Toshihiko Izutsu's Approach to the Qur'an: A Semantic Analysis of the Term *Ghuluw* and Its Contextualization

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Abstract

This study aims to explore the meaning of the term *ghuluw* in the Qur'an and its relevance in social contexts. This qualitative research employs library research with descriptive analysis based on Toshihiko Izutsu's semantic approach. The findings indicate that *ghuluw* carries fundamental meanings such as rising, increasing, exaggerating, and exceeding limits, and it refers to the behavior of the People of the Book who exhibit extremism in their religious practices. Its synonyms include *ighraq*, *tasyaddud*, and *ifrat*, while its antonyms are *i'tidal* and *istiwa*. In the pre-Qur'anic era, *ghuluw* lacked religious connotations and was used solely in literary contexts, such as poetry. In the Qur'an, the term appears twice, revealed in Madinah, and addressed to the People of the Book. Exegetes unanimously interpret it as excessive or transgressive behavior in religion. Tafsir Al-Munir notes that the behavior of *ghuluw* had existed since the era of Jahiliyyah Arabs, who claimed to adhere to the monotheistic teachings of their ancestor, Prophet Ibrahim A.S. In the modern context, *ghuluw* is relevant to three major social issues: excessive practices in worship by considering non-religious obligations as mandatory, blind glorification of figures or leaders, and excessive veneration of certain groups, leading to irrational sacrifices.

Keyword: *Ghuluw*, Qur'an; Semantics; Toshihiko Izutsu.

Abstrak

Penelitian ini bertujuan mengungkap makna kata *ghuluw* dalam al-Qur'an dan relevansinya dalam konteks sosial. Penelitian kualitatif ini menggunakan studi pustaka dengan analisis deskriptif berdasarkan pendekatan semantik Toshihiko Izutsu. Hasil penelitian menunjukkan bahwa *ghuluw* memiliki makna

dasar seperti naik, bertambah, berlebihan, dan melampaui batas, serta merujuk pada perilaku ahli kitab yang ekstrem dalam beragama. Sinonimnya meliputi *ighraq*, *tasyaddud*, dan *ifrat*, sedangkan antonimnya adalah *i'tidal* dan *istiwa'*. Pada masa pra-Quranik, *ghuluw* tidak memiliki konotasi religius dan hanya digunakan dalam konteks sastra, seperti puisi. Dalam al-Qur'an, kata ini disebut dua kali, diturunkan di Madinah, dan ditujukan kepada ahli kitab. Para mufassir secara seragam menafsirkannya sebagai sikap berlebihan atau melampaui batas dalam beragama. Tafsir Al-Munir mencatat bahwa perilaku *ghuluw* sudah ada sejak masyarakat Arab jahiliyah, yang mengklaim berpegang pada ajaran tauhid nenek moyang mereka, Nabi Ibrahim a.s. Dalam konteks modern, *ghuluw* relevan dengan tiga isu sosial utama: berlebihan dalam ibadah dengan menganggap hal yang bukan bagian dari ajaran agama sebagai kewajiban, pengagungan tokoh atau pemimpin secara buta, dan sanjungan berlebihan terhadap kelompok tertentu hingga menimbulkan pengorbanan yang tidak rasional.

Kata Kunci: Al-Qur'an; *Ghuluw*; Semantik; Toshihiko Izutsu.

Introduction

The scholars from among the companions and the tabi'in began formulating various disciplines to understand, interpret, and study the Qur'an following the passing of Prophet Muhammad (peace be upon him) (Izzan, 2011). This effort aimed to address various complex issues while remaining grounded in the Qur'an. The sciences developed include fundamental knowledge of the Arabic language, such as *Nahwu* (syntax), *Sharaf* (morphology), *Balaghah* (rhetoric), and *Mantik* (logic), each of which had its own specialists (Ashshiddieqy, 1977).

