



The Concept Of The Word *Ṣamrah* (Fruit) In The Quran (A Semantic Study By Toshihiko Izutsu)

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Abstract: This article examines the conceptual meaning of the word *ṣamrah* (fruit) in the Quran using Toshihiko Izutsu's semantic approach. This study found that *ṣamrah* has a basic meaning as an edible plant product, but it also has a relational meaning that depends on the context in which it is used in the Quran. The word not only refers to physical fruits but also includes the results of human effort and blessings given by Allah. This article is a qualitative article and uses the analytical descriptive method in analyzing the verses containing the word *ṣamrah*. In addition, it highlights the importance of the word *ṣamrah* when looking at the semantic field and the concept of the word *ṣamrah* as a blessing in life through various verses that explain it. Patience in facing the test of lack of sustenance is also explained. This research also emphasizes ecological awareness by utilizing natural resources wisely which includes the word *ṣamrah* in it and maintaining environmental balance. Thus, this research provides an in-depth look at how the concept of the meaning of the word *ṣamrah* in the Quran can be applied in everyday life.

Keywords: *Ṣamrah*, Al-Quran, Semantics, Toshihiko Izutsu.

INTRODUCTION

The Quran, as a solid foundation for the faith of Muslims, has long been recognized as a holy book that has made a positive impact and contribution to the advancement of humanity. Within its verses lie numerous concepts that can enlighten individuals, guiding them towards divine guidance through the words and phrases dispersed throughout its various passages (Rohman, Irfan, & Amin, 2024). Every verse in the Qur'an carries wisdom and a lesson that can be derived (Kainuzah, Khoirurrosi, Aghnia, Rosi, & Wafa, 2023), the explanations and concept in the Qur'an are not presented systematically like books written by humans, which address issues according to specific meaning (Ulyati Azizah & Safwan Mabur, 2022). The Qur'an sometimes only presents the core of an issue or discusses it in a general manner. However, the Quran is often not well understood, even by those who are fluent in Arabic through literary works, scientific writings, and various lexicons rich in vocabulary. Many people do not grasp the meanings of the words in the Quran they study. The meanings of words, phrases, and sentences are often hidden behind the beauty of the Quranic Arabic language

(Suyuti, 2023). Every word and sentence in the Qur'an carries meaning and a distinct linguistic style, and they cannot be translated literally (Hamdani, 2018). To thoroughly understand and grasp the meanings contained within the Quran, it is essential to employ a range of scholarly disciplines. These include the sciences of exegesis (tafsir), which delve into the interpretation and explanation of Quranic verses, as well as the linguistic sciences, which provide a deep understanding of the language, grammar, and nuances of Quranic Arabic. Combining these fields of knowledge allows for a more profound and accurate comprehension of the Quran's teachings and messages (Gunarti & Ahmadi, 2023).

Linguistic knowledge has become increasingly crucial for understanding and delving into the meanings of the Quran's contents. Among the many linguistic approaches available, one commonly used to comprehend the Quran is the approach to meaning, better known as the semantic approach (Mujahid, 2019). Semantics can also be used as a tool to analyze various classical literatures. Among these works is the Qur'an, a classical text rich in linguistic aesthetics, literature, and culture, which has drawn the attention of scholars. Semantics is

an ideal method for uncovering the meanings of Qur'anic verses as intended by Allah SWT. Through semantics, the understanding of the meanings of Qur'anic vocabulary within society can also be clearly determined (Ahnaf gilang ramadhan & Bhakti Pamungkas, 2024). Semantics originates from the Greek language and carries the meaning "to signify" or "to give meaning." As a technical term, semantics refers to the "study of meaning." (Aminudin, 2001). The term "semantics" first emerged in the 20th century, specifically in 1948, when it was used by Bréal in an article co-authored with Allen Walker Read and his colleagues. It has since developed and expanded, eventually influencing scholars like Toshihiko Izutsu (Junaedi, Alfatawi, Fathani, & Nisa, 2023). According to Izutsu, semantics itself is a study that analyzes the key terms of a language with a perspective that ultimately produces a conceptual understanding and worldview (*Weltanschauung*) of the society that uses the language (Rahtikawati, 2013). In the Quran, the concept of fruit is used to convey important messages to Muslims about life, sustenance, and blessings. Fruit, as a creation of Allah S.W.T., provides numerous benefits to humans, serving as nourishment and sustaining life on Earth. The Quran, as a guide for life, naturally places significant emphasis on fruit (Omar, 2019).

