

## HUMAN LANGUAGE ACQUISITION AL-QURÁN PERSPECTIVE

Dariyanto<sup>1\*</sup>, Nabil<sup>2</sup>

<sup>1</sup> Universitas Bhayangkara Jakarta Raya

\*Email: [dariyanto@dsn.ubharajaya.ac.id](mailto:dariyanto@dsn.ubharajaya.ac.id)

<sup>2</sup> STIT Al-Marhalah Al Úlya, Bekasi

Email: [nabil@almarhalah.ac.id](mailto:nabil@almarhalah.ac.id)

### ABSTRACK

*The study of human language and how humans acquire language is the interesting subject to linguistic experts. The Koran, with Arabic as a religious language, explicitly and implicitly provides globally and comprehensively signals about how humans acquire language. This research aims to: 1) explain the meaning of language and the features of human language from linguists. 2) explain how humans acquire the language perspective of the Koran. Using the literature method, the interpretations of Al-Quran exegetes provide an explanation of how humans acquired their language. Human language has more features and uniuqies. In the Al-Qurán, it is explicitly and implicitly explained that language teaching starts to recognize the names of objects, which is the most important part of how humans acquire language through the process. Fundamentally, to introduce formally or informally teaching the names of objects and their functions is an important basis to master a language.*

**Keywords:** *language acquisition, human language, Al-Qurán*

### ABSTRAK

Studi bahasa manusia dan bagaimana manusia memperoleh bahasa menjadi perhatian dari para pakar linguistik. Al-Quran dengan bahasa Arab sebagai bahasa agama secara eksplisit dan implisit memberikan isyarat-isyarat global dan komprehensif tentang cara manusia memperoleh bahasa. Penelitian ini bertujuan: 1) menjelaskan pengertian bahasa dan keistimewaan bahasa manusia dari para *linguist*. 2) menjelaskan bagaimana manusia memperoleh bahasa perspektif Al-Qurán. Dengan metode kepustakaan, interpretasi para ahli tafsir Al-Qurán memberikan penjelasan cara manusia memperoleh bahasanya. Bahasa manusia memiliki keistimewaan yang lebih. Dalam Al-Qurán secara eksplisit dan implisit dijelaskan pengajaran bahasa yang dimulai dari pengenalan nama-nama benda menjadi bagian terpenting bagaimana manusia dengan prosesnya memperoleh bahasa. Pengenalan dan pengajaran formal atau nonformal terhadap nama-nama benda dan fungsinya menjadi landasan penting untuk menguasai suatu bahasa.

**Kata kunci:** *pemerolehan bahasa, bahasa manusia, Al-Qurán*

### 1. INTRODUCTION

Humans have organs of speech that are more perfect than other creatures such as animals. Human ability in language is unique. Meanwhile, animal language tends to be monotonous and does not change from time to time. Humans with their language skills are able to express them using various models. Spoken

language for example can be produced from the level of spelling letters to pronunciation with various utterances and expressions.

Young children learn language by listening to other people (parents) and the people around them. They begin to spell letters, articulate words within their limitations. As children growing older, they begin to be able to produce words and put them together in increasingly diverse utterances. Thus, when you reach your teens, your skills in producing language are not only in the form of one word but are already structured in syntax that can be understood by the listener or person who communicates with them (Clark & Clark, 1977: 300). An interesting phenomenon that other living animals do not have.

Linguists, language experts define how humans acquire their language. (Dardjowidjojo, 2003: 225) explains that the acquisition of human language occurs naturally when a child learns his mother tongue. This opinion is also reinforced by Stork and Widdowson (1974) who state that the process of acquiring a mother tongue will be easy and first language fluency (L1) will be achieved by children when they learn it naturally. Huda (1987: 2) also explains that children will naturally acquire and master their mother tongue. Children acquire this language through a process of direct interaction with native speakers in the environment.

In Regarding with the explanation above, human language acquisition is achieved unconsciously and tends not to be influenced by formal teaching processes. Because language teaching is dominated by adherence to a system of rules in the language being studied. Even though children's language acquisition is more natural, the dimensions of influence of language teaching are more acceptable with non-formal learning. Children will directly acquire language with arbitrary symbols on objects and human activities in their environment.

Language with its various dimensions was indirectly taught by the first person to teach human language. Natural teaching is full of meaning and dominated by events about how children must listen, spell, produce words and sentences at a certain age. This is something that indicates that language acquisition does not necessarily occur naturally without any teaching as concluded by linguists; Language processing can be done with direct interactions carried out by the mother or someone close to them. A phenomenon that confirms that a child's language acquisition is based on the number of times the child interacts with other people formally and non-formally. This indicates that the teaching process remains an interesting study from various aspects.

