



# The Phenomenon of Thunder in the Qur'an: A Semiotic Analysis of Roland Barthes

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## ARTICLE INFO

### Keywords:

Semiology;  
Thunder;  
Symbols;  
Al-Qur'an.

### Article history:

Received 2022-12-18

Revised 2023-01-22

Accepted 2023-02-22

## ABSTRACT

This article aims to reveal the meaning of symbolism about the phenomenon of thunder and to uncover the symbolic meaning behind the verses that mean thunder in the Alquran. The background of the writing of this article originated from phenomenon thunder that occurs naturally and is mentioned in the Qur'an as well as being one of the names of the special surahs with the word Ar-Ra'd and its equivalent, from these findings, the writing of this article will reveal the symbolic meaning behind it. thunder phenomenon mentioned in the Koran. The semiotic theory used is the semiological theory initiated by Roland Barthes. This research methodology uses a literature study. The semiotic research results on the verses that mean thunder in the Alquran do not only have symbols as threats and punishment but also as a symbol of warning that Allah has given to mankind to be used as lessons. As well as a symbol of dhikr, so that people will always remember Allah SWT from the phenomenon of thunder.

## ABSTRAK

Artikel ini bertujuan untuk mengungkap makna simbolisme tentang fenomena guntur dan menyingkap makna simbolis di balik ayat-ayat yang bermakna guntur dalam Alquran. Latar belakang penulisan artikel ini berawal dari fenomena guntur yang terjadi secara alamiah dan disebutkan dalam Alquran serta menjadi salah satu nama surah khusus dengan kata Ar-Ra'd dan padanannya, dari temuan tersebut, penulisan artikel ini akan mengungkap makna simbolis dibalik fenomena guntur yang disebutkan dalam Alquran. Teori semiotika yang digunakan adalah teori semiologi yang digagas oleh Roland Barthes. Metodologi penelitian ini menggunakan studi pustaka. Hasil penelitian semiotika terhadap ayat-ayat yang bermakna guntur dalam Alquran tidak hanya memiliki simbol sebagai ancaman dan azab, tetapi juga sebagai simbol peringatan yang diberikan Allah kepada umat manusia untuk dijadikan pelajaran. Serta sebagai simbol dzikir, agar manusia selalu mengingat Allah SWT dari fenomena guntur.

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## 1. INTRODUCTION

All natural events, both disasters and phenomena that occur, have actually become *sunnatullah* and natural laws that occur as a result of the process of change and natural movements that take place from time to time. The natural phenomenon itself is actually a non-artificial natural event that occurs without/not created by humans. Some natural phenomena that occur are not entirely dangerous, but some are a sign of distress (Izharyah, 2022). One example is like rain. Rain comes as a sign of the coming of blessings and mercy for all creatures, and can also be a sign of calamity in the form of disaster. In addition, there are natural phenomena that are signs of impending

danger, such as volcanic eruptions, hurricanes, and tsunamis that can destroy some populations of living things (Hick, 1999).

In the study of the Qur'an and Al-Hadith, several natural phenomena are described as signs of punishment from Allah in the QS; 41: 16

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَبَاتٍ لِنُذِقَهُمْ عَذَابَ الْعَذَابِ فِي الْحَيَاةِ الدُّنْيَا

*“So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life”*

However, among the many natural phenomena described in the Qur'an and Al-Hadith, there is one topic that becomes the main focus and is interesting to study, even this phenomenon is enshrined in the Qur'an into one complete sura name, namely الرعد which means thunder (lightning) (Hämeen-Anttila, 2017).

Thunder (lightning), in the view of Islam, is not only interpreted by an ordinary natural phenomenon. In various sources of literature and studies (Al-Hijami, 2022). The severity of the lightning phenomenon is often interpreted by Muslims as a sign that all the angels who guard the sky are glorifying. As Allah says in His Kalam QS; 13: 13.

From the previous explanation, a question arises in the form of, “What is the real meaning, behind the symbols and signs of the phenomenon of thunder (lightning) in the Qur'an, when studied from the point of view of semiotics?”. Departing from this, the writing of this article will reveal the symbols and signs of the phenomenon of thunder (lightning) mentioned in the Qur'an.

