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RESEARCH ARTICLE

A LITERATURE REVIEW ON QURANIC LINGUISTICS AS A PSYCHOSPIRITUAL THERAPY MEDIUM

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Abstract

Quranic therapy is an approach practiced by individuals who suffer from psychospiritual problems to self-heal. Al-Quran possesses spiritual values which can assist in treatment. This approach indirectly involves linguistic elements as the therapeutic basic medium by engaging in recovery and treatment activities such as reading, recitation and teaching the meaning of al-Quran. However, non-holistic implementation of linguistic element in Quranic therapy practice reduced the effect of patient's psychological and spiritual recovery due to the lack of understanding of and appreciation to the messages of al-Quran. Therefore, this study is aimed at examining the relation of linguistic elements to the Quranic message being conveyed and revealing the importance of al-Quran as a psychospiritual therapy medium. This study is a qualitative research work using content and thematic analysis. Content analysis was classified according to themes based on the linguistic aspects of al-Quran (phonology, morphology and semantics). It was found that phonology (sound) reinforced appreciation of the message of al-Quran through mental effects of Al-Quran reciter and listener. Morphology (word structure) of al-Quran was also identified as the foundation to the meaning or interpretation of al-Quran. Meanwhile, comprehension and appreciation of all messages being conveyed in al-Quran require a mastery in semantics (meaning) because the meaning of al-Quran is influenced by various factors. In short, the linguistic aspects are closely linked in influencing the message being delivered besides having the role of reinforcing the understanding and appreciation of content of al-Quran that enables patient recovery from the psychospiritual problems. This study carries an implication towards the role of the Quranic language in complementing psychospiritual therapy.

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Introduction:-

Verses of the Holy Quran were revealed as words of advice lessons, remedies, guidance, and blessings to the entire worlds. Allah says in Chapter Yunus, verse 57 which carries the meaning; "O mankind! There hath come to you an instruction from your Lord and a healing for what is in your hearts (chest) and guidance and mercy for the believers". Based on that verse, verses of the Quran can be understood as remedy for spiritual problems. This was

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also explained by Haque (2004) who stated that reciting al-Quran can leave a positive impact onto the reciter such as producing tranquillity of the heart and giving a sense of satisfaction in the self as explained. Saged, et al. (2018) in their research have also proven Quranic audios to be an effective approach to treatment for those suffering from spiritual and psychological problems. The study was conducted onto 121 individuals who had psychospiritual problems. This was further supported by other studies, such as Asmuni (2018) who stated that the best approach to save oneself from problems of restlessness, confusion, emotional stress and anxiety in daily life is by remembering Allah. Therefore, the practice of *tadabbural-Quran* is an approach which drives its practitioner towards much remembrance of Allah.

Notwithstanding that, Quranic therapy was also proven to increase patient's spiritual vitality as stated by Yuliani et al. (2019) that an increase in spiritual vitality level percentage by 49% was found in members of community who regularly conducted activities of *tadabbural-Quran*. The views of Jaafar & Ilyas (2020) backed that statement by explaining that al-Quran is the remedy and solution to all physical and spiritual illnesses such as anxiety, depression and emotional stress by regular *tadabbur* practice. Psychospiritual intervention is very much significant in the conduct of spiritual therapy (Azmi & Wahab, 2019). Jailani & Osman (2015) also mentioned that instilling religious and divine elements can convince an individual of the reality of man's reliance upon God beside returning, healing, strengthening and revitalising spiritual aspects of each individual. Consequently, psychospiritual problems such as conflicts of the soul, emotion and thoughts can be overcome holistically.

Therefore, this article finds that al-Quran is an alternative medium in psychospiritual therapy of patients. The miracle of al-Quran lies in its language as an aspect which plays a role in delivering messages from al-Quran. This is in agreement with the view of Gunarti (2020) who explained that learning Quranic language style through linguistic approach is important to understand the content and advice in al-Quran besides the beauty of its utterance and meanings. In short, therapy via al-Quran will involve activities such as reciting, memorising and contemplating on the verses. Such activities undoubtedly will involve linguistic aspects in terms of audio, pronunciation, meaning and reasons (*usloob*). Therefore, the aspect of Quranic Arabic language is a major factor that leave an impact to the mind and spirit of the patient.

