

# ***Toxic Friendship in the Qur'an Surah al-Furqān (Roland Barthes Semiotic Analysis)***

**Meilia Geminda Br Ginting<sup>1</sup>, Azhariah Fatia<sup>2</sup>**

<sup>1</sup>Department of Quranic Studies and Interpretation, <sup>2</sup>Science of Hadith, Faculty of Religious Studies and Theology, UIN Imam Bonjol, Sungai Bangek, Kel. Balai Gadang, Kec. Koto Tengah, Kota Padang, Sumatera Barat 25174., Indonesia. Tel. (0751) 35711.

**Corresponding author**

[lggtgmeilia@gmail.com](mailto:lggtgmeilia@gmail.com)

**Abstract:** This research is motivated by the phenomenon of toxic friendship, a form of social relationship that has negative emotional, mental, and spiritual impacts. This phenomenon is common among adolescents and adults, and has the potential to hinder personality development and distance individuals from religious values. The Qur'an, as a guide for life, pays serious attention to the importance of choosing a good circle of friends, as reflected in QS. Al-Furqān verses 27–29. This study aims to uncover the implied meaning in the verse through Roland Barthes's semiotic approach, which includes three layers of meaning: denotative, connotative, and mythological. The method used is descriptive qualitative with library study techniques. Primary data were obtained from the text of the Qur'an and semiotic theory, while secondary data came from tafsir books and relevant scientific literature. The analysis was carried out by identifying linguistic signs in verses related to the phenomenon of toxic friendship, then analyzed through three levels of Barthesian meaning. The results show that QS. Al-Furqān verses 27–29 contain a serious warning against the negative impacts of bad company. At the denotative level, the verse conveys an expression of deep regret; connotatively, it hints at the destruction of faith due to the influence of bad friends; while at the mythical level, it affirms the importance of building social relationships aligned with divine values. These findings reinforce that the Quran not only provides spiritual guidance but also offers ethical principles for forming healthy friendships.

**Keywords:** Al-Furqān, Roland Barthes, Semiotics, Interpretation, Toxic friendship.

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## **Introduction**

The phenomenon of toxic friendships is increasingly common among young people, especially teenagers and college students. Social relationships, which should be a space for mutual support, often turn into a source of emotional and psychological pressure (Nur Afiah & Fitriani Nengsi, 2022). Many individuals are trapped in friendships characterized by jealousy, resentment, undermining behavior, and emotional manipulation. This situation can cause various mental disorders, such as stress, anxiety, depression, and a decline in self-confidence (Rahmad Fadhillah & Anggita Pratiwi Siregar, 2024). Many students also experience a decline in academic motivation due to discomfort in their social environment. This condition shows that toxic friendships are a social issue that needs to be studied seriously, not only from a psychological

point of view, but also from a religious perspective (Sugeng Sejati et al., 2023).

The Qur'an as a guide to life pays great attention to the issue of friendship. QS. al-Furqān verses 27–29 describe the regret of a person in the hereafter for choosing the wrong close friends, while also showing that friends have a significant influence on a person's morals, spirituality, and social development (Muhammad Anshori, 2019). Hamka's interpretation in Tafsir Al-Azhar explains that a friend can lead someone astray from the path of righteousness (Haji Abdul Malik Karim Amrullah, 2015). Similarly, Quraish Shihab in Tafsir al-Mishbah emphasizes that a person's character is often reflected in their social environment, because friends play a big role in shaping attitudes and personality (M. Quraish Shihab, 2002). The Hadith of the Prophet SAW, which likens good friends to perfume sellers and bad friends to blacksmiths,

further emphasizes the importance of choosing a social environment that brings goodness (Muhammad bin Shalih al-Utsaimin, 2010).

However, many interpretations still focus on the literal meaning of the verse, namely the prohibition of associating with people who lead others to disbelief or sin. In fact, the verse also contains a universal message that is highly relevant to understanding modern social problems, including the issue of toxic friendships. Based on the need to read the verse in a more contextual manner, this study attempts to examine QS. al-Furqān verses 27–29 through Roland Barthes' semiotic approach. Semiotic analysis allows the verse to be understood in three stages of meaning: denotation as the basic meaning of the text, connotation as the meaning formed in a particular social context, and mythology as the cultural or ideological meaning behind the phenomenon. With this approach, it is hoped that the interpretation of the verse will be more relevant to the social conditions of the current generation.