Many studies on Roland Barthes' semiotics have been conducted, for example by (Tamara, 2020), who discusses UNICEF posters from a semiotic perspective. Then there is a study from (Mulyaden, 2021) which discusses women in the Qur'an from a semiotic perspective. Furthermore, there is a study from (Rahayu, 2022) related to short stories in a semiotic perspective. Also, there is a study from (Damayanti, 2022) which examines the meaning of song lyrics from Barthes' perspective. Meanwhile, this study examines the phenomenon of lightning in the Quran from Barthes' semiotic point of view.

As for conducting exploration and analysis related to this research, the writing of this article will examine the phenomenon of thunder as a research subject and be applied to the semiotic theory initiated by Roland Barthes as a form of applying theory to the object to be studied (Chakraborty et al., 2021). The semiotic theory of Roland Barthes actually continues Saussure's semiological system (Signifier-signified) stage one, namely the linguistic system into stage two, namely the mythical system (myth) (Lustyantie, 2012).

## 2. RESEARCH METHOD

The research method used in this article is descriptive analysis (Denzin & Lincoln, 2009; Rosyad et al., 2022). This method is useful for gathering information that has been collected from several related sources so as to find a new finding that is conceptualized and structured (Sulipan, 2017). The concept presented by this descriptive analysis is to describe as a whole about the actual situation with the aim of exploring and clarifying a phenomenon. The type of approach in writing this article is based on library research or literature study, which approach is used to collect and collect data and information sources by utilizing existing material facilities in the library, both offline and online such as books, scientific works (thesis), dissertations, articles, journals), etc. (Mirzaqon, 2018). The purpose of the stages of the research method is to describe the situation objectively.

### 3. RESULTS AND DISCUSSION

The Before entering the definition of thunder in terms of linguistic and Qur'anic aspects as well as data analysis on the phenomenon of thunder applied by semiotic theory, we will first discuss the working system of the semiological theory initiated by Roland Barthes.

#### 3.1. Roland Barthes and his System of Application of Semiological Theory

As explained in the introduction, this research will use the theory of Semiology which was initiated by Roland Barthes. Here is a brief biography of Roland Barthes and his theory of semiology.

##### 1. *Biography*

Roland Barthes was born in Chevourg on November 12, 1915. He studied French literature and classical languages at the University of Paris and after graduating taught French at the Universities of Romania and Egypt (Barthes, 2010), then joined the National Center for Scientific Research, where he concentrated on sociology. and lexicology. Barthes when he was 9 years old, he and his mother went to Paris to study. His formal education was at the Lycee Montaigne (1924-1930) and studied at the Lycee Louis-Legendre (1930-1934) (Husni, 2007)

##### 2. *Roland Barthes' Semiological Theory and how it works*

As it is known that Roland Barthes' semiotic theory emerged when Barthes was inspired by Sausure's work entitled *General Linguistics Course*, then he began to realize the possibility of applying semiology to other fields (Other than language) (Barthes, 1986). Unlike Sausure, Barthes thinks that smiology is classified as linguistic. Thus, Barths' theory of semiology is a revolution from Ferdinand de Sausure's theory of semiology (Barthes, 1981). In this case, there is a great effort made by Barthes to realize Sausure's wishes and dreams by applying other things that are external as objects of application but still making language the main focus goal (Taufiq, 2016).

The semiotic theory proposed by Roland Barthes is that there are two steps of marking. What is meant by two steps of marking is the level of denotation and connotation. The source of reference to signification that often appears is often referred to as first order of signification which means denotative reference, in addition, connotation is often referred to as a second order signifying system (Barthes, 1968). He delivered a new breakthrough regarding connotation and denotation as his analytical knife. Barthes expresses the description of a sign (Sign) as a system composed of (E) an expression or a signifier in relation (R) to the content or signified (C); ERC. A primary sign system (Primary sign system) can be a particle of a dominant sign system that is more complete and has a different meaning than the original. In the book *semiotics of communication*, Indiwani explained that Rolan Barthes argued, primay sign is denotative and what is meant by secondary sign is one of connotative semiotics (Barthes, 2014). It is from this connotative concept that later becomes an important key analysis of a Rolan Barthes semiotic model. Fiske argues that the concept model is part of two orders of signification (Imron, 2019).