Literature Review:-

Al-Quran is a miracle which is perfect from all angles such as rulings, the beauty of language style, word arrangement, ethical values and others, also playing the role of delivering reminder, guidance, directives, and wisdom to Muslims in living their life (Zainal Abidin & Ahmad, 2021). This miracle is rich in language beauty which differentiate it from others. In fact, the nation of Arabs who are well-renowned in and great at poetry could not rival the beauty and greatness of the Quranic language to the extent that many Arab poets and writers copycat the language style of al-Quran in their literary works. Quranic language possesses an aesthetical value in its texts which consist of two levels; namely at the material level and at the technical level which in turn is related to word determination (Mahmoud, 2019). In line with language stylistic discipline which focuses on descriptive explanation of literary texts, language stylistics plays a crucial role in determining a meaning for each word in al-Quran as mentioned by Walidah et al. (2020), revealing secrets of al-Quran in total by analysing all aspects of Quranic linguistics.

The splendour of al-Quran is proven through its letters and verses arrangement which befit the situation and condition of their meanings to the extent that each and every Quranic message is precisely and accurately conveyed (Zaenuddin & Hamdani 2015). The aspect of phono-semantics also materialises the uniqueness of pronunciation and meaning of al-Quran. The sound and rhythm in each phrase and verse of al-Quran are closely related to the meaning being produced (Kalani, et al., 2016). Notwithstanding this, variation in the language style used to convey something is also a linguistic aspect found al-Quran. The high level of the language style of al-Quran is synchronous with the high level of meaning and messages contained in al-Quran (Amrulloh, 2017). Therefore, Quranic Arabic language can be concluded as a magnificence of linguistics encompassing aspects of phonology, semantics, morphology and language rhetoric in delivering any message with clarity, accuracy and effectiveness towards any discussion. In other words, each language aspect, be it linguistic or literary, is closely related to each other in bringing about an accurate meaning. This article is also of the opinion that spiritual therapy through al-Quran is relevant for implementation by incorporating the language aspects, directly or indirectly, in order to attain a more optimal effect.

Phonology of al-Quran

In the study of Quranic linguistics, many studies on phonology of al-Quran were carried out to discuss the beauty of sounds from al-Quran besides investigating the influence of its sound on the mind and emotions. Kasnin& Jaafar (2018) in their work explained that Quranic phonology involves Arabic language syllables and phonemes which are pronounced according to the discipline of tajwid such as *idgham*, *ikhfa'*, *idzhar*, and *qalqalah*. This discipline of knowledge and techniques produces sound variation of al-Quran such as the existence of holding or lengthening the note/syllable (*maad*), shortening the syllable or emphasis on certain consonants. Moreover, not only does such variation in recitation bring about sonic aesthetical values, but also represents semantic values which are being conveyed (Abdul-Raof, 2001). As expounded by Nathir et al. (2019), certain auditory variation of a word leads to the same meaning but represents different functions according to the condition and situation of the verse revelation. Nakhavali&Seyyedi (2013) explained that sound variation of al-Quran is magical in the sense that it can alter the heart and emotions of human beings. This variation can be detected in Quranic verses which discuss on a variety of themes such as rules and punishment, heaven or hell and others (Nayef & Wahab, 2018). Therefore, a touch of melody in Quranic phonetics differentiates from local Arabic language mechanisms as clarified by Amir (2016). A significant aspect which differentiates melodies in Quranic verses from other languages is a similarity of sound at the ends of almost each verse of al-Quran.

