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Language Disorders and an Islamic Perspective

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Abstract

This article examines language disorders and how the Islamic perspective views them. It is extraordinary that Islam contains all fields of science, and especially linguistics in the focus of this article. Islam does not only focus on studying religious issues but concerns all elements of life, including science. Therefore, this article was written based on the extraordinary nature of Islam in regulating everything. Data processing techniques in research are, by observing, reviewing, recording and collecting relevant data that is in accordance with the object of study in this research. In the use of verbal communication, each of us is equipped with language skills, but these abilities are not always the same, some are normal and some are abnormal. Not only opinions about the relationship between language and thought are discussed by Psycholinguistics/Neurolinguistics experts, religious perspectives also analyze and participate in the study of language and thought. When viewed from a religious perspective, the study of language and thought which was then based on the revelation of the Qur'an led to different interpretations of the meaningful content with the insights of experts from each period.

Keywords: Language Disorders, Neurolinguistics, Islamic Perspective

INTRODUCTION

According to Soenjono Dardjowidjojo, language is a set of arbitrary verbal symbols that people in a linguistic community use to engage and communicate with each other based on shared culture. Gorys Keraf claims that language, which is a system of sound symbols derived from human language, is a tool for social communication. In other words, language is a tool for thinking and relating to other people. Language and culture are closely related because language influences the way people think. According to Chomsky, language is the key to understanding the human mind, because it is a component of the mind that is articulated according to the function of the mind and the human thought process system. Leonard Bloomfield, a linguist, claims that language allows a person to respond when another person receives a stimulus. Thus, language is very important for creativity and

thinking ability. Language according to Kridalakssana (1983), is a set of arbitrary symbols that individuals use to communicate, engage and identify. We can conclude from some of the beliefs mentioned above that language plays an important role in social communication because it allows members of a particular social setting to communicate in multiple languages.¹

Language is a system of arbitrary sound symbols used by members of a linguistic community to communicate and interact with each other based on the culture they share in a short term, also known as conventional form. A system in language is a system consisting of symbols. Linguistics has indeed experienced various changes both in terms of its philosophical basis and its flow. The war between nativists and behaviorists has resulted in a major breakthrough in linguistics.

The origins of language have long been a matter of debate among linguists. Most linguists do not discuss the research topic of the origins of language, but instead discuss the branches of language, so research on the origins of language is obscured. The aim of this research is to examine the origins of language from the perspective of the Qur'an. This study is a literature study that explores as much information as possible. The Qur'an and the opinions of linguists regarding the study of the origins of language, this is what the results of this research show. The Creator, Allah, is credited as the figure who taught humans how to speak, according to the Koran. Tools related to language used by humans. Language Acquisition Device (LAD) or Language Acquisition System (LAS) is the name of the device, according to Noam Chomsky, it is a mental process that directs language acquisition. The language that students hear directed at students is taken into account by LAD as environmental stimuli. The learner's understanding of Universal Grammar and some principles of language learning are included in the LAD component, both of which call for specific assumptions about the system being studied. The whole object assumption is one of

¹ Soenjono Dardjowidjojo. 2010. Psikolinguistik Pengantar Pemahaman Bahasa Manusia. Jakarta: Yayasan Obor Indonesia.

the principles of language learning, where new terms are initially thought to refer to related items, not to their constituent elements or shapes, colors, etc. A species-specific mechanism known as LAD is assumed to be present from birth.²

People may continue to use the speech aids that God has created throughout their education. without undergoing linguistic instruction. The Koran's perspective on language and thought is not only an opinion about the relationship between language and thought discussed by psycholinguistic experts. The religious perspective analyzes and participates in the study of language and thought. When viewed from a religious perspective, the study of language and thought which is then based on the revelation of the Qur'an causes different interpretations of meaningful thinking with the insights of experts from time to time. Humans are social creatures created by God to relate, share feelings and exchange thoughts, which can be called a form of manifestation of language and thought. With the help of language and thinking, people can stay connected in everyday life or communicate between social beings. Language and thinking are two potentials that humans may have. If viewed from the perspective of the Qur'an in terms of language and ideas that can be found verses with encouragement to think, at the same time the verses from the Qur'an also interpret the conversation between a servant and his god which means in the verses In this verse, Allah calls humans to speak (speech) and think (thoughts). (Wahdah Nikmah, et al 2023)

With language, humans can convey their goals and are able to communicate with others. Therefore, language becomes a tool to open a window to the world. This slogan shows that language is the most important thing in life. In everyday life, humans are never separated from language. When humans want to express their goals, they will use language orally, in writing or sign language and so on. Then the question arises of where language comes from.