The connotation has a subjective meaning or in another sense that is at least intersubjective. Therefore, the meaning of denotation is anything that is expressed or described as a sign to an object, in addition, the meaning of connotation is about how to describe it (Hämeen-Anttila, 2017). Connotations work on a subjective level, so sometimes they are not aware of their presence. Readers are sometimes very easy to read the connotative meaning as a denotative fact. Because of this, one of the objectives of analysis with a semiotic approach is to provide a forum for analytical methods and frameworks of thought as well as solutions to overcome errors in reading (misreading) or in another sense is wrong in interpreting and interpreting a meaning in sign or symbol (Barthes, 1968). The second level of significance relates to the content, the sign works through myth (myth). Myth is about how a culture describes some aspects of reality or natural phenomena. According to Rolan Barthes, myth does not have to be in the form of writing, photography, and advertisements, as well as paintings, but myths, namely everything that has a mode of representation that requires interpretation in order to understand what it means and what it means (Imron, 2019).

After discussing the background of a semiotic expert, such as the biography and work system of semiotics from Roland Barthes, it will be continued with an explanation about the definition of thunder which is viewed from the linguistic and Qur'anic aspects as well as an analysis of the phenomena of thunder mentioned in the Qur'an using a semiological theory that initiated by Roland Barthes.

### 3.2. Definition of Thunder in terms of Linguistic Aspects and the Qur'an

In the Qur'an, words that indicate the meaning of thunder (lightning) and its equivalent are mentioned in three different forms of lafadz, namely Ar-Ra'd lafadz (mentioned twice in the Qur'an), Al-Barq lafadz (mentioned five times in the Qur'an) and lafadz Ash-Shaa'iqah (mentioned seven times in the Qur'an) (Fikrillah, 2016). Here are the words used in the Qur'an to describe the natural phenomenon called thunder.

#### 1. Ar-Ra'd

##### a) Lexical Meaning

The definition of the word Ar-Ra'd which means thunder (Munawir, 1997) lightning (Ibn al-Mandhur, n.d.)

##### b) Mufassir's view

According to al-Qurtubi & At-Tabari as commentators in the classical period are as follows. Imam al-Qurtubi in his book explains that what is meant by al-Ra'd is the sound that collides with cloud material (Al-Qurthubi, 2009). However, it is different with Abu Ja'far at-Tabari who in his interpretation reveals that what is meant by the word al-Ra'd is to mean a group of angels who are managing the clouds (Ath-Tabari, 2007). This is in line with the Hadith;

مَلَكٌ مِنَ الْمَلَائِكَةِ مُوَكَّلٌ بِالسَّحَابِ مَعَهُ مَخَارِقُ مِنْ نَارٍ يَسُوقُ بِهَا السَّحَابَ حَيْثُ شَاءَ اللَّهُ

From the study of the hadith above, it can be found that what is called lightning is a whip from an angel to move the clouds and the angel is in charge of making the tongue of fire. Furthermore, as a commentator in the contemporary modern era, M. Quraish Shihab in his interpretation of al-Misbah, he explained that the intended meaning of the word al-Ra'd, namely the thundering sound of thunder, in the event (thunder) will contain for anyone who is heard by him will immediately remember Allah and immediately purify Him by means of dhikr (Shihab, 2005a)

##### c) The word Ar-Ra'd in the Qur'an

In the Qur'an, Allah SWT mentions the word Ar-Ra'd twice.

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَنُبُقٌ يَجْعَلُونَ أَصْوَعًا فِيءَ آذَانِهِمْ مِنَ الصَّوَعِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ۙ ١٩

"Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers". (QS. Al-Baqarah: 19).

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ - وَالْمَلَيِّكَةُ مِنْ خِيفَتِهِ - وَيُرْسِلُ الصَّوَعِ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي آلِهِ وَهُوَ شَدِيدُ الْمِحَالِ ۙ ١٣

"And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah; and He is severe in assault". (QS. Ar-Ra'd: 13).

From the two verses above, it can be interpreted lafdziyah that Ar-Ra'd is a form or sign of sound (sounds heard from the clouds).

#### 2. Al-Barq

##### a) Lexical Meaning

The definition of lafadz Al-Barq in the oral al-Arob dictionary is lightning, according to Ibn Abbas r.a, that is light used by angels to lead clouds. Meanwhile, in the KBBI Al-Barq which means lightning is light that propagates so fast, or a very shiny light and very fast in a narrow time.

