

# Analysis of Ontology, Epistemology, and Axiology of Balaghah Science In Arabic (A Study of Philosophy of Science)

Suria Anisah<sup>1</sup>, Fadhli Ramadhan<sup>2</sup>

<sup>1,2</sup> Maulana Malik Ibrahim Islamic University, Indonesia

## Abstract

The science of Balaghah is very famous for Arabic language learners so many have researched related to the existence of this science in strengthening the context of Arabic language learning. In this case, researchers also do the same thing, namely conducting research related to Balaghah Science which relates to Philosophy of Science material that discusses ontology, epistemology, and axiology. The purpose of this research is to find out the ontology, epistemology, and axiology contained in Balaghah Science. This type of research is descriptive qualitative research with the research method used by the author being a literature study or literature study. The results of this study found that the ontology of Balaghah science concerns the nature of what will be studied and highlights the existence and nature of rhetorical reality, epistemology focuses on how Balaghah knowledge is obtained and the use of Balaghah science, while axiology evaluates ethical and aesthetic values in delivering messages. Axiology is also concerned with assessing the beauty and values contained in the use of language.

Keywords: Balaghah, Arabic Language, Philosophy

## **Introduction**

Balaghah in Arabic refers to the discipline that studies the beauty and excellence of language, and its use in the most effective way to convey a message. The term "Balaghah" itself comes from the Arabic word "بلاغة" which has the root "بلغ" meaning to achieve or convey clearly and effectively. The science of Balaghah is defined as the study of how language is used to convey messages effectively, beautifully, and powerfully. It involves analyzing sentence structure, word choice, rhetoric, and language style to achieve optimal communication intent.

The main objective of Balaghah Science is to understand and master the art of speaking and writing well. This includes the ability to compose words beautifully, understanding the persuasive power of language, and being able to capture and apply the beauty of language in communication.

The science of Balaghah involves a number of key aspects that define and shape the beauty and effectiveness of language in communication. This aspect is Ma'ani, which deals with analyzing the meanings contained in sentences. Scholars of Balaghah also examine Bayan, which is how to convey a message clearly and emphatically, ensuring that effective communication takes place. Badi', which emphasizes the beauty of language and the use of attractive styles, is also a major focus. Meanwhile, Majaz, or figures of speech, plays an important role in investigating the use of metaphors and figures of speech in language. Overall, these aspects not only teach the beauty of the Arabic language, but also equip individuals with profound and persuasive communication skills.

Analyzing ontology, epistemology, and axiology in the philosophy of science is an important approach to understanding the fundamental aspects of a discipline. These three dimensions provide a deep philosophical foundation for the nature, source and value of knowledge. There are several reasons why the analysis of ontology, epistemology, and axiology in the philosophy of science is relevant and important, one of which is understanding the origins of science. Ontological analysis helps in understanding the origins and ontological nature of science. This includes fundamental questions such as "Is a science real?" or "How does a science emerge and develop?"

Meanwhile, epistemological analysis opens up space to understand the sources of knowledge and scientific methods used in a discipline. It involves questions about the validity of knowledge and the ways in which it is acquired. Axiological analysis introduces the ethical and values dimensions of science. It includes questions about research ethics, the responsibility of scientists, and the social impact of the knowledge produced.

Based on this, the researcher conducted this study to find out the ontology in Balaghah science and analyze the epistemology of Balaghah Science. In addition, the researcher wants to consider the axiology in Balaghah Science. Among other things, the researcher wants to investigate the relationship between ontology, epistemology and axiology in Balaghah Science.

## **Method**

The research method applied in this study is to use a philosophical approach by understanding the foundations of ontology, epistemology, and axiology of Balaghah Science. Philosophical analysis will help reveal the basic principles underlying the science, providing a conceptual foundation for interpretation and evaluation. In addition, the Conceptual Analysis approach involves in-depth analysis of key concepts in Balaghah Science. Concepts such as ontology, epistemology, and axiology of Balaghah Science will be conceptually analyzed to understand their implications, relationships, and impact on the discipline.