The Arabic language possesses a rich vocabulary, encompassing a variety of synonyms and antonyms with distinct characteristics and functions to differentiate the meaning of each word (Ishkewy et al., 2014). In the Qur'an, one example of vocabulary denoting "excessiveness" or "going beyond limits" is *ghuluw* and *israf*. Although both carry similar meanings, they differ in their contextual usage *ghuluw* refers to excessive behavior in a productive sense, while *israf* pertains to excessiveness in a consumptive sense. In the Qur'an, the term *ghuluw* and its derivatives are mentioned twice, whereas *israf* and its derivatives appear six times (Alfani, 2023).

The concept of excessiveness or going beyond limits was recognized in the moral perspective of pre-Islamic Arab society, denoted by the term *ghuluw*. During the Jahiliyah era, the highest ethical ideals were embodied

in the concept of *muru'ah*, which encompassed generosity, patience, courage, honesty, and trustworthiness (Izutsu, 2002). The behavior of *ghuluw* was reflected in extreme forms of generosity, as often portrayed in ancient Arab poetry, describing a generous individual as someone who disregards tomorrow and acts as freely as possible. To gain widespread admiration, such actions were frequently carried out excessively and without consideration. Islam later came to reform the ethical concepts of Arab paganism, reviving them in a new form that aligned with Islamic teachings. The virtue of generosity in Islam carries a different essence from the excessive generosity celebrated by Arab pagan society (Izutsu, 2003).

The phenomenon of *ghuluw* in contemporary social realities can be observed in several aspects. In the political sphere, this attitude manifests as fanaticism toward certain views, such as political fanaticism in Indonesia. This fanaticism often arises among supporters, sympathizers, the public, public figures, and even commentators, who frequently present exaggerated arguments to support and assert that the candidate they endorse is the best choice (Imami, 2023). In the context of religion, *ghuluw* is evident in groups that label others as infidels merely due to differences in opinion (Nugroho, 2017). Meanwhile, in the cultural realm, this attitude is reflected in groups that elevate certain cultural practices to a level seemingly equivalent to religious commandments (Ansori, 2020).

Qur'anic semantics is a field of study that delves into the interpretation of the Qur'an, focusing on specific words and the meanings and concepts conveyed by the Qur'an. To understand the semantics of a word in the Qur'an, it is essential to examine the conditions of the word, its characteristics, and its functional forms as mentioned in the Qur'an (Rahtikawati & Rusmana, 2013). The meaning of a word in the Qur'an is influenced by the surrounding words, both those preceding and following it. These words shape a concept that can transform the basic meaning into a new meaning, in line with the sentence structure formed (Izutsu, 2003). Although distinct in their positions, words in the Qur'an are interconnected in forming concrete meanings (Parera, 2004). The term "Qur'anic semantics" was first popularized by Toshihiko Izutsu.

This study aims to explore the meaning, origin, development, and factors influencing the semantic evolution of the term *ghuluw*. The research focuses on understanding *ghuluw* within the Qur'an using a semantic approach deemed appropriate to uncover its true meaning and concept, allowing for a clearer interpretation of the term (Fahimah, 2020).

Studies related to the term *ghuluw* have been widely conducted. However, most prior research tends to analyze verses in isolation and in a fragmented manner, without delving into the holistic message conveyed within these verses. Additionally, interpretations often rely solely on context without considering historical aspects or the structure of the words

within the relevant verses, which are crucial in addressing contemporary issues. For instance, Sihabbudin Afroni discussed the characteristics and causes of extremism (Afroni, 2016). Meanwhile, Ilzam Hubby Dzikrillah Alfani (Hubby, 2022), Ziana Maulida Husnia (Husnia, 2018), Heru (Heru, 2023), Devi (Muzawwadah, 2024), and Sofyan (Saury, 2022) highlighted the perspectives of an Indonesian Muslim scholar on the phenomenon of *ghuluw*. Furthermore, Amin Iskandar and Komarudin Soleh emphasized an intertextual approach in understanding hadiths about the prohibition of *ghuluw* (Iskandar & Soleh, 2023; Muzawwadah, 2024).

Based on previous studies, no research has been found that analyses the word *ghuluw* using Toshihiko Izutsu's semantic approach as well as contextualising it with current conditions. Therefore, this research aims to fill the void by making the word ghuluw the object of study through semantic analysis. This research formulates two main problems: first, what is the meaning of the word ghuluw based on Toshihiko Izutsu's Qur'anic semantic approach; second, how is the interpretation and contextualisation of the word ghuluw in the Qur'an.