This study aims to explore the denotative, connotative, and mythological meanings of QS. al-Furqān verses 27–29 through Roland Barthes' semiotic perspective so that its relevance to the phenomenon of toxic friendship can be revealed more clearly. In addition, this study aims to offer a more contextual understanding of the Qur'an in viewing the dynamics of social relations and to provide practical recommendations for students and the Muslim community in building healthy, positive friendships that are in accordance with Islamic values. Thus, this study not only contributes to the development of contemporary tafsir studies, but also provides practical benefits in facing social challenges in the modern era.

### Materials and Methods

This study uses a descriptive-analytical qualitative approach with a literature review (Library Research). The primary data consists of QS. al-Furqān verses 27–29, several tafsir books (al-Ṭabarī, Ibnu Katsir, al-Azhar, al-Mishbah, al-Munīr), as well as literature on toxic friendship and Roland Barthes' semiotics. Secondary sources were obtained from books, journals, articles, theses, dissertations, and supporting dictionaries. The data

collection process was carried out through reading, note-taking, reviewing, and connecting various related sources to obtain a comprehensive picture. The data obtained was then analyzed using Roland Barthes' semiotic theory, which emphasizes three levels of meaning, namely denotation, connotation, and myth (mythological). Denotation analysis was used to reveal the textual meaning of the verses, connotation to see a more contextual meaning in accordance with social and cultural realities, while myth analysis aimed to uncover the ideological messages contained within the text.

### Results and Discussion

#### Semiotika

Semiotics comes from the Greek term *semeion*, which means sign (Jafar Lantowa et al., 2017). Daniel Chandler says, "The short definition is that it is the study of signs" (Nawiroh Vera, 2022). In a specific sense, semiotics is the study (branch of science) of signs or the relationship between signs/symbols/emblems and other signs/symbols/emblems. A sign itself can be interpreted as "something" that refers to philosophy, which defines a sign as a thing or entity. Something can be said to be a sign if behind it there is something called meaning in the form of meaning, concept, perception, etc. (Nawiroh Vera, 2022).

In its historical development, there are two major figures who laid the foundations of semiotics, namely Ferdinand de Saussure and Charles Sanders Peirce. Both discussed signs, but with different terms and approaches. Saussure, who had a background in linguistics, named his study *semiology*. Meanwhile, Peirce, who came from a philosophical background, called it *semiotics*. From these two approaches, various modern schools of semiotics thought were born. (Jafar Lantowa et al., 2017).

One of the figures who contributed greatly to the development of contemporary semiotics was Roland Barthes (1915-1980). Barthes was known as a French intellectual who developed Saussure's *semiology* and directed his attention to the analysis of popular culture, media, and literary works (Alex Sobur, 2006). His critical thinking is reflected in a number of important works, including *Mythologies*

(1957), which deconstructs ideological meanings in everyday culture, and *The Death of the Author* (1977), which emphasizes the importance of the reader's role in the process of text interpretation (Kurniawan, 2001).

Barthes' main concept of semiotics emphasizes the existence of two levels of signs known as first-level and second-level semiotics. At the first level, the system functions to analyze language and produce denotative meaning. At the second level, mythological analysis is used to discover the significance and ideology or system of meaning hidden behind the sign. This second-level analysis also produces meaning known as connotative meaning (Indiwan Seto Wahyu Wibowo, n.d.).

Through this framework, Barthes shows that signs are never neutral. The meaning contained in a sign is always influenced by the social environment, cultural values, and ideology that surround it. In other words, Barthes' semiotics not only reveals the apparent meaning on the surface, but also uncovers the hidden meaning behind texts, symbols, and cultural phenomena (Indiwan Seto Wahyu Wibowo, n.d.).

The strength of Barthes' thinking lies in his ability to unravel the layers of meaning in modern culture. He asserts that myths are not merely stories of the past, but ways of thinking that continue to live

on in society through symbols that are considered normal. Therefore, his semiotic analysis is able to reveal how culture shapes the collective perspective and consciousness of society (Choiron Nasirin & Dyah Pithaloka, 2022).