##### b) Mufassir's view

As for what is meant by Al-Barq According to one of the classical commentators, namely Al-Qurtubi, it is a whip made of light and is in the hands of an angel so that it can snap at the clouds (Al-Qurthubi, 2009). Meanwhile, according to some modern figures such as Quraish Shihab and Sayyid Qutbh are as follows. The word Al-Barq is interpreted with the meaning of a flash of electricity in the air (Shihab, 2005a).

- c) The word Al-Barq in the Qur'an  
In the Qur'an lafadz Al-Barq is mentioned five times.

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبُعَهُمْ فِيْءِ آذَانِهِمْ مِّنَ الصَّوْعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ١٩

"Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers." (QS. Al-Baqarah: 19).

يَكَادُ الْبَرْقُ يَحْطِفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٢٠

"The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent." (QS. Al-Baqarah: 20).

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ السَّحَابَ الْغِيَا ١٢

"It is He who shows you lightening, [causing] fear and aspiration, and generates the heavy clouds." (QS. Ar-Ra'd: 12).

أَلَمْ تَرَ أَنَّ اللَّهَ يَرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رِجَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَن يَشَاءُ وَيَصْرِفُهُ عَن مَّن يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ ٤٣

"Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightening almost takes away the eyesight." (QS. An-Nur: 43).

وَمِنْ آيَاتِهِ - يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي - بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ٢٤

"And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason." (QS. Ar-Rum: 24).

From the five verses above, it can be interpreted lafdziyah that Al-Barq is a form or sign of light or light.

### 3. Ash-Shaa'iqah

#### a) Lexical Meaning

The definition of Ash-Shaa'iqah is fire that comes from the direction of the clouds along with a thunderous and powerful sound (Maulida, 2019). According to the Al-Munawwir Ash-Shaa'iqah dictionary, it means lightning (Munawir, 1997). But in the mu'jam Lisanul 'Arabic, the word ash-Sha'iqah is interpreted as a deadly fire that comes from the sky with a loud thunder. (Ibn al-Mandhur, n.d.).

#### b) View of Classical and Modern Mufassir

According to the assumption of Sheikh Al-Qurtubi what is meant by the word Aṣ-Ṣā'iqah is an angel who is peaking and spitting fire from his mouth. And it is also interpreted as fire falling from the sky accompanied by a very powerful sound (Al-Qurthubi, 2009).

Meanwhile, according to M. Quraisy Shihab, Ash-Shaa'iqah is a lightning strike that responds to each other due to a gathering of clouds that are charged with negative and positive electric currents (Shihab, 2005a). But what Ash-Shaa'iqah meant according to him was the sound of throwing hard objects, usually used for celestial objects. Quraish Shihab argues that the Qur'an uses the word Ash-Shaa'iqah to indicate three meanings, namely the meaning of death, then the meaning of torture and fire that strikes from the sky which is usually accompanied by thunder (Shihab, 2005b).

- c) The word Ash-Shaa'iqah in the Qur'an  
In the Qur'an, Al-Shaa'iqah lafadz is mentioned 7 times.

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُقُرٌ يُجْعَلُونَ أَصْوَعَهُمْ فِيءَآذَانِهِمْ مِّنَ الصَّوْعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ١٩

"Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers". (QS. Al-Baqarah: 19).

وَإِذْ قُلْتُمْ يُمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ٥٥

"And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on. (QS. Al-Baqarah: 55).

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَإِنَّا مُوسَىٰ سُلْطٰنًا مُّبِينًا ١٥٣

"The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allah outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority. (QS. An-Nisa: 153).

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ - وَالْمَلٰئِكَةُ مِنْ خِيفَتِهِ - وَيُرْسِلُ الصَّوْعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي آلِهِ وَهُوَ شَدِيدُ الْمِحَالِ ١٣

"And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah; and He is severe in assault". (QS. Ar-Ra'd: 13).

فَإِنِ اعْرَضُوا فَعُلَّ أَنْذَرْتَهُمْ صُعِقَةً مِّثْلَ صُعِقَةِ عَادٍ وَثَمُودَ ١٣

"But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamud." (QS. Fusshilat: 13).

