

A Semantic Analysis of the Root [س-ل-م] and Its Derivatives in the Qur'an: A Case Study of the Indonesian Ministry of Religious Affairs Qur'an Translation

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Abstract

In the Qur'an, changes in morphological patterns (wazan) not only produce grammatical variations, but also give birth to differences in meaning. One of the most productive roots in the Qur'an is the root [س-ل-م], which gives birth to various derivations. The word سلم is often interpreted in a limited way as "peace" or "Islam". This study aims to identify all derivations of the root [س-ل-م], classify its morphological form, and analyze its core meaning and semantic development in the translation of the Qur'an of the Ministry of Religion of the Republic of Indonesia. This study uses a qualitative-descriptive design with a morpho-semantic approach. Data were collected through a documentation technique by tracing all Qur'anic verses containing derivatives of the root, then analyzed through the stages of identification, morphological classification, determination of core meaning, and contextual analysis. The results showed that the root س-ل-م (s-l-m) appeared 140 times with 16 derivative forms, dominated by the nominal form (112 data) rather than the verbal (28 data). Semantically, these roots form a network of meanings that include existential salvation, spiritual surrender, theological systems (Islam), collective identity (Muslim), social peace, and cosmic surrender. This study confirms that the concept of salvation in the Qur'an is multidimensional and linguistically structured.

Keywords: Quran analysis; Morpho-semantic; Morphological patterns; Root; Wazan; Translation

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INTRODUCTION

The Qur'an is the revelation of Allah to the Prophet Muhammad and is regarded as a linguistic miracle, particularly in terms of its rhetorical structure and linguistic excellence. This can be understood because the Arab society at that time made the ability to speak, especially in the form of poetry, as a benchmark of intelligence and quality of thought. In addition, the Qur'an serves as a guide for mankind by containing basic principles in various aspects of life.(Tampubolon et al., 2025) As a universal book, the Qur'an is the main foundation and guideline for Muslims.(Fuad et al., 2021) Therefore, careful understanding is needed so that the resulting interpretation is not speculative or based solely on conjecture.(Sarwat, 2019) The classical tradition of interpretation suggests that differences in morphological patterns (wazan) often produce different theological nuances. However, in contemporary study practice, morphological and semantic analysis are often separated, so that the systemic relationship between pattern changes and meaning shifts has not been fully worked out.(Usman, 2024)

As one of the languages used by various nations in the world, Arabic has its own characteristics and characteristics that distinguish it from other languages. The role of the Arabic language in the development of Islamic science cannot be denied, either directly or indirectly. (Lasawali, 2020) This language has a number of advantages and privileges that make it different and have an important position compared to other languages. (Kamila et al., 2023) Words in the Qur'an often contain layered meanings that cannot be understood solely through their lexical definitions. Each Qur'anic term may carry multiple semantic nuances depending on its linguistic and situational context. Therefore, contextual analysis becomes essential in uncovering the deeper message conveyed by the Qur'anic discourse. (Safitri et al., 2025)

In linguistic studies, two main terms are known, namely the internal system of language and the external system of language. The internal system of language refers to the elements contained in the structure of the language itself, such as the sound of the language, word formation, sentence grammar, and meaning. In linguistics, these aspects are studied through the branches of linguistics, namely phonology, morphology, syntax, and semantics. The external system of language is related to factors outside the language that also affect its use, such as social, cultural, and various other environmental elements. (Halil et al., 2024)

One of the branches of linguistics in the study of the Qur'an, there are various approaches that can be used to study the meaning of its utterances, such as hermeneutic approaches, semantic approaches, semiotic approaches, and other relevant approaches. (Gunarti et al., 2024) The domain that the researcher focuses on in this research is the study of morphology and semantics or known as morphosemantics. Morphosemantics is a combination of two linguistic subdisciplines, namely morphology and semantics, which make the morphological process the basis for determining meaning. This morphological process can occur both inflectively and derivatively. (Ridwan & Hidayati, 2015) In morphosemantics, changes do not only occur in the form of words, but also have an impact on changes in meaning. The meaning that arises as a result of the morphological process is called morphosemantic meaning. (El Qorny, 2017) In Qur'anic linguistics, variations in morphological patterns (wazn) significantly influence semantic shifts across different conceptual domains. Therefore, the interpretation of Qur'anic vocabulary requires an integrated morpho-semantic approach that considers both derivational morphology and contextual indicators. (Khatimah et al., 2026)