This approach is highly relevant not only in media and literary studies, but also in religious studies. In the context of the Qur'an, verses can be analyzed as signs that contain multiple layers of meaning: denotative as literal messages, connotative as contextual messages, and mythological as ideological constructs that reflect the cultural and social values of humanity. Thus, Barthes' semiotics opens up a more critical, symbolic, and contextual reading of sacred texts and contemporary cultural phenomena.

Roland Barthes developed a framework or "map of meaning" that explains how signs work in conveying messages. Through his semiotic approach, Barthes not only views signs as a relationship between signifiers and signifieds, but also explores how signs form meaning in three main levels, namely denotative, connotative, and mythological meaning (Roland Barthes & trans. M. Ardiansyah, 2021). The following is a map of how signs work according to Roland Barthes:

Table 1. Roland Barthes' Map of Signs

1. <i>Signifier</i>	2. <i>Signified</i>	
3. <i>Sign</i> (Denotative Meaning)		
4. <i>Signifier</i> /Penanda Konotatif (Denotative Meaning)		5. <i>Signifier</i>
6. <i>Sign</i> (Mythological Meaning)		

From Barthes' sign map above, it can be seen that a sign (denotative meaning) consists of a signifier and a signified. However, at the same time, the connotative signifier is also denotative in meaning.

This means that the denotative meaning found will be used as a connotative signifier in the mythological stage, which is to search for connotative and mythological meanings.

### *Toxic Friendship*

The term toxic friendship comes from the combination of two words, namely toxic and friendship. The word toxic in English means poison or something harmful, and in a social context it is used to describe behavior or an environment that is full of negative impacts (Daniel Puspo Wardoyo, 2021). According to Tony Ibrahim, toxic behavior is characterized by rudeness, manipulation, always wanting to win, and a tendency to belittle others (Tony Ibrahim, 2021). Lillian Glass echoes this sentiment, describing toxic behavior as actions that disturb a person's emotional and physical comfort (Ilham Aryana, 2020). From these definitions, it can be understood that toxic behavior is related to patterns of behavior that make those around them feel pressured, uncomfortable, and lose control over themselves.

Meanwhile, friendship is understood as a social relationship based on mutual trust, respect, and support between two or more people. Devito explains that friendship is a productive and positive form of interpersonal relationship, while Widiyanto emphasizes emotional aspects such as mutual understanding, respect, and trust. Thus, the essence of friendship is to create a healthy, enjoyable togetherness that contributes positively to the lives of individuals (Tina Lestari, 2022).

However, when the positive elements of friendship shift into a harmful relationship pattern, the term toxic friendship emerges. This concept was first popularized by Dr. Lillian Glass in her book *Toxic People* (1995) (Fernandi, 2022). Toxic friendship can be understood as an unhealthy, toxic form of friendship that only benefits one party. Tony Ibrahim refers to it as a relationship full of pessimism, jealousy, and hatred that causes one party to feel depressed (Tony Ibrahim, 2021). Similar definitions are also given by various other authors, such as Victoria Andrea Munoz Serra, who refers to toxic friendships as bonds that actually cause pain (Iredho Fani Reza, 2020), or Suzanne, who emphasizes the manipulative and opportunistic nature of such relationships (M Amir et al., 2022). From these various perspectives, it can be concluded that toxic friendship is a false friendship that tends to damage an individual's self-esteem, mental health, and development.

Characteristically, toxic friendships can be recognized through several signs. Yager, in his book *When Toxic Friendship Hurts*, outlines characteristics such as lack of trust, lack of empathy, dishonesty/manipulation, and breach of confidentiality (Yager, 2010). In healthy relationships, trust and empathy are important foundations. However, when honesty is not maintained, secrets are betrayed, or feelings are not respected, the relationship has the potential to become toxic. These characteristics show that not all friends have a positive impact, so it is important for each individual to be aware of harmful patterns of interaction.

The factors that cause toxic friendships to develop are diverse. Yager identifies several of them, such as low self-esteem that makes a person feel the need to put others down, poorly managed friendship challenges, poor communication, unresolved depression, and an explosive temper. All of these factors essentially boil down to an individual's inability to manage emotions and social relationships in a healthy way, resulting in tense interactions (Yager, 2010).