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ الصَّعِقَةُ الْعَذَابَ الَّهِونَ بِمَا كَانُوا يَكْسِبُونَ ١٧

"And as for Thamud, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn." (QS. Fusshilat: 17).

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّعِقَةُ وَهُمْ يَنْظُرُونَ ٤٤

"But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on." (QS. Adz-Dzariyat: 44).

From the seven verses above, it can be interpreted lafdziyah that Ash-Shaa'iqah is a form or sign of fire, a frightening thundering sound accompanied by fire from the sky that destroys, and fire that descends from the sky.

### 3.4. Data Analysis of Thunder in terms of Semiology

After it was known that Barthes made language the main focus, then applied it to external objects, so that the research concept being studied had an object of study outside of language, namely the phenomenon of thunder (as an external object in the study) which was mentioned several times in Al-Qur'an with three kinds of equivalent forms, then applied with the semiological theory of Roland Barthes. The aim is to carry out an ideological critique of mass culture. Therefore, the reader of the myth must look for the ideology behind the myth. One of these factors is (history). The concept of thunder (lightning) in the Qur'an can be viewed from the semiotic aspect of Roland Barthes as follows:

1. Ar-Ra'd

- a. Lexical Meaning (Thunder; thunderous sound)
- b. Contextual Meaning in the verse

In the Qur'an, the verses that contain the word Ar-Ra'd indicate the meaning of a booming sound in the air caused by lightning (a symbol that indicates a roar). The sound of thunder booming loudly, of course, will invite anyone who hears it to immediately remember Allah SWT. and purify and glorify Him (symbol of remembrance/dzikr) (Hafidz, 2019). The forms of remembrance that are recommended in Islam when hearing thunder are as follows:

From 'Ikrimah, he said that, when Ibn 'Abbas radhiyallahu 'anhuma when he heard the sound of thunder rumbling, he immediately said,

سُبْحَانَ الَّذِي سَبَّحَتْ لَهُ

“Subhanalladzi sabbahat lahu” which means (Glory be to Allah whose thunder glorifies Him). Then then he said, “Truly lightning is an angel who shouts (screams) to regulate the rain as a cattle herder yells at his animals.”

Furthermore, when 'Abdullah bin Az Zubair heard thunder, he stopped all forms of speech, and then immediately said,

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ

“Subhanalladzi yusabbihur ro'du bi hamdihi wal mala-ikatu min khiifatih”, which means (Glory be to Allah who thunders and the angels glorify Him by praising Him out of fear of Him). Then he said,

إِنَّ هَذَا لَوَعِيدٌ شَدِيدٌ لِأَهْلِ الْأَرْضِ

“This is a very strong threat to the inhabitants of a country”.

As for another prayer that can be read when hearing thunder or thunder is the reading: “Subhanalladzi yusabbihur ro'du bi hamdihi wal mala-ikatu min khiifatih”, which means (Glory be to Allah who thunders and the angels glorify Him by praising Him for fear Him).

c. Myth Analysis

From the explanation above, if it is included in the Barthes myth chart, the illustration is as follows:

**Diagram I. Application of myths to verses about thunder using the word Ar-Ra'd**

Ar-Ra'd	Thunder
I	
<b>Ar-Ra'd: Thunder</b>	The symbol of a booming and deafening sound (Concept of Jahiliyyah)
II	
	Symbol of remembrance of Allah Swt. With the thunder giving signs to always remember Allah, and remembering Allah, especially when you hear a roar, the faith and piety of Allah will increase (Islamic concept)
III	

2. *Al-Barq*
  - a. Lexical Meaning (Flash of light)
  - b. Contextual Meaning in the verse

In the verses of the Qur'an that explain the phenomenon of thunder using the *Al-Barq* lafadz, more hints about the light that ignites from the fire that descends from the sky. The light that appears from the sky will make people feel anxious, worried and anxious and filled with fear, so that those who see the light (lightning) will plug their ears with their fingers for fear of death. From this it can be seen that fear can change a person to change for the better (repentance) if they think and realize the sign that Allah has given. So that there is hope for those who want to repent to be accepted by their good deeds (Symbol of fear and hope).