The science that studies the process of forming derivative words that have a relationship of meaning with the root word is known as morphology, which in the Arabic tradition is called the science of sharaf. (Raswan et al., 2022) Derivation is a morphological process that forms a new word and can change a word class from its basic form. This process is not always systematic or predictable. Morphologically, derivations can also change the lexical identity as well as produce meanings and functions that are different from the original word. (Solihin & Muhsinin, 2024) For example, from the root word *kataba* can be born various derivative forms such as *yaktubu*, *maktūbun*, *kātibun*, and other forms that each contain certain nuances of meaning. (Ghozali & Khoiriyatunnisa, 2021) The process of word formation involves not only internal aspects, such as affixation, reduplication, and composition, but is also influenced by social, cultural, and language development factors. Language is dynamic and continues to change along with the development of the speaking community. Therefore, the study of word formation is important to understand the process of the birth of new words and their functions in various social and cultural contexts. (Putri et al., 2025)

Understanding morphology is very important, especially in interpreting Qur'anic verses, because changes in the form of words in Arabic are often followed by changes in

meaning. The morphological process not only gives birth to new forms of words, but also produces new meanings known as grammatical meanings. (Saleh & Nasrulloh, 2024) The original meaning attached to a word before it undergoes a change of shape is called a lexical meaning. These differences and developments in meaning are the object of study in the branch of linguistics that discusses meaning, namely semantics. (Ghozali & Khoiriyatunnisa, 2021)

The study of analyzing a meaning is semantic or in Arabic known as the name *The knowledge of Al-Dilalah*. (Khoiriyatunnisa et al., 2022) Semantics is part of language (linguistics). Semantics is the study of meaning, or the science that discusses meaning, or the branch of linguistics that studies the theory of meaning, or the branch of linguistics that studies the conditions that must be met to uncover the symbols of sounds so that they have meaning. (Nugraha, 2024) Izutsu stated that this method emphasizes the attempt to make the Qur'an an interpreter for himself, by focusing on the analysis of the semantic structure of the key words that have important value in it. Furthermore, he explained that in a broader sense, semantics is a science that studies the phenomenon of meaning as a whole. (Ismail, 2016)

Analysis of meaning is studied in the science of *dilalah* (semantics), which discusses the relationship between form and meaning. (Umar & Hariyadi, n.d.) This study includes *dilalah sharfiyyah* (meaning due to morphological changes), *dilalah mu'jamiyyah* (lexical meaning), and *dilalah siyāqiyyah* (contextual meaning). (Astari et al., 2026) Changes in word patterns not only produce new forms, but also give rise to differences in meaning, so that the analysis of the root of the word Al-Qur'an requires an integrated morphological and semantic approach. However, meaning is not only determined by the relationship of form and lexicon alone. In modern semantics, meaning is understood as a functional realization that depends on the context of its use. This perspective is in line with the view of J. R. Firth who affirms that *meaning is function in context*. According to Firth, meaning can only be understood through *context of situation*, namely the configuration of the participants, the type of verbal action, the background of the situation, and the communicative impact it causes. (Brunila & Laviolette, 2022)

One of the most productive roots in the Qur'an is the root of [س-ل-م]. This root gives birth to various derivations such as *salima* (salvation), *sallama* (surrender or deliver), *aslama* (surrender), *islām* (surrender to Allah), *salām* (peace), and *silm* (peace). In classical grammatical literature, this derivation indicates semantic relationships centered on the basic concepts of safety and submission. However, these variations in patterns also result in significant shifts in contextual meaning.

