STYLISTIC-NARATOLOGY VERSES OF SULAIMAN'S STORY INHERITING THE KINGDOM OF DAUD

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Abstract

The story of Sulaiman inheriting the kingdom of Daud was presented in a distinctive language style. In addition to having unique preferences and deviations in pronunciation, it also contained the relevance of the story to the monotheistic da'wah of Muhammad. This study intended to analyze the secrets of the existing figurative language as well as the semiotic meaning of the story and its relevance to the prophet's monotheism mission. This research used qualitative research and descriptive research methods. The research data comes from the qaṣaṣ verse which is the source of the material for this research. Data was collected by using the note-taking technique. The translational equivalent technique carried out the data analysis technique. The results of this study from the stylistic aspect found that the selection of letters, the selection of pronunciation, the selection of sentences, accentuation of the dialogue in the story verse. This research contributed to the development of literary studies that combine stylistic analysis and narratology in one study of the story of Al-Qur'an.

Keywords: monotheism, naratology, semiotics, stylistics

Abstrak

Pemaparan kisah Sulaiman yang mewarisi kerajaan Daud dalam al-Qur'an isajikan dengan menggunakan gaya bahasa yang khas. Selain memiliki preferensi dan penyimpangan pengucapan yang unik, di dalam ayat kisah tersebut juga terdapat relevansi cerita dengan dakwah tauhid Muhammad. Kajian ini dimaksudkan untuk menganalisis rahasia pemakaian bahasa kiasan yang ada serta makna semiotika pada cerita tersebut dan relevansinya dengan misi tauhid nabi. Penelitian ini menggunakan metode penelitian kualitatif dan penelitian deskriptif. Data penelitian ini berasal dari ayat qaṣaṣ yang menjadi sumber bahan penelitian kisah Sulaiman dengan Daud. Data dikumpulkan dengan menggunakan teknik mencatat, sedangkan teknik analisis data menggunakan padanan translasi. Hasil penelitian ini dari aspek stilistika ditemukan beberapa hal, mencakup pemilihan huruf, pemilihan pelafalan, pemilihan kalimat, serta aksentuasi dialog dalam bait cerita. Berdasarkan hasil temuan penelitian ini, maka kajian yang dilakukan peneliti memberikan kontribusi bagi pengembangan kajian bidang sastra yang memadukan antara analisis stilistika dan naratologi dalam satu kajian kisah dalam Al-Qur'an.

Kata Kunci: monoteis, naratologi, semiotik, stilistik

Introduction

This paper examined the verse of the story of Sulaiman who inherited the kingdom of Daud by reading the stylistic and narratology of the story. Al-Qur'an contained various characteristics of conveying messages (Arif, 2019), such as the constative speech act language style in Austin's terms (Drid, 2018) or also called *kalām khabarī* in Arabic pragmatic terms and performative language style (*kalām insyāī*). In fact, the language style of Al-Qur'an was a manifestation of the dialectic of Al-Qur'an with Arabic reality which was the building of the historical social context of Arab society when Al-Qur'an was revealed. There was a dialogue between the language style of Al-Qur'an and the socio-cultural setting of Arab society so that Al-Qur'an offered a distinctive style of language and it was different from other literary works in conveying messages and adapted to the psychological, social, political conditions of the Arabs.

For example, the formulation of social and economic law in Islam (al-Qur'an rhetoric) was adapted to the social form of society (Al Faruqi, 2005). Therefore, a study was needed which not only focused on aspects of the text, but also related to context (Syamsuddin, 2017). This study was important because it presented a more comprehensive understanding of the story's narrative. One of the verses of Al-Qur'an which became the object of this research material was Surah al-Naml (27): 15-16. Based on the aspect of the rhyme used, this verse included a slant rhyme. It could be seen from the use of the final letter in the form of a vowel sound or *sawā'it* /ī/ in the pronunciation of *al-Mu'minīn* and *al-Mubīn.* Theoretically, the use of rhyme is in accordance with the context of the events of the story (Qalyubi, 2008).

Furthermore, several previous studies have the same theme with this study, such as the research by Hasen Yahya Omeer Askar (2020) who examined the story of Sulaiman bu using the theory of values, ethics and organizational administrative rules. The second was research by Nurul Lailatul Islamiyah (2019) that discussed the story of Sulaiman using the theory of character education. Third was the research by Anang Kunaefi and Nita Yalina (2016) that focused with information management theory and Islamic values. Basem Mohammed Obeis Hamadi (2017) combined the story of Sulaiman in Al-Qur'an and the Torah. Aqeel Abdul - Zahra Al-Khakani, Ban Amin Ameer Al-Rubaie (2018) viewed this story with the theory of argumentative inference. Touraj Zinivand, Somayhe Soalaty and Shiva Sadegy (2018) read Sulaiman's story based on signs in Michael on Meaning-Making Holliday's Theory.