The impact of toxic friendships cannot be taken lightly. Unhealthy relationships like this often cause mental health problems, low self-esteem, and emotional instability. Furthermore, these negative experiences can also erode a person's trust in social relationships, causing them to withdraw from environments that are actually positive, and hinder personal development. Yager even emphasizes that maintaining toxic relationships will only drain energy, lower self-esteem, and potentially put a person in danger (Yager, 2010).

Thus, toxic friendships are a deviation from the true meaning of friendship, which should provide support, appreciation, and healthy togetherness. In the long term, such relationships can weaken an individual's psychological and moral condition, even distancing them from a constructive social environment. Therefore, it is important for individuals to be able to recognize the characteristics of toxic friendships, maintain healthy boundaries in friendships, and have the courage to make the decision to break free from harmful bonds. From an Islamic perspective, this type of friendship

clearly contradicts the value of ukhuwah, which emphasizes love, honesty, and care for one another.

### Interpretations of QS. Al-Furqan verses 27-29 by the Exegetes

The interpretation of Surah Al-Furqan verses 27-29 has been done extensively by both classical and contemporary exegetes. In the classical period, a number of great exegetes such as At-Tabari, Fakhr al-Din al-Razi, Ibn Kathir, al-Zamakhsyari, and al-Qurthubi provided various interpretations. However, the author focuses the discussion on the tafsir books of At-Tabari and Ibn Kathir. At-Tabari, in *Jāmi' al-Bayān*, asserts that this verse describes the regret of the wrongdoers on the Day of Judgment, because they followed companions who misled them and turned them away from the Qur'an. Some scholars interpret the term *fulan* as a real person, such as Ubay bin Khalaf, while others interpret it as Satan. For At-Tabari, the relationship with bad friends who lead one astray is the cause of a person abandoning their faith and ultimately suffering the consequences (Abu Ja'far Muhammad Bin Jarir Ath-Tabari & Penj: Ahsan Askan, Yusuf Hamdani, Abdush-Shamad, 2009). Meanwhile, Ibn Kathir in *Tafsir al-Qur'an al-'Azhim* relates this verse to the story of 'Uqbah bin Abi Mu'aith who was influenced by Umayyah bin Khalaf to abandon the Messenger of Allah. He asserts that "so-and-so" is a symbol of a misleading friend, whether from among humans or demons. (Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh, et al., 2004). According to the author of Ibn Kathir's tafsir, toxic friendship in the context of this verse is a form of misguided loyalty, where a person chooses to obey their friends rather than Allah and His Messenger. Thus, classical exegetes emphasize that bad friendships are not merely a social problem, but a deviation from faith that leads to punishment.

Contemporary exegetes highlight the social dimension of this verse without neglecting its theological aspects. Quraish Shihab, in *Tafsir al-Mishbah*, explains that the word *khalil* means a close friend who has a great influence in shaping behavior. However, this closeness can be toxic if it leads to disobedience. According to him, the regret of the wicked on the Day of Judgment is a symbol of

the negative impact of choosing the wrong friends (M. Quraish Shihab, 2002). Buya Hamka in *Tafsir al-Azhar* reinforces this by emphasizing that bad friends usually encourage wickedness, but will abandon their friends after they have fallen into sin. This phenomenon is evident in social life: unhealthy friendships tend to end in deep regret (Haji Abdul Malik Karim Amrullah, 2015). Wahbah Az-Zuhaili in *Tafsir al-Munir* even expands the meaning of "fulan" to include anyone, whether human or jinn, who has characteristics similar to those of Satan: misleading, destroying solidarity, and then absolving themselves of responsibility (Wahbah Zuhaili & translators Abdul Hayyie al-Kattani, et al., 2016). According to the author, the main characteristic of toxic friendship is leading someone astray and then leaving the victim in a state of ruin.

Thus, classical interpretations tend to view this verse in the context of faith, namely as a warning not to trade faith for loyalty to misguided friends, while contemporary interpretations emphasize the social aspect, namely a warning to be careful in choosing friends because their influence greatly determines the direction of one's life, both in worldly matters and in matters of salvation in the hereafter.