For example, in Surah. Al-Anfāl verse 43 states:

وَإِذْ يُرِيكُمُ اللَّهُ فِي مَتْنَمَكِ قَلِيلًا وَلَوْ أَرَادَكُمُ كَثِيرًا لَفَسَلْتُمْ وَلَنَنْزَعَنَّهُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

In this verse, the form of *sallama* (سَلَّمَ) is used in the context of salvation or protection from strife and weakness. Morphologically, this form is derived from a fa'ala pattern that indicates a causative or intensive meaning. The shift from the basic meaning of "save" (*salima*) to the causative meaning of "save" (*sallama*) shows that there is a close morpho-semantic relationship between pattern and meaning. In the translation of the Indonesian Ministry of Religious Affairs, the word is translated as "save," which indicates a semantic adaptation into Indonesian. This phenomenon is interesting to analyze further because not all derivations of the root [س-ل-م] have a direct equivalent in the morphological system. Therefore, the meaning of the derivation [س-ل-م] is not sufficiently analyzed lexically, but must be understood through the context of its discourse.

Research on the vocabulary of the Qur'an through a semantic approach has been carried out by focusing on one word or one specific root. One of them is the study of the

word Ahzab in the Qur'an which inventories all the occurrences of the word and its derivatives, then analyzes the variations in its meaning through the approach of semantic fields and meaning components. The research shows that variations in grammatical forms produce differences in contextual meanings, such as the meaning of "group", "ally", or "specific group". The approach used focuses on the classification of meaning based on the context of the verse and its distribution of occurrence in the mushaf.

Another study of the word *shiraṭ* in the Qur'an uses a conceptual semantic approach to trace the progression of meaning from the literal meaning of "way" to theological concepts of guidance and salvation. This study emphasizes the importance of interverse relationships in forming a network of meanings of a term. However, both studies focus more on conceptual analysis and the distribution of meaning, without systematically examining the relationship between changes in morphological patterns (*wazan*) and shifts in meaning in one productive root. In addition, previous research generally did not integrate the analysis of the representation of meaning in the official translation of the Qur'an.

In contrast to previous studies, this study not only inventoried the distribution of the derivation of the root [س-ل-م], but also analyzed the systematic relationship between morphological patterns and their network of meanings through a morpho-semantic approach, as well as evaluating the consistency of their translation in the Qur'an Translated by the Ministry of Religion of the Republic of Indonesia. This research offers novelty by integrating classical *sharaf* analysis and modern semantic theory to map all derivations of the root [س-ل-م] in the Qur'an, then systematically analyzing the relationship of meaning and representation of its translation. This approach allows for the identification of consistency, shifts, or simplification of meaning in the translation process.

This study aims to: identify all derivations of the root [س-ل-م] in the Qur'an, classify these forms based on their morphological patterns, analyze the relationships and shifts in meaning based on their situational context and the shifts in meaning produced by changes in patterns in the Qur'an.

Theoretically, this research is expected to enrich the study of Arabic linguistics, especially the integration between *sharaf*, Qur'anic contextual semantics, and translation studies. Practically, this research contributes to the systematic and contextual understanding of Qur'anic vocabulary and can be used as a reference in Arabic language learning, linguistic interpretation, and the study of translation of religious texts.

RESEARCH METHOD

This study is a qualitative research that focuses on morpho-semantic analysis of root derivation [س-ل-م] in the Qur'an and its representation in the Qur'an Translation of the Ministry of Religion of the Republic of Indonesia and focuses on the analysis of contextual meaning based on theory *context of situation* J.R. Firth. The qualitative approach was chosen because this research aims to understand in depth the relationship between morphological structure and the development of meaning in religious texts. Qualitative research is oriented towards the exploration of meaning and contextual interpretation (Creswell & Creswell, 2023) This approach is relevant in the linguistic study of sacred texts that emphasize the semantic dimension and structure of language in depth.

Research Design

The research design used is descriptive-analytical with an integrative morpho-semantic approach, which combines *sharaf* analysis (Arabic morphology) and contextual semantics to map the relationship between patterns (*wazan*) and shifts in meaning in each root derivation. In Firth's perspective, the analysis of meaning is carried out

through two main dimensions, namely the analysis of linguistic structure (co-text) and the analysis of the context of the situation. The context of the situation includes aspects of participants, social actions, and the domain of discourse in which language is used (Yanda & Ramadhanti, 2018)

In Arabic linguistics, changes in patterns (wazan) in the root derivation system result in a significant shift in semantic function. (Ryding, 2005) This model is in line with the design of qualitative research in the study of textual linguistics as described by Creswell and Creswell (Creswell & Creswell, 2023), which emphasizes the exploration of meaning in the natural context of the text.