Hamed Sedghi and Fatemeh Ganjkhnlou (2016) read this story used Greimas' theory of narrative discourse. Other previous studies merely focused on the stylistic aspects of the story without narratology, such as the research by Sofyan Sauri (2020) in studying the story of Prophet Sulaimān using the stylistic theory of Abdul Qāhir al-Jurjāni. Therefore, the second research was from Muhammad Faizun (2014) that focused on stylistic theory of Sayyid Qutb. Some researchers focused on the formal object of stylistics with the material object of Sulaiman's story. Some limited studies relate the formal object of narratology to the material object of Sulaiman's story and several researches also focused on the material object of Sulaiman's story without using the formal object of stylistics or narratology. Therefore, this study intended to examine the verse of the story of Sulaiman inheriting the kingdom of Daud. The purpose of this study was to find the secrets of the style of language in presenting the story as well as the semiotic meaning of the story and its relevance to the prophet's monotheism mission with stylistic and narratological reading.

This research had q a specific purpose to find the secret behind the use of language style and its storytelling using stylistic and narratological reading. This study used the grand theory of Amin Al-Khuli in *Dirāsah mā fi al-nash* with stylistic theory in the frame of the story of Al-Qur'an Syihabuddin Qalyubi and *dirāsah mā ḥaula al-nash* with the narrative theory of Sarif Mazari. Thus,

hopefully this study would contribute to the development of literary studies in combining stylistic and narratological analysis in one study of the story of Al-Qur'an.

Method

The study of the stylistics and narratology of the verse of the story of Sulaiman inheriting the kingdom of Daud in Al-Qur'an was conducted using a qualitative type of research by describing the data and then analyzing it systematically to provide an objective picture of the narrative structure and style of language used in the story. Meanwhile, the research method used was descriptive method that collected the data in the form of words or sentences, not numbers. Afterwards, it also described and interpreted the data that narrated the story of Sulaiman inheriting the kingdom of Daud. Based on the object of study, this research was categorized as library research which took the data from the library as a source of data.

This data collection stage was the first step in carrying out research. The research data came from the verse in *qashash* which was the material object of this research. It was limited to the story of Sulaiman who inherited the kingdom of Daud, namely Al-Naml (27): 15-16. The limitation of this material object was merely on the verses of Al-Qur'an because this study did not use the theory of intertextuality (Raj, 2015), but this research focused more on a collection of verses collected to tell the story of Sulaiman in Al-Qur'an comprehensively. In collecting data, it was done by using the note-taking technique.

Then the data analysis technique uses a translational equivalent technique, while the data analysis tool uses stylistic theory in the frame of the story of al-Qur'ān in Syihabuddin Qalyubi and Sarif Mazārī's narratological theory. The researcher describes or describes various data or problems (facts) and then analyzes them using a stylistic and narratological approach to each verse of the story of Sulaiman in Al-Qur'an (descriptive analysis method) (Muhadjir, 2000). The following research procedures are applied in this study: the selected data is then described as an overview of the story, then the data is matched with Indonesian language (translational equivalent), then the verses of the story that have been matched are studied in the style of language in presenting the story with analysis of stylistics and narrative structure of story verses by using narratological analysis.

This study used stylistic theory in the frame of the story of al-Qur'ān Syihabuddin Qalyubi (2017) to examine the distinctive preferences and deviations in narrating the story, such as the stylistic style of presentation of the elements forming the story discourse in the application of *al-Mustawayāt al-Uslūbiyyah* (aspects of stylistic analysis) to Al-Qur'an which includes phonology, morphology, syntax, semantics and imagery. This theory provided a basic explanation in understanding language style comprehensively towards text analysis (*dirāsah fī al-Qur'ān*). Hence, the typical preferences and deviations were elaborated in narrating Sulaiman's story. Furthermore, to understand the narration of the verses of Sulaiman's story further, Sarif Mazārī's (2000) theory of narratology applied several aspects that form the discourse of narrative narratology. This theory combined two approaches at once; *dirāsah mā fī al-Nash* and the *dirāsah mā aula al-Naś* approach, by presenting an analysis of the semiotic meaning of the story, as well as the relevance of the story to the monotheistic mission of the Prophet Muhammad PBUH.

