

# CHAPTER I

## INTRODUCTION

This chapter contains a general description of the research. It also explains the phases in conducting the research. Those phases are as follows; background of research, questions of research, purpose and significance of research, definition of key terms and organization of writing.

### 1.1 Background of Research

Semantics is study of the meaning of the language. It also deals with varieties and changes in the meaning of words, phrases, sentences, and text. According to Saeed (2003: 5) “semantics as showing how people communicate meaning with pieces of language. Not, though, that this is only part of large enterprise of investigating how people understand meaning.” From statement above, people know that language becomes the most important part of communication because communication is the transfers of message in both directions. Language and meaning is related because the language must have a certain meaning should be understood by people, therefore the language and meaning cannot be separated.

In the meaning of sentences sometimes message stated directly or explicitly but sometime it is stated in figurative language. Frost (2009) said that “figurative language uses “figure of speech” a way of saying something other than the literal meaning of the words.” It does mean, figurative language is language that speaks to our emotions and imagination. Figurative language is also the

language that has more than one meaning. Figurative language is language that using figure of speech, is the language that cannot be taken literally.

Literal and figurative language is a distinction of traditional systems for analyzing language. Literal language refers to words that do not deviate from their divined meaning. Figurative language that refers to word and groups of words, that exaggerate or alter the usual meanings of the component words. In traditional analysis, words in literal expressions denote what they mean according to common or dictionary usage, while words in figurative expressions connote- they add layers of meaning.

Figurative language has purpose to make the language or the sentences interesting. Figurative language has purpose to compare or to analogize something with other in order the illustration clearer, more interesting and more live. Figurative language has many variations, although it has general characteristic. Any language that goes beyond the literal meaning of words in order to furnish new effect or fresh insight into an idea or a subject. Figurative language has a lot of form; there are simile, metaphor, metonymy, epic simile, allegory, synecdoche and personification.

In English Translation, the researcher often finds some figurative language within; figurative itself is a phenomenon in language. in accordance with translation, figurative language. must be translated careefully to avoid misunderstanding. A concise definiton regarding figurative language is a non-literal expression in language use.

Besides figurative language, this research also finds another important element of Al Qur'an, which is meaning in each figurative language. One of the messages which need to have the right understanding in the Moslem Holy scripture is Al Qur'an. Al Qur'an is revelations of God for man. The messages in Al Qur'an sometimes are started explicitly but sometimes implicitly by using figurative language. The usage of figurative language in A Qur'an is very interesting to be research which not means to decrease of increase the content of Al Qur'an itself. The research is just means to describe the kinds of figurative language in English Translation of Al Qur'an.

Some people may intepret the meaning by their guess but it will not always exactly true with what the authors think with that Al Qur'an. Actually, there are so many varieties of Al Qur'an. So. not all of Al Qur'an is difficult to understand. According to Djajasudarma (1993:4), "meaning could be analyzed through its function,. From the funtions there are two terms called lexical meaning and gramatical meaning. Lexical meaning is words meaning, and gramatical meaning is sentence meaning."

To get a good understanding of a sentence, the researcher has to see the context. According to Chaer (2009:62), "*Oleh karena makna sebuah kata, baik kata dasar maupun kata jadian, sering sangat tergantung pada konteks kalimat atau konteks situasi maka makna gramatikal ini sering disebut makna kontekstual.*" From that theory, the researcher concludes that contextual meaning. Context is needed when the people going to understand the meaning and get the

accurate purpose of the words. People could find the meaning when we know the context.

Studying Al Qur'an can enlarge our knowledge, view of life, perspective and will always find new things. Especially about figurative language. Al Ma'idah is the fifth surah in Al Qur'an. This Surah consists of 120 verses belonging to Madaniyah. This Surah is called Al Ma'idah meaning dish because it contains the story of loyal followers of Prophet Isa who were asked to Allah revealed to them Al Ma'idah meaning dish of food. Al Ma'idah is one of the surahs which has many figurative languages.

Thus, the researcher is interested to analyze the figurative language and the contextual meaning from figurative language found in English translation of Al Qur'an chapter Al Ma'idah entitled "Semantics Analysis on Figurative Language in Aljamil's English Translation of Al Ma'idah."