According to Gunarti (2020), the sound similarity at the end of Quranic verses produces an auditory beauty which leaves a psychological effect onto the listener. Koelsch (2005) theorised emotion as a stimulus resultant from sounds. Therefore, it can be concluded that sound factor plays an important role in human psychology in line with approaches introduced by great Muslim scholars such as al-Farabi, al-Kindi, Ibn Arabi and Safi al-Din Abd al-Mu'min through the integration of sound and music in treating psychospiritual problems (Kim et al., 2011). The effect of inner peace and satisfaction is proven to be achievable through the activity of reading Al-Quran (Haque, 2004). This is in agreement with the words of Allah which carry the meaning; "And We send down of the Qur'an that which is healing and mercy for the believers.." (al-Isra' 17: 82). This fact was proven by a finding in a study by Abdullah & Omar (2011) which showed indicators of heart tranquillity of Quranic recitation listeners through the effect of alpha-wave EEG (electroencephalogram). The table below shows typology of Quranic phonology studies.

Table 1:- Typology of Phonological Aspect in Al-Quran.

No.	Author(s)	Study Objective	Discussion
1.	Abdul-Raof, 2001	To discuss phonetic characteristics such as assimilation, nasal sounding and "hold" or "syllable lengthening" in al-Quran.	Sound variation in al-Quran contains semantic values to be conveyed.
2.	Khan, et al., 2010	To prove that mental and spiritual peace can be attained by reading al-Quran.	Recitation of sacred verses of al-Quran through visual and multimedia systems as a new method to bring about peace in order to eliminate boredom, tiredness, depression, stress, etc.
3.	Abdullah & Omar, 2011	To analyse the effects of religious activity (reciting al-Quran) toward the human brain	Human beings feel peace while listening to Quran recital c.f. up-tempo music.
4.	Nakhavali&Seyyedi, 2013	To prove language finesse and miracle of al-Quran.	Quranic sounds can influence the meaning of the word and message being delivered.

5.	Sekha, M.S., Hassan, A.O. & Othman, S.A. 2013	To analyse the effect of EEG (Electroencephalogram) onto recitation of al-Quran	Listening to Quran recitals can generate alpha-wave and help individuals to feel peace.
6.	Soliman & Mohamed, 2013	To study meditation effect of zikir/chant in reducing effects of post-surgery pain, anxiety and physiological reaction	Zikir meditation affects anxiety and pain index by lowering them. Zikir meditation is suitable for clinical practice of nursing intervention.
7.	Amrulloh 2017	To deliberate on the finesse of al-Quran in the same alphabet or sound selection.	Same, similar and suitable alphabet and sound selection accentuates the fine quality of al-Quran.
8.	Nayef & Wahab, 2018	To study the effect of al-Quran recitation to Heart Rate Variability (HRV).	Reciting al-Quran emotionally affects the reader besides bringing psychological comfort by increasing calmness and reducing stress.
9.	Nathir, et. al., 2019	To examine variation pattern of the word 'qiyamah' based on its usage in al-Quran.	Each word sound variation functions differently according to the condition and situation behind verse revelation even though they carry the same meaning.
10.	Gunarti, 2020	To deliberate the finesse of al-Quran in sound selection.	Sound compatibility in the poetic verses of Chapter al-Syams raised phonological effects towards compatibility and phonological effect of the meaning. Sound compatibility shapes the auditory beauty, leaving a psychological effect to the listener and producing beautiful and suitable meaning.

An examination of some quantitative studies on Quranic phonology found that the scope of discussion covers human psychological reactions to Quranic sounds (Khan, et al., 2010; Abdullah & Omar, 2011; Soliman & Muhammed, 2013; Sekha, et al., 2013; Nayef & Wahab, 2018). Studies by Nayef & Wahab (2018), Sekha, et al. (2013), Abdullah & Omar, (2011) were carried out by examining human organ reactions such as brain wave and heartbeat to the therapy of reading and listening to al-Quran. Research findings of Nayef & Wahab (2018) on the effects of recitation of al-Quran to the Heart Rate Variability (HRV) indicated stabilisation of heartbeat which resulted in an increase in relaxation. Meanwhile, works by Abdullah & Omar (2011) and Sekha, et al. (2013) on brain reactions to listening and recitation of al-Quran proved the effectiveness of al-Quran in calming the soul of the individual.