Result and Discussion

Based on the study conducted, it was found that there are several distinctive language styles in narrating the story of Sulaiman inheriting the kingdom of Daud along with the semiotic meaning of the story and its relevance to the mission of the prophet's monotheism. The findings of stylistic aspects include preferences which include the selection of letters (phonology), pronunciation (morphology), sentences (syntax) to the technique or pattern of storytelling used in telling the story of Sulaiman inheriting the kingdom of Daud. The verses about this story in Al-Qur'an are collected, presented and then analyzed based on the elements forming the discourse of

al-Mustawayāt al-Uslūbiyyah (aspects of stylistic analysis). The following table is the typical stylistic preferences in this story:

Table 1 Preferences on Phonology, Morphology and Presentation of Story Elements
Sulaimān in Surah Al-Naml (27): 15-16

Verses	Redaction	Theme/topic	Preference			
			Phonology	Morphology	Syntaxes	Presentation of story elements
15	وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنينَ	The gift of knowledge of Sulaiman and Daud	/ïn/			Dialog
16	وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَيْءٍ ۖ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ	Sulaiman's miracle: Sulaiman inherited Daud, the gift of understanding the language of birds.	/ïn/	*Manthiq* (مَنطِقَ)	*Without mentioning fā'il or the actor*	Dialog

Based on table 1, the verse of the story of Sulaiman inheriting the kingdom of Daud in Surah Al-Naml (27): 15-16 has the harmony and regularity of the rhyming sound at the end of each verse by combining long vowels (*shawāit thawīah*) and consonants *(shawāmit),* such as with vowel /ï/ was used at the end of every rhyme of الْمُؤْمِنينَ (*al-Mu'minīn*), الْمُبِينُ (*al-Mubīn*). The analysis of the phonological level *(al-Mustawā al-shautī)* in addition to giving birth to sound harmony, also affects the building of meaning. This verse of the story when viewed from the aspect of rhyme, it was categorized as a slant rhyme. This was based on the appearance of the final sound dominated by a long vowel sound (*shawāit thawīlah*) which was repeated and harmonious in the sound of the final letter of each verse. The sounds of this language were articulated at length, such as the sounds of *alīf, wāwu* and *yā'* (Najlah, 1981). The dominance of the final sound harmony in the form of vowels *(shawāit)* symbolized tenderness to touch the listener's feelings (Abd Rahman, 2015).

In addition, the phonological preference in Sulaiman's episode of inheriting the kingdom of Daud used selection of letters and the combination of long vowels (*shawāit thawīlah*) and consonants (*shawāmit*) in harmony to be pronounced easier and more enjoyable. The gentleness of the style of language used in describing the story of Sulaiman who inherited the kingdom of Daud was able to touch the listener's feelings to believe in the prophetic truth of the grace given by God.

This was in line with the context of the verse descended from the Meccan period, which used the gentle style of Al-Qur'an in dealing with the rejection of the Meccan Quraysh. Thus, the form of soft rhyme in presenting this story followed the context surrounding it at that time.

Then, at the level of *al-mustawā al-sharfi* (morphology), the discussion on the stylistic analysis (Munro, 1946) of the morphological aspect is carried out on the selection of word forms (*ikhtiyār al-shīgah*). One of them are the selection of the *Manthiq* pronunciation in Surah al-Naml (27): 16

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَيْءٍ ۖ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

"And Sulaiman inherited Daud, and he said: "O mankind! We have been taught the language of birds, and we have been given of all things; most surely this is an evident Virtue".

In the editorial of the verse, the use of *mantiq* pronunciation was chosen, while in Al-Qur'an there are other terms to refer to the meaning of language, such as *kalām, qaul, muhdats* and *lisan*. The use of this *mantiq* pronunciation has a wider scope of meaning than other terms used as language meanings by Al-Qur'an. In linguistic studies, the pronunciation of *manthiq* is called a hypernym (Rion, 2004). Hypernym includes the meaning contained in the hyponym. The mention of the meaning of *manthiq* already includes the meaning of *kalām, qaul, muhda* and *lisan*. Meanwhile, the other terms (*kalām, qaul, muhda* and *lisan)* are called hyponyms, which are special words or phrases, or have special meanings contained in certain groups, types, or units. The meaning contained in the hyponym is included in a more general sense because it is part of the *manthiq. Manthiq* pronunciation is a form of *maṣdar mimi* which contains the meaning of speech, speech, pronunciation and logic.