The Qur'an as a holy book provides basic guidance to guide humans and their language. In QS. 2/32-33 hints at the process of humans acquiring language and developing it. The essence of the verse explicitly explains that humans acquire language through the teaching process. The language teaching process is experiencing development with the discovery of various media to speed up how language is acquired. A verse that confirms that language is an inseparable part for humans to interact and communicate with each other. Studies on language

acquisition have been carried out by researchers from various perspectives (Sundari, 2018), (Muradi, 2018), ; study of human language acquisition from the perspective of the Koran, especially QS. 2/ 32-33 needs to be reviewed again to make an important contribution to linguistic studies.

## **2. LITERATURE REVIEW**

### **2.1. The Nature of Language and the Features of Human Language**

Language is a system. It is formed by a component that has a fixed pattern and can be distributed. As a system, language is not only systematic but also systemic. Systematic means that language is arranged following a certain pattern, not arranged randomly or haphazardly. Meanwhile, systemic means that the language system is not single but it consists of several components or subsystems: phonology, morphology, syntax and lexicon. Apart from language as a system; Language is also unique and universal (Jendra, 2010: 2). With its uniqueness, language has unique characteristics or properties that other languages do not have. Meanwhile, language universality has the same characteristics that exist in all languages (Chaer & Agustina, 2010: 12).

The language system described above is in the form of symbols in the form of sounds. Symbols are in the form of sounds which are generally called words or language sounds. Each language symbol represents something called a meaning or concept. Because every sound symbol has and expresses a meaning or concept, it can be concluded that every utterance of a language utterance has meaning.

defines language as a system of arbitrary spoken symbols used by members of a linguistic community to communicate and interact with each other, based on the culture they share. The purpose of a language system consists of elements that are interconnected with each other which ultimately form a hierarchical constituent. Meanwhile, arbitrary means that there is no connection between the symbols and the objects, circumstances or events they represent (Dardjowidjojo, 2003:16).

Human language has features that other creatures do not have. As (Chaer & Agustina, 2010: 27) citing three language experts Hockett, Mc Neill, and Chomsky) at least human language has a number of advantages:

1. The language uses the auditory vocal pathway
2. Language can spread in all directions; the recipient is focused.
3. Language symbols in the form of sounds quickly disappear after being spoken.
4. Participants in language communication can communicate with each other (interchangeability)
5. Language symbols can provide complete feedback
6. Language communication has specialization. Humans can speak without having to make physical movements that support the communication process
7. Sound symbols in language communication are meaningful or refer to certain things.
8. The relationship between language and its meaning is not determined by the existence of a bond between the two; but is determined by agreement or convention among speakers of a language.

9. Language as a tool of human communication can be separated into units: sentences, words, morphemes and phonemes; while the communication tools of other creatures are a single unit that cannot be separated.
10. The reference or what is being discussed in the language does not have to be in the current place and time
11. Language is open, new speech symbols can be created according to human needs.
12. Intelligence and skill in mastering the rules and habits of human language are obtained from learning, not through genes that are innate from birth.
13. Regarding characteristic (12), language can be learned. This means that a person who is born and raised in language A can learn another language, which is not the language of his environment.
14. Language can be used to express what is true and what is not true or also what has no logical meaning.
15. Language has two subsystems, the sound subsystem and the meaning subsystem.
16. Language can be used to talk about language itself.

Several features of human language show that human language has a number of aspects and various unique characteristics that are different from animal languages. Even human languages belonging to ethnic groups, groups or nations also have a number of advantages and uniqueness in terms of vocabulary, terms and spoken language.

### **3. METHODOLOGY**

This study was conducted using library research, and the method used in this research was a qualitative method. (Bungin, 2015: 47) explains "the method in qualitative research design is more about confirmation and explanation that points to the general procedures of the method that will be used. Such as: (1) approach, here are the reasons why the approach is used; (2) unit of analysis; (3) data collection and analysis methods; and (4) data validity". Therefore, a detailed and complete explanation of the methods used must be explained well in the research report (results). The stages in the research involve first collecting the necessary data using technical literature searches. A number of references related and correlated with the research object become the primary reference base. The structural analysis method is implemented in order to analyse reference data. This method is applied to analyse the structure of the work that is the object of research.

### **4. DISCUSSION**

#### **4.1 Concept of Language Acquisition**

From the acquisition process, languages can be divided into mother tongue or first language, second language and foreign language. The naming of mother tongue and first language refers to the same linguistic system. What is called a mother tongue is a language that is first learned naturally from the mother or from the family that raises it (Clark & Clark, 1977: 297). Usually the mother tongue is the same as the local language of the parents. However, nowadays, many parents who speak to their children using Indonesian do not use the regional language of their parents so that Indonesian is what the child masters, so Indonesian, even

though it is not the mother's or father's regional language, is the child's mother tongue.