- c. Myth Analysis  
From the explanation above, if it is included in the Barthes myth chart, the illustration is as follows:

**Diagram II. Application of myths against verses about thunder using the word *Al-Barq***

Al-Barq	flash of light
I	
<b>Al-Barq : flash of light</b>	The symbol of the threat in the form of a flash of light from the sky against the previous rebellious peoples (the concept of Jahiliyyah)
II	
	A symbol of fear and hope, for those who want to think about the sign that Allah has given in the form of a flash of lightning, they should immediately ask for forgiveness and repent to Allah SWT (Islamic concept)
III	

3. *Ash-Shaa'iqah*
  - a. Lexical Meaning (Lightning/thunderbolt)
  - b. Contextual Meaning in the verse

As for what is meant by *Ash-Shaa'iqah*, namely, the sound of a loud sound (like fire coming out of a cloud) that shrieks the ear. The bursts of fire that fall from the clouds (sky) together with explosions in the air are called lightning. This incident (lightning/lightning) has happened to the previous peoples who did injustice so that Allah sent down lightning to those who rebelled against Him as a real form of punishment (symbol of punishment). However, with this incident, Allah again gave signs for the incident as a lesson for the people after him. Although there are examples of people (tsamud) who have been given the straight path, they close their eyes from the truth so that Allah sends down punishment for them (symbol of lessons).

- c. Myth Analysis  
From the explanation above, if it is included in the Barthes myth chart, the illustration is as follows:



Diagram 3. Application of myths against verses about thunder using the word Ash-Shaa'iqah

Ash-Shaa'iqah	thunder/lightning
I	
Ash-Shaa'iqah : thunder/lightning	The symbol of doom, in the form of a lightning strike that occurred in the past who disobeyed (the concept of Jahiliyyah)
II	
	The symbol of the lesson, in the form of stories of the previous people who Allah sent down punishment in the form of lightning / thunder so that they can learn the lessons of previous events (Islamic concept)
III	

### 3.5. Analysis of the phenomenon of thunder in terms of science

Thunder, lightning or thunderbolt is a form of natural phenomenon that often appears during the rainy season, and when the clouds in the sky show a glimpse of a bright flash of light that only appears for a moment and dazzles the eye. then some time after, came a very loud and jarring sound which at this time we know is a roar or thunder. However, there is a difference in the time of its appearance because there is a difference between the speed of light and the speed of sound (Raihan Dzakwan, 2020).

When it was raining very hard, black clouds began to appear and immediately the sky then suddenly lit up, and not long after some time followed by a booming sound like there was a very powerful explosion. This has been described by Allah SWT in the QS; 24: 43.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلِّهِ - وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ - مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ - يَذْهَبُ بِالْأَبْصَرِ ٤٣

*“Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the eyesight.” (QS. An-Nur: 43)*

Martin A. Uman and Vladimir A. Rakov argue that the phenomenon of thunder or what is commonly called thunder (Thunder; Red: English) is a word that is often used to describe sound shock waves that are generated due to the formation of a heating and expansion of air that is so intense. speed when passed by a lightning strike. The strike caused the air to turn into plasma and immediately exploded, then immediately made a thunderous sound. And this thunder phenomenon often occurs at the same time as a flash of lightning, but the roar can be heard a few moments later after the flash appears. This is because light travels faster (186,000 miles/299,338 kilometers per second) than sound (about 700 miles/1,126 kilometers per hour, which varies depending on temperature, humidity and air pressure).

A flash of lightning is a bright light that is formed during the discharge of electricity in the atmosphere during a thunderstorm. Lightning can occur when the electrical voltage at two separate points in the atmosphere is still

within a cloud, or between a cloud and the ground surface, or between two ground surfaces reaches a high level. (Vladimir A. Rakov; Martin A. Uman, 2004).

Lightning flashes can occur in the form of two strikes. In the first strike it is negatively charged (-) and flows from the cloud to the ground. This is a very bright flash. Several branching lightnings can usually be seen spreading out from the path of the main flash. When the first strike reaches the ground, an opposing charge can form at the point where it is to be struck and a second, positively charged flash current can form from the main lightning path straight into the cloud. The two flashes usually collide about 50 meters above ground level. A short current is formed at the meeting point between the cloud and the ground surface, and as a result a very strong and bright electric current flows from within the main flash path towards the cloud. The difference in the pitch voltage of the electric current between the cloud and the ground is more than a few million volts.