This lafaz comes from the word *nathaqa-yanthiqu* which is *fi'il tsulātsī mujarrad* which means speaking. *Dalālah* or *mashdar mimi* shows *mubālagah fi al-Hadats lianna yusmilu ma'na kulla al-Hadats* (Abdul Majid, 2012). The concept of hypernym and hyponym in linguistic studies also reinforces this. The bird in the story of Prophet Sulaiman was mentioned as a soldier who had special privileges. Sounds in animals were cues that were used between them in various forms and tones. Prophet Sulaiman could understand the meaning of the sound that sounded with the favors and gifts of Allah. The choice of this pronunciation was in accordance with the required meaning so that it included a preference for the right pronunciation of meaning. Every sound made by animals (birds) could be understood by Prophet Sulaiman as understood among their fellow animals (Mian, 2013). Thus, in this context, no other *murādif lafaz* were used in Al-Qur'an, indicating the conversation's meaning.

Third, examining the preferences or choice of sentences (syntax) in the verse of the story of Prophet Sulaiman was done by looking at the variety of sentences used in describing the story. The forms of using different sentences in this verse would influence the meaning presented. There are many types of sentences, one of which is the preference of sentences without mentioning the *fā'il*. In the verse of the story of Prophet Sulaiman, there was an editorial that was displayed without *fā'il,* such as:

Surat Al-Naml (27): 16

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّها النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَيْءٍ ۖ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

"And Sulaiman inherited Daud, and he said: "O mankind! We have been taught the language of birds, and we have been given of all things; most surely this is an evident Virtue".

The editor of the *'ullimnā manthiqa al-thayri wa tīnā* verse indicates that the *fā'il* or the actor was not displayed with the structure of the verse. The absence of the actor in this verse was known that the two gifts certainly came from God so that they were a form of glorification of God. *Fi'il mabnī li al-majhūl* is a verb that does not to mention the actor in the sentence, but the verb is

discarded for a specific purpose, such as: to abbreviate because it adheres to the intelligence of the listener, the *fa'il* is understandable and to respect the *fi'il* (Al-Gilayaini, 1984).

Furthermore, the dominance of the presentation of the elements of the story of the Prophet Sulaiman in surah al-Naml (27) 15-16 emphasized or focused on the dialogue element (*ḥiwār*). Various conversations appeared in the verse of this story using different pronunciations, such as pronunciation of *qālā*, and *qāla*. Based on table 1, the *wa qālā* pronunciation in verse 15 showed a dialogue in the form of the thoughts of Daud and Sulaiman to thank God for the abundance of knowledge. Allah had preferred them to most of His believing servants. Meanwhile, the *wa qāla* pronunciation in verse 16 showed a dialogue in the form of a conversation between Sulaiman and humans. The characters involved in this story are quite diverse, consisting of groups of humans, animal spirits. The human group figures in this story were shown using the pronunciation of *dāwuda* and *sulaiman* (Daud and Sulaiman), human (*al-Insi*).

The function of presenting story elements in Sulaiman differed from highlighting story elements in other prophets. According to Ahmad Khalafullah, the function of highlighting the dialogue element in the stories of other prophets was to defend the Islamic *da'wah* and answer the objections of his deniers. Meanwhile, the story of Prophet Sulaiman was to show his competence as a king who had good managerial abilities (Khalafullah, 1999). The dialogue used was a type of passive dialogue that occurs without reciprocity between the two. This passive dialogue was found in the Sulaiman's dialogues when expressing gratitude for God's gifts. Then there was also the dialogue between Sulaiman and humans.

Table 2 Events in Episodes, Plot Techniques and Viewpoints the Story of Sulaiman
Inheriting the Kingdom of Daud

Episode	The structure of the story of Prophet Sulaiman in the Al-Qur'an				
	Description	Event	Surah	Plot technique and point of view	Semiotics interpretation
1	Sulaiman inherited the Kingdom of Daud	Prophet Daud and Prophet Sulaiman were given a miracle of knowledge by Allah	Surah Al-Naml (27): 15	The solid storyline was built with functional events The Narrator (Allah) had a first person point of view and was directly involved in the story	Knowledge as a inheritance which can uplift someone's eminence
		Prophet Sulaiman inherited Prophet Daud.	Surah Al-Naml (27): 16		

Based on table 2, this episode contained merely two events. The first event was when Allah gave Prophet Daud and Prophet Sulaiman the gift of Knowledge then they were both grateful for the gift and the second event as the closing of this episode when Prophet Sulaiman inherited Prophet Daud. It was not mentioned clearly what the Prophet Sulaiman inherited from his father, Prophet Daud. However, if the two events in this episode were linked, it would be found that Prophet Sulaiman inherited knowledge from Prophet Daud. It could be seen from the first event when Prophet Daud and Prophet Sulaiman both received the gift of knowledge from Allah.

