bin Jarir at-Tabari. 2010:633**) In this case SayyedQutb become who does not explain the damnation of Allah to the Jews in this verse, because of his special discussion on what is meant by the servant of *Thagut*. (**SayyedQutb, t.th:219**)

3) Surah A'raf

وَلَقَدْ عَلِمْتُمُ الَّذِينَ آتَيْنَاكُمْ مِنَ السَّبْتِ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {166}

So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised." (**Departemen Agama RI, 2011:172**)

This verse clarifies Surah Baqarah verses 65 about the Curse of God to the Jews who violated the promise. They had been arrogant for doing something forbidden from hunting on Saturday. Ibn Katsir interpreted that the ape in the verses is described as a cursed animal of condemnation as those who are traitorous are the faith outwardly but the inward. (**Imaduddin Abu al-Fida' Isma'il IbnuKatsir, 2000:152**)

At-Tabari added his description to this verse that the curse of God given to the Jews was a distant thing. In addition he also cited some of the researchers who said that they were Jews both men and women condemned to God turned into apes who had tails. (Abu Ja'far Muhammad bin Jarir at-Tabari. 2010:101)

As for SayyedQutb Associates this verse with the preceding verse of verse 163 which is the command of God to the Prophet Muhammad to confront and remind the Jews of Medina at that time. The verses of this story are to complement the story of the children of Israel in the time of Moses. According to Qutb, the Adzab that was given to them was the change of human form into the form of apes, so that they experienced a decline from the nature of humanity to the nature of animals in terms of controlling the desires and they were separated from the human characteristic and became despised and low. (SayyedQutb, t.th:87)

Selection of warn quoted authors as above is based on the method used by the three warn in interpreting the Qur'an is a *bill Ma'tsur* (historical) and *bi ra'yi*(reasoning). They use both methods in a balanced, resulting in a clearer and accountable conclusion.

### **Contextual Verses**

The three verses above mention the word قِرْدَةٌ is the same as in the form of a command or a curse with the context of ' be you a contempt ape! '. According to the interpretation of some Mufasir, editor of this verse can be understood in a *majazi* (figuratively) and *haqiqi* (actually). The interpretation of Haqiqi for example argues that God gave adzab to the Jews by converting them into physical apes, resulting in a change of human form to animals. While the interpretation of Majazi is not the change of form but they are converted to monkeys in terms of heart, mind and immoral behavior.

Ibn Kathir, Al-Tabari, and SayyedQutb mentioned the context of these verses in the sense of Haqiqi and majazi by referring to some of the researchers before. Nevertheless, they still have their arguments. Ibn Katsir, for example, is more inclined to the notion of Haqiqi, while At-Tabari and SayyedQutb leaning more on the sense of Majazi. If it is a comparative, it appears that the argument to the sense of Majazi is stronger than the notion of Haqiqi because it is based on the consideration of the logic and logical reasoning.

Contextually, the story of Isra'il or the Jews that God condemned to be an ape as told in the Qur'an speaks to the context of a warning, that God will do anyone who violates his prohibition. Therefore, the passage provides a lesson to mankind about obedience and keeping the promise. In addition, human changes become apes in the sense of majazi more suitable if drawn in the realm of Kontekstualnya. This verse can be understood by Muslims now with the understanding that people who are traitorous and violate the prohibition of God, will undoubtedly be handed down from human beings into animals that have traits, minds, and hearts full of shame even far from goodness. (AlvysoniMadyan, 2016:85)

### **The Apes as Myth**

The analysis of the verses above that speak of apes as one of the signs in Qur'an is to study them using Barthes mythology. It is said, because the word ape is a marking that has a message. Every verse in the Qur'an contains a message that the author would send Allah to his reader who is none other than his people. In this case, Allah gives a sign of apes delivered through a story in the Qur'an.

Three verses of the ape mentioned in Qur'an lead to an event that is when Allah condemns the Jews who have no more betrayal. The definition of *Majazi* and *Haqiqi* mentioned above in understanding their change from human to ape can be seen with the following Barthes mythology analysis.