### Analysis of Denotative, Connotative, and Mythological Meaning in Roland Barthes' Semiotics

In this thesis, the author will examine toxic friendships in Surah al-Furqan. Surah al-Furqan itself is the 25th surah and is a Makki surah consisting of 77 verses. This surah contains several themes, such as the power and greatness of Allah, the importance of faith in Allah SWT, the prophethood of Muhammad SAW, the Day of Judgment and the afterlife, and the behavior of believers and disbelievers. The verses that will be discussed in this thesis are verses 27-29 regarding the condition of disbelievers who regret their actions due to the incitement of toxic friends (Wahyuni Sapitri, 2020). QS. al-Furqan verses 27-29 are as follows:

﴿ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ لِيَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ۗ ٢٧ يُؤْتِي لِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ۗ ٢٨ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ ٢٩ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا ۗ ﴾ ( الفرقان / 25 : 27-29 )

27. (Remember) the day when the wrongdoer will bite his hands and say, "Oh, if only I had taken the path with the Messenger. 28. Oh, woe is me! If only I had not taken so-and-so as a close friend. The person referred to is the devil or the one who misled him in the world. 29. Indeed, he truly misled me from the warning (of the Qur'an) when it came to me. The devil is a creature who is very reluctant to help humans." (al-Furqān /25:25-29) (Ministry of Religious Affairs Tafsir, QS. al-Furqān (25): 27-29, translation, 2019).

In QS. al-Furqān verses 27-29, there is a sign that indicates toxic friendship as explained in the representation of toxic friendship above. By applying Roland Barthes' semiotic theory, a study of denotative, connotative, and mythological meanings will be carried out, as follows:

### 1. Denotative Meaning

Verse 27 describes the regret of the unjust on the Day of Judgment. The phrase *wa yauma ya'aḍḍu al-zālimu 'alā yadaihi* ("the day when the wrongdoer bites his hands") according to Lisān al-'Arab means "to bite tightly," and in the context of the verse is understood as a metaphor for extreme regret (Ibn Al-Manzhur, n.d.). The word *ya'aḍḍu* only appears twice in the Qur'an, namely in Surah Ali-'Imran: 119 and Surah al-Furqān: 27, both of which are figurative in nature. As for *al-zālim*, it comes from the root word *zalama*, which means unfair (M. Dawam Rahardjo, 1996) or deviating from the truth (Ahsin W. Al-Hafidz, 2012), referring to people who reject the guidance of the Messenger. The phrase *yā laitanī ittakhaztu ma'a al-rasūli sabīlā* ("if only I had taken the path with the Messenger") contains an emotional structure in the form of an expression of deep regret. According to Quraish Shihab (Tafsir al-Mishbah) and Hamka (Tafsir al-Azhar), biting one's hand is a metaphorical expression of disappointment and despair due to wrong life choices.

Verse 28 expresses regret for choosing a misleading friend: *yā wailatā laitanī lam attackhiz fulānan khalīlā* ("Woe is me, if only I had not made so-and-so my close friend"). The exclamation *yā wailatā* is a metaphor for self-destruction (M. Quraish Shihab, 2002), while *fulānan* is a kinayah for a certain figure who has a bad influence (Syauqi Dhaif, 2011). The word *khalīlā* from the root *khullah* means a close friend who is so close that they touch the deepest part of the heart (M. Quraish Shihab, 2002). Tafsir Az-Zuhaili explains that *fulan* refers to a friend who gives misleading advice (Wahbah az-Zuhaili & Penj. Abdul Hayyie al-Kattani, et al., 2013), while Hamka emphasizes that this friend abandoned his companion after leading him astray (Haji Abdul Malik Karim Amrullah, 2015).

Verse 29 continues the narrative: *laqad aḍallani 'ani al-dzikri ba'da idh jā'anī* ("truly he has led me astray from the Qur'an after he came to me"). The word *aḍallani* comes from *ḍalla* (to go astray) with the addition of *hamzah tashdiq*, meaning "to mislead me." This misguidance occurred not because of ignorance, but because of the influence of friends (Ahmad Warson Munawwir, 1984). Furthermore, *wa kāna al-syayṭānu lil-insāni khadhūlā* means that Satan (from the jinn or humans) is reluctant to help. According to Lisān al-'Arab, *syayṭān* means a rebellious creature (Ibn Al-Manzhur, n.d.). Similarly, in lexical studies, *syayṭān* does not only refer to jinn, but also to humans who rebel, destroy, and call for evil (Wahbah Zuhaili et al., 2007). Meanwhile, *khadhūl* from the root *khadhāl* means to abandon or betray (Ibn Al-Manzhur, n.d.). Quraish Shihab emphasizes that demons, whether jinn or humans, do not keep their promises of support (M. Quraish Shihab, 2002), while Hamka interprets the figure of the devil in this context as a friend who leads one astray and then leaves without caring (Haji Abdul Malik Karim Amrullah, 2015). The following is a table analyzing the denotative meaning:

Table 2. Denotative Meaning Analysis

NO	NAME OF SURAH AND VERSE	SIGNIFIER	SIGNIFIED	SIGN (DENOTATIVE MEANING)
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Before analyzing the connotative meaning in Surah al-Furqān verses 27-29, we must first look at and analyze the ababun nuzul of these verses, which is as follows:

One day, a companion named Uqbah bin Abu Mu'aith, who was a leader of the Quraish in the city of Mecca, finally received guidance from Allah SWT to become a convert through the intermediary of the Prophet Muhammad SAW. However, this became a disgrace for the Quraish themselves. For them, it was forbidden for any of them to convert to Islam and follow the teachings of the Prophet.

Not long after that, Ubay bin Khalaf (Uqbah's old friend) heard that Uqbah had converted to Islam by reciting the two sentences of the shahada. Ubay was very angry to hear this because of his hatred for the Prophet. So, Ubay tried to persuade and coax Uqbah to leave Islam by threatening him with expulsion from the Quraish community. This shook Uqbah's faith and made him want to renounce Islam (apostasy). So, Uqbah asked Ubay how to leave Islam. Ubay told him to go to the Prophet and curse and spit on him as proof that Uqbah was no longer following his religion. Without thinking twice, Uqbah went to see the Prophet, who was praying at Daarun Nadwah, and did what Ubay had instructed him to do. Thus, Uqbah committed this despicable act. With disappointment, the Prophet still welcomed the insults and said that Uqbah would die in a war as an unbeliever, namely in the Battle of Badr, where he was captured by Ali bin Abi Talib (Abu Abdirrahman Muqbil bin Hadi Al-Wadi'i, 2015).

After examining the asbābun nuzūl of the verse in question, the next step is to deepen our understanding of the meaning of the verse by studying several interpretations by exegetes in order to reveal the connotative meaning of the verse. The following are some interpretations by exegetes:

In Ibn Kathir's interpretation, verse 27 of Surah al-Furqān describes the deep regret felt by the wrongdoers on the Day of Judgment as a result of rejecting the warnings of the Prophet and choosing instead to follow the misguided calls of their friends. Ibn Kathir emphasizes that this verse does not only refer to Uqbah bin Mu'aith, but includes all people who act unjustly. Meanwhile, Quraish Shihab interprets this verse as the regret of someone who has wronged himself by renouncing Islam due

to the negative influence of his close friends. Based on these two interpretations, the connotative meaning of the verse reflects deep regret over the decision to follow misleading friends and turn away from the path of the Prophet (M. Quraish Shihab, 2002).

According to Ath-Thabari, QS. al-Furqān verse 28 describes the bad influence of "so-and-so" who leads the wicked into misguidance. He mentions two views regarding who "so-and-so" refers to, namely Ubay bin Khalaf and Satan. Thus, "so-and-so" is interpreted as a figure who has the characteristics of Satan: misleading and destructive (Sheikh Mahmud Muhammad Syakir, 2007). Hamka, in his tafsir al-Azhar, adds that the regret in this verse arises from making bad friends as close companions who turn one away from the path of goodness. He emphasizes the importance of choosing friends with good character so that their influence is positive. Based on these two interpretations, the connotative meaning of this verse shows that choosing bad friends will lead to moral and spiritual deviation, which ultimately results in deep regret (Haji Abdul Malik Karim Amrullah, 2015).