Research Method

This research uses a qualitative approach with a literature study method to collect data from various literatures related to the research theme (Darmalaksana, 2020). The focus of the research is the study of the word ghuluw in the Qur'an using Toshihiko Izutsu's semantic analysis. The objectives of this research include: (1) revealing the basic meaning and relational meaning of the word ghuluw, (2) explaining the historical meaning of the word, and (3) identifying the concept contained in the word ghuluw and contextualising it (Izutsu, 2002).

Result and Discussion

1. Qur'anic Semantics According to Toshihiko Izutsu

Linguistically, the term "semantics" originates from the Greek word *semantikos,* which means to signify, interpret, or indicate (Save, 1997). In Greek, several words form the basis of "semantics": *semantikos* (to signify), *semainein* (to interpret), and *sema (sign)* (Siompu, 2019).Terminologically, semantics is the study of meaning, concerning the relationships between words, symbols, and the ideas or objects they represent, as well as the examination of the shifts and changes in these meanings over time (Kahfi & Ahmadi, 2021). As semantic studies evolved, this field also became a tool for analyzing classical literature. The Qur'an, as a classical text rich in linguistic aesthetics and cultural values, has naturally attracted the attention of scholars. Semantics serves as an ideal method to uncover the meanings of Qur'anic verses as intended by Allah Swt. Through semantics,

shifts or distortions in the understanding of Qur'anic vocabulary among communities can also be precisely identified (Fahimah, 2020).

Izutsu was not the first to employ semantics in studying the Qur'an. Classic scholarly works, especially those entitled al-Wujūh wa an-Naẓāir, demonstrate an early semantic awareness among classical Muslim scholars. al-Wujūh wa an-Naẓāir is a classic scholarly endeavor aimed at comprehending the unique meanings of each term used in the Qur'an (Putri et al., 2023). According to Izutsu, semantics is an analytical study of key terms within a language with a view to ultimately reveal the conceptual meaning, or Weltanschauung (worldview), of the people who use that language—not merely as a tool for thinking and communication but as a means of understanding and interpreting the world within it (Izutsu, 2003).

The main concept contained within the meaning of Qur'anic words is elucidated through several research steps, as follows (Izutsu, 2003). First, identifying the focus word. It means determining the word to be studied and the concept within it, known as the "focus word," which is surrounded by key words. Second, revealing basic and relational meanings. That is to define the focus word's basic and relational meanings. This involves syntagmatic and paradigmatic analyses. A syntagmatic analysis involves examining the words that appear before and after the discussed word in a given text, while a paradigmatic analysis compares the word or concept with other similar (synonymous) or contrasting (antonymous) terms. Third, uncovering the historical semantics of the word. This historical tracking involves two essential terms: diachronic and synchronic. In a diachronic analysis of Qur'anic vocabulary, the word's usage is traced through various stages—pre-Islamic Arab society, during the Prophet's time, post-Prophet, and into the contemporary era—to understand its significance in shaping the Qur'anic vision. A synchronic analysis, meanwhile, focuses on the evolution of the word's meaning from its initial use until it became an independent concept within the Qur'an, assuming a significant role in the Qur'anic vision. Fourth, uncovering key concepts and practical application. This means identifying the meanings and concepts contained within the focus word and analyze the key concepts that the Qur'an offers its readers to practice in daily life. This final step aims to establish a life based on Qur'anic principles and to realize a Qur'anic vision of the universe.