Population and Sample

The research data is in the form of all verses of the Qur'an that contain root derivations [س-ل-م] in its various forms, both fi'l, masdar, ism fā'il, isim maf'ul, properties, and other nouns. The main source of data is the Mushaf Al-Qur'an standard of Medina and the Qur'an' and the official version of the Ministry of Religion of the Republic of Indonesia. The use of translations of the Ministry of Religion of the Republic of Indonesia is carried out to analyze how morphological meanings in Arabic are represented in Indonesian. This study focuses on the Indonesian Ministry of Religious Affairs translation as the official and most widely used translation in Indonesia. This research is included in the category of library research because all data is obtained through written sources and analyzed textually, as explained by (Bowen, 2009) in the document analysis method. In addition, the approach of mapping the entire occurrence of the root follows the tradition of lexical analysis in the semantic study of the Qur'an as developed by (Izutsu, 2002), which emphasizes the importance of looking at the overall network of meaning in sacred texts.

Instruments

The main instrument in this study is the researcher (human instrument), as is common in qualitative linguistic research. The researcher plays a role in identifying the form of derivation, classifying its morphological patterns based on classical sharaf rules, analyzing the relationship of meaning in the context of verses, and evaluating the equivalence of translations in Indonesian. Supporting instruments in the form of the application of the Qur'an Qorpus mushaf, the Qur'an and its translations according to the Ministry of Religion of the Republic of Indonesia, classical Arabic dictionaries, as well as sharaf literature and tafsir were used to strengthen the validity of the analysis.

Data Analysis

The data analysis technique is carried out in stages with an integrative morpho-semantic approach. The first stage is morphological classification based on patterns (wazan) and grammatical categories by referring to the rules of Arabic sharaf as explained by Ryding (Ryding, 2005). The second stage is the determination of the core meaning of the root [س-ل-م] as the center of semantic networks. The third stage is the analysis of contextual meaning based on J.R. Firth's (1957) theory of context. Each derivation is analyzed in the domain of the situation of the verse, such as theological context (monotheism and resignation), eschatological (Day of Resurrection and heaven), socio-political (peace and conflict), and spiritual-psychological (purity of heart). Meaning is determined based on the function of the word in the situation, not solely on the basis of its dictionary meaning. This analysis is also supported by semantic field theory, which emphasizes the systemic relationships between derivatives in a single conceptual network (Lyons, 1995). Through this procedure, the research resulted in a systematic morpho-semantic mapping and explained how the pattern of root derivation varied [س-ل-م] produces a differentiation of meaning that depends on its situational context.

RESULTS AND DISCUSSION

Based on the results of the data inventory, it was found that there were 140 occurrences of derivations of the root س-ل-م in the Qur'an with 16 different morphological forms. The distribution of data shows the dominance of the nominal form over the verbal form. Of the total data, 112 are in the form of nouns, while 28 are in verb form. Identification is carried out by tracing all derivative forms that maintain the consonantal structure [س-ل-م], both in the verb and noun categories, as well as recording the frequency and official translation according to the Qur'an Translation of the Ministry of Religion of the Republic of Indonesia. The following table presents an inventory of the root word and its derivations along with the frequency distribution of each word form from the root [س-ل-م].