According to Ibn Kathir, QS. al-Furqān verse 29 describes the deep regret of the wrongdoers who went astray because they rejected the warnings of the Qur'an and blamed Satan for misleading them, but Satan was unable to help them. In this context, the devil is a figure who turns people away from the truth, whether from among the jinn or humans (Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh, et al., 2004). Wahbah Az-Zuhaili interprets that the devil in this verse can refer to: (1) a close friend who misleads, (2) the devil who incites people to follow those who reject the Messenger of Allah, and (3) anyone who has the characteristics of the devil, whether from the jinn or humans. Thus, the connotative meaning of this verse shows that bad influences, whether in the form of individuals, temptations, or value systems, can mislead humans and then leave them without accountability, reinforcing the image of a destructive relationship as in toxic friendship (Wahbah az-Zuhaili & Penj. Abdul Hayyie al-Kattani, et al., 2013).

### 3. Mythological Meaning

After explaining the literal denotative meaning and the connotative meaning that reveals the emotional, symbolic, and social dimensions in QS. al-Furqān verses 27-29, the next step is to examine the mythological meaning. According to Roland Barthes' semiotics, mythological analysis aims to reveal ideological messages shaped by culture and beliefs, so that the signs in the verses are not merely understood as individual stories or historical events, but also as a way of life that is inherited and shapes the moral and religious consciousness of the people.

Verses 27-29 as a whole present the myth of the dangers of toxic friendship, namely the belief that one's social environment greatly determines the direction of one's life and even one's spiritual salvation. In this context, bad friends are

symbolized by demons: figures who mislead and then leave without taking responsibility. This ideological message is in line with the social wisdom that says "a person's character is reflected in their friends". In modern life, this narrative remains relevant, as seen in cases of gang fights, drug abuse, and juvenile delinquency, which are often triggered by environmental influences.

Thus, the myth of toxic friendship in Surah al-Furqān verses 27-29 emphasizes the importance of caution in choosing friends, because wrong associations not only cause moral damage, but also threaten salvation in the hereafter. To show the connection between denotative, connotative, and mythological meanings systematically, the results of the analysis are presented in a table for easier understanding, as follows:

Table 3. Results of Denotative, Connotative, And Mythological Meanings Analysis

NO	NAME OF SURAH AND VERSE	DENOTATIVE MEANING	CONNOTATIVE MEANING	MYTHICAL/MYTHOLOGICAL MEANING
1.	QS. al-Furqān verse 27	Biting both hands while saying "oh if only I had" as an expression of disappointment and regret, as well as awareness of the mistakes that have been made.	Reflecting deep regret over the decision to follow misguided friends and stray from the path of the Prophet.	Mythologically, QS. al-Furqān verses 27-29 represent a cultural construct in Islamic teachings that emphasizes that one's social environment, especially in terms of friendship, greatly determines one's moral and spiritual direction. The myth that has been formed is that bad friends not only have a negative influence in this world, but also become a source of eternal regret in the hereafter. Misleading friends are likened to the embodiment of Satan's deception, namely those who tempt others down the wrong path and then abandon their responsibilities. Therefore, Islam pays great attention to the importance of choosing righteous friends as a form of protection from damage to one's faith and behavioral
2.	QS. Al- al-Furqān verse 28	Taking someone as a misleading friend.	Choosing bad friends will lead to moral and spiritual deviation, which will ultimately result in deep regret.	
3.	QS. al-Furqān verse 29	A statement by someone who regrets having been misled by his friend to turn	Negative influences, whether in the form of individuals, temptations, or	

		away from the Qur'an and an acknowledgment that Satan is a creature who misleads humans.	value systems, can mislead people and leave them without accountability, reinforcing the image of destructive relationships as seen in toxic friendships.	deviations. As society believes that a person's life is greatly influenced by the behavior of those closest to them, as expressed in the saying, "If you want to know about someone, look at who they befriend."
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### Conclusions

Research on toxic friendship in the Qur'an surah al-Furqān verses 27-29, analyzed using Roland Barthes' semiotic approach, concludes that through Roland Barthes' semiotic approach, these verses are analyzed in three levels of meaning, namely denotative, connotative, and mythological. At the denotative level, the verse describes an expression of deep regret over misguided friendships. Connotatively, there is an implied meaning about how social relationships can substantially change the direction of a person's life. Meanwhile, at the mythological level, this verse conveys the ideology that not all forms of friendship are neutral or positive; some of them actually disguise misguidance in the form of false closeness. Thus, Barthes' analysis of this Qur'anic text confirms that the warning against toxic friendship is not only normative-theological in nature, but also contains a deep symbolic message about the importance of caution in building social relationships, especially in friendships.

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