The results were reinforced by findings by Soliman & Muhammed (2013) who examined the effects of *dzikir*/chant meditation on anxiety level of post-surgery patients by evaluating readings of Hamilton Anxiety Scale (HAM-A). The study proved that *zikr* routines strengthen the soul, physique and mind in reducing pain. This reinforced findings by Khan, et al. (2010) who asserted that Quranic recitation ability to produce a prolonged relaxation in patients suffering from depression. Such assertion was based on their findings on the effectiveness of the approach of reciting al-Quran through multimedia systems. In our view, these studies amply prove that phonology variation of al-Quran stimulates the human mind towards achieving a problem-free and calm mental state.

Bibliographic studies meanwhile focused on analyses of word characteristics and their relation with the sounds produced in al-Quran (Abdul-Raof, 2001; Nakhavali&Seyyedi, 2013; Amrulloh 2017; Nathir, 2019; Gunarti, 2020). Abdul-Raof (2001) discussed in great details phonetic characteristics such as assimilation, nasal-sounding and syllable lengthening in al-Quran which represent their unique semantic values. This was explained by Nakhavali&Seyyedi (2013) in their work on the fine quality of the language of al-Quran. The study stated that sound difference of each alphabet or letter influences the meaning of the word. Also explained was the fact that the letter or word which sounds ‘thick’ or ‘harsh’ will have a deep and heavy meaning, while ‘thin-sounding’ or ‘soft-sounding’ letters and words normally represents a light or easy meaning. Thus the sound in al-Quran plays a rhetorical role which is used to impart the meaning and convey the message (Nakhavali&Seyyedi, 2013; Nathir, 2019).

Nathir (2019), after analysing the variation pattern of the word ‘*qiyamah*’ in al-Quran, concluded a variety of meaning resulted from the various sounds was driven by the situation of the scripture revelation. Later, findings by a study by Gunarti (2020) categorised the effect of choice of sound in al-Quran in poetries into two, namely the effects to psychology and the effects to the meaning. In concluding these studies, we opine that alphabet or even the word selection in al-Quran takes into account aspect so holistic that it results in a message which gives an effect to human beings mentally and psychologically.

This article concludes the aspect of Quranic sounds to be an alternative in healing patient psychology and spirit as Quranic sounds help to fortify an appreciation of the message being delivered. Sound variety which matches the message concept is effective in uplifting emotions, psychology and spirituality of the patient. This is proven by findings in previous studies which discussed extensively on the effectiveness of sound therapy on the development of individual emotions, psychology and spirituality in addition to explaining the role of sound variation in delivering an intended message.

Morphology of al-Quran

According to Hashim et al. (2020), vocabulary is an important element in teaching and learning of any language in agreement with the view of Eviyuliwati et al. (2018) who stated that morphological analysis technique is an effective approach to teaching word vocabulary. Discussing on the language of al-Quran specifically, one of the aspects of the beauty of verses of al-Quran is the choice of morphological structure which matches context of the verses (Mahmoud, 2019; Walidah et al. 2020). According to the view of Zulkepli& Abd Hamid (2021), each word contained in al-Quran possesses a certain wisdom and unique rational. Therefore, this statement parallels a discussion by Rastgoo (2021) which stated the selection of each morphological structure is influenced by factors such as consonancy with context and melody system which helps in determining the aim of the verse.

However, there are many words of al-Quran which are difficult to understand because they carry almost the same meaning. Therefore, Hefny et al. (2022) emphasised the need for mastering the knowledge of the difference of Quranic morphology and semantics so as to more accurately comprehend the content of al-Quran. It was also explained that emphasis on word derivation is an effective approach in determining word connotation in teaching of Quranic word vocabulary. This is due to the word derived from a base word having different meaning (Mahazi& Zainal, 2018).