² Arifuddin. 2010. *Neuropsikolinguistik*. Jakarta: Rajawali Press.

The origins of language have been the subject of many scholarly conjectures, but all that has been studied is information about many areas of linguistics, such as sociolinguistics, psycholinguistics, anthropolinguistics, philosophy of language, and so on. The study of language by neuroscientists led to the development of geolinguistics and neurolinguistics. Later communication professionals also focused their research on language. Sciences such as phonology, morphology, syntax, semantics, grammar, semiotics, and others were created microbiologically. It is almost unexpected that scientists from various fields have begun to study languages over time. It turns out that the Qur'an, which serves as the foundational book for all scientific disciplines, offers answers to the various discussions that linguists have about the origins of language. Many academics have made assumptions regarding the origins of language, Al-Jurjani (1938) claims that the Qur'an is a book revealed to the Prophet written in mushaf and related in a mutawatir manner without skepticism, as opposed to the truth claimer who claims that The Qur'an is a science that includes all the important elements of truth. Al-Jurjani's statement is supported by the Dictionary of Religious Terms, which also claims that reading the Koran is worship and that it is the word of God miraculously revealed to the Prophet Muhammad. (Shodiq, 1988). Some histories say that the origins of language came from when humans were first created, and the history of language continues throughout human history. But according to the perspective of the Islamic religion, the origin of this language is as stated in the Al-Qur'an surah Al-Baqarah which means: "And He taught Adam the names (things) of all of them, then He showed them to the angels, saying, "Name them to Me the names of all these (things), if you are truthful!" This verse explains that in fact Allah SWT taught Adam (a.s.) these names to become language symbols. The first human being created was the prophet Adam, therefore Adam learned language through teaching and learning taught by Allah SWT. The first group says that all the names created, starting from humans, animals, land, sea, mountains and naming things, were taught by Allah SWT to the

prophet Adam (AS). Differences in the meaning of things have also been explained in the books that have been interpreted. Allah SWT teaches humans to become creatures who are articulate, this is explained in His words: "He created humans (3). Taught them to be articulate (4)." (QS. Ar-Rahman [55]: 3-4) From the verse above, it shows that language is something special and very important for humans. Tafsir al-Mawardiyy explains several meanings including: cleverness in speaking, writing, guidance, reason, self-explanation & the environment, so humans were created not to know anything and then taught the way of knowledge (al-Mawardiyy, : 206).³

In the use of verbal communication, each of us is equipped with language skills, but these abilities are not always the same, some are normal and some are abnormal. One theory that discusses language skills, namely the Gestalt theory, discusses perception as a mental process, which is "rounded awareness" obtained by the mind through the five senses, so that it will give rise to background and perception. In other words, cognition is a rational or mental process which also applies in Gestalt theory to obtain, store and change knowledge as a result of perception of internal relationships between objects, events or whatever we experience through the five senses.⁴

RESEARCH METHODS

The type of research method used in this research is library research. Sugiyono (2018) said that literature study is related to theoretical studies through references related to the values, culture and norms that develop in the social situation being studied. This library research cannot be separated from scientific literature. Meanwhile, according to Zed (2008) library study is a series of research method activities by collecting library data, such as reading, taking notes and processing research materials. From these two opinions, this

³ Wahdatun, Nikmah, dkk. 2023. *Asal Usul Bahasa Menurut Perspektif Al quran*. JURNAL RELIGION. VOL 1 NO 1.

⁴ Sastra, Gusdi. 2011. *Neurolinguistik Suatu Pengantar*. Bandung: CV ALFABETA.

literature research does not go directly into the field to meet respondents.⁵ However, the data is obtained from library sources in the form of books or documents which are then read, recorded and analyzed. In this literature research, the researcher looked for library data in the form of theories about language, language disorders and their relationship with Islamic perspectives in psycholinguistic/neurolinguistic studies. This literature study was carried out with a focus on psycholinguistic/neurolinguistic studies which aims to find out how much Islam dominates and compares with other sciences, especially in the field of psycholinguistic/neurolinguistic studies. Studying linguistics actually increases gratitude and increases the wealth of knowledge in the field of Islam and the Oneness of Allah SWT.