The technique used in data collection involves a thorough literature study to gather information related to the ontology, epistemology, and axiology of Balaghah Science. Primary sources such as books, articles, and related scholarly works will be analyzed to understand the development, key concepts, and viewpoints of various experts in the field.

## Findings and Discussion

### *Ontology in Balaghah Science*

Before further discussing ontology in Balaghah Science, we first understand ontology. Ontology is a word that comes from the Greek *ontos* and *logos*. *Ontos* is interpreted as existence, existence while *logos* is a study, science about. Ontology also means something that concerns the nature of what will be studied (Juairiah, 2020). Another opinion says that ontology is the essence of existence which includes the existence of something that exists and may exist (Rahmadani et al., 2021).

Based on the understanding of this ontology philosophy, we can take the relationship between the learning of Arabic Balaghah Science. With the truth of ontology, we can examine the nature of studying Balaghah Science. Previously, we first know the history, definition and division of Balaghah Science in order to absorb the meaning and meaning that exists in learning Balaghah Science.

The history of its development dates back to pre-Islamic times, then it flourished during the Islamic, Umawi, and Abbasi periods. The science of Balaghah reached its peak in the 5th century A.H., marked by the completion of its studies. The phases of its development include the first phase, which was closer to the criticism of literary works, and the second phase, which was more attached to the branch of linguistics. Before the term Balaghah was recognized, its essence was ingrained in the language practices of the Arabs. Many scholars have studied the science of Balaghah and produced their best works. The history of the science of Balaghah also records figures who contributed to its development, such as Al-Jahizh and other figures.

Balaghah is a branch of the Arabic language in the form of Arabic literature that examines the meanings contained in Arabic, not only the implied meaning but there is the explicit meaning (Masdar, 2019). Meanwhile, Abdurrahman Habnakah Hasan defines al-Balaghah as follows:

مطابقة الكلام لمقتضى حال من يخاطب به مع فصاحة مفرداته وجملته

Meaning: "The suitability of *kalam* to the condition of the person being spoken to accompanied by *fashahah* (precise) in the arrangement of words and sentences" (Abdul Hamid, 2011).

The definition of *Fashohah* according to language is clear (الظهور و البيان). In Arabic there are words *افصح الصبي في منطقه* meaning the same as the words *بان فظهر كلامه* (clear speech of the little boy), so the word *ظهر* is the same as *بان*. An example in the Word of Allah SWT in Surah Al-Qashash verse 34:

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

And my brother Aaron He is more eloquent than I am... (QS: Al-Qashash: 34)

The sentence is fluent or clear in the meaning to be conveyed is if it avoids things such as (1) difficulty in pronunciation, namely in the nature of words that are heavy on the tongue and difficult to pronounce. (2) violating the sharp rules that have been set. (3) sentences that are difficult to understand or there are *ghorobah* (foreign) terms contained in the sentence (Amalia & R. Edi Komarudin, 2023).

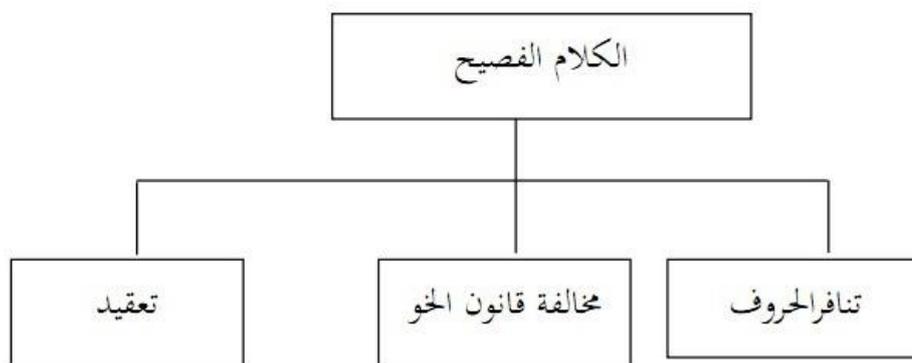


Figure 1. Balaghah science

Furthermore, the science of Balaghah has several branches known as Bayan, Ma'ani, and Badi'. These three branches of knowledge discuss different fulcrums. Although the center of discussion is different, all three discuss the beauty of language and rhetoric in speaking or a sentence. The following is an understanding of each of these branches:

#### Bayan

Bayan science discusses ideas, notions, or expressions with tarkib (varying order). In this science will be studied about the way or method of expression that is eloquent in accordance with the place and circumstances of the interlocutor. So that one arrives at the goal to be achieved. This study revolves around the themes of tashbih, مجاز (majaz), كناية (connotation) language.

Tasybih, according to the scholars of Bayan Science, is likening something to another in a sense by using a simile whether spoken or not, because of the purpose of the first musyabbahbih (the likened), *musyabbah bih* (the likened), *wajhu syabah* (similarity between musyabbah and musyabbah bih) and *adat tasybih* (a word that shows the meaning of similar and resembling) (Khalis & Alia, 2023). Examples of tasybih in the sentence:

العلم كالنور في الهداية

Meaning: Knowledge is like light in guidance

<i>musyabbahbih</i>	<i>musyabbah bih</i>	<i>wajhu syabah</i>	<i>adat tasybih</i>
العلم	النور	الهداية	ك

Table 2. Examples if Tasybih

#### Ma'ani

Ma'ani science studies how to maintain errors in expressing the intention (mutakallim) so that it can be accepted by the interlocutor (mukhâthab). With Ma'ani science, we know how to compose Arabic sentences that the meaning we want to convey is appropriate in different conditions; mutakalim are able to convey kalam to innocent people (*kholi dzihni*) or people who doubt (*mutaroddid*) mutakalim's speech or people who reject (*munkar*) against mutakalim's words. The study of this science is *Kalam Khabari*, *Kalam Insyai*, *Ijaz*, *Ithnab*, *Musawah*, *Taqdim*, *Takhir*, *Qosor*, *Washol* and *Fashol* (Abdul Hamid, 2011).

Badi'

Badi' science is the science used to beautify sentences (*kalam*) and is always based on Ma'ani science and Bayan science above. As for those who define Badi' science is the science of knowing the beautiful aspects of a sentence according to the circumstances, if the aspects of beauty are in the meaning, it is called *muhassinat al-maknawiyah*. And if the aspects of beauty are in the lafadz, it is called *muhassinat al-lafdziyah*. The beauty of the lafaz is discussed in the chapters Saja', Iqtibas and Jinas. While the beauty of meaning is discussed in the chapter is *Tauriyah, Thibaq, Muqobalah, Husnu at-Ta'lil, Uslub Hakim* and others (Awaluddin, 2019).

In the science of Balaghah, there are several important concepts, such as meaning, *istifham*, and *tahghiub*. Meaning in the science of Balaghah refers to the explanation and interpretation of the meaning in the sentence, *istifham* is the use of rest (meaningless reading) to hide or present the meaning, and *tahghiub* is the change of meaning in the sentence that has been *istifham*.

### ***Epistemology in Balaghah Science***

Epistemology, also called the theory of knowledge, is a branch of philosophy that deals with the study of the truth of knowledge (Suminar, n.d.). Aspects of the question required are How is knowledge in the science of balaghah obtained? What are the main sources of knowledge in this science?

Knowledge of the science of balaghah is acquired through various sources, and the methods include understanding classical texts, observing the use of language in literary and rhetorical contexts, and analyzing basic concepts in the science of balaghah. Some of the main sources of knowledge in the science of balaghah involve (1) Classical texts such as the Qur'an and Hadith (2) The works of earlier scholars in the science of balaghah provide an in-depth understanding of the concepts, rules, and techniques in this science. Scholarly works such as "Al-Balaghah" by Abd al-Qahhar al-Jurjani and "Ma'ani al-Qur'an" by Abu Hayyan al-Gharnati are classic examples.

Practical examples are that through observing the use of language in the context of literature, speeches, and other literary works, students of balaghah can understand how rhetorical concepts are applied in practice. In-depth analysis of classical and contemporary Arabic literary texts helps in understanding effective language use and complex rhetoric. Practice and application of balaghah concepts in writing, speeches, or presentations help students to understand and master rhetorical skills (Yahya, 2014).

It is important to note that learning balaghah is not only theoretical, but also involves practical experience in applying the concepts. Effective use of language and understanding how to convey a message appropriately are important aspects of learning balaghah.

The science of balaghah is closely related to several other disciplines, including linguistics, literature, and rhetoric. Here's how the science of balaghah relates to these other disciplines and how it contributes to the understanding of language and rhetoric more generally: Balaghah's relationship with linguistics: Balaghah science is related to linguistics because both study language (Rifai, 2020). However, while linguistics focuses more on the structure and function of language in general, the science of balaghah emphasizes the beauty, excellence, and rhetoric of language, especially in the context of Arabic. The science of balaghah can provide deep insights into how linguistic structures are used to achieve certain rhetorical effects.

In addition, the relationship with literature is that the science of balaghah and literature are interrelated because both focus on creative and meaningful language. The science of balaghah deepens the understanding of language styles and rhetorical figures used in literary works. Classical Arabic

literature is heavily influenced by the concepts of balaghah, and an understanding of balaghah can help in interpreting and appreciating literary works.

The relationship with rhetoric is that balaghah and rhetoric have in common the study of the art and skill of speaking or writing to influence or convince others. Both explore persuasive techniques, language styles, and word usage to achieve communicative goals. The contribution of balaghah science to rhetoric lies in the development of rhetorical principles and rules that can be applied in various communication contexts (Awaluddin, 2019).

Balaghah concepts, such as majaz (metaphor), tashbih (analogy), and tawriyah (subtle innuendo), can be used as tools to understand the complexity of language and rhetoric in a broader context. Through linkages with other disciplines, the science of balaghah enriches the understanding of how language is used effectively to convey messages, influence, and create works of art. Its contributions open a window to understanding the richness and beauty of the Arabic language and contribute to the understanding of language and rhetoric in different traditions and contexts of communication.

### ***Axiology in Balaghah Science***

Axiology is the branch of philosophy that studies value and judgment, including ethical and aesthetic principles. In the context of balaghah science, axiology is related to the assessment of the beauty and values contained in the use of language. There are several aspects of axiology in the science of balaghah, namely the assessment of the beauty of language: Axiology in the science of balaghah includes an assessment of the beauty of the Arabic language and how this beauty can create certain emotional or aesthetic effects on the listener or reader.

Furthermore, language ethics, namely Balaghah Science, not only considers the beauty of language, but also the ethics of its use. How an expression or language is used appropriately, in accordance with moral and ethical values recognized in society (Emilda, 2023). Appreciation of truth values, namely axiology in Balaghah science, also includes an assessment of truth values in the context of message delivery. How an argument or the delivery of an idea is measured in terms of truth and integrity.

In addition, there is recognition of cultural values. The relationship between language and culture plays an important role in the axiology of the science of balaghah. The assessment of cultural values and how language reflects or shapes these values is also an aspect of axiology. Understanding the appropriateness of context demands an understanding of the appropriateness of language use in a particular context. How an expression or language style can be appropriate to a particular communicative or situational context (Sya'bani, n.d.).

Balaghah science not only evaluates language in terms of correctness or appropriateness, but also in terms of style and uniqueness. Appreciating the use of innovative and stylish language is an aspect of the science of Balaghah's axiology. Axiology in Balaghah may also involve consideration of the social impact of language use. How a message or argument can influence a particular society or group.