The mother tongue is usually called the first language (L1), because it is the first language the child learns. Although the first language mastered by children is not always the same as the first language mastered by their mother, the child learns the first language not only from his mother but also from his guardians. If later the child learns another language, then that other language is called a second language L2 (second language). It is uncommon for a child to learn another language in order to be able to master a third language. In sum, it is called a third language. And so on, what is called a foreign language (FL) will always be a second language for a child. The term foreign language (FL) is actually more political considering that the name is taken from another country or nation that owns the language. In terms of the order of acquisition, English for example could be a second language, a third language, or an umpteenth language. However, because English originates from a foreign country according to Indonesians, the term foreign language is more popularly used to classify English rather than being called a second language.

Since 1979, the world of education in Indonesia has become acquainted with the distinction between instructional outcomes in the form of learner competency in knowledge and skills in the intellectual, emotional and physical (psychomotor) domains, and accompanying outcomes (nurture effect), as well as values. The lesson that can be learned from this concept is that there is something that students gain from what the teacher teaches or what the students learn. This is parallel to the emergence of a distinction between the concepts of learning and language acquisition.

The term "acquisition" is linked to psycholinguistic studies when discussing children's mother tongue. With some considerations, the first term is used for L2 learning and the second term is used for L1 mother tongue. In fact, learning is always associated with teachers, curriculum, time allocation, and so on, whereas in L2 acquisition none of this exists. There is another fact that in acquiring L1, children start from zero; in L2 learning, the learner already has the language. With the language acquisition "machine" that children are born with, they process language data and then produce utterances. With an active, creative and innovative character, children are finally able to master language grammar and produce speech in the language idealized by adult speakers. Children have the motivation to immediately enter a social environment, whether a peer group or community.

Language acquisition or language acquisition is a process that takes place in a child's brain when he acquires the first language or mother tongue. Language acquisition is usually distinguished from language learning. Language learning is related to the processes that occur when a child learns a second language after he has acquired his first language. So, language acquisition is concerned with the first language, while language learning is concerned with the second language and so on (Chaer, 2003: 11).

It is to be emphasized because acquisition has different characteristics from learning. As (Setiyadi, 2006: 22) state that the comparison of Language Learning with Language Acquisition is as follows.

No	Language Learning	Language acquisition
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1	Focuses on forms of language	Focus on meaningful communication
2	Success is based on mastery of language forms	Success is based on the use of language to do something
3	Learning emphasizes the types of language forms and structures of activities under the teacher's command	The material emphasizes children's ideas and interests, child-centered activities
4	Error correction is essential to achieve a level of mastery	Mistakes are normal
5	Learning is a conscious process of memorizing rules, forms and structures	Acquisition is a subconscious process and occurs through exposure and input that the child can understand
6	The emphasis on production capabilities may result from interest in the early stages	Emphasis on growing language skills naturally.

The acquisition of a first language is closely related to gradual beginnings that arise from paralinguistic motoric, social and cognitive achievements. The addition that the acquisition of a first language (L1) is very closely related to cognitive development. Firstly, if the child can produce utterances based on Neatly organized grammar and it does not automatically imply that the child has mastered the language in question well (Dardjowidjojo, 2003: 241-243). Secondly, speakers must acquire the 'cognitive categories' that underlie the various expressive meanings of natural languages, such as words, space, modality, causality, and so on. Cognitive requirements for language acquisition are more demanding in second language (FL) acquisition than in first language acquisition (L1).

#### 4.2 Human Language Acquisition Al-Quran Perspective

Language ability is a gift and blessing for every human individual. Human language abilities and skills are very different from other creatures, animals. With the ability to speak, humans can understand each other, communicate, exchange ideas and express all ideas, feelings and desires that come to mind.

Human ability in language is a social phenomenon that always exists along with human existence in society. Language is a tool for communicating, understanding each other, exchanging ideas and expressing thoughts, feelings and desires that come to mind. Regarding debates that often occur and have become part of the study of how to define language and how humans (Prophet Adam As) acquired language and how subsequent humans (Adam's children and grandchildren) acquired language. In QS. Al-Baqarah (2): 31:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

“ and He taught Adam all the names (of everything), then He showed them to the angels and said,”Tell Me the names of these if you are truthful.”(Al-Hilali & Khan, n.d.: 7)

Al-Mufasssir (Ali, 1998:513-514) gives the meaning that Allah taught Adam As the names (الأسماء), the only difference is what names were taught to Adam As. According to Ibn Abbas, Mujahid and Qatadah , Allah taught Adam As

the names up to *القصة القصية الجفنة* and *المحلب*. Meanwhile the meaning of these sentences is *القصة* means big bowl; *القصية* means small bowl; *الجفنة* means vine and *المحلب* means the name of the plant (A. Ali & Muhdhor, 1996: 1456). Qatadah further added, what is meant by *(الأسماء)* are also the names of Allah's creatures that are not known to angels.