The energy released by a single lightning strike is known to be greater than that produced by all the power plants in America. The temperature at the current where lightning is formed can reach 10,000 degrees Celsius. The temperature inside the furnace in order to crush iron is between 1,050 and 1,100 degrees Celsius. The heat generated by the smallest lightning strike can reach 10 times as much. This extraordinary heat is known that lightning can easily destroy and burn all kinds of elements that exist on this earth. Another comparison is, the temperature on the sun's surface which can reach 700,000 degrees Celsius. That is, in other words, the temperature of lightning is 1/70th of the temperature on the surface of the sun. The light that can be emitted by lightning is brighter than 10 million incandescent light bulbs with a power of 100 watts. For comparison, one surrounds it more brightly than when an incandescent lamp is lit.

The flash is created, descends very quickly to earth at a speed of 96,000 km / h. The first strike can reach a meeting point or the earth's surface within 20 milliseconds, and a strike in the opposite direction can reach the cloud in a duration of 70 microseconds. That is, the overall lightning can occur within a period of up to half a second, The sound of thunder that follows is caused by the sudden heating of the air around the lightning path. therefore, the air expands at the speed of the shock wave back to normal sound waves over a distance of several meters. These sound waves are formed following the atmospheric air and the shape of the surface after it. That was the reason why the thunder and lightning that followed followed.

When we contemplate to contemplate all about this lightning, we can understand and know that this natural phenomenon event is a sign or symbol of Allah SWT. show all His creatures as a very amazing phenomenon. How when such an extraordinary force can arise from positively and negatively charged particles, which are invisible to the naked eye, this shows that lightning was created intentionally. And furthermore, in fact it is known that nitrogen molecules, which are very important and useful for plants, actually arise from this powerful force. In the end, once again this phenomenon of thunder proves that lightning was created with special wisdom (Mulyono, 2006).

In particular, Allah SWT pays great attention to us through the phenomenon of thunder that is told by the Qur'an. The meaning of surah al-Ra'd is thunder, or some lay people call it "rumbling". In the verses that talk about lightning, Allah SWT says, that He (Allah SWT) brings lightning for mankind as a source of fear and hope. Allah Swt has also said that even the thunder that arises when the lightning strikes also praises Allah Swt.

Allah Swt has made several signs for us as human beings on the phenomenon of thunder and we are obliged to think and be grateful to Allah Swt that thunder, the possibility of which many people have never thought of to this extent, causes fear and hope in real humans. it is a means by which, the fear of Allah Swt will increase and continue to grow and the lightning sent by Allah Swt has a specific purpose as he wishes.

#### 4. CONCLUSIONS

This research is motivated by the phenomenon of thunder that occurs naturally and is often mentioned in the Qur'an and even used as a whole and special sura name with the name "Ar-Ra'd" (thunder). The writing of this article begins with the assumption that language is a symbol. The use of words that mean thunder in the Qur'an is mentioned in three forms of equivalent words, namely البرق, الرعد, and الصاعقة, all of which have their own symbols

of an event called thunder. The writing of this article will reveal the meaning of symbolism about the phenomenon of thunder using the semiological theory initiated by Roland Barthes.

The results of this article state that the thunder phenomenon that occurred in the pre-Islamic period and the Islamic period has its own distinct meaning symbol. With the adoption of this theme regarding thunder, the main purpose of writing this article is to uncover the symbolic meaning behind the verses that mean thunder and its equivalent in the Qur'an. The following are the results of research on the phenomenon of thunder in the Qur'an using the semiological theory of Roland Barthes. First, the lexical meaning of the word thunder and its equivalent in the Qur'an are (a) الرعد is a loud roar (explosion) in the air, (b) Al-Barq is a flash of light, and (c) Ash-Shaa'iqah is lightning/ lightning. While the contextual meaning of thunder and its equivalent in terms of the Qur'anic verses, namely (a) Ar-Ra'd means a booming sound in the air (b) Al-Barq means a flash of fire from the sky and, (c) Ash-Shaa'iqah means thunder/thunderstorm accompanied by a deafening explosion/ Second, the function of the symbol for the phenomenon of thunder is to make people always remember Allah SWT (remembrance), and a lesson for current and future people that the thunder event was once used as a symbol of threat and punishment for previous people who disobeyed Allah.

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