Morphological differences such as change in wazan cause obtainment of different word meaning as explained by Abdul Rahim et al. (2018) and Aunul Hakim (2010). Meanwhile, any word formation and its connotation are crucial in expanding the meaning of al-Quran (Al-Harkani, 2019). This is in line with the opinion of Jiang (2020) who articulated that word morphology meaning can develop one’s language skill. In summary, word structure is a major aspect in determining the meaning of any word in al-Quran. Knowledgeability in Quranic morphological system is a necessity in order to skilfully and accurately understand the meaning of the Quranic verses. The following table shows typology of studies on morphology of al-Quran.

Table 2:- Typology of Morphology Aspect in Al-Quran.

No.	Author(s)	Study Objective	Discussion
1.	Ahmad, 2018	To detect morphological aspects in the book of Tafseer Ayat Al-Ahkam by al-Sabuniy.	Nine pronunciations have the same morphology. However, it has an effect to ruling (<i>hukm</i>) due to difference in recitation style qiraat.
2.	Ahmadi, 2018	To analyse the meaning from word	Morphological diversity is influenced by

		structural changes in Chapter al-A'raf.	semantic style.
3.	Mahmoud, 2019	To discuss choice of words in al-Quran.	Quranic pronunciation contains exquisiteness values matching the context of message being conveyed.
4.	Al-Harkani, 2019	To identify morphological influence onto the meaning of the word in al-Quran.	Difference in word development bring about different meaning.
5.	Rastgoo, 2020	To inspect recitation of Quranic words in order to explain its impact onto the message of the language speaker.	Morphological structure choice is influenced by factors such as harmony with the context and melody system.
6.	Zulkepli& Abd Hamid, 2021	To analyse rhetorical aspects from the pronunciation of al-ma' from al-Quran.	Expression of 'al-Ma' pronunciation in al-Quran highlights a unique rhetorical aspect in conveying a message hidden behind the verse. This is proven through language rhetoric, nazm, word choice accuracy and context of the verse.
7.	Hefny, 2022	To detect Quranic connotation which has similarity or resemblance and to determine derivation type.	The meaning of al-Quran can be identified by referring to word morphological structure.

Based on previous studies which were examined, some of them were focused onto the effect of word morphological structures on the meaning of the word (Ahmadi, 2018; Mahmoud, 2019; alHarkani, 2019; ZianaWalidah, 2020; Rastgoo, 2020; Hefny, 2022). Studies by Ahmadi (2018) and al-Harkani (2019) explained that any word structure represents a specific meaning. Therefore, a diverse word structure enables a possibility of a dynamic meaning. The study was supported by findings of a study by Rastgoo (2020) which stated that al-Quran uses a specific morphological structure to portray different situations. This statement can be proven through a study by Zulkepli& Abd Hamid (2021) who conducted an analysis of the rhetorical aspects of *al-Ma'* pronunciation in al-Quran. Results of the study found that each utterance of *al-Ma'* in different verses contains a hikmah and rationale in its use in delivering a suitable explanation to the verse condition. In summary, the meaning of al-Quran can be identified by referring to the word morphological structure as clarified in a study by Hefny (2022). Nevertheless, morphological structure does not limit the breadth of meaning of the word. This was explained in an exegesis study by Ahmad (2018) which listed nine pronunciations of al-Quran which have the same morphology but contribute to a difference in ruling. This is due to the existence of different recitation styles of pronunciations as in various qiraat.

After examining previous studies, the researchers conclude that word structure is a basis for Quranic meaning as each word derivation from al-Quran represents a certain meaning. Variation of the word structure, meanwhile, functions uniquely in determining accuracy of the message conveyed in al-Quran (Ahmad, 2018; Ahmadi, 2018; Al-Harkani, 2019; Hefny, 2022). Therefore, not only does the language of al-Quran produce a richness in meaning, but also its word structure variety is an aesthetic value in the beauty of the Quranic language. Such aesthetical factor serves to influence messages being delivered by al-Quran.

Semantics of al-Quran

Suitability of an approach used in interpreting al-Quran is crucial in getting an accurate interpretation of verses of al-Quran. According to Abdul Rahman et al. (2021), failure of Quranic interpretation in delivering the correct meaning of each Quranic word is caused by an unsuitable choice in interpretation approach. Hence, holy verses of al-Quran can be understood and interpreted as to its meaning through the context of the language linguistics as language is the main medium used to deliver message of the text. Ahmadi (2018) also explained that examination and analysis of any textual semantics are some of the means to understand the main content of the text and the main aim of the speaker. Agreeing with the view of Alsayed (2019), proficiency in semantic knowledge increases student understanding of the meaning of the word, relationship of the verses, context of the verse and others. However, Ali, et. al. (2012) held the view that linguistic and rhetorical elements of al-Quran remain a major challenge in conveying the true meaning of al-Quran in a target language.

Quranic semantics is an analytical study on the glossary of words or terms found in al-Quran in getting their meaning holistically (Izutsu, 2002). Azima (2017) also defined semantics as a method of analysing the meaning and concept from Quranic words by learning the history of the word usage, change in meaning and formation meaning concept.

The study also concluded semantics as being a branch of linguistics relevant for exegesis of al-Quran. The Islamic world has been practicing the approach of semantic analysis as a method in interpreting al-Quran and hadith in order to obtain an accurate interpretation of al-Quran (al-Attas, 2001). Izutsu (2002) proposed a structured semantic approach to al-Quran by studying the base meaning aspect of word and investigating meaning relation between a word with another.

Findings of a study by Fatimah (2020) supported this view, outlining the viability of such semantic analysis as a word interpretation system from al-Quran. The system looks into semantic characteristics of al-Quran which are focused on certain words which have a variety of meaning and concept, in line with findings from a study by El-Omari (2020). El-Omari stated that Quranic verbs carry a meaning and understanding which differ according to the verse context. Semantic studies are therefore necessary to safeguard the authority of meaning of al-Quran so that they can be understood by the public (Darmawan, 2018) besides avoiding contradiction and deviation in understanding the vocabulary of words in al-Quran (Fatimah, 2020). Salloum et al. (2020) reinforced this view, clarifying how important semantics is in processing the natural language to help understanding of what is being conveyed. Clearly, the effort to delve into the meaning of al-Quran should be coupled with language semantic discipline, the language of al-Quran in particular, so that any interpretation done does not go contradictory to the discussion in the Quranic verse. The table below shows typology of semantic studies of al-Quran.

Table 3:- Typology of Semantic Aspect in Al-Quran.

No.	Author(s)	Study Objective	Discussion
1.	Ali, et al., 2012	To identify linguistic challenges in interpreting al-Quran.	Quranic language linguistics and rhetoric are the main challenges in accurately interpreting al-Quran.
2.	Azima, 2017	To discuss semantic approaches in interpretation of al-Quran.	The meaning and the message contained in Quranic verses can be expressed using semantic method.
3.	Darmawan, 2017	To analyse development in Quranic semantics.	Studies on Quranic semantics are crucial to return the original meaning concepts from al-Quran.
4.	Abdelaal, 2019	To examine deficiencies in denotative meanings in translation of al-Quran.	Deficiency in denotative meanings occurs due to meaning incompatibility, use of inappropriate translation strategy.
5.	Salloum et al., 2020	To examine semantic analysis approach.	Semantics is essential in processing natural language.
6.	El-Omari, 2020	To examine translation of lexical meaning of root verb in al-Quran.	Accurate interpretation of al-Quran is guided by the understanding of the context, environment and cause of revelation.
7.	Sallal& Hussein, 2021	To limit the scope of inferred meaning and to detect functions behind such meanings.	Inferred meaning is not a constant entity. It can be formed and adapted to suit functional suitability.

An analysis of previous studies has explained the role of semantics in processing the meaning of al-Quran (Ali, 2012; Azima, 2017; Darmawan, 2017; Abdelaal, 2019; Salloum, 2020; ElOmari, 2020; Sallal& Hussein, 2021). Results of the analysis has identified a number of studies which deliberated matters concerning translation and interpretation of holy scriptures of al-Quran (Ali, 2012; Azima, 2017; Abdelaal, 2019; El-Omari, 2021). As explained by Azima (2017), semantic method expresses the meaning and message from al-Quran in a manner which is of higher degree of maturity and in greater details. This method covers procedures of word definition explanation, word historical expression, word inter-relation and explains the concept contained within it. This is in sync with findings of a study by El-Omari (2020) which explicates how contextual understanding, environment and cause of verse revelation guarantee the accuracy of exegesis of al-Quran.

Nevertheless, efforts of interpretation of al-Quran are not an easy task. This was clarified by a study by Ali (2012) which outlined in details lexica, syntax and semantic problems which arise while interpreting al-Quran into the English language. This proves to be problematic for interpreters or translators in delivering the true meaning from each word, let alone each verse of al-Quran. Some examples outlined by the author include religious terms such as taqwa, kufr, shirk, ma'ruf, munkar and ghaib. The English translation for these terminologies only involves

approximation of the actual meaning and fails to deliver the true scope of their semantics. Such an affair was explained by Abdelaal (2019) who noted the lack of accuracy in denotative meaning interpretation occurring due to meaning compatibility between the source and the target languages.

The authors therefore opine that a mastery of Quranic semantics guarantees accuracy in the interpretation of al-Quran. Even though meaning incompatibility exists between the source and the target language as outlined by Abdelaal (2019), messages from al-Quran can be conveyed well through a good grasp of semantics in the work of interpretation (Azima, 2017; Salloum, 2020, Darmawan, 2017). In short, this study explicates the interlink between semantics and messages of al-Quran in the effort to reinforce the understanding of and appreciation for verses of al-Quran.

Conclusion:-

After analysing previous discourses, this review concludes how crucial it is to instil language elements in Quranic therapy for patient psychological and spiritual recovery. This study examines the role of language in shaping spiritual values in order to touch the soul and spirit of the patient. Results of this analysis discuss the influence of language elements such as the sound, word structure and the meaning towards Quranic messages. Firstly, phonology reinforces Quranic messages through mental effects onto the reciter and the listener of al-Quran. Auditory variety which matches the concept of the message is effective in building the emotions, psychology and spirit of the patient. Secondly, morphology is foundational in interpretation of al-Quran. Diversity in word structure forms a dynamic interpretation in addition to guaranteeing the accuracy of the message being conveyed. Thirdly, understanding and appreciation of the Quranic messages require a mastery of semantics as the meaning of al-Quran is influenced by a variety of aspects. A skill in word semantics influences the comprehension and appreciation of the message of al-Quran.

Therefore, this study concludes that each language element in al-Quran is closely-linked with each other in delivering the message, playing the unique role of reinforcing the understanding of al-Quran to the extent that it can touch the soul and spirit of the patient. Consequently, Quranic therapy which was undergone is capable of overcoming the spiritual problems of the patient thus strengthening the patient mentally and psychologically. In conclusion, this study carries the view that there is a necessity of instilling language elements as a foundation in the implementation of Quranic therapy practice. Recovery or remedial practice using al-Quran should make the language of al-Quran as the major therapy foundation. Incorporating the language element which is not holistic is feared to reduce the effectiveness of Quranic therapy in patient psychological and spiritual recovery due to the lack of understanding and appreciation of the message being conveyed in al-Quran. Consequently, a holistic Quranic therapy with language elements is capable of overcoming the spiritual and psychological problems of the patient. Hence, this study emphasises the need for a deep analysis of Quranic language aspects in order to evaluate their role in supporting psychospiritual therapy through al-Quran.

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