Linguistic	قَرْدَةً THE APE -signifier I-	Imrational animals that are shaped similar to humans -signified I-	The first semiology : <b>Dennotation</b> The second semiology : <b>Connotation</b>
	ape is an unresourceful and human-like animal -sign I- -signifier II-		Allah condemns the House of Isra'il/the Jews into apes. -signified II-
Myth	the House of Israel condemned by Allah to be human in the birth but become an unreasonable animal that is despised and humiliation in his inner -sign II-		

The ape is positioned as a first-rate marker which is a material aspect, while the map is ' Imrational animals that are shaped similar to humans' and it is a mental aspect. The relationship between these two is united by a sign which in this case is ' ape is an unresourceful and human-like animal '. This first level is included in the linguistic or language level which means it is also referred to as the meaning of denotation.

Furthermore, on the second level, the marking is a sign of the first level called Barthes with a ' shape ', while simultaneously in the first level is called ' meaning ', i.e. ' Ape is an unresourceful and human-like animal '. The mark of this second level called Barthes with the ' concept ' is ' Allah condemns the House of Isra'il/the Jews into apes '. So this marker and sign is connected by a sign in the second level called Barthes with ' marking ' which is ' the House of Israel condemned by Allah to be human in the birth but become an unreasonable animal that is despised and nista in his inner '. The second level is the mythical system with the meaning of connotations.

Based on the above analysis can be said that the notion of *Haqiqi* has referred by the new *Mufasssirs* reached on the first level, while the sense of *Majazi* has reached the second level. Nevertheless, the denotation or first level is indispensable as a medium to interpret the mark reaching the connotations. So the second level that is a myth can serve to convey the message of the word ape referred to Allah in Qur'an.

Thus, the result of the message from the word ape in the Qur'an is that humans have higher degrees compared to animals, although intangible and immoral. Allah chooses ape animals as a sign to describe people who are traitorous to be despised because according to the author's frugal, it is the only kind of animal that is most similar to human but still his true animal. Therefore, it is not surprising if the word ape or monkey is often used by people in general to express the feeling of resentment or insadation to others.

### V. Conclusion

From a series of discussions of the mythology concept of Roland Barthes can be concluded that, a Roland Barthes who has semiological thinking includes a system of signs, myths, and ideologies. Regarding system signs Barthes uses the term expression for significant and content for the signifie. In this case, the theory as mentioned in the two levels of marking offered by Barthes, it further explains that myth is a second-level semiological system. So the mark on the first level is a marker on the second level. The myth according to

Barthes is a communication system, that myth is a message. In the myth found three-dimensional pattern markers, marks, and signs. Then ideology, myth is the most appropriate instrument for ideological reversals. By understanding the myth in a society, we can understand its ideology.

The analysis process of the verses above that speaks of apes as one of the signs in the Qur'an is to study them using Barthes mythology, because the ape word is a marking that has a message. The word *فِرْكَة* or ape is a sign that is in the Qur'an to show that animals cannot be confused with humans, because humans have higher degrees than animals that do not have reason, mind and heart, although tangible human-like. As for when God condemned the Jews to be apes, then they are actually human *sehina-hinanya*. So it can be concluded with the myth that monkeys are a sign of inclusive and unwillingness. Furthermore, that God chooses the ape as a sign to describe the traitorous Jews and violates his prohibition, because based on the form of apes is an animal that bears almost the same resemblance to humans.

### Vi. Acknowledgments

This journal is the result of the author who is conducting research in linguistic studies that raises the thought of a figure named Roland Barthes with its mythological concept for the purpose of fulfilling the obligation as a teacher in the institution that we are in. A big thank you for the manager of the International Journal of Arts and Social sciences, who have been pleased to mobilize writers to enhance the spirit of research and to all who directly or indirectly have provided assistance during the study of this journal.

### References

#### Books

- [1] Anggito, Albi and Setiawan, Johan. *Metode Penelitian Kualitatif*, (1) (Sukabumi: CV Jejak, 2018).
- [2] At-Thabari, Abu Ja'far Muhammad bin Jarir. *Jami' al-Bayan 'an Ta'wil Ayat Al-Qur'an Tafsir at- Thabari Jilid 1*. (3) (Kairo: Daar al-Hadits. 2010).
- [3] Al-Qaththan, Syaikh Manna, *Pengantar Studi Ilmu Qur'an*, terj. H. Anunur Rafiq El-Mazni, (1) (Jakarta: Pustaka Al-Kautsar, 2005).
- [4] Barthes, Roland. *Mitologi*. terj. *Mythologies* oleh Nurhadi & ASihabul Millah. (5) (Yogyakarta: Kreasi Wacana. 2006).
- [3] Departemen Agama RI. *Al-Qur'an Tajwid & Terjemah*. (3) Bandung: CV Penerbit Diponegoro. 2011).
- [4] Ibnu Katsir, Imaduddin Abu al-Fida' Isma'il. *Tafsir Ibnu Katsir*, terj. *Tafsir Al-Qur'an Al-'Azhim*, (3) (Bandung: Sinar Baru Algensindo. 2000).
- [5] Kaelan, *Filsafat Bahasa: Semiotik dan Hermeneutika*, (1) (Yogyakarta: Paradigma. 2009).
- [6] Kurniawan. *Semiologi Roland Barthes*. (1) (Mangelang: Indonesiatara, 2001).
- [7] Noor, Akmaludin & Mukhlis, Fuad. *Al-Qur'an Tematis: Kisah-Kisah dalam Al-Qur'an 2*, (1) (Jakarta: Simaq. 2010).
- [8] Romdhoni, Ali, *Semiotik Metodologi Penelitian*, (1) (Depok: Literatur Nusantara, 2016).
- [9] Sunardi, St, Sigit Djatmiko, dan Anggi Minarni. *Semiotik Negativa*, (1) (Yogyakarta: Kanal. 2002).
- [10] Taufiq, Wildan. *Semiotika untuk Kajian Sastra dan Al-Qur'an*. (1) (Bandung: Penerbit Yrama Widya. 2016).
- [11] Qutb, Sayyid. *Fi Zhilalil Qur'an Juz 1*, (3) (Beirut: Dar al-Arabiyyah, t.th).
- [12] Verhaar, J.W.M. *Asas-asas Linguistik Umum*. (1) (Yogyakarta: Gajah Mada University Press, 1999).

### **Journal Papers**

- [13] Habsari, SinungUtami Hasri. "Membaca Simbol-Simbol Komunikasi Dan Budaya Pada Bangunan Cagar Budaya Dengan Analisa Semiotika Roland Barthes." *Jurnal Penelitian dan Pengabdian kepada Masyarakat UNSIQ* 2, no. 3 (1 September 2015).
- [14] Muzakki, Akhmad. "Kontribusi Semiotika dalam Memahami Bahasa al-Quran." *ISLAMICA: Jurnal Studi Keislaman* 4, no. 1 (2 September 2009): 35–48.
- [15] Taufiq, Wildan. "Ideologi Di Balik Simbol-Simbol Surga Dan Kenikmatannya Dalam Ayat-Ayat Quran." *Kajian Linguistik Dan Sastra* 20, no. 2 (1 Desember 2008): 155–65.
- [16] Ubaidillah, Ubaidillah. "Nilai-Nilai Ajaran Salafi Dalam Buku Ajar Bahasa Arab Al-Arabiyyah Bayna Yadaik (Analisis Semiotik Roland Barthes)." *Adabiyāt: Jurnal Bahasa dan Sastra* 13, no. 1 (1 Juli 2014): 1–21.

### **Thesis**

- [17] Madyan, Alvysoni. "Pandangan Al-Tabari, Ibnu Katsir, Sayyid Qutb, Dan M. Quraish Shihab Terhadap Ayat-Ayat Tentang Manusia Diubah Menjadi Kera Dalam Al-Qur'an." Thesis for Uin Sunan Kalijaga Yogyakarta, 2016.