2. Application of Toshihiko Izutsu's Semantic Theory to the Word *Ghuluw* in the Qur'an

The Basic Meaning of the Word Ghuluw (غلو)

The term *ghuluw* is a *mashdar* form derived from the root pattern غلا - يغلو - غلوا, which means to rise, increase, exaggerate, and exceed limits (Abdul Wahab Munawwir, 1997). According to Ahmad bin Faris in his book *Mu'jam Muqayis Al-Lughah*, the word *ghuluw* consists of the letters غ, ل, and a weak letter (mu'tal), and it carries two meanings: ارتقاع (elevation or rise) and مجاوزة القدر (exceeding expectations) (Ahmad bin Faris Zakariya, 1979). Furthermore, Syauqi Dhaif, in his book *Al-Mu'jam Al-Wasith*, explains that *ghuluw* signifies earnestness in doing something, particularly in the context of religion (Dhaif, 2011). This is reinforced by Ibn Manzur, who states that *ghuluw* means rising above, exceeding limits, and surpassing something (Ibnu Manzur, 1985). Hence, it can be concluded that *ghuluw* refers to behavior that goes beyond proper limits, especially in a religious context.

Relational Meanings

- **Syntagmatic Analysis**

Syntagmatic analysis is an approach that seeks to determine the meaning of a word by examining the words that appear before and after the word being studied (Izutsu, 2003). Therefore, this analysis is very important because the usage of a word is inevitably influenced by the surrounding words. In this context, the term *ghuluw* can be understood through the words associated with it, namely *ahl al-kitab* (اهل الكتاب) and *al-din* (الدين).

First, the word *Ahlul Kitab* (اهل الكتاب). The term *Ahl al-Kitab* is a combination of two words: *ahl*, which means *al-mazhab* followers or adherents (A.W. Munawwir, 2018). and *al-kitab*, which means *book*, *scripture*, or *that which is written* (A.W. Munawwir, 2018). Therefore, it can be concluded that *Ahl al-Kitab* refers to groups adhering to religions with sacred scriptures revealed by Allah, other than the Qur'an. In the Qur'an, the term *Ahl al-Kitab* appears 31 times and is mentioned only during the Meccan period. For example, the term *Ahl al-Kitab* in Surah Al-Ankabut [29]: 46 refers to the Jews and Christians. In this verse, Allah SWT emphasizes the importance of maintaining good relations between Muslims and the People of the Book.

Second, the word *Din* (دين) The term *al-din* is a singular form that means "religion"(Abdul Wahab Munawwir, 1997). In the Qur'an, the word *al-din* is mentioned 92 times (Pracoyo, 2008). one of which is found in Surah Al-Fatihah [1]: 4. All occurrences of *al-din* convey the same meaning, which is "religion." However, a difference arises if the word الدين is given the diacritical mark *fathah* (الدَين) (Dimyathi Romli, 2018), in which case it means "debt." The word "debt" indicates a relationship between two parties, where

one holds a higher position (the lender) and the other holds a lower position (the borrower) (Al-Syaikhaly, 2006). In the context of religion, this relationship can be interpreted as the connection between the Owner of the religion (Allah) and the followers of the religion (humans).

- **Paradigmatic Analysis**

Paradigmatic analysis is an analysis that correlates a particular word or concept with other words or concepts that are similar (synonyms) or opposite (antonyms).

The Synonymy of the Word *Ghuluw* (غلو)

The Word *Ighraq* (اغراق). The word الاغراق originates from the root اغرق اغراقا - يغرق -, which means "excessive" or "beyond limits"(Fuad 'abd al Baqi, 1986). According to the *Al-Munawwir* dictionary, اغرق comes from the root غرق - يغرق - غرقا, meaning "to drown" or "to perish" (Abdul Wahab Munawwir, 1997). In the Qur'an, this word is mentioned 23 times (Pracoyo, 2008). One example of its usage can be found in Surah Al-A'raf [7]: 64, which narrates the story of the people of Prophet Noah (peace be upon him). The verse describes how they rebelled and rejected the Prophet's message. Only a small number of Prophet Noah's followers accepted and adhered to his teachings. Consequently, Allah inflicted severe and evident punishment upon them by drowning them in a great flood, sparing only the believers and those who performed righteous deeds (M Quraish Shihab, 2002).

The Word *Tasyaddud* (تشدّد). *Tasyaddud* (تشدّد) describes an extreme or rigid attitude in practicing religion (Al-Daim, 1996). The word *tasyaddud* is not explicitly mentioned in the Qur'an, either in its root form or its derivatives (Al-Syaikhaly, 2006). However, its concept is reflected in verses that teach Muslims not to adopt extreme or harsh behavior in religion, such as in Surah Al-Baqarah [2]: 286, which states that Allah does not burden a soul beyond its capacity, and Surah Al-Maidah [5]: 77, which warns against going to extremes in religion (Al-Asfahani, 2008). *Tasyaddud* refers to practicing religion with excessive strictness or adding burdens that Allah has not commanded, as warned in Surah Al-Maidah [5]: 77. The interpretation of this verse reminds Muslims not to follow the path of those who exceeded limits in worship, thereby deviating from the straight path (Khadr, 2012).

The Word *Ifrat* (إفراط). *Ifrat* (إفراط) refers to actions that exceed limits in practicing religion, often associated with a lack of moderation (Abdul Wahab Munawwir, 1997). The word *ifrat* is not explicitly mentioned in the Qur'an, but its concept, meaning "exceeding limits," is frequently referenced in the context of human behavior, both in worship and daily life (Dhaif, 2011). For example, Surah Al-A'raf [7]: 31 advises people to eat and drink

without excess, as Allah does not love those who go beyond limits. *Ifrat* denotes an excessive attitude that disrupts balance in life. In Surah Al-A'raf [7]: 31, the interpretation emphasizes the importance of moderation as one of the values favored by Allah, both in worship and behavior (Alfani, 2023).

The Antonym of the Word *Ghuluw* (غلو)

The Word *I'tidal* (اعتدل). The word *i'tidal* comes from the root words اعتدل - يعتدل - اعتدالا, which share the same root as *'adl* (justice), meaning to become straight or equal (Al-Asfahani, 2008). This word appears 28 times in the Qur'an (Pracoyo, 2008). According to Syauqi Dhaif in his book *al-Mu'jam al-Wasit*, *al-i* refers to balance between two things in terms of quantity, condition, or measure. It is likened to water that is balanced, neither too cold nor too hot, or an ideal body that is neither too tall nor too short (Dhaif, 2011). One example of the use of the word *'adl* in the Qur'an is found in Surah An-Nisa (4:3). This verse explains that if a man fears he will not be just toward the orphan girls he supports, he is allowed to marry another woman. The verse also sets the maximum number of wives a man is permitted to have. However, this is merely an allowance, not an original ruling. Therefore, the following sentence clarifies that if one is unable to act justly, he should have only one wife or a female servant (M. Quraish Shihab, 2002).

The Word *Istiwa'*. The word *istiwa'* comes from the root words استوى - استوأ - يستوى which means the same as اعتدل and استقام — straight or equal (Ibnu Manzur, 1985). This word is mentioned 83 times in the Qur'an (Pracoyo, 2008). An example of its use can be found in Surah Fatir [35]: 19. This verse compares the condition between the believer and the disbeliever. In this case, the believer is likened to one who sees, while the disbeliever is compared to one who is blind. This is because a blind person might have knowledge about something, but they lack knowledge based on sight, so the certainty of that knowledge cannot be guaranteed (Muhammad Quraish Shihab, 2002b).

3. Synchronic and Diachronic Meanings
- **Pre Qur'anic**

The pre-Qur'anic period system can be understood by examining the vocabulary of the Bedouins, which reflects the ancient Arab worldview, the vocabulary of caravans (merchants), and terms that were part of the religious lexicon of Jews and Christians living in the Arabian Peninsula. For the ancient Arabs, poetry was the greatest cultural product. Their poems often told stories of romance and war, group solidarity, and condemned their enemies (Muhammad Quraish Shihab, 2002a).

In the pre-Qur'anic period, the word ghuluw did not have any religious connotation. It was only used to describe an expression that

depicted something that was logically or realistically impossible. For example, the poem of Abu Nuwas:

وأخفت أهل الشرك حتّى أنّه # لتخافك النّطف التي لم تخلق

You can frighten the polytheists, even to the point where their embryos, which have not yet been created, fear you."

Then, the word ighraq is a synonym of ghuluw. Ighraq describes an expression that, although logically impossible, may be realized in reality. For example, in the poem of 'Amru bin Ahtim at-Taghibi:

ونكرم جارنا مادام فينا # ونتبعه الكرامة حيث مالا

We will honor our neighbor as long as he stays with us, and we will follow him with respect wherever he goes.

Then, a piece of love poetry written by Abdurrahman Ad-Dakhil:

لا تعجبوا من غلوي في مودتكم # فأنتم بمحل السمع والبصر

Don't be surprised if I am too affectionate with you, you are free to hear and see.

It is apparent from the above verses that the word ghuluw is not used to express a religious meaning, but rather the word ghuluw is used to express the feelings of the heart or mind.

- **Qur'anic Period**

The Qur'anic period system refers to the system that emerged during the time the Qur'an was revealed. In this context, Prophet Muhammad held the dominant authority in shaping the conception of the Qur'an (Azyumardi, 2000). The duration of the Qur'anic period is defined by the time when the Qur'an was revealed, which spans 23 years (Mattson et al., 2013). The understanding of ghuluw becomes clearer when considering the socio-historical context of that time. In this case, the Qur'anic verses that mention ghuluw appear twice and were revealed only in Medina, namely in Surah An-Nisa [4]: 171 and Surah Al-Maidah [5]: 77. During the Medina period, it can be said that the word ghuluw was revealed after the Prophet's migration from Mecca to Medina. The context of ghuluw in these two verses points more towards Allah's command to the People of the Book not to exaggerate or go beyond the limits in their religion. The essence of Surah An-Nisa [4]: 171 is a command not to exceed the bounds in religion, not to say anything about Allah except the truth, not to claim that Isa (Jesus) is God or the son of God, and to believe in the messengers of Allah. The essence of Surah Al-Maidah [5]: 77 is a warning not to follow the desires of those who have gone astray in the past and misled many people, as they themselves have strayed from the right path (Hubby, 2022).

- **Post-Qur'anic Period**

The post-Qur'anic period began after the Qur'an had fully developed its concepts, and this period refers to a deeper examination of the concepts established by the Qur'an. The post-Qur'anic period is divided into three phases: the classical period, from the 1st to 2nd century Hijri 7th–8th century CE, the medieval period, from the 3rd to 9th century Hijri 9th–15th century CE, and the modern-contemporary period, from the 12th to 14th century Hijri 18th–21st century CE (Alaika Salamullah, 2008). Upon examining the interpretation of the term ghuluw from the classical to the contemporary tafsir, it is consistently understood as excessiveness or going beyond the limits in religious matters. According to Ibn Kathir, the act of ghuluw can lead to the destruction of the one who commits it (Katsir, 2007). Buya Hamka also stated that the consequence of such actions is divine punishment, resulting in disgrace both in this world and in the Hereafter.

In Tafsir Al-Munir, it is explained that the ghuluw behavior of the Arabs can be seen during the time of the Prophet Muhammad's birth. At that time, they followed the religion of their ancestors, a polytheistic faith, although they claimed to follow the religion of Prophet Ibrahim (Abraham), who upheld monotheism. However, they believed that reaching God directly was beyond the capacity of ordinary people (Ghunaimah, 1953). Only the chosen ones or perfect humans could have a direct connection with God. Therefore, to seek God's pleasure and help, they began to use righteous servants as intermediaries between them and God. They started to make statues of these righteous people to be worshiped. The Arabs became accustomed to idolizing everything they believed could bring them closer to God. They placed idols around the Ka'bah, with reports suggesting there were 360 idols surrounding the Ka'bah at that time (Bahjat, 2003).

When they traveled for trade or other purposes, they would take stones from around the Ka'bah with them. When they stopped to rest, they would place these stones and perform a tawaf, as they did around the Ka'bah. This was intended as a manifestation of their love and respect for the Ka'bah (Bin Jarir al-Thabary, 1988). These were some of the excessive religious practices that, before Islam, led people into polytheism. At that time, the state of Arab society was far from the truth, filled with superstition and ignorance. They were prone to innovation in religious practices, going against the Sharia, and engaging in wars over wealth, honor, and power (Prilatmoko, 2022).