## 1.2 Statement of Problem

Based on the background of this research, the researcher sees that the problem in this research is there are many figurative languages that can be analyzed used in English Translation of Al Quran Surah Al Maa'idah. Besides, the researcher can apply the theory of figurative language as well to the object. Therefore, the researcher can synthesize the problem as follows.

1. What are the figurative languages used in Aljamil's English Translation of Al Maa'idah?

2. What are the meaning of the figurative language in Aljamil's English Translation of Al Maa'idah?

### **1.3 Purpose and Significance Research**

Based on the research questions above, the researcher will explain the purpose and significance of this research.

#### **1.3.1 Purpose of Research**

From the statement of the problem started above the goal of this research, the research objective as follows.

1. To find out the figurative language used in Aljamil's English Translation of Al Maa'idah.
2. To described the meaning of the figurative language in Aljamil's English Translation of Al Maa'idah.

#### **1.3.2 Significance of Research**

As a linguistic student of English Department, the researcher wants to apply theory about semantics as sub study of linguistics, that is figurative language and meaning of Al Qur'an. According to Jauhari (2010:103), the significance of research is divided into theoretical significance and practical significance. The theoretical significance of this research aims to improve and develop the one knowledge that is "Literal" as the sub theory of Semantics subject. The practical significance of this research, the researcher hope to reaally understand and master towards the theory to the phenomenon not only in this research but also in every phenomenon appear in the human civilization. This

research will be useful for contribution to Linguistics subject as a valuable research.

#### **1.4 Previous Study**

In the previous, there are many researchers who done the research with the different perspectives. The first is the research paper entitled A pragmatics Analysis on Figurative Language Used in English Translation of Al-Quran chapter Al Baqarah conducted by Partini (UMS, 2010). this research described about figurative language used in al Quran chapter Al Baqarah and described about the implicature of that figurative language. the object is the same in analyzing english translation of Al Quran but in this research the researcher used semantics analysis about meaning not pragmatics analysis.

The second is Translationz Method of Figurative Language in Christopher Paolini's Novel *Eldest* conducted by Kusumah ( UIN. 2011). The purpose of the research is kinds of figurative language and kinds of translation method in Christopher Paolini's Novel *Eldest*. He tried to set up the method for the translation. The research is almost alike this research as its topic is about figurative language but the research focused the method of translating figurative language.

## 1.5 Organization of writing

This research paper is divided into five chapters.

Chapter I: Background of research, statement of problem, purpose and significance of research, and also the general description of the paper.

Chapter II: Theoretical foundation. Its provided the basis in conducting the research problems. They are about semantics, meaning, kinds of meaning and figurative language.

Chapter III: Explains about procedure of the research. It consists of methodology of the research, data source, technique of collecting data, and technique of analyzing data.

Chapter IV: Contains the full report of the research, it involves producing an analysis of figurative language and meaning of figurative language.

Chapter V: Contains the conclusion and suggestion. This last chapter of the paper concludes the whole analysis and provides suggestion.

## **CHAPTER II**

### **THEORITICAL FOUNDATION**

In this chapter, the researcher will explain the basic theory related to figurative language and meaning. The researcher also reviews theories underlying and supporting those are; kinds of figurative language, semantics and meaning.

#### **2.1 Figurative Language**

To understand the Figurative language which concealed by English Translation of Al-Quran Surah Al Maa'idah, people must have an enough comprehending about figurative itself. According to Abrams (1999), "Figurative Language is a conspicuous departure from what users of a language apprehend as the standard meaning of words, or else the standard order of words, in order to achieve some special meaning or effect." From statement above figurative language is the language used by the uin to create effects in the language to make it more striking and gives the implied meaning.

In the related theory, Frost (2009) states, "figurative language uses "figure of speech", a way of saying something other than the literal meaning of the words." it means that figurative language compares two things that are different in enough ways so that their similarities, pointed out, are interesting, unique, and surprising. Figurative language provides new ways of looking at the world. It always makes use of a comparison between different things.



Figurative language is usually used when ever someone tries to describe something by comparing it with something else though use of unusual comparisons in coveying his or her idea. Figurative language is very common in poetry, but is also used in prose and nonfiction writing as well. In this research the researchers try to apply about figurative language in English Translation of Al Qur'an.

### **2.1.1 Literal and Figurative Language**

Literal and figurative language is a distinction within some fields of language analysis. Literal language refers to words that do not deviate from their defined meaning. Literal meaning of a word could be found in a dictionary or in other way, literal meaning is what dictionary states about the word. According to Riemer (2010:22), "Literal meaning of words as considered principally as parts of a language system, whereas pragmatics concentrates on the ways in which these basic meanings are used in practice, including such topics as the ways in which different expressions are assigned referents in different contexts. Literal meaning is the basic meaning which considered principally as part of language system.

Non-literal or figurative language refers to words, and groups of words, that exaggerate or alter the usual meanings of the component words. A literal usage is the "normal" meanings of the words. It maintains a consistent meaning regardless of the context, with "the intended meaning correspond exactly to the meaning" of the individual words.

Glucksberg (2001) states, “In figurative language, the intended meaning does not coincide with the literal meanings of the words and sentences that are used.” Figurative use of language is the use of words or phrases in a manner where the literal meaning of the words is not true or does not make sense, but “implies a non-literal meaning which does make sense or that could be true.”

### **2.1.2 Figurative Language Division**

There are many variable of figurative language division. But those variants conclude the same points of the division. According to Altenbernd in Prodopo (2010), “Figurative language has many kinds, but in kinds of all, have the same thing that the figurative language imputes something by plugging in something else.” So the kinds of figurative language have same thing. Briefly, figurative language division is kinds of figurative language such as personification, symbol, simile, paradox and others. Herewith, the researcher choose to use the general division from Pradopo who divided figurative language consist of simile, methapor, personification, epic simile, metonymy, allegory, synechdoche. For explanation above follow as:

#### **2.1.2.1 Simile**

Simile is a direct comparison between things which are not particularly similar in this essence. A simile calls attention to the comparison through the use of the word “like” or “as” (Reaske, 1996:41). It uses the words “like” or “as” to compare one object or idea with another to suggest they are alike. It involves an explicit comparison between two things or actions.

Example: *You are behaving like a spoilt child*

The utterance “*You are behaving like a spoilt child*”, belongs to simile because it signed by the word “like.” It is used to compare two things that are absolutely different. Those are that behavior is childish although he is adult. The word “like” described someone characteristic is childish, naughty, spoiled, always near with mom, everything he want always be present.

### 2.1.2.2 Metaphor

Metaphor is a comparison between two things that is completely different. Eventhough, it is a comparison, but it does not use the word ‘like’ or ‘as’. A simile would say you are like something; a metaphor is more positive - it states you are something. For the moment, it will suffice to say that similes different from metaphors by containing words such as *like* or *as* to make a comparison explicit. (Griffiths, 2006:86).

In the other theory about metaphor from Knowles (2006:2) states, “Metaphor mean the use of language to refer to something other than what it was originally applied to, or what it ‘literally’ means, in order to suggest some resemblance or make a connection between the two things.” It means that, metaphor is explained dependent on a definition of literalness. Unless we identify and agree what the literal meaning of a word or expression is, we cannot identify and agree what is metaphorical.

Example: *You are the moon in my heart*

*My love is red rose*

The word “you” is compared with the moon as the celestial object at night. You are human being and the moon is the round object that you can see shining in the sky at night. And the word “love” compares directly with the word “red rose”.

### 2.1.2.3 Personification

Personification is figure of speech in which human characteristics are given to an animal or an object. Personification is the technique of giving a non-human thing human qualities such as hearing, feeling, talking, or making decisions. Writers use personification to emphasize something or make it stand out. Personification makes the material more interesting and creates a new way to look at every day things.

According to Reaske (1966: 39), “The process of assigning, human characteristics to nonhuman objects, abstractions or idea. Attributing personal form to such non human objects and ideas is a standard rhetorical device in poetry.” The statement above tells that personification is just like a metaphor on how it gives another meaning to replace word in the text. Personification is metaphor with using dead thing seems alive.

Example: *The fire shall not touch us but for a few numbered days.*

The utterance “*The fire shall not touch us but for a few numbered days*”, belongs to personification because it characterizes the inanimate object or something abstraction in the humans beings characteristics and feeling. In the

utterance, the inanimate object is *the fire shall not touch us but for a few numbered days* which is compared with the fire in the hell/torture in the hell.

#### 2.1.2.4 Epic Simile

Epic simile is continued or lengthened statement which formed with continuing the simile aspect in sentences or phrases. Epic simile is a detailed comparison in the form of a simile that is many lines in length. **Epic Similes** are formal, sustained similes in which the secondary subject, or *vehicle*, is elaborated far beyond its specific points of close parallel to the primary subject, or *tenor*, to which it is compared (see under *figurative language*) (Abrams, 1999:79)

Example:

*As bees*  
*In spring time, when the Sun with Taurus rides,*  
*Pour forth their populous youth about the Hive*  
*In clusters; they among fresh dews and flowers*  
*Fly to and fro, or on the smoothed Plank,*  
*The suburb of their Straw-built Citadel,*  
*New rubbed with Balm, expatiate and confer*  
*Their State affairs. So thick the airy crowd*  
*Swarm's and were straitened...*

That poem belongs to epic simile because it detail comparison in the form of simile. The title “as bees” telling about story of the journey with the elaborate comparison to the swarming of bee.

### 2.1.2.5 Allegory

Allegory is a narrative or description that has a second meaning beneath the surface one. “Allegory is a literary statement presenting its meaning in a veiled way; the literary meaning is a metaphor for the “real” meaning” (Reaske, 1966:25). Allegory has been defined sometime as an extended metaphor sometimes as a series of related symbol. Allegory is usually sometime used in poems. A poem is in the form of narrative or story that has a second meaning beneath the surface one.

Example: *I miss you but I hate you* (song by slank)

The utterance “*I miss you but I hate you*” belongs to allegory because that song seems talking about missing someone, but actually the song is talking about drugs.

### 2.1.2.6 Metonymy

Metonymy is a figure of speech in which one word or phrase is substituted for another with which it is closely associated. Traditional accounts of metonymy define it in terms of a person or object being referred to using as the vehicle a word whose literal denotation is somehow pertinently related (Griffiths, 2006:90). Base on the statement above metonymy that uses a concept closely related to the thing actually meant.

Knowles (2006; 6) states, “Metonymy is an important kind of non-literal language. Broadly, cases of metonymy involve part-and-whole relations and

associations. The word for a part of something is used to refer to the whole, or else the whole is referred to in terms of something associated with it.” The researcher agree with the statement above that metonymy involve part and whole relation and association.

Example: *there is no amour against fate*

*Death lays his icy hand on kings*

*Scepter and Crown*

*Must tumble down*

*And in the dust be equal made*

*With the poor crooked scythe the and spade*

The utterance “*scepter and crown*” is like *stage, crown* belongs to metonymy because the object is substituted for another with which closely associated, the object is substitution the monarchy and names by association: it refers to an institution, rather than an individual king or queen, and denotes something symbolic that is associated with kings or queens, rather than an actual ceremonial headdress.

### 2.1.2.7 Synecdoche

Synecdoche is figure of speech that mentions a part of object or something for other object or object itself. Synecdoche consist two terms, there are Pars Pro Toto (part for whole) and Totum Pro Parte (whole for a part) (Alterbern, (in Pradopo 1987:78)). As in “All hands on deck” meaning all sailors to report for durty. Hands = sailors (Frost, 2009). Synecdoche is a particular form of metaphor, the technique of synecdoche uses a part in order to signify the whole.

Example: *The fools (pagans, hypocrite, and Jews) among the people will say, “what has turned them (Muslim) from their Qiblah, prayer direction (towards Jerusalem),” Say (O Muhammad), **To Allah belong to east and west.** He wills to a straight way.*

The utterance “*To Allah belong to east and west*” belongs to synecdoche because it mentions a part of object or something for other object. In this utterance a part of the object is east and the west which is to suggest the all direction in the world (Allah Authority).

## **2.2 Semantics and Meaning**

Semantics is about meaning, semantics is how to get intended purpose of sentence. Not only sentences have meanings, even the shortest. Words, which we use every day will normally consider as containing information, such as the, not, or even ouch, contribute something specific to the meaning of utterances in which they occur and can thus be legitimately considered as having meanings in their own right.

Saeed (1997:3) states, “Semantics is the study of meaning communicated through language.” The other definition about semantics from Lyons (1995:3) states, “Semantics is traditionally defined as the study meaning; and this is the definition which we shall initially adopt.” The word semantics itself denotes a range of ideas - from the popular to the highly technical. It is often used in ordinary language for denoting a problem of understanding that comes down to word selection or connotation. This problem of understanding has been the subject



of many formal enquiries, over a long period of time, most notably in the field of formal semantics.

In linguistics, it is the study of interpretation of signs or symbols used in agents or communities within particular circumstances and contexts. Within this view, sounds, facial expressions, body language, and proxemics have semantic (meaningful) content, and each comprises several branches of study. In written language, things like paragraph structure and punctuation bear semantic content; other forms of language bear other semantic content.

Campbell (2002:2) states, "Meaning is everywhere, in our thoughts, in our words, in our actions, in the world. Wherever we turn, it is there. Each of us crafts a life around the meaning we find, setting goals, acting and reacting according to what we take this meaning to be." In the other theory from Griffiths (2006: 15) states, "Semantics is the study of word meaning and sentence meaning, abstracted away from contexts of use, is a descriptive subject. It is an attempt to describe and understand the nature of the knowledge about meaning in their language that people have from knowing the language."

Based on the quotation above there is a connection between semantics and meaning, meaning means the thing that is conveyed especially by language, the thing one intend to convey especially by language, significant quality, especially implication of hidden or special significant, the logical connotation of a word or phrase.

### **2.2.1 Kinds of Meaning**

Kinds of meaning are analysis of the meaning based on the types whereas the classification is based on similarity of object, equality of feature or characteristics possessed by thing, events, or the other activities (Djajasudarma. 1999:17). All scholars divided kind of meaning differently, but in this research the researcher only took two point from kind of meaning that close related with the several problem for to analysis, such as the lliteral meaning, and the contextual meaning.

#### **2.2.1.1 Lexical and Gramatikal Meaning**

Lexical meaning is a meaning that contained lexeme without any interfere from context (Chaer, 1994: 289). For example, lexeme flower has a lexical meaning as a kind of plant which usually beautiful and has a good smell. Most of people said that lexical meaning could be found in dictionary. Lyons explained about expressions of language lexically that fall into two set in his book (Lyons, 1995). They are [1] lexically simple expressions. Lexically simple expressions lexemes is the expressions that one would expect to find listed in a dictionary; they are the vocabulary-units of a language. [2] Lexically composite expressions is there are constructed by means of the grammatical (For example: syntactic and morphological) rules of the language.

According to Cruse (2006:95), “This is usually contrasted with grammatical meaning. It refers to the meaning of full lexical items such as nouns, verbs, and adjectives, which is typically richer and more complex than the meaning carried

by grammatical elements such as affixes, prepositions, conjunctions, and so on.” In line with this, “Lexical semantic is the study of word meaning, the traditional descriptive aims of lexical semantics have been (a) to represent the meaning of each word in the language, (b) to show how the meaning of the word in a language are inter related (Saeed;1997:53).”

Example:

1. *To water the flower*

The utterance “*to water the flower*” they represent grammatical meaning from affix “to” and “the” relate with “flower”.

2. *I eat fried rice*

The utterance “I eat fried rice”, the sentence syntacly has meaning that “I” as subject, “eat” as active action and “fried rice” as object. The sentence will have another meaning if the grammatical is change to be “I eat fried rice.”

### 2.2.1.2 The Contextual Meaning

The contextual effects assumed by the graded salience hypothesis occur when a strong and supportive context speeds up processes on the basis of previous knowledge and expectations regarding the progression of the text (Fodor in Lyons, 1983:75). It means that the contextual is the basis of previous knowledge regarding the progression of the text. Contextual meaning in the text cannot separated from the text. Many philosophers have said that context is a matter of

pragmatics rather than semantics. Among linguistics, two fairly extreme positions have been defended on this question.

Cruse (2006:35) states, Context an essential factor in the interpretation of utterances and expressions. The most important aspects of context are: (1) preceding and following utterances and/or expressions ('co-text'), (2) the immediate physical situation, (3) the wider situation, including social and power relations, and (4) knowledge presumed shared between speaker and hearer.(Cruse,2006: 35)

Pateda (2010:116) states "Contextual meaning or situasional meaning arise as a result of the relationship between utterances and the context. Already known that the context it tangible in many ways". Contextual meaning is about how the readers could not only know the literal meaning of each word, but also how the readers see the context. The readers have to correlate between the text and what happened behind the text.

Example: - *Tiger is an evil animal*

*He likes football. He likes red evil*

The word "evil" in the first context means harmful animal as it followed by word "animal". "Evil" in that context is an adjective for describing tiger. In sentences *he likes football*. He like red evil, the word "evil" doesn't mean harmful but means a supporter a football club as the context is talking about football.

### 2.2.1.3 Referential and non-referential Meaning

The referential meaning is only happened to lexeme or word which has reference in world. Such words have referential meaning because in the fact they have their reference. Beside the two categories above, there are words that categorized into deixis. Deixis does not have permanent reference in context. It is challengeable and depends on the situation. According to Chaer (1994:291) that deixis words are pronoun for example (they, we, I, you, she, he, and it), stated for place for example (here, there, over here) and demonstrative words such as “this” and “that.”

Example: book, chair, and cupboard. In the contrary, the words such as: and, or, but, and because, are included into non-referential meaning because it has no refrence in the world

## 2.3 Al Quran

Al Qur'an is the Holy Scripture revealed by Allah to mankind through the prophet Muhammad. It is written in Arabic language. Quran consists of 114 chapters (surah), made up of 30 parts, 6,616 verses (ayat), 77,943 words, and 338,606 letters. It is believed that Quran is exact word-to-word copy of God's final revelation. Al Qur'an translated in various languages one of them in English. Besides, the other language styles especially in English, Al Qur'an use figurative language.

Saeed (2012:12) states, “The Qur’an contains its own culturally specific language appropriate to the worldview of its first recipients, which includes the symbols, metaphors, terms and expressions that were used in Hijaz.” Briefly, in Al Qur’an explain its intentions with user clear language. It makes people interested to read it because the systematic of the language is so beautiful and nobody can be comparable with its language. There is no one imitate the language.

Reciting the Qur’an in Arabic is believed to allow the reader to, in a sense, communicate directly with the divine and hence experience revelation itself (Saeed, 2012:23). Al Quran has sistematic language which clears, highly poetical, bautiful and mystical. It has highest language which ever exist in the world. It can be narration, negation, sometime it stated explicitly and implicitly. Besides, the other language style of Al Quran is the use figurative language. There are many kinds of figurative language used in language of Al Quran. Figurative language has many interpretation. Its interpretation also deals with the interpretation’s knowledge background.

## **CHAPTER III**

### **METHODOLOGY**

In this chapter, the researcher divides the research into five subs there are research design, types and source of the data, technique of collecting data, and technique of analyzing data.

#### **3.1 Research Method**

In this research the researcher uses the qualitative descriptive. This method tries to give an explanation about something or some object briefly. Kothari (2004: 7) states, “Descriptive research includes surveys and fact-finding enquires different kind. The major purpose of descriptive research is description of the state of affairs as it exists and present.” It means descriptive analysis method which deals with qualitative data is applied in this research to identify the figurative language in English translation. Qualitative method is a method that aims to describe, that create as systematic, factual, and accurate information about the data. This method is suitable for this research because the scripture English Translation that will be used in this research explained by some theories and this is form qualitative research.

Creswell (2007:36) states, “Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including fieldnotes, interviews, conversations, photograph, recording, and memos to the self.” Briefly, qualitative

research consist of interpretive that make the world visible. This research focuses on interpretation (meaning on figurative language) in Aljamil's English translation.

The qualitative descriptive is chosen in this study, because of the research will describe naturally kinds of figurative language and their meaning without experimental manipulation. In this research, the researcher also gives the description clearly about the case in the analyzed. This research design will help the researcher to get the purposes of research appropriate with research questions, they are: identifying the figurative language, identifying the meaning of figurative language in Aljamil's English translation of Al Maa'idah.

### **3.2 Data**

To gain the data of this research, the researcher taken from Aljamil's English translation published on July 1, 2012 in *Cipta Bagus Segera* that is summarized by Agus Hidayatulloh, Lc.M.A with 631 pages. Aljamil's has fourteen chapters they are Al Fatihah, Al Baqarah, Ali Imran, An Nisa, Al Ma'idah ext. The researcher chooses one chapter from Al Quran in the fifth chapter, Al Maa'idah. Al Maa'idah has 120.

### **3.3 Technique of Collecting Data**

In conducting the research, the researcher uses technique of collecting data by study documentation, According to Hikmat (2011:83), "*Teknik dokumentasi yaitu penelusuran dan perolehan data yang diperlukan melalui data yang telah*



*tersedia biasanya berupa data statistic, agenda kegiatan, produk keputusan atau kebijakan, sejarah dan hal-hal yang lainnya yang berkaitan dengan penelitian.”*

The steps of collecting data by documentation study are described as follows.

1. Reading English translation of Al Quran Surah Al Maa'idah. The object of this research is Quran. So the first step to collect data is reading it.
2. Identifying words, phrase, sentence that contain the variation of figurative language used in Aljamil's English translation Surah Al Maa'idah.
3. Marking the figurative language that used in that Surah. It steps are important thing for collecting data because of the result of reading it is not be lost and easy to find words which has been identified.

### **3.4 Technique of Analyzing Data**

In analyzing data, the researcher uses analyzing qualitative data. The steps in analyzing the data are identifying the data, classifying the data, interpreting the overall data resource, and drawing conclusion (Moleong, 296). The technique of analyzing data in this research as follow:

1. Identifying all aspects of the main object in the research. The researcher has identified the kinds of figurative language in English Translation of Al Qur'an Surah Al Maa'idah.
2. Classifying figurative language used in English translation of Al Qur'an Surah Al Maa'idah as a simile, methapor, personification, epic simile, metonymic, allegory, synechdoche.

3. Interpreting the overall data particularly. In this step the researcher tries to analyze the meaning of the figurative language.
4. Drawing conclusion. This step is the last step and aim to making conclusion in the end of the research to get a comprehending briefly.



## **CHAPTER IV**

### **FINDINGS AND DISCUSSIONS**

This chapter gives description of the research data analysis. Then, the research data analysis explains the answer of the research questions [1]What are the figurative languages used in Aljamil's English Translation of Al Maa'idah? [2]What are the meaning of the figurative language used in Aljamil's English Translation of Al Maa'idah? Therefore, this chapter consists of two discussions, namely, the kinds of figurative language and the meaning of figurative language.

#### **4.1 Figurative language used in Aljamil's English translation of Almaa'idah**

Figurative language is a conspicuous departure from what users of a language apprehend as the standard meaning of words, or else the standard order of words, in order to achieve some special meaning or effect (Abrams, 1999:96). From the statement above figurative language is figures which sometimes described as primarily poetic, but they are integral to the functioning of language and indispensable to all modes of discourse.

According to Pradopo (2006), figurative language is divided into seven categories they are simile, metaphor, epic simile, allegory, personification, metonymy and synecdoche. The researcher find four figurative languages in Aljamil's English translations of Almaa'idah they are:

### 4.1.1 Simile

Simile is a direct comparison between things which are not particularly similar in this essence. A simile calls attention to the comparison through the use of the word “like” or “as” (Reaske, 1996:41). It uses the words “like” or “as” to compare one object or idea with another to suggest they are alike. It involves an explicit comparison between two things or actions. For example: You are behaving like a spoilt child. The utterance “*You are behaving like a spoilt child*”, belongs to simile because it signed by the word “like.” It is used to compare two things that are absolutely different. Those are that behavior is childish although he is adult. The word “like” describes someone characteristic is childish, naughty, spoiled, always near with mom, everything he want always be present. The data showing simile can be analyzed through the following verse in English translation of Al Maa'idah are:

*On that account: We ordained for the children of israel that if any one slew a person unless it be for murder or for spreading mischief in the land it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of whole people. (Verse 32)*

The utterance “if any one slew a person unless it be for murder or for spreading mischief in the land it would be as if he slew the whole people” belongs to simile because it signed the word “as”. “As” is to emphasize for Children of Israil. It is used compare two things that are absolutely different. If they murder or spread the mischief in this world, it means they slew the whole people.

The utterance “if any one saved a life, it would be as if he saved the life of whole people”, the utterance gives description of human who should keep the world with its content, necessity of the unity of the people and their obligations to each other which have to maintain the safety of life and living together and stay away from things that harm others.

*When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding. (Verse 57)*

The utterance “when ye proclaim your call to prayer they take it (but) as mockery and sport” belong to simile because the utterance showing the sign of simile that is “as”. “As” emphasize for the religion which a mockery and sport by the hypocrites. The utterance gives description of prayer which the mockery and sport by the hypocrites such as people who know there is a call to prayer but they do not perform the prayer.

#### **4.1.2 Metaphor**

Metaphor is a comparison between two things that is completely different. Eventhough, it is a comparison, but it does not use the word ‘like’ or ‘as’. A simile would say you are like something; a metaphor is more positive - it states you are something. For the moment, it will suffice to say that similes different from metaphors by containing words such as *like* or *as* to make a comparison explicit (Griffiths.2006:86). Example: you are the moon in my heart, my love is red rose. The word “you” is compared with the moon as the celestial object at night. You are human being and the moon is the round object that you can see

shining in the sky at night. And the word “love” compares directly with the word “red rose”. The data showing simile can be analyzed through the following verse in English translation of Al Maa’idah are:

*O ye who believe! Call in remembrance the favour of Allah unto you when certain men formed the design **to stretch out their hands** against you, but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust.(Verse 11)*

The utterance “to stretch out their hands against you” belongs to metaphor because compare two things that are essentially unlike and the comparison is implied. Those are to stretch out their hands and misbehave. Stretch out their hands is swing hand to take an object. Whereas, misbehave is fight against those who would do evil.

*But because of their breach of their covenant, we cursed them, and **made their hearts grow hard**; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind. (Verse 13)*

The utterance “made their hearts grow hard” belongs to metaphor because compare two things that are essentially unlike and the comparison is implied. The sentence gives description of human who cursed by Allah become their hearts grow hard like a stone, freezing up like ice and difficult for give faithful. The characteristic of human is creatures, gentle, friendly. Whereas, the characteristic of stone is inanimate, hard, solid.

*O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): **There hath come***

*to you from Allah a (new) light and a perspicuous Book.(Verse 15)*

The utterance “There hath come to you from Allah a (new) light” belongs to metaphor because compare two things that are essentially unlike and the comparison is implied. The sentence gives description that light is Prophet Muhammad. Light is shine, lamp. While Prophet Muhammad is a leader in the earth, guided to human.

*“O my people! **Enter the holy land** which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin.” (Verse 21)*

The utterance “Enter the holy land which Allah hath assigned unto you”, in this utterance the metaphor is “holy land”. Holy land compares two things that are essentially unlike and the comparison is implied. Holy land is place of pure like a Makah, Medina and others. So the holy land is metaphor which the meaning place of magnificence. Synonymous with the holy is book of the Islamic religion Al Quran. While the land is the place where we stand, the land synonymous with a plant that can be planted.

*Allah said: "Therefore will the land be out of their reach for forty years: **In distraction will they wander through the land:** But sorrow thou not over these rebellious people.(Verse 26)*

The utterance “In distraction will they wander through the land” and the word “wander” belongs to metaphor because that compare two things that are essentially unlike and the comparison is implied. Wander is round something. Here wander is in a maze.

*And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and **they will fall into (nothing but) ruin.** (Verse 53)*

The utterance “and they will fall into (nothing but) ruin” and the word “ruin” belongs to metaphor because that compare two things that are essentially unlike and the comparison is implied. “Ruin” is association from deed of wasted away nothing to the result. Synonymous of ruin is selling, buying. While ruin in that utterance is make them humiliated before men and cursed before God.

*O ye who believe! take not for friends and protectors those who **take your religion for a mockery or sport,**- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed). (Verse 57)*

The utterance “take your religion for a mockery or sport” belongs to metaphor because according to Griffiths, these sentences showing the sign of metaphor compare two things that are essentially unlike and the comparison is implied. Those are religion as a mockery and religion in which there are hypocrites, wicked and unbelievers.

*If only the People of the Book had believed and been righteous, **We should indeed have blotted out their iniquities and admitted them to gardens of bliss.** (Verse 65)*

The utterance “We should indeed have blotted out their iniquities and admitted them to gardens of bliss” belongs to metaphor because that compare two thing that are essentially unlike and the comparison is implied. Those are garden of bliss and a place or condition of great happiness where everything is exactly as you would like it to be.



*Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increase in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith. (Verse 68)*

The utterance "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord" belongs to metaphor because that compare two things that are essentially unlike and the comparison is implied. Those are people of the book and religious people but they do not uphold the teachings of the Qur'an.

*Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) **from the even way.**(Verse 77)*

The utterance "and strayed (themselves) from the even way" belongs to metaphor because according to Griffiths, these sentence showing the sign of metaphor compare two things that are essentially unlike and the comparison is implