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## RESEARCH ARTICLE

# Al-Qur'an Semantic Study: The Word *Istiwa'* Perspective Of Toshihiko Izutsu

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**Abstract:** The word "istiwa'" in the Qur'an is a term that is rich in meaning and often appears in the context of mutasyabihat verses, where it contains different nuances in each use. With nine occurrences, each verse that uses this term requires a deep understanding to reveal its essence and implications. This study aims to analyse the meaning of istiwa' with the Qur'anic semantic approach developed by Toshihiko Izutsu. Qur'anic semantics, in this context, serves as a tool to reveal the worldview (*weltanschauung*) of the Qur'an through in-depth analysis of key vocabulary. The methods used include syntagmatic and paradigmatic analyses to explore the basic meaning and relational meaning of the term istiwa'. The research also includes a historical study of the use of this vocabulary in pre-Qur'anic, Qur'anic and post-Qur'anic contexts, in order to provide a comprehensive picture of the evolution and interpretation of this term over time. The results of this research are expected to make a significant contribution in understanding the concept of istiwa' in the Qur'an, as well as enriching the scientific discourse on Qur'anic semantics. Through this approach, it is hoped that new insights will emerge that can deepen the understanding of the attributes of God, as well as their relevance in the context of contemporary Islamic theology.

**Keywords:** Qur'an, *Istiwa'*, *Semantic*, Toshihiko Izutsu

## 1. INTRODUCTION

The Prophet Muhammad, in the history of understanding the Qur'an, was the first person to interpret divine revelation directly. With guidance from Allah, he had a deep understanding of the purpose and meaning behind every verse revealed. Companions who did not understand certain meanings of the Qur'anic verses were always directed to ask him, creating a continuous learning process until the end of his life (Fajrie et al., 2023; Moulaei et al., 2023). For Muslims, interpretation of the Qur'an is a never-ending task, being the interpreter's endeavour to contemplate, find meaning, and convey the message contained in the holy verses, according to human capacity (Mansur, 2021; Setiawan, 2006).

Humans with all abilities can only reach a relative level of understanding. In addition, God's message contained in the Qur'an also changes in the way it is understood from time to time, in accordance with the prevailing realities and conditions (Che Wan Mohd Rozali et al., 2022). In other words, God's revelation is understood in various ways, reflecting the needs and context of Muslims as recipients of the message (Setiawan, 2006).

Islamic scholars since the beginning of the discipline of tafsir have developed various models of interpretation, including the literary approach (Mat Isa et al., 2024; Supriyanto & Zaman, 2023). This approach was born from the interest of the scholars who considered the Qur'an as a beautiful and perfect literary work (Zulfikar, 2018). The communicative style of the



Qur'an gives its own appeal to Arabic literary experts (Bulan, 2019; Noor, 2020). This initial interest continues and inspires contemporary scholars to approach the Qur'an as a text. In this context, the Qur'anic revelation process is understood as an interaction between God as an active communicator, the Prophet Muhammad as the recipient of the message, and the Arabic language as the medium of communication.

This paper will analyse the Qur'anic view of the meaning of the word "istiwa'" using the semantic approach developed by Toshihiko Izutsu. This approach was chosen because its semantic scope includes the exploration of basic meaning and relational meaning, as well as the application of syntagmatic and paradigmatic analyses. This research will also trace the use of the term from the perspective of linguistic historical chronology, namely in the pre-Qur'anic, Qur'anic and post-Qur'anic periods. Through this approach, it is hoped that a comprehensive and in-depth understanding of the meaning of "istiwa'" can be obtained, as well as its implications in the context of the Qur'an and wider tafsir studies.

## 2. Research Method and Materials

This article focuses on library research or literature review (*Library Research*) (Sugiyono & Lestari, 2021). Primary data sources come from the book *God and Human Relations: A Semantic Approach to the Qur'an*, then secondary data comes from books and journals related to the title of the discussion (Hadi, 2022) with qualitative descriptive analysis, namely, all data will be described, presented, and explained explicitly, and conclusions are drawn from general statements to specific (deductive). For data collection is done by collecting Al-Qur'an verses according to the needs of this article.

## 3. Results and Discussion

### 3.1. Toshihiko Izutsu Toshihiko's Short Biography

Toshihiko Izutsu was born in Tokyo, Japan, on 4 May 1914, and died on 7 January 1993, in Kamakura, Japan. A professor at Keio University, Izutsu is recognised as one of the most influential thinkers in Qur'anic semantic studies. His thoughts on philosophy and mysticism were influenced by meditation experiences stemming from the Zen teachings introduced by his father as a child. Over time, Izutsu explored various works of Western mystics, which led him to a significant shift in perspective. From a strong start in Eastern spiritualism, he turned to Western spiritualist thought and began to delve into Greek philosophy. This shift paved the way for the discovery of mystical experience as the basis of his philosophical thinking.

Izutsu's research on religion emphasises linguistic and humanities approaches, rather than faith-based approaches. He applied semantic analysis to explore the Qur'anic vocabulary that reflects the concrete and complex issues raised by the language. As a prolific scholar, Izutsu produced many works, one of which is famously "God and Man in the Koran: Semantics of the Koranic Weltanschauung and Ethico-Religious Concepts in the Qur'an." In this work, he developed an effective semantic method to understand the meaning of terms in the Qur'an.

### 3.2. Toshihiko Izutsu's Semantic Theory

According to Toshihiko Izutsu, semantics is:

*"An analytical study of the key terms of a language, with the aim of conceptually understanding the weltanschauung or worldview of the people who use that language, not only as a tool for speaking and thinking, but also for conceptualising and interpreting the world around them."* (Toshihiko Izutsu, 2003).

Furthermore, some important aspects of Izutsu's semantic theory include:

#### 3.2.1. Vocabulary

Izutsu defines vocabulary as a collection of words that are interconnected in various contexts, forming an area of overlap. It contains focal words, which are key terms that characterise and delimit a particular conceptual field. Focal words play an important role in building the basic

conceptual structure of the Qur'anic worldview, while the semantic field is the area formed by the relationship between words.

### 3.2.2. Basic Meaning

The basic meaning is the essence attached to a word, which is consistent wherever it is used. For example, the word "kitāb" has the basic meaning of "book," which does not change in various contexts of use, both inside and outside the Qur'an.

### 3.2.3. Relational Meaning

Relational meanings are additional connotations that arise depending on the particular position and context of the word. To find this meaning, it is necessary to analyse the syntagmatic and paradigmatic relationships between focal words and keywords in a semantic field.

### 3.2.4. Historical Semantics

Izutsu divides historical semantic analysis into two approaches: synchronic and diachronic. The synchronic approach focuses on the conditions under which words are born and their meaning changes throughout history, while the diachronic emphasises the element of time in language analysis. He divides this study into three periods: pre-Qur'anic (the period before the Qur'an was revealed), Qur'anic (the period of the Qur'an's revelation), and post-Qur'anic (the period after the revelation of the Qur'an, especially during the Abbasid period).

### 3.2.5. Weltanschauung

Weltanschauung reflects the worldview of a society that uses language, not only as a means of communication, but also to conceptualise and interpret reality. In the context of the Qur'an, it describes the vision of the universe contained in the sacred text.

With this framework, Izutsu makes a significant contribution to the methodology of understanding and interpreting key concepts in the Qur'an, enriching the study of semantics and tafsir in the Islamic tradition.

## 3.3. Basic Meaning of the Word *Istiwa'*

The context of the semantic analysis and the focal word we will examine is "istiwa'". This effort aims to find the basic meaning attached to the word, which will remain consistent wherever it is used in a sentence. This basic meaning can be referred to through lexical sources such as dictionaries.

*Al-Istiwa'* (أَسْتَوَى) is linguistically derived from the word *Sawiya* (sin Wau Ya) which means according to the *Qamus al-Wasith* mentions the following meanings: *istaqama* (upright), *i'tadala* (straight), *istaqarra* (housed), *'ala* (elevated), *sha'ida* (ascending), *tasawa* (equal), *tamma* (perfect), *nadlija* (mature), *tawalla* (master), *malaka* (dominate) and *qashada* (towards) (Mustafa, 2004). The word *istiwa'* related to the attributes of Allah appears 9 times in the Qur'an, with the lafadh *Istawa 'Ala* and *lafadh Istawa Ila*. In the context of the Qur'an, the word "istiwa'" appears nine times, often with variations of lafazes such as "Istawa 'Ala" and "Istawa Ila". From this, we can conclude that the word "istiwa'" connotes the meaning of high, rising, and staying.

### 3.4. Relational Meaning

After understanding the basic meaning, the next step is to analyse the relational meaning, which is the connotation that arises when the word is placed in a particular sentence (Toshihiko Isutzu, 2003). Relational meaning can be analysed through two approaches: syntagmatic and paradigmatic.

### 3.5. Syntagmatic Analysis

An analysis that aims to reveal meaning by focusing on the word before or after the basic meaning in a particular passage (Toshihiko Isutzu, 2003).

### 3.6. Relational Kata At-Tamam (Achieving Perfection)

Surat Al-Qashash 14

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ١٤ .

Translation

"14. When Moses reached maturity and perfected his thinking, We gave him wisdom and knowledge. Thus We reward those who do good.

In this verse, the relational word *at-tamam* appears when Moses will be granted prophethood and knowledge by Allah, when he reaches the age of maturity and is **perfect** in mind and body strength."

### 3.7. Relational Word At-Tamakkum Wa al-Istiqrar (Settling down)

Surah Hud 44

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَأِ أَفْلِحِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ٤٤ .

Translation

"44. Allah said, "O earth, absorb your water, and O heavens, cease from raining." So the waters were drawn down, and all matters concerning the destruction of the transgressors were finalised. The ship anchored on Mount Judi, and it was said, "Woe to the wrongdoers." Mount Judi is located in southern Armenia, bordering Mesopotamia.

In this verse, the relational word *at-tamakkum wa al-istiqrar* appears when Noah's ark **anchored** on Mount Judi.

### 3.8. Relational Kata Al-Istiqamah Wa Al-I'tidal (Not inclined and not bent)

Surah Fath 29

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۗ ذَٰلِكَ مَثَلُهُمْ فِي النَّوْرِ ۗ ۗ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُ فَازْرَعَهُ فَاسْتَعْلَفَ فَاسْتَوَىٰ عَلَى سَوْفِهِ يَعْجِبُ الزَّرَّاعَ لِيَكْبِتَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ٢٩

Translation

"29. The Prophet Muhammad was the messenger of Allah, and those who were with him showed firmness towards the hostile disbelievers, but compassion among them. You will see them in bowing and prostration, seeking the bounty and pleasure of Allah. On their faces are the shining marks of prostration. Their attributes have been described in the Torah and the Gospel, likened to a seed that grows into a shoot that gets stronger and bigger, until it rises above its stem. This plant pleases the one who planted it. This is the image that Allah created to anger the disbelievers. Allah promises those who believe and do righteous deeds among them, forgiveness and a great reward.

In this verse the relational word *al-istiqamah wa al-i'tidal* reveals a plant that is **firm** and **upright** looking at the sky.

### 3.9. Relational Word Qashd Ash-Shafi' (Doing an Action)

Surat Al-Baqarah 29

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ٢٩

Translation

"29. It is Allah who created for you everything that is on earth, then He went up to the heavens and completed them into seven heavens. He knows all things.

The concept of the sky here refers to the space beyond the earth and all that it contains, such as the moon, planets, comets, stars and an infinite number of galaxies - expressed by the term seven heavens. This process indicates that the universe is constantly evolving, with many stars dying and many new ones being born. Perfecting in this context indicates the ongoing formation of new stars since the beginning of the creation of the universe.

Relational meaning in this verse Allah **willed to** create the sky.

### 3.10. Relational Words *Al-Mu'aradlab Wa Al-Muqabalab* (Not Equal or Different)

Surah Fathir 12

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَابِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِن كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حَبِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاجِرَ لِيَتَّبِعُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝۱۲

Translation

"12. Two seas are not alike: one is fresh and fresh, easy to drink, while the other is very salty. From both seas, you can enjoy fresh meat and get jewellery that you wear. There, you will see ships sailing across the seas, so that you may seek some of His bounty and give thanks to Him.

The relational meaning in this verse between the two seas **is not equal** and has many different aspects.

### 3.11. Paradigmatic Analysis

An analysis that compares the concept of the basic meaning of words with either synonyms (similarities) or antonyms. (difference) words (Toshihiko Isutzu, 2003).

### 3.12. Synonyms of the word *Istina'*

#### 3.12.1. *Al-'Ala*

The word *al-'ala* (عَل) is derived from the letters ('Ain and Lam) and is found 9 times in the Qur'an referring to Allah, shown to Pharaoh and Prophet Moses with a higher meaning (Shihab, 2008).

Surat Al- A'la 1

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝۱

Translation

"1. Sanctify the name of your Lord Most High."

In this verse the word 'ala is used to characterise Allah, the Most High.

#### 3.12.2. *Istaqarra*

The word *Istaqarra* (استقر) is derived from the letters (Alif, Sin, Ta, Qof and Ra) and is found once in the Qur'an which means to settle.

Surat Al- A'raaf 143

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرَ إِلَيْكَ قَالَ لَنْ نَرِيكَ وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَتَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ۝۱۴۳

Translation

"143. When Moses arrived to communicate at the time We had appointed (for forty days), and God had spoken directly to him, he said, "O my Lord, show Yourself to me that I may see You." God said, "You will not be able to see Me. However, look at the mountain; if it remains in its position, then you will be able to see Me." When God revealed His majesty to the mountain, it crumbled, and Moses fell unconscious. After he regained consciousness, he said, "Glory be to You. I repent to You and I am the first to believe."

In this verse the word *Istaqarra* is used to indicate a mountain that has settled there.

### 3.13. Antonyms of the word *Istiva'*

#### 3.13.1. *Asfal*

*Asfal* (أسفل) is based on the word *safala, yasfulu* which means lowest and is found 4 times in the Qur'an (Shihab, 2008).

Surat An-Nisa 145

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ١٤٥

Translation

"145. Verily the hypocrites are (placed) in the lowest degree of hell. You will not find a helper for them."

In this verse the word *asfal* describes the hell of the hypocrites at the bottom.

#### 3.13.2. *Hajaru*

The word *Hajaru* (هاجروا) is derived from the letters (Ha, Jim, and Ra) and is found 5 times in the Qur'an which means to move either place or condition.

Surah Al-Imran 195

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُتِيَ ۖ بِعَضُوكُمْ مِّنْ بَعْضٍ ۖ فَأَلَذِّبُنَ هَاجِرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي ۖ وَقُتِلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ١٩٥

Translation

"195. Their Lord granted the request, saying, "Surely I will not waste the deeds of any of you, male or female, for you are all descended from one another. So, for those who emigrate, are expelled from their homelands, are harmed in defence of Me, fight, and are killed, I will expiate their wrongs and will surely admit them into Paradise where rivers flow down. This is as a reward from Allah. With Allah is an excellent reward."

In this verse, the word *bajaru* is described as someone who moves from one environment to another in order to uphold the teachings of Islam.

### 3.14. Synchronic and Diachronic Meanings of the Word *Istiva'*

The synchronic aspect is a static, unchanging aspect of the word concept, while the diachronic is a set of words that changes over time and has distinctive characteristics. Toshihiko divides into three time periods: pre-Qur'anic, Qur'anic, post-Qur'anic (Shihab, 2008).

#### 3.15. Pre-Qur'anic

Pre-Qur'anic vocabulary can be viewed through the ancient Arab worldview, for the ancient Arabs poetry was a hallmark of their culture that symbolised stories of romance and war (Johanson & Mattsson, 1987).

"قَدْ اسْتَوَى بِشَرِّ عَلَى الْعِرَاقِ مِنْ غَيْرِ سَيْفٍ أَوْ دِمِّ مَهْرَاقِ"

"Bisyr bin Marwan was able to **take control of** Iraq without using weapons or fighting a war".

The meaning of *istiva'* in pre-Qur'anic times was *istaula* (to master).

#### 3.16. Qur'anic



The Qur'anic period is the time when the Qur'an was revealed, which was revealed in two periods, namely Mecca (610-622) and Medina (622-632). In understanding the meaning of the word *istawa'* it is recommended to understand the socio-historical context at the time the Qur'an was revealed.

The word *Istawa'* related to the attributes of Allah appears 9 times in the Qur'an, namely in Qs. Al-A'raf [7]: 54, Qs. Al-Furqan [25]: 59, Qs. Taha [20]: 5, Qs. Yunus [10]: 3, Qs. As-Sajdah [32]: 4, Qs. Hādīd [57]: 4, Qs. Al-Ra'd [13]: 2 with the word *Istawa' Ala*, and in Qs. Fuṣṣilat [41]: 11, Qs. Al-Baqarah [2]: 29 with *Istawa' Ila* and is divided into Makkiyah and Madaniyah periods.

Table 1. The Word of *Istawa'*

No.	Lafaz	Letter	Letter No.	Verse	Category	Meaning
1.	<i>Istawa'</i>	Al-A'raf	7	54	Makkiyah	It rises and settles with its essence, but of course it must be in accordance with its glory.
2.	<i>Istawa'</i>	Al-Furqan	25	59	Makkiyah	Residing on the <i>Throne</i> in accordance with his majesty and honour.
3.	<i>Istawa'</i>	Taha	20	5	Makkiyah	The Compassionate One who is <i>enthroned</i> (Ascending and rising) on the arsh of his kingdom. That is the <i>istawa'</i> that befits him with no resemblance and no analogy.
4.	<i>Istawa'</i>	Yunus	10	3	Madaniyah	<i>istawa'</i> on the ' <i>Arsh</i> , i.e. <i>istawa'</i> in accordance with his majesty and greatness.
5.	<i>Istawa'</i>	As-Sajdah	32	4	Makkiyah	resides on the ' <i>arsh</i> in accordance with his majesty and greatness.
6.	<i>Istawa'</i>	Hādīd	57	4	Madaniyah	beristiwa' on the ' <i>arsh</i> (King's Throne), an <i>Istawa'</i> befitting his majesty.
7.	<i>Istawa'</i>	Al-Ra'd	13	2	Makkiyah	We must believe that Allah does indeed reside on the <i>Throne</i> , without imagining how it happened, without likening it to the way His creatures reside, and without interpreting it or denying it; rather we must believe in it, as Imam Malik said: "His residing on the <i>Throne</i> is something that we know, but how it happened is beyond the reach of the mind, and believing in it is obligatory, and asking about it is an <i>innovation</i> .
8.	<i>Istawa'</i>	Fuṣṣilat	41	11	Makkiyah	then God dwells
9.	<i>Istawa'</i>	Al-Baqarah	2	29	Madaniyah	rising above something <i>istawa'</i> refers to the high and majestic attributes of Allah. <i>Istawa'</i> is not taken literally or compared to created beings, but is understood in accordance with the majesty and greatness of Allah which cannot be compared to anything.

The word *istawa'* in the verses of the Makkiyah and Madaniyah periods explains that Allah resides on the '*arsh*, but not like a creature and only Allah knows it, referring to the nature of Allah who is all high and majestic, rising and staying on the '*arsh*.

### 3.17. Post-Qur'anic

Post-Qur'anic begins after the Qur'ān is intact, then comes the way of analysing the concepts that the Qur'ān has formed, through Tafsir. Tafsir is divided into three periods: classical, medieval and modern tafsir (Rouf, 2020).

### 3.18. Classical Tafsir (650-1250) (Rouf, 2020)

According to Imam Thabari, the word *istawa'* means *irtafa'a* (to rise) and '*ala* (high above) (Rouf, 2020). According to Imam Baghawī, the word *istawa'* means *istiqarra* (to settle) quoted from Kalbi and Muqatil and sho'ud (to rise, the topmost) quoted from Abu 'Ubaid.

### 3.19. Middle Tafsir (1250-1800) (Rouf, 2020)



According to Imam Maraghiy, the word *istawa'* means the steady running of affairs in the heavens and the earth based on the will of Allah Himself (Al-Maraghi, 1969). According to Imam Ibn Kathir, the word *istawa'* is understood, but the method is unknown and it is forbidden to ask about the method (Ipms, 2006).

#### 3.20. *Modern Tafsir (1800-Present) (Rouf, 2020)*

According to Imam Sha'rawi, the word *istawa'* means to control but it is different from humans, because Allah's power is eternal and eternal (Al-Sya'rawi, 1991). According to Mahmud Yunus, the word *istawa'* means that Allah has the power to rule his creatures (Yunus, 2004).

#### 4. Conclusion

The findings in this article are that the word *Istawa* related to the nature of Allah appears 9 times in the Qur'an, namely in Qs. Al-A'raf [7]: 54, Qs. Al-Furqan [25]: 59, Qs. Taha [20]: 5, Qs. Yunus [10]: 3, Qs. As-Sajdah [32]: 4, Qs. Hādīd [57]: 4, Qs. Al-Ra'd [13]: 2 with the word *Istawa 'Ala*, and in Qs. Fuṣṣilat [41]: 11, Qs. Al-Baqarah [2]: 29 with *Istawa Ila* and is divided into Makkiyah and Madaniyah periods. Semantically the word *istawa'* is related to *At-Tamam*, *Qashd Ash-Shia'* Al-Mu'aradlah Wa Al-Muqabalah. The synonyms of the word *istawa'* are '*alaa* and *sha'ida*, while its antonyms are *hajaru* and *asfal*. The word *istawa'* in the pre-Qur'anic period means to master, Qur'anic to reside on the '*arsh*, but not like creatures and only Allah knows it, referring to the nature of Allah who is the most high and majestic, elevated and settled on the '*arsh*, post-Qur'anic has a varied meaning depending on the style of interpretation *bil matsur* or *ray'u*.

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