RESULTS AND DISCUSSION

A. Al-Quran Perspective on Language and Thought

Not only opinions about the relationship between language and thought are discussed by Psycholinguistics/Neurolinguistics experts, religious perspectives also analyze and participate in the study of language and thought. When viewed from a religious perspective, the study of language and thought which was then based on the revelation of the Qur'an led to different interpretations of the meaningful content with the insights of experts from each period. Humans are social creatures created by God to relate, share feelings and exchange thoughts, which is nothing but a form of manifestation of language and thought.

With the help of language and thinking, people can stay connected in everyday life or communicate between social beings. Language and thinking are two potentials that humans have. If viewed from the perspective of the Qur'an in terms of language and ideas that can be found in the existing verses, at the same time the verses from the Qur'an also interpret conversations between servants and their Lord, Allah calls humans to speak (speech) and thinking (thoughts). The following verses refer to speech and thought: And (We have sent) the messengers about whom We have indeed told you about them before, and the messengers about whom We have not told you about them. And God had spoken to Moses directly. (An-Nisa: 164) Tafsir al-Misbah explains that "Many messengers came before you whom we sent. We chose to tell the story of some of them and not others. Allah spoke to Moses immediately and without using intermediaries from behind a veil ."

⁵ Sudaryanto. 2015. *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan Secara Linguistik*. Yogyakarta: Sanata Dharma University Press.

In this verse, there is a mental and linguistic stimulus that at the beginning of the verse makes it seem as if Allah revealed the messengers to the Prophet Muhammad, according to the interpretation of the *almisbah* which has been linked to psycholinguistics.

In context, there is encouragement to consider, namely on the side of the verse about "What We Don't Tell," which in this section when taken together, can be seen as discourse. "It is He who created you and gave you hearing, sight and conscience. (But) you are very little grateful." (Al-Mulk: 23) Tafsir at-Tabari explains that Allah commands humans to pay attention to the occurrence of humans themselves in this section. Additionally, this verse mentions a number of ways to understand God's words, including sight, hearing, and heart. The expression *qaliilan ma tasykurun*, which means thinking in conversation, is also found at the end of the verse. This phrase shows that there is a linguistic meaning underlying the meaning of the verse when taken in context. This verse relates to language and cognition seen from a psycholinguistic perspective on devices; In essence, this device functions as a means of producing language and thought. Because language use and language creation depend on the story of language acquisition.

B. The Relationship between Language and the Brain

One of the interesting discoveries from the field of language and brain studies is the discovery that the left and right hemispheres of the brain have their own functions and tasks but complement each other. A concept that needs to be understood for each hemisphere is what is called "dominance". The dominance of the left hemisphere for language has been discussed by Penfield and Lamar (1959), that 98 percent of members of society have a language center in the left hemisphere. Therefore, it can be said that 2 percent of them are right dominant. This is a bilateral reality, meaning that their language function is combined equally or equally by both hemispheres.⁶

The left hemisphere plays a role in monitoring a person's grammatical abilities (conversing, understanding other people's speech and writing), while the right hemisphere plays a role in the ability to use language well (intonation, tone, stress, body, hand and facial expressions) so that the person you are talking to can understand the contents of the thoughts and feelings you want to communicate more clearly. The right brain also functions in regulating a person's face-to-face contact with the person they are talking to. If a person's left

⁶ Sastra, Gusdi. 2005. "Ekspresi Verbal Penderita Strok dari Sudut Analisis Neurolinguistik". Disertasi. Kuala Lumpur: Universiti Putra Malaysia.

hemisphere and right hemisphere have equally good abilities, then a person will be able to speak language correctly (grammar) and use it well.

The abilities of these two hemispheres can be studied in people who experience brain disorders that cause language disorders in that person. If the disorder occurs in the left brain, the person is unable to use grammar correctly, their speech is chaotic without correct linguistic structure and rules. However, when the right brain is not disturbed, he is still able to communicate with other people, namely through sign language and eye movements and facial expressions.

However, if the right hemisphere is disturbed, even though what is said is correct from a grammatical point of view, the speech is without sentence tone so that the tone sounds monotonous and is not accompanied by movement. A child's development is very dependent on the development of his brain. Brain stimulation, including language teaching, really determines the quality of the brain and at the same time the quality of the child. Therefore, special attention needs to be paid to both hemispheres, both the left and right hemispheres, so that logical and analytical thinking patterns as well as holistic patterns and creativity can develop in humans.

The left hemisphere is specialized for temporal understanding, namely processing all stimuli received in different time periods. For example, a person hears two sequences of tones, a buzz, and three other tones. If he is asked to recognize when the buzzing occurs in the third period? So the answer requires processing by the left hemisphere. That's arithmetic, like knowing that $1+2+3 = 6$. Logically, if A is greater than B, and B is greater than C, then A is greater than C.

C. Linguistic Disorders in the Neurolinguistic Realm

The language process is a process displayed by humans in their ability and behavior to think, converse, speak and express everything with sound. If this process goes well, a person can understand and use communication signals called language through productive and receptive processes.

The productive language process and the receptive language process can be analyzed using a behavioral approach and a cognitive approach. In relation to psychology; So the receptive process is the one that is widely highlighted and discussed by psychological experts

(Parera 1996), such as that found in language acquisition or acquisition. Analyzing the productive and receptive processes develops into a view of language development in children from birth until school age.

Several things that are of concern in discussing the neurology of language, related to neurolinguistic principles, include the following.

1. Damage to the brain affects a person's efforts to process language, while damage to other organs such as the heart, lungs, liver and kidneys will not really affect language function. Thus, it shows that the brain is a physical organ that plays a very important role in the language process. Brain damage will result in specific language dysfunction or what is known as aphasia.
2. Damage to the left side of the brain makes it difficult to process language, even though you are able to hear speech, but fail to understand its meaning. In general, damage occurs in the cerebrum. The left hemisphere is responsible for one specific task, including language processing, while the right hemisphere functions related to distance and visiospatial control.
3. Damage to the front part of the brain will affect linguistic stimulation for speaking and writing. Damage to the back of the brain affects the linguistic stimulation of listening and reading. Different hemispheres will be responsible for different language functions and mental functions. This refers to the localization function. Therefore, brain damage to the left hemisphere will affect the sufferer's understanding of language.
4. Brain damage also affects understanding the sense of taste (agnosia). Apart from abilities in the process of understanding language. For example, in recognizing the aroma of oranges, durian, etc. This also affects body movements, such as licking, commanding or speaking clearly. Therefore, brain damage, apart from causing language dysfunction (aphasia), is also likely to interfere with a person's ability to understand the sense of taste (agnosia), to make involuntary or spontaneous movements (apraxia), and also to produce clear speech (dysarthria).

D. Linguistic Disorders and Their Relationship with Islamic Views

Long before Islam came, what are now called disabled people already existed. Al-Qur'an Surah Ali Imran [3]: 49 and al-Ma'idah [5]: 110 explain that one of the miracles of Isa as. is able to cure people who are blind from birth (akmaha) and people who suffer from leprosy (abroso). This means that people with "natural" disabilities have been

around for a long time. Not to mention people with "unnatural" disabilities, namely due to accidents or as victims of war. Accidents and war are not a monopoly of modern life, but they existed long ago.⁷

Disabled people are often in the spotlight of society as a minority group who are often ostracized or isolated and also do not receive full attention from their own society. This is certainly not in line with the teachings of the Islamic religion. The Qur'an, which is a reference for Muslims, has given full attention to people with disabilities, the Qur'an itself develops a positive attitude towards people with disabilities. As proof, the Koran provides special accommodations so that they can worship like others. Simultaneously this implies that the Qur'an takes into account a person's abilities and conditions. A Muslim who has a disability is not punished because of his condition. This concept is clearly visible, for example, in prayer. Prayers can be performed according to the abilities of a disabled person. This is illustrated in the following verse:

"Those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): "Our Lord, You did not create this in vain, Glory be to You, So protect Us from torment of hell." (QS Ali Imran [3]: 191)

Meanwhile, from the neurology of language, language disorders are also triggered by several things, for example the thalamus in the brain plays a very important role in this matter.

The thalamus is a high part of the brain stem and has the lowest structure in the central nervous system. It has one left and one right hemisphere. Damage to the left thalamus causes linguistic dysfunction such as involuntary repetition.