According to (Shihab, 2002: 145) Allah taught Adam all the names of objects, gave him the potential for knowledge about the names or words used to designate objects, or taught him to recognize the function of objects. This informs us that humans have the potential to know the names or functions and characteristics of objects. Shihab emphasized that humans are blessed with the potential to speak as one of the most important blessings. From this verse it is also confirmed that the language teaching system begins by teaching names and not teaching verbs or other words (pronouns, adjectives, adverbs, conjunctions and prepositions).

Ibn Jinny in Khashaish, QS. Al-Baqarah (2): 31, is a continuation of the previous verse and is an answer to the angels who asked and questioned the existence of Adam as caliph on earth. In QS. Al-Baqarah (2): 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

‘ and (remember ) when your Lord said to the angels:”verify, I am going to place (mankind) generations after on earth.” They said: “ will you place therein those who will make mischief and shed blood, while we glorify You with praises and thanks and sancity You.” He (Alloh) said: “I know that which you do not know.”(Al-Hilali & Khan, n.d: 7.)

In QS. Al-Baqarah (2): 32-33:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

And He taught Adam all the names (of everything, then He showed them to the angels and said, “ tell Me the names of these if you are truthful.” They (angels) said,” Glorified are You, we have no knowledge except what you have taught us. Verify, it is You, the All-Knower, the All-Wise.” (Al-Hilali & Khan, n.d.7-8)

In verses 32 and 33, the angels admit their weaknesses and limitations regarding Adam As, who Allah created with many advantages, Adam has language or knows the names of objects or creatures. As explained by (Al-Shabuny, 1999: 31) that Allah showed the superiority of Adam to the angels by teaching him what was not taught to the angels, and Allah privileged Adam with the knowledge of *الأسماء*, namely the names of things. Names of types, names that angels do not know. Furthermore, the angels also realize that whatever knowledge they have is the knowledge taught by Allah. This happened after Allah ordered Adam to tell the angels everything and name it by the name of that thing and Adam also mentioned the wisdom of its creation (Al-Shabuny, 1999:31). Including all the knowledge possessed by humans is knowledge taught by Allah. At the end of the verse, Allah confirms with His words:

قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمُوتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ...

In regard with the factors that caused the emergence of language, according to (Wafi, n.d.) there are several theories:

The first theory states that the main thing in the emergence of human language was a return to divine guidance. It is Allah who has taught humans to speak and Allah is also the one who taught the names ((الأسماء). This opinion is supported by Heraclite (ancient Greek philosopher), Ibn Faris in his book *al shahibiy* (an expert on *fiqh al lughah* in the Middle Ages), as well as several modern era linguists such as Lami in his book *fann al kalam* or *L'Art de parler* and the philosopher De Bonald in *tasyri' al qadim* or primitive legislation (Wafi, n.d.: 96). The basis for this theory is QS. Al- Baqarah (2): 31 above.

The second theory states that language was formed due to an agreement that gave rise to a spontaneous pronunciation of lafadz. This theory was followed by the ancient Greek philosopher Democrite (philosopher of the 5th century BC), as well as Adam Smith, Reidclan Dugald Stewart.

The third theory states that the main thing that drives the emergence of language is a special urge or instinct which is basically the provision for humans to speak. This encouragement leads each person to express a concept, either sensory or meaningful, with special sentences.

From the above interpretation, it is clear that humans obtain language from God; but the acquisition process is based on *sunnatullah* or natural law. Some are acquired directly through their own parents, which are called mother tongues, through schools, through institutions, language teaching institutions, or through other modern learning facilities that are increasingly sophisticated. Even by using advanced technology, humans can learn languages independently. However, all of this cannot be separated from God's teachings to humans by providing them with intelligence, skills and especially speech organs, with all of which humans can speak and can learn languages.

## **5. CONCLUSION**

Humans language that they use have many advantages. The Koran, with Arabic as the language of religion, provides a comprehensive and holistic signal of how humans acquire language. The interpretation of the verses interpreted by the commentators confirms that human language can be acquired through the teaching process of the basic things of recognition, mastery and use of the names of objects. Humans are given capital and potential, so formal or non-formal teaching becomes an important means in the language acquisition process.

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