Table 1. Inventory of the root word [س-ل-م] in the Qur'an

Jenis	Cover Forms	Frequency	Translation
Form II	سَلَّمَ , سَلَّمْتُ يُسَلِّمُوا تُسَلِّمُوا سَلِّمُوا	6	greeting, saving, giving payment
Form IV	أَسْلَمَ أَسْلَمُوا سَلَّمْتُ أَسْلَمْتُ يُسَلِّمُ تُسَلِّمُونَ أَسْلَمْنَا	22	surrender, islam
Form X	مُسْتَسْلِمُونَ	1	surrender (to allah's ruling)
Masdar	إِسْلَام	8	islam
	تُسَلِّيم	3	they accept it completely.
Basic noun	سَلَام	42	greetings, salvation, dārussalām (heaven), well-being
	السَّلَام	5	peace
	سَلَم	2	peace
	المسلم	1	islam (kedamaian)
Ism Fā'il	مُسْلِم	39	person who surrenders/submits
	سالمون	1	healthy
	مُسْلِمَةٌ	1	surrender
	مُسْلِمَات	2	who surrendered
Ism Ma'ul	مُسْلِمَةٌ	3	healthy, paying ransom, payment
Properties	سَلِيم	2	the clean, the holy
Nomina literal	سَلَم	2	stairs

Quantitatively, the nominal form is much more dominant than the verbal form. This is an important early finding, as it shows that the root [س-ل-م] in the Qur'an is used more to construct concepts, circumstances, and identities, than to describe actions alone.

Classify the data based on morphological patterns (wazan) and their grammatical categories. This classification is important because in the morphological system of the Arabic language, changes in patterns not only result in variations in shapes, but also give rise to different nuances of meaning. Based on research document data, the derivation of the root [س-ل-م] is divided into two broad categories, namely the verbal form and the nominal form. In the verbal category, there are three main patterns. Form II (فَعَّلَ) appears in the form (سَلَّمَ) and its derivatives which in the translation of the Ministry of Religion means "to greet," "to submit," or in certain contexts "to pay." This pattern morphologically indicates a causative meaning or active action that produces a state of safety or respect.

Form IV (أَفْعَلَ) appears in the form (أَسْلَمَ) and its derivatives which translate as "surrender" or "submission." This pattern is the most dominant verb form in the verb category, with a frequency of 22 times. Morphologically, Form IV in Arabic often indicates the meaning of entering a state. In this context, أَسْلَمَ means to enter a state of

salvation through submission to Allah. Form X (سُتَسْلِمُونَ) appears in the form (مُسْتَسْلِمُونَ) which translates as "those who surrender." This pattern shows a reflexive or intensive meaning, but its occurrence is very limited, only once. When compared, the total number of verbal forms is about 28 occurrences, out of the total data. In contrast, the nominal category is much more dominant. Nominal forms include masdar such as (إِسْلَام) which translates as "Islam," and (تَسْلِيم) which translates as "surrender" or "acceptance completely." Basic nouns such as (سَلَام) are the forms with the greatest frequency, translated as "greetings," "peace," or "well-being." This form appears 42 times, making it the most dominant derivation in the entire root network [س-ل-م].

In addition, there are forms (السَّلَام) and (السَّلْم) which translate as "peace," especially in the context of social relations and war. The form of isim fā'il (مُسْلِم) and its variants translate as "Muslim" or "surrendered," with a high frequency of 39 times. This suggests that the root [س-ل-م] evolved into a religious collective identity. Forms of traits such as (سَلِيم) are translated as "clean" or "holy," especially in the context of "qalbun salīm" (clean heart). While the form سُلْم translates as "ladder," which is a literal meaning and appears only twice.

Quantitatively, the nominal form reached about 112 occurrences from the total data. Thus, it can be concluded that the distribution of the derivation of the root [س-ل-م] indicates the dominance of the nominal form over the verbal form. The dominance of this nominal form has significant semantic implications. This shows that the Qur'an uses the root [س-ل-م] more to construct the concepts of state (peace, salvation), theological system (Islam), and identity (Muslim), than to describe mere actions. In other words, this network of root meanings is more conceptual and ontological than operational. The derivation with the largest number is (سَلَام) (peace/greetings), while the derivation with the smallest number is (مُسْتَسْلِمُونَ) (those who surrender). Meanwhile, the most dominant verbal form is Form IV (أَسْلَمَ) (surrender), which theologically forms the foundation of the meaning of Islam itself.

Discussion

The results show that the root [س-ل-م] in the Qur'an forms a complex and systematically structured semantic network through variations in its morphological patterns. Of the total 140 occurrences identified, the nominal form dominated as many as 112 data, while the verbal form amounted to 28 data. The dominance of this nominal form linguistically indicates that the Qur'an emphasizes the dimension of existential and conceptual conditions rather than temporal actions that are momentary. In other words, salvation in the Qur'anic perspective is presented more as a stable ontological state than simply a verbal activity.

In the perspective of J.R. Firth's contextual semantics, meaning cannot be understood independently from its situational context. Firth emphasizes that the meaning of a linguistic form must be analyzed through the context of situation, which includes the participants, the actions performed by those participants, other relevant situational elements, and the communicative effects of the utterance. (Firth, 2023; Luthfiani et al., 2024) This principle aligns with the perspective of Arabic morphology, which views changes in morphological patterns (wazan) not merely as formal variations but as mechanisms that generate shifts in function and expansions of semantic meaning. Each pattern variation produces a distinct conceptual dimension while remaining within the core semantic orbit of the root. Therefore, following Firth's principle that "meaning is function in context," each derivative of the root س-ل-م in the Qur'an is analyzed through its context of situation, including participants, actions, situational setting, and communicative effects within Qur'anic discourse.

Existential Safety

The basic form (سَلَام) in Surah Al-Qadr 5 and Surah Yasin 58 describes a peaceful, peaceful, and merciful existential state. In the context of heaven, (سَلَام) is not just a verbal greeting, but a permanent condition without threat and without the potential for damage. The meaning of existential salvation is clearly seen in the use of the word (سَلَام) in Surah Al-Qadr 5:

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

This verse describes the night of Lailatul Qadr as a condition full of peace and safety. In the framework of Firth, the situation of this verse can be analyzed as follows: the main actors are Allah, angels, and worshipping humans; the act of involvement is the descent of angels and worship activities; its situational feature is a blessed night filled with grace; While the impact is the creation of spiritual safety conditions for humans. The meaning of (سَلَام) in this context does not simply mean "peace" lexically, but indicates an ontological state that includes divine protection and cosmic blessings. Tafsir Ibn Kathir emphasizes that the word (سَلَام) in this verse refers to the condition of the night that is free from the interference of Satan and filled with the mercy of Allah. Thus, the meaning of salvation is formed because of the eschatological and spiritual context that surrounds the use of the word.

Another example can be found in Surah Yasin 58:

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

This verse describes the words of salvation from God to the inhabitants of heaven. In contextual analysis, the involvement is Allah and the inhabitants of heaven; The action that occurred was the delivery of safety speeches; The situational characteristic is the condition of the hereafter; while the impact is the creation of a permanent state of peace. This shows that (سَلَام) here is not just a linguistic greeting, but an existential reality that is a condition of the afterlife. This existential meaning suggests that salvation is the ultimate goal of man's spiritual journey. It is final and absolute.

Spiritual Surrender

The form (أَسْلَمَ) in Surah Al-Baqarah 112 means "surrender." Morphologically, Form IV (أَسْلَمَ) indicates the meaning of entering a state. However, the context of the theological situation makes this word have a more specific meaning, namely entering a state of salvation through obedience to God. Thus, the meaning of the word is not only determined by its morphological structure, but by the context of the religious relations that surround it. The meaning of spiritual surrender is seen in the use of the word (أَسْلَمَ) in Surah Al-Baqarah 112:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

This verse explains that the one who surrenders himself to Allah will have a reward on His side. In the situational context according to Firth, the main actors are man and God; the act of involvement is surrender through faith and obedience; its situational feature is the theological relationship between the servant and God; while the impact is the achievement of spiritual salvation. In contrast to the nominal form which indicates a static state, Form IV presents dynamics towards this state. In Surah Ali Imran 19, the meaning of surrender is not just formal submission, but entering the system of salvation through total obedience to revelation. Thus, the act of spiritual surrender becomes the

path that leads humans to existential salvation. This affirms that salvation is not automatic, but is obtained through theological awareness and commitment.

Theological System (Islam)

The development of the root meaning [س-ل-م] reaches its most systematic conceptual form when it appears in the form of masdar (الإسلام). The clearest example is found in Surah Āli 'Imrān 19:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

This verse affirms that the religion that is pleasing to Allah is Islam. From a morphological point of view, the word (الإسلام) is a masdar of the verb Form IV (أَسْلَمَ – يُسْلِمُ) which basically shows the meaning of "entering a state of surrender". In the Arabic derivation system, masdar functions as a nominal form that abstracts an action into a concept or system. Therefore, the change from the verb (أَسْلَمَ) to masdar (إِسْلَام) indicates a shift from individual action to a broader normative concept.

If analyzed through J.R. Firth's context of situation, the meaning of this verse is formed by several situational elements. The main actors are Allah as the source of revelation and man as the recipient of teaching. The actions of the participants are in the form of delivering revelation and accepting the teachings of monotheism. A relevant situational feature is the context of religious polemics between various religious communities at the time of the passage of the verse. The impact of this speech is the affirmation of Islam as a universal theological system.

Thus, the meaning of (الإسلام) refers not only to the act of surrender, but also to the belief system that governs man's relationship with God and fellow humans. The morphological change from verb to masdar indicates a conceptualization process, while the context of the situation determines that the concept is understood as a comprehensive religious system.

Collective Identity (Muslim)

The meaning of collective identity can be seen in the use of the form (مُسْلِم) in Surah Al-Hajj 78:

هُوَ سَمَّاكُمُ الْمُسْلِمِينَ

Morphologically, the word (مسلم) is isim fā'il from the verb Form IV (أَسْلَمَ). In the Arabic sharaf system, isim fā'il indicates the perpetrator of an action as well as the circumstances attached to the perpetrator. Therefore, this form does not simply indicate the person who performs the act of surrender, but someone who is permanently in that state. Contextual analysis according to Firth shows that the meaning of this word is shaped by certain socio-religious situations. The main actors in this verse are Allah and the community of believers. The action that occurred was the giving of religious identity to the followers of revelation. A relevant situational feature is the formation of a community of faith that has shared values, beliefs, and norms. The impact of this speech is the formation of the collective identity of Muslims as a religious community bound by the principle of surrender to Allah.

Thus, the shift from the verb form (أَسْلَمَ) to the nominal form (مسلم) indicates a transformation of meaning from action to identity. In the social context of the Qur'an, the term Muslim not only describes the spiritual activities of individuals, but also the communitarian identity that forms the structure of a society of faith.

Social Peace

The meaning of social peace appears in Surah Al-Anfāl 61:

وَأِنْ جَنَّحُوا لِلْإِسْلَامِ فَاجْتَنَحْ لَهَا

Morphologically, the word (السلام) is a nominal form derived from the same root as (سلام). In the structure of sharaf, this form denotes a state or condition related to safety and the absence of conflict. Vowel changes in this form indicate semantic variations within the same word family. In Firth's contextual semantic framework, the meaning of the word is shaped by specific socio-political situations. The main actors are the two groups that are in conflict. The action of involvement is in the form of an effort to stop the conflict through the acceptance of peace. The situational feature is the ongoing war conditions. The impact of this speech is the creation of the possibility of reconciliation and the cessation of hostilities.

In this context, the root [س-ل-م] moves from the theological domain to the socio-political domain. Although its basic meaning remains related to salvation, the context of the war situation directs its meaning to the concept of peace between groups. This shows the flexibility of such root semantic networks in various domains of human life.

Ontological Integrity (Qalbun Salīm)

The dimension of ontological integrity is seen in Surah Ash-Shu'arā' 89:

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Morphologically, the word (سليم) is a form of the attribute (ṣifah) that follows the pattern of (فعليل). This pattern in Arabic often indicates a permanent state or quality inherent in an object. Thus, the word (سليم) describes the condition of the heart that is intact, clean, and free from spiritual damage. In contextual analysis according to Firth, the main involvement in this verse is the man who is seduced and Allah as the judge on the Day of Judgment. The action of the participant is in the form of human accountability for the deeds of his deeds. Its situational feature is the eschatological event on the day of vengeance. The impact of this speech is a spiritual assessment of the state of man's mind.