Toshihiko Izutsu, a Japanese scholar who studied the Quran, employed a semantic approach in his analysis of Quranic texts. The semantic approach involves understanding the meanings of words within the cultural and intellectual context of Arab society. In the field of Qur'anic semantics, Toshihiko Izutsu specifically outlines several steps in the process of analyzing the semantic structure of key words in the Qur'an. The first step is to determine the basic meaning of a word, which becomes the focal point of the study. Next is to examine the relational meaning, which involves exploring the meaning of a word by considering the preceding and following words within a specific context, and making comparisons between a particular word or concept and other similar words or concepts. The ultimate goal is to reveal the comprehensive meaning of the word. The final step is to explain the worldview (*Weltanschauung*) presented by the Qur'an, which becomes the most crucial phase in semantic studies. Izutsu encourages us to ask how the Qur'an uses these words in relation to other words, their roles, positions, and their impact on social life within society (Raihani Salma Amatullah, Wahyudi, D. Zahra As. Fn, Mila Nurrohmah, 2023).

Using Izutsu's semantic approach, the author aims to dissect the concept of fruit in the Quran by examining the use of the word "ثمرة" (*samrah*) and its variations in the Quranic verses. Through Izutsu's semantic approach, we can explore various Quranic verses that use the word *samrah* and gain a deeper

understanding of its meanings. This semantic analysis will reveal how the Quran employs the concept of fruit to convey important messages to Muslims (Gunarti & Ahmadi, 2023).

There are various studies that have discussed the meaning of words in the Quran, particularly in semantic research, such as those by Ahmad Zaki Annafiri (2022) discussing the meaning of the word "*tamkīn*" and its derivatives, which have several other meanings. Nailan Rahma, et al (2023) Writing about the analysis of the word "*al-mā*" both in terms of its themes and the words related to "*al-mā*" in the Quran, Agus Jamaludin and Mohamad Erihadiana (2023) researching the concept of "النفس" and its exploration in the Quran, where its

meaning varies depending on the context of the verse. There is research that specifically discusses Toshihiko Izutsu's semantic theory, such as that by Raihani Salma Amatullah, et al (2023) writing about the meaning of "*qoryah*" and its relation to the Islamic educational environment, including its role in forming, developing, and preserving Islamic religious traditions, Muhammad Anwar Idris (2020) Discussing the word "*sirāt al-mustaqīm*" using Toshihiko Izutsu's approach., Tri Tami Gunarti and Mubarak Ahmadi (Gunarti & Ahmadi, 2023) Writing about the concept of "ماء" using Toshihiko

Izutsu's approach, describing water as a symbol of purity, Allah's mercy, and divine power in creating and governing the universe. Meanwhile, previous research discussing fruits in the Quran can be found in the works of M. Rusdi and Mohd Azmi Omar (2019) In his article, although the main topic is plants and animals, there is a discussion about fruits and their role in life.

The previous studies mentioned, despite their similarities and differences such as their common use of semantics and data sources from the Quran have not specifically addressed the concept of the word "ثمرة" (fruit) in the Quran using a semantic approach, particularly Toshihiko Izutsu's semantics. The commonality among these studies lies in their focus on the meanings of words in the Quran, whether through general semantic analysis or by applying Izutsu's theory. However, the differences are evident in their research objects, with each study examining different words or concepts and utilizing distinct analytical contexts. Although several studies have explored the meanings of words in the Quran, the topic of the word "fruit" still requires further exploration, especially since fruit often appears in the Quran with various symbolic meanings that have the potential to provide new insights in semantic studies. This research aims to fill that gap by analyzing the word "fruit" in-depth, both in terms of its literal meaning and its implications within the context of life and Islamic teachings. Furthermore, this study also seeks to understand the conceptual meaning embedded

in the word "ثمرة". The researcher will delve into the concepts and principles underlying the understanding of "ثمرة" and explore how this concept is explained and applied in the Quran.

METHOD

The research is a qualitative study. The researcher acts as the primary instrument in collecting, understanding, analyzing, and describing the phenomena under study. The data of this research consists of words that reveal the meaning of fruit. The sources of the data are derived from the Quran. The chosen approach for this research is the semantic approach to the Quran as proposed by Toshihiko Izutsu. The steps undertaken by the researcher in collecting the data are as follows:

1. Gathering Quranic verses containing the word *samrah* (fruit).
2. Classifying these verses.
3. Conducting an analysis using techniques such as focal words, key words, basic and relational meanings, semantic fields, and the "weltanschauung" or worldview concept.
4. Extracting the messages of the Quran related to the discussion of the word.
5. Drawing conclusions from the previous discussion. The data analysis method used is descriptive analytical, which involves systematically analyzing the verses containing the word *samrah* to make them easier to understand and conclude.

RESULT AND DISCUSSION

1. Basic Meaning

The basic meaning is the primary or core meaning inherent in a word (Sarifuddin, 2021). This can also be referred to as lexical meaning, which is the inherent meaning that exists without any contextual influence (Chaer, 2014). Izutsu defines the basic meaning as the meaning inherent in the word itself, a meaning that is always present wherever the word is used and is attached to it. To obtain the basic meaning of a word and its derivatives, one can look it up in any dictionary. In linguistics, this is often referred to as lexical meaning (Izutsu, 1997). In the context of the word *samrah* (fruit) in the Quran, this word means the edible result of a plant. In the Al-Munawwir dictionary, the word "ثمرة" is defined as fruit (A. W. Munawwir, 1997), and similarly, in the Al-Wafi dictionary, it also means fruit, with the plural form being "ثمرات" (Al-Khalil, 2016).

2. Relational Meaning

Relational meaning is the new meaning given to a word depending on the sentence in which the word is used (Izutsu, 1997). It can also be defined as the meaning derived from the context and its relationship with other words or concepts in the Quran (Taqiyudin, Supardi, & Huda, 2022).

In the Quran, the word *samrah* (fruit) has a relational meaning that depends on its context. Literally, *samrah* often refers to the fruits produced by plants that thrive in the soil thanks to the rain sent down by Allah. Additionally, *samrah* reflects the diversity of sustenance that Allah provides, whether in the form of daily food or broader sources of livelihood. Fruits are not merely physical nourishment; they are also signs of Allah's power and greatness, inviting people to think and reflect on His creations.

Furthermore, *samrah* (fruit) serves as a reminder of the importance of sharing sustenance and avoiding excess, as implied by the obligation to give a portion of the harvest to those in need. Therefore, *samrah* in the Quran not only carries the literal meaning of fruits but also embodies deep spiritual and social values, emphasizing the importance of balance, gratitude, and social responsibility in daily life.

The fundamental difference between basic meaning and relational meaning is that the basic meaning is fixed and inherent to the word itself, requiring no special context to be understood. In contrast, the relational meaning arises from the interaction of the word with the context of the sentence, where its meaning can evolve or shift depending on its relationship with other elements in the text.

3. Semantic Field

A semantic field is an analysis of a set of Quranic vocabulary whose meanings are interconnected, forming its worldview (Ismail, 2016). It is also a graphical representation of words or concepts that are closely related semantically to the word being studied (Asmani, 2016). In the context of the word *samrah* (fruit) in the Quran, here are some concepts and words related to it within the semantic field:

- a. الطعام (at-ta'ām) Food, In the Quran, fruit is often associated with food because it is one of the types of sustenance that Allah provides.
- b. الجنة (al-jannah) Paradise, in the Quran, fruit is also often associated with the pleasures of paradise, where various types of fruits are available for its inhabitants.
- c. النخل (an-nakhl) Date palms and dates are often mentioned in the Quran as one of the

types of fruits that Allah provides as sustenance..

- d. العنب (al-'inab) Grapes, also mentioned in the Quran, are often referred to as one of the blessings that Allah has bestowed upon humanity.
- e. الزيتون (az-zaytūn) Olives, mentioned in the Quran, are described as a blessed fruit with many benefits.
- f. الرزق (ar-rizq) Sustenance, fruits in the Quran are often associated with the provisions that Allah grants to humanity.
- g. البركة (al-barakah) Blessing, fruits are often associated with blessings in the Quran, indicating that fruits are a form of blessing from Allah.
- h. الآيات (al-ayāt) Signs, fruits in the Quran are often mentioned as signs of Allah's power, demonstrating His greatness.

4. Concept of *samrah* in The-Quran

The word *samrah* (fruit) literally means "fruit" in Arabic. However, in the context of the Quran, this concept encompasses more than just the physical fruit. It also includes,

- a. Source of Sustenance, fruit is often mentioned as a source of sustenance provided by Allah to humanity, as seen in Surah Al-Baqarah: 22 and Surah Ibrāhīm: 32.

اللّٰدِي جَعَلَ لَكُمْ اَلْاَرْضَ فِرْشًا وَاَلْسَّمَآءَ بِنَاءً وَاَنْزَلَ مِنَ اَلْسَّمَآءِ مَاءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَاَنْتُمْ تَعْلَمُوْنَ

(It is He) who made for you the earth as a bed and the sky as a canopy, and He sends down water (rain) from the sky, and thereby produces fruits as provision for you. So do not set up rivals to Allah while you know (the truth). (Al-Baqarah: 22).

اللّٰدِي جَعَلَ لَكُمْ اَلْاَرْضَ فِرْشًا وَاَنْزَلَ مِنَ اَلْسَّمَآءِ مَاءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ This means that fruits as sustenance clarify that fruits can be understood as provision granted by Allah to all His people. In Ibn Kathir's commentary, it is further explained what this verse means: He sends down rain from the sky for them. The sky referred to here means the clouds, which bring rain when they need it. Then, He brings forth fruits and crops for them, as they

witness, as provision for them and their livestock.

اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ مِنَ السَّمَآءِ مَاءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمْ الْفُلُكَ لِتَجْرِيَ فِي الْبَحْرِ بِاَمْرِهٖ وَسَخَّرَ لَكُمْ الْاَنْهٰرَ

It is Allah who created the heavens and the earth and sends down water (rain) from the sky. With it, He brings forth various fruits as provision for you. He has subjected ships for you so that they may sail through the sea by His command, and He has subjected the rivers for you. (Ibrāhīm: 32).

Similar to verse 22 of Surah Al-Baqarah, the phrase "رِزْقًا لَّكُمْ" (provision for you) clearly indicates that fruits are also part of the sustenance provided by Allah to His people.

In Surah Al-Baqarah:22 and Ibrahim:32, fruits are understood as sustenance provided by Allah to humanity through the natural mechanisms He created. Allah sends down rain from the sky, which then brings forth various fruits as a source of nourishment for people. This illustrates that human sustenance is inseparable from Allah's involvement in regulating the universe. Additionally, in Surah Ibrahim:32, Allah emphasizes His power not only in producing fruits but also in subjecting ships to sail the seas and rivers to flow, all for the benefit of mankind. These verses highlight that all sustenance, including fruits, is a blessing from Allah that must be appreciated, while also reminding humans not to associate partners with Him.

- b. Blessing, fruits symbolize blessings, as seen in the story of Ibrahim who prayed for the people of Mecca to be provided with sustenance in the form of fruits. This is mentioned in Surah Al-Baqarah: 126 and Surah Ibrāhīm: 37.

وَإِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَاَرْزُقْ اَهْلَهُ مِنْ الثَّمَرَاتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ قَالَ وَمَنْ كَفَرَ فَاَمَتِّعُهُ قَلِيْلًا ثُمَّ اضْطَرُّهُ اِلَى عَذَابِ النَّارِ وَاَبْسَسَ الْمَصِيْرَ

(Remember) when Ibrahim prayed, "My Lord, make this city (Mecca) a place of security and provide its people with fruits those of them who believe in Allah and the Last Day." He (Allah) said, "And whoever disbelieves, I will grant him enjoyment for a little while, then I

will compel him to the punishment of the Fire, and wretched is the destination." (Al-Baqarah: 126).

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ
بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً
مِنَ النَّاسِ
تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ

Our Lord, indeed I have settled some of my descendants in an uncultivated valley near Your sacred House (the Kaaba). Our Lord, so they may establish prayer, so make hearts among the people incline toward them and provide for them from the fruits that they might be grateful. (Ibrāhīm: 37).