1) Attention Disorders

Attention disorders can be in the form of a slowdown in submitting information, and not having time to absorb and integrate all aspects properly, then performance is reduced. These disorders are caused by damage to the parietal area and frontal area. The right parietal region is caused by injury to dyscalculia, which is a disorder of counting in writing, which involves forgetting numbers written previously. So, these numbers

⁷ Wahdatun, Nikmah, dkk. 2023. *Asal Usul Bahasa Menurut Perspektif Al quran*. JURNAL RELIGION. VOL 1 NO 1.

are not taken into account further. resulting in weakness on the left side of the body (Tomkins, 1995).

2) Memory Disorders

Memory disorders are disorders of the storage of visual spatial information. This disorder is located in the right hypothalamus area (Squire, 1987).

3) Emotional and Feeling Disorders

The injury was to the white matter of the right hemisphere, so consciousness through the body was abnormal. As a result, emotions and bodily feelings are also unnatural.

4) Auditive Perception Disorders

a) Auditive discrimination disorder.

Disturbances caused by subcortical termination to the right temporal area, can lead to discrimination of musical patterns or disturbances in distinguishing people's voices.

b) Auditive agnosia.

Disturbances occur in the right parietal area, causing disturbances in the integration of auditive patterns stored in semantic memory. Specifically, the disorders are music agnosia or not recognizing previously known songs and phonagnosia or not recognizing the voices of previously known people (Lancker, 1990).

c) Space auditive disorder.

The sound signals that are heard are moved to the right side of the room, so that the placement of the sound becomes disturbed.

In general, there are 4 types of brain disorders that affect language and speech abilities, namely aphasia, agnosia, apraxia and dysarthria. Below we discuss the various types of disorders one by one.

1. Aphasia

Aphasia is a language disorder caused by damage to the cortex. Aphasia is a disease that is acquired when someone already has a linguistic system. This means

that an aphasia sufferer is someone who has the ability and mastery of a language. Aphasia is only specific to language disorders. If a person has a brain injury from birth, it directly prevents him from acquiring any language and that person cannot be called someone who has aphasia.

2. Agnosia

Agnosia is the loss of the ability to understand visual, auditory senses and recognize objects as a whole, which is caused by damage to the cortex. Even though this agnosia disorder occurs, the sensory system is actually still there, but what happens is that a person cannot understand or know for sure what the senses convey. Therefore, someone who experiences agnosia can basically still see perfectly, but he cannot know clearly what he is seeing. A person who experiences auditory or hearing impairment, or is perfectly able to hear but cannot basically still hear, knows clearly what he hears and differentiates it from sensitivity to something.

3. Apraxia

Apraxia is a disorder caused by the loss of the ability to carry out automatic movements, which is caused by the loss of motor commands to the damaged cortex. If this apraxia reflects the message of aphasia, then apraxia will be useful, because agnosia affects understanding so that apraxia also affects movement. However, the sensory motor system must be in good condition to receive stimuli and carry out movements. A person who cannot smile as instructed, but then can do so spontaneously, then that person has apraxia. A person does not have the ability to carry out natural movements even though he has the motor commands to do so.

4. Dysarthria

Dysarthria is a disorder experienced due to loss of motor commands to speak clearly. This situation causes a speech to become less fluent. Dysarthria causes damage to the brain stem so that it is different from aphasia, agnosia, and apraxia which directly involve the cortex or white fibers located at the bottom of the brain. Dysarthria cannot be said to be a true form of language disorder, but rather how the command and coordination of various types of motor skills are used to produce speech, so that speech becomes disturbed due to disruption of articulation

in the oral cavity. So the symptoms of dysarthria often occur in a person's articulation disorders when interacting verbally.

CONCLUSION

According to some people, language is a symbolic form of communication and interaction. For example, as stated by several linguists, Soenjono Dardjowidjojo, says that language is a system of arbitrary verbal symbols used by members of a language community to communicate and interact with each other based on common culture. So humans cannot be separated from language because language is intended to interact with other humans and Allah interacts with his people through the language in his book. Some histories say that the origins of language came from when humans were first created, and the history of language continues throughout human history. In the Qur'an, surah Al-Baqarah verse 31 explains that in fact Allah SWT taught Adam (as) these names to become language symbols. The first human being created was the prophet Adam, therefore Adam learned language through teaching and learning taught by Allah SWT. The Qur'anic perspective on language and thought also analyzes and participates in the study of language and thought. When viewed from a religious perspective, the study of language and thought which was then based on the revelation of the Qur'an led to different interpretations of the meaningful content with the insights of experts from each period. Language and thinking are two potentials that humans have.

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