Understanding values and ethical judgments in the science of Balaghah enriches the interpretation and application of the concepts of rhetoric and Arabic language. It also helps language sculptors to better understand the ethical implications of communication and create more powerful and meaningful messages.

## Conclusion

An analysis of the ontology, epistemology, and axiology of the science of Balaghah in Arabic reveals the metaphysical foundation, methodology of knowledge, and values underlying the discipline. The ontology of Balaghah highlights the existence and nature of rhetorical reality; epistemology focuses on the way Balaghah's knowledge is acquired, while axiology evaluates the ethical and aesthetic values in message delivery. The conclusion of this analysis provides a holistic understanding of the science of Balaghah, reinforcing its relevance in the context of Arabic scholarship.

## References

- Abdul Hamid, M. (2011). Al-Balaghah; Antara Pengetahuan Dan Disiplin Ilmu (Perspektif Sejarah Bahasa Dan Sastra Arab). *LiNGUA: Jurnal Ilmu Bahasa dan Sastra*, 3(1). <https://doi.org/10.18860/ling.v3i1.574>
- Amalia, I. & R. Edi Komarudin. (2023). *Sejarah Perkembangan dan Cakupan Ilmu Balaghah Al-Qur'an dalam Kitab Durus fi Ilmi Balaghah Karya Syekh Muayyin Daqiq Al-Amili*. <https://doi.org/10.5281/ZENODO.8010135>
- Awaluddin, A. F. (2019). Ilmu Balaghah Sebagai Embrio dalam Dunia Dakwah. *Al-Din: Jurnal Dakwah dan Sosial Keagamaan*, 4(2). <https://doi.org/10.35673/ajdsk.v1i1.197>
- Emilda, P. (2023). Kajian Ilmu Ma'ani Kaidah Insha' Thalabi Amr Dalam Qs. Al-'Alaq Ayat 1. *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah dan Keislaman*, 5(1), 86–101. <https://doi.org/10.53563/ai.v5i1.100>
- Juairiah, J. (2020). Analisis Ontologi, Epistemologi, Dan Aksiologi Ilmu Perpustakaan Dan Informasi (Sebuah Kajian Filsafat Ilmu dan Keislaman). *Pustaka Karya: Jurnal Ilmiah Ilmu Perpustakaan dan Informasi*, 8(1), 46. <https://doi.org/10.18592/pk.v7i1.3758>
- Khalis, M., & Alia, N. (2023). Tasybih Dalam Ilmu Al-Balaghah. *JOURNAL OF ARABIC STUDIES*, 2(2).
- Masdar, M. I. (2019). Pengembangan Bahan Ajar Ilmu Bayan Berbasis Analisis Kontrasif di Program Studi Pendidikan Bahasa Arab Sekolah Tinggi Ilmu Al-Quran. *FENOMENA*, 11(1), 31–46. <https://doi.org/10.21093/fj.v11i1.1368>
- Rahmadani, E., Armanto, D., Syafitri, E., & Umami, R. (2021). Ontologi, Epistemologi, Aksiologi Dalam Pendidikan Karakter. *JOURNAL OF SCIENCE AND SOCIAL RESEARCH*, 4(3), 307. <https://doi.org/10.54314/jssr.v4i3.680>
- Rifai, J. (2020). Pendekatan Ilmu Balaghah Dalam Shafwah Al-Tafâsîr Karya 'Ali Al-Shabuny. *Jurnal Ulunnuha*, 8(2), 245–266. <https://doi.org/10.15548/ju.v8i2.1256>
- Suminar, T. (n.d.). *Tinjauan Filsafati (Ontologi, Epistemologi Dan Aksiologi Manajemen Pembelajaran Berbasis Teori Siberetik*.
- Sya'bani, M. Z. (n.d.). *Kajian Balaghah Dalam Al-Qur'an Surat Luqman*.
- Yahya, M. M. (2014). *Semantik-Pragmatik Dan Ma'ani*.