Semantic Field

The word *ghuluw* in the pre-Qur'anic period referred to an expression describing something that, both logically and realistically, could not happen. In contrast, the word *ighraq*, a synonym for *ghuluw*, functions as an expression to describe something that, while logically impossible, could actually happen in reality. In the Qur'anic period, similarities and antonyms

of *ghuluw* began to appear. Among the terms with meanings closely related
to *ghuluw* are *ighraq, tasyaddud* and *ifrat*, which both refer to exaggerating or
glorifying something. In the post-Qur'anic period, the word *ghuluw* came to
be understood as going beyond boundaries, particularly in a religious
context. Some of its categories include those who deviate in religion, those
who are insincere, and those who believe in something false.

4. Contextual *Ghuluw* in Socio-religious Issues

Ghuluw in the social context refers to attitudes or behaviors that are
excessive, extreme, or exceed reasonable limits, especially in terms of beliefs
or religious practices (Alfani, 2023). In Islam, the term *ghuluw* is often used
to describe an excessive approach to religion, which may involve over-
exalting an individual, figure, or particular doctrine to the point of
deviating from a moderate and balanced understanding of religion (Alfani,
2023). From the author's perspective, after reading and analyzing *ghuluw* in
religious practice, there are at least three key discussions when applied to
the social context.

First, *ghuluw* in Religion occurs when individuals or groups consider
something that is not part of religious teachings as an obligation or part of
worship, or when they excessively revere a certain teaching or religious
figure. For example, considering someone as more than just an ordinary
human being, or believing a certain practice to be the only true path, even
without a strong foundation in religious teachings (Ali asy-Syibl, 2004b).
Second, *ghuluw* in the Exaltation of Figures or Leaders. Social-political
communities often engage in *ghuluw*. This can happen when someone
excessively reveres or deifies a figure or leader, without critically
considering their flaws or mistakes. This can occur in politics, where a
leader or ideology is blindly followed without questioning or criticizing
decisions and policies (Mu'alla Al-Luwaihiq, 2003). *Third*, *ghuluw* in Social
Views toward Specific Groups or Classes. *Ghuluw* can also manifest in the
form of extreme stereotypes or social views toward certain groups. For
example, considering one ethnic or religious group as inherently superior
without an objective basis (Mat, 1997). *Ghuluw* in the social context is often
criticized because it can lead to intolerance, social polarization, and
deviations from inclusive moderation values that embrace diversity.
Therefore, it is important to maintain balance and avoid being trapped in
excessive attitudes or views in various aspects of social life (Ali asy-Syibl,
2004a).

Conclusion

Toshihiko Izutsu applies a semantic method to uncover the worldview
(weltanschauung) contained in the Qur'anic texts. In this context, the term
ghuluw is interpreted as a form of extremism or excessive magnification,

which may refer to an exaggerated attitude toward sacred figures in Islam, particularly towards the Prophet Muhammad or other religious aspects. This analysis utilizes the semantic approach to link the meaning of words with their cultural and theological contexts in the Qur'an, revealing the importance of understanding revelation within a more holistic and contextual framework. Therefore, Izutsu's semantic approach enriches the understanding of the meanings of words in the Qur'an and encourages a deeper comprehension of significant concepts in Islam. This research makes an important contribution to understanding the concept of *ghuluw* in the Qur'an through Toshihiko Izutsu's semantic approach. By exploring the basic and relational meanings of the word *ghuluw*, this study helps explain the shift in meaning from the positively nuanced pre-Qur'anic context to the more critical Qur'anic meaning of going beyond the limits in religion. This study is beneficial to Qur'anic studies as it enriches the method of interpretation by linking language, historical context and social relevance, making it applicable to understanding modern issues such as extremism and excessive loyalty in religion. However, this study has limitations that need to be noted. The method, which is based on library data, does not involve field research, so it does not explore social dynamics directly. In addition, the use of a semantic approach requires interpretations that tend to be subjective, which may affect the results of the analysis. As such, the generalizability of the findings is more suited to the context of Islamic and Qur'anic studies than to other disciplines. Nevertheless, this study remains an important reference for academics and practitioners interested in Qur'ānic studies from a semantic linguistic perspective.

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