The meaning of the word (سليم) in this context does not simply mean "healthy" physically, but indicates spiritual integrity that is free from shirk and liver disease. Thus, the context of the eschatological situation limits the interpretation of the word to a deep spiritual dimension.

Cosmic Resignation

The meaning of cosmic surrender is seen in Surah As-Ṣāffāt 26:

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ

From a morphological point of view, the word (مستسلمون) is the isim fā'il of Form X (استسلم). In the Arabic derivation system, Form X often indicates a reflexive or intensive meaning, i.e. a state of total surrender. Within the framework of Firth's theory, the meaning of this word is shaped by the context of the eschatological situation. The main actors are humans who are faced with the final judgment and God as the absolute ruler. The act of involvement is in the form of total surrender of man to divine decisions. The situational feature is the Day of Resurrection when all beings are in a state of powerlessness whatsoever. The effect of this speech is a universal awareness of God's power.

Security Creation Actions

The meaning of the act of creating security is seen in Surah An-Nūr 27:

فَسَلِّمُوا عَلَى أَهْلِهَا

Morphologically, the word (سَلِّمُوا) is the imperative form of Form II (سَلَّمَ). Form II in the Arabic sharaf system often has a causative or intensive function, causing something to happen. In the context of the situation, according to Firth, the involvement is the individual who interacts in society. The action of the involvement is in the form of giving greetings when entering the house. The situational characteristic is social interaction in daily life. The impact of these speech actions is the creation of a sense of security, respect, and social order.

Thus, greetings serve not only as a linguistic expression, but also as an ethical practice that creates security in society. The morphological structure of Form II indicates that active actions create a state of peace, while the social context dictates that such actions become the norm in the life of the Muslim community. Based on the above analysis, it can be concluded that the network of meaning of the root [س-ل-م] in the Qur'an is formed through the interaction between morphological structure and situational context. Morphological structure determines potential meaning through variations in patterns such as Form II, Form IV, Form X, masdar, and isim fā'il. Meanwhile, the context of the situation as described by J.R. Firth determines the actualization of this meaning in various domains of life. Through different contexts, the same root can produce a variety of interrelated meanings, ranging from existential salvation, spiritual surrender, theological systems, collective identity, social peace, spiritual purity, to cosmic surrender. This shows that the meaning in the Qur'an is not static, but develops contextually and relationally according to the communicative situation that surrounds it

CONCLUSION

This study shows that the derivation of the root [س-ل-م] in the Qur'an forms a systematic network of meanings through the interaction between the morphological structure and the situational context of the verses. The results of data identification found 140 occurrences of derivations of the root [س-ل-م] in various morphological forms such as verbs, masdar, isim fā'il, properties, and nouns. The distribution of data shows the dominance of the nominal form over the verbal form, which indicates that the Qur'an emphasizes the concept of salvation as an existential state and ontological identity rather than just an action.

Morphologically, changes in the pattern of wazan produce significant differentiation in meaning. Form II (سَلَّمَ) denotes causative actions that create social security, Form IV (أَسْلَمَ) expresses spiritual surrender, and Form X (اسْتَسْلَمَ) denotes total surrender. Meanwhile, nominal forms such as (سَلَامٌ، إِسْلَامٌ، مُسْلِمٌ) describe the development of meaning from a state of salvation to a theological system and religious identity. In J.R. Firth's contextual semantic perspective, the meaning of a word is understood through the context of situation which includes involvement, action, situational elements, and speech impacts. Through this approach, the derivation of the root [س-ل-م] in the Qur'an shows various dimensions of meaning, such as existential salvation, spiritual surrender, theological systems, collective identity, social peace, spiritual purity, and cosmic surrender.

Thus, this study confirms that the integration of morphosemantic and contextual semantic analysis is able to provide a more comprehensive understanding of the meaning of Qur'anic words. The root [س-ل-م] not only means "peace" lexically, but establishes a concept of salvation that includes spiritual, theological, social, and cosmological dimensions in the structure of the Qur'an's meaning.

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