Therefore, the legacy of this science showed a correlation between the first and second events in this episode.

The correlation between events like this was indeed one of the advantages of Al-Qur'ān narratology. The events that built the correlative episodes in a story could be used as evidence that these stories are relevant (Stanton, 2012). The narrative style of the fragmented Al-Qur'an story was sorted through the first step in narratological analysis by analyzing the characters in the story. It must examine everything related to the character in terms of dialogue, setting of place/time, and each character in a plot (Mazari, 2000). Characters in modern narratology could be interpreted and activated as elements that played an active role in the intrinsic structure of the story. The storytelling style was discussed in more detail in stylistic theory in analyzing storytelling techniques. Meanwhile, determining the semiotic aspect of narratology based on the construction of the characters built was done to build a correlation. In this step, the semiotic aspect of narratology can be found from the relationship between the main character's roles in each scene in the story.

Based on the series of events that appeared in the first episode, it showed that this story had a causal relationship with each other. The solid storyline was built with functional events to become logical. In Surah al-Naml (27): 15, the Narrator (Allah) had "first person" point of view and was directly involved in the story. Allah was directly present in this story by giving the gift of knowledge to Prophet Daud and Prophet Sulaiman. In this point of view, Allah used the word "We" or "ātainā". Allah's power exceeded the abilities of the characters of Prophet Daud and Prophet Sulaiman (Amrulloh, 2021). The narrator or Allah established Himself as a character who gave something to another character. The narrator also showed information to the reader about the status of the figures of Prophet Daud and Prophet Sulaiman who became figures who were given knowledge. Allah was the mastermind of other characters and was equally present in the events. Giving the power in knowledge was also a sign that both of them had reached the stage of being able to carry out the mandate (to become prophets and kings) (Hijjas, 2013).

The last, the space and time frame were seen in the episode of Prophet Sulaiman inheriting the kingdom of Prophet Daud (Rohman, 2020). He was a chosen servant that Allah with knowledge gifted. Meanwhile, Prophet Sulaiman reflected the limited space of his knowledge. Allah, the Almighty, had bestowed upon Prophet Sulaiman the form of knowledge. Therefore, this episode of the story of Prophet Sulaiman inheriting the kingdom of Prophet Daud contained a semiotic meaning at the grammatical level *wa waritsa sulaimānu dāwūda* (Surah al-Naml (27): 15. This verse had a semiotic meaning that knowledge was an inheritance that could increase the glory of someone, likewise, the glory of the Prophet Sulaiman whom Allah had blessed in the form of knowledge.

Based on the presentation of the findings of this study, it was not enough to read the story only to know the secret behind the language style used in the story, but also to have a narrative structure and the relevance of the story to the mission of the prophet's monotheism. It was understood that research on the stylistic and narratology of the story of Sulaiman inheriting the kingdom of Daud in Al-Qur'an still had some limitations. This study merely discussed one episode of Sulaiman's story, even though there were still many episodes that were built in this story. Therefore, it is necessary to conduct further research that focused on the story narratology for the next few episodes with other theories, such as narratology with discourse, narratology with semiotics, narratology with other literary theories.

Conclusion

Based on the explanation of the in-depth research discussion, it was found that the selection of letters (phonology) theoretically aimed to find the meaning and effects of the use of certain phonemes based on the text and context of the phonemes used. The choice of pronunciation (morphology) affected the effectiveness and accuracy of the meaning of the pronunciation used. The choice of the sentence (syntax) using the mabni majhul sentence structure is aimed to focus

the reader on existing events. Then, the prominence of the dialogue studied based on the theory of narratology and stylistics was not to defend the Islamic *da'wah* and answer the objections of its people who denied it. In this story, the dialogue was to show the competence of Prophet Sulaiman as a king with effective communicative and managerial abilities.

The solid storyline which was built with functional events and the Narrator (Allah) used the "first person" point of view that was directly involved in each episode. The semiotic aspect of the story as a liberation text was found in semiotic meaning. Then its relevance to the mission of monotheism of the Prophet Muhammad was shown to be symbolic in various fields of life including power and leadership. This research which focused on the stylistic and narratology of the story of Sulaiman inheriting the kingdom of Daud in Al-Qur'an still had several limitations. This study merely discussed one episode of Sulaiman's story. There were still many episodes that were built in this story. Therefore, it was suggested to conduct further research about the story narratology for the next few episodes with other theories, such as narratology with discourse, narratology with semiotics, narratology with other literary theories.[]

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