During the time of the Qur'an's revelation, the word "samrah" (fruits) in verses such as Al-Baqarah:126 and Ibrahim:37 held deep significance for Arab society, particularly due to its connection to their geographical, economic, and cultural context. Mecca, situated in an arid valley with limited natural resources, heavily relied on trade to meet its food needs, including fruits imported from more fertile regions like Syria and Yemen. Fruits became a symbol of prosperity and valuable sustenance in the harsh, barren environment. In Prophet Ibrahim's prayer asking for provision of fruits for the people of Mecca, fruits symbolized the blessings from Allah, allowing life to continue in a naturally infertile land. This context illustrates that even though Mecca was a difficult place for agriculture, Allah was capable of providing abundant sustenance from unexpected sources, making fruits a symbol of prosperity and the security granted by Him. Furthermore, in Arab culture, fruits were often seen as symbols of blessings that reflected not only material abundance but also spiritual peace and well-being. Ibrahim's prayer in these two verses did not solely seek physical nourishment but also security and tranquility for his descendants, with fruits serving as a

tangible manifestation of these blessings. Therefore, in Arab society, fruits carried profound symbolic value as a sign of blessed life, prosperity, and Allah's continuing mercy, reinforcing the understanding that all sustenance comes from Allah, even in places where agriculture seems impossible..

- c. Sign of Allah's power, fruits that grow from rain are a sign of Allah's power and greatness, as mentioned in Surah Ar-R'ad: 3.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رُوسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ
جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغِيثِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ

He is the One who spread out the earth and placed mountains and rivers upon it. He created all kinds of fruits in pairs and covers the day with night. Indeed, in these things, there are signs for those who reflect. (Ar-Ra'd: 3).

Fruits are viewed as a sign of Allah's power and greatness. This verse illustrates how Allah has spread out the earth, created mountains and rivers, and made fruits in pairs as evidence of His magnificence. The process of fruit growth, starting from rainfall, showcases Allah's control over the universe. These paired fruits not only serve as sustenance for humans but also as a manifestation of Allah's greatness and the order of creation, which can only be recognized by those who reflect and contemplate. Thus, fruits hold both a physical value as a source of nourishment and a symbolic value as signs (ayat) of Allah's grandeur that must be pondered and understood by humankind.

- d. Trials and tests, the scarcity of fruits is used as a trial and test for humanity, as mentioned in Surah Al-Baqarah:155 and Surah Al-A'rāf:130.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْثَّمَرَاتِ ۗ وَبَشِيرِ الصَّابِرِينَ

We will surely test you with a bit of fear and hunger, and a loss of wealth, lives, and fruits. But give good tidings to the patient. (Al-Baqarah: 155).

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَذَكَّرُونَ

Indeed, We punished Pharaoh and his people with years of drought and a scarcity of fruits so that they might take heed. (Al-A'rāf: 130)

From the two verses above, fruits are used as a means of testing and trial for humans. Allah explains that the scarcity of fruits is one form of trial given to humans, alongside fear, hunger, and the loss of wealth and lives. Trials in the form of fruit shortages can occur through failed harvests, pest attacks, or prolonged droughts. This illustrates that fruits, which are an essential food source for humanity, can be a tool to test human patience, resilience, and reliance on Allah. The scarcity of fruits is also seen as a warning to humans, as with the people of Pharaoh, who were punished with drought and a lack of agricultural produce as a reminder for them to take heed. In this context, the decrease or absence of fruits shows that the sources of sustenance, often taken for granted by humans, are actually under Allah's control and can be withdrawn at any time as a form of trial.

5. Implication for life

Toshihiko Izutsu's semantic approach to the concept of the word "ثمرة" (*samrah*) in the Quran has profound implications for human life. Here are some important implications of understanding the concept of "ثمرة" in the Quran through this semantic approach,

- a. Gratitude and appreciation, understanding fruits as sustenance teaches humans to be grateful for Allah's blessings. People are encouraged to always be thankful for the various provisions given to them, including the fruits they enjoy.

وَقَالُوا إِن نَّبَعِ الْهُدَىٰ مَعَكَ نَتَّخِطْفُ مِنْ أَرْضِنَا أَوْلَمْ نُمْكِنْ لَهُمْ
حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ تَمْرٌ كُلِّ شَيْءٍ رِّزْقًا
مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

They said, "If we follow the guidance with you, we will be driven out of our land." (Allah replied,) "Have We not established for them a secure sanctuary to which fruits of all kinds are brought as provision from Us?" But most of them do not know. (Al-Qaṣaṣ: 57).

The fruits brought to Mecca from various places symbolize the diversity and abundance of sustenance that Allah provides. Even though Mecca is an arid region, Allah demonstrates His power by supplying fruits from all corners of the earth, which should inspire the people of Mecca to be grateful for these blessings. This verse teaches the importance of

recognizing and being thankful for Allah's blessings. Allah has bestowed many favors upon us, including security and abundant provision in our lives.

In this context, a semantic approach helps us understand the word "fruit" (ثمرة) as a symbol of sustenance provided by Allah to humanity. This term refers not only to the physical yield of plants but also to a broader meaning, encompassing blessings and bounties that must be appreciated. In Surah Al-Qaṣaṣ: 57, the fruits brought to Mecca from various regions symbolize the abundance of sustenance Allah grants to people, particularly in naturally unfavorable conditions. Semantically, the concept of gratitude here emphasizes the human relationship with Allah, reminding believers to always be thankful for the blessings received, even when they come from distant places and unexpected circumstances.

Example, when someone receives sustenance, such as a harvest or monthly salary, they should not only feel happy but also be grateful to Allah. For instance, a farmer who successfully harvests a bountiful crop should express gratitude for this blessing and recognize that without Allah's permission, the harvest might not have succeeded.

- b. Ecological awareness, and awareness of Allah's signs of power through fruits, calls upon humanity to care for the environment and nature, which are sources of their sustenance. This includes taking care of plants and trees that produce fruits, as mentioned in Surah Al-An'ām: 141.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَعَظِيرٍ مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ
مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا
وَعَظِيرٍ مُّتَشَابِهٍ كُلُّوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا
تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

He is the One who grows trellised and untrellised plants, date palms, crops of different flavors, olives, and pomegranates, similar in shape but different in taste. Eat of their fruits when they ripen, and give their due (zakat) on the day of harvest. But do not be wasteful. Indeed, Allah does not like those who are wasteful. (Al-An'ām: 141).

The word "ثمرة" (fruit) in this verse does not merely refer to the physical yield of plants, but also carries symbolic meaning related to the outcomes or benefits of human efforts and their responsibility toward nature. The fruits mentioned in the verse, such as dates, olives, and pomegranates, represent various blessings from Allah that should be utilized

wisely, avoiding excessive exploitation, and acknowledged through the giving of rights to others (zakat). The semantic approach, especially with Izutsu's theory, emphasizes the importance of understanding words in relation to other concepts within the Quranic text as a whole. In this case, "ثمره" is not just about agricultural produce, but also relates to other concepts such as social responsibility, justice, and ecological balance. The phrase "وَلَا تُسْرِفُوا" (do not be wasteful), for example, holds significant meaning in an ecological context, highlighting the need to maintain balance in the use of natural resources and prevent environmental degradation.

Through semantic analysis, we can understand that the Quran teaches humans to have ecological awareness, an awareness of Allah's signs through His creation and encourages them to protect and preserve the environment as a form of gratitude and responsibility. This approach also underscores that every word in the Quran, including those related to nature and the environment, carries deep and comprehensive meanings that reflect the relationship between humans and their Creator, as well as with the natural world around them. Thus, the ecological meaning contained in this verse is relevant to the semantic approach because it helps us understand that the teachings of the Quran not only address spiritual matters but also emphasize human social and ecological responsibilities. This affirms that environmental stewardship is an integral part of practicing Islam holistically, encompassing moral, spiritual, and ecological aspects

Example, in everyday life, we can practice ecological awareness by not littering, reducing plastic usage, and keeping the environment clean. Additionally, farmers or orchard owners who grow fruits can adopt sustainable farming practices by avoiding excessive pesticide use and managing the soil to remain fertile without damaging the ecosystem.

c. Blessings in life, symbolized by fruits, encourage people to strive for lawful and good sustenance. This is also reflected in the obligation to give zakat from the harvest, as mentioned in Surah Al-An'am: 141..

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Eat of their fruits when they ripen, and give their due (zakat) on the day of harvest. But do not be

wasteful. Indeed, Allah does not like those who are wasteful. (Al-An'am: 141)

Blessings in life can be achieved by managing fruits with gratitude, giving others their due rights, and avoiding wastefulness. These three elements are interconnected, forming a system that maintains balance and blessings in life. By following the guidance of this verse, we not only receive blessings from Allah but also create a more prosperous and harmonious life for ourselves, our community, and the environment around us. The semantic approach demonstrates that blessings in life are closely tied to gratitude, wise management, and social responsibility.

Example, A merchant who is honest in business, gives zakat from their earnings, and does not take excessive profit is an example of seeking halal sustenance and gaining blessings in life. When this merchant receives income, they understand the importance of giving to those in need and avoiding wastefulness.

d. Patience and trials, verses that associate fruits with trials and tribulations teach people to be patient in facing difficulties and shortages of sustenance. This fosters mental and spiritual resilience in facing various life challenges, as mentioned in Surah Al-Baqarah: 155 and Al-Baqarah: 266.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ

We will certainly test you with a bit of fear and hunger, and a shortage of wealth, lives, and fruits. But give good news to those who are patient. (Al-Baqarah: 155)

أَيُّودُ أَحَدِكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ
وَلَهُ ذُرِّيَّةٌ ضِعْفًا فَأَصَابَهَا إِعْصَابٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Would any of you wish to have a garden with date palms and grapevines, with rivers flowing beneath it, where he has all kinds of fruits? Then old age strikes him while he has weak offspring, and a fiery whirlwind strikes the garden, burning it down. Thus does Allah make clear His signs to you, so that you may reflect. (Al-Baqarah: 266)

When the harvest decreases or fails, it is a test from Allah to see how we react. Will we remain

patient and grateful, or will we despair? Those who are patient will receive good news. Those who endure shortages of sustenance, including fruits, with patience will be greatly rewarded by Allah. Patience in facing trials reflects faith and complete trust in Allah. The parable of someone with a garden full of fruits symbolizes wealth and prosperity. However, a trial comes in the form of a fiery whirlwind, destroying the entire garden. This teaches the importance of not relying entirely on worldly pleasures and always being prepared to face Allah's tests.

The semantic approach can be applied to analyze how the word "fruit" is associated with tests and trials. In Surah Al-Baqarah: 155 and 266, "fruit" not only refers to reduced or failed harvests but also symbolizes Allah's tests of human mental and spiritual resilience. In these verses, the loss of fruits or the destruction of orchards by calamities symbolizes worldly losses that test a person's patience and faith. Semantically, these words suggest that trials, such as the loss of sustenance, including fruits, are meant to remind humans of their dependence on Allah and to teach them to remain patient and grateful. The conceptual meaning of these terms highlights the importance of patience as a reflection of faith and readiness to face Allah's tests.

Example, when someone faces business failure or job loss, they must remain patient and not lose hope. For instance, an entrepreneur who experiences bankruptcy continues to strive and believes that sustenance comes from Allah. By persevering and not giving up, they demonstrate patience in facing trials, trusting that Allah will provide something better in due time

CONCLUSION

This study delves deeply into the conceptual meaning of the word *samrah* (fruit) in the Quran and its implications for human life, using Toshihiko Izutsu's semantic approach. The word *samrah* in the Quran has a basic meaning that refers to edible plant produce, but the context of its usage can alter its meaning according to specific situations. For instance, *samrah* not only means physical fruits but can also signify the results of one's efforts or the blessings given by Allah. Additionally, it emphasizes the importance of gratitude for the sustenance provided by Allah, including fruits, and the duty to manage this sustenance wisely, such as by giving zakat and avoiding wastefulness, in order to achieve blessings in life. It teaches the importance of patience in facing trials, including a lack of sustenance, which is part of strengthening one's mental and spiritual resilience. Ecological awareness is also highlighted as an important

point, where humans are taught to use natural resources wisely, maintain the balance of ecosystems, and ensure the sustainability of natural resources for future generations.

A deep understanding of the concept of *samrah* (fruit) encourages people to appreciate Allah's blessings and use them wisely, ultimately contributing to the well-being of individuals, society, and the environment as a whole. Thus, it is important to have a comprehensive view of how the meaning of the word *samrah* in the Quran can be applied in daily life to achieve gratitude, environmental consciousness, patience, and blessings.

SUGGESTION

The next research aims to further explore the semantic methods used by Toshihiko Izutsu by incorporating analysis from various semantic perspectives. This includes a broader contextual analysis, connecting the meaning of words with the historical and cultural situations during the time of the Quran's revelation, as well as incorporating different interpretations and dictionaries to determine the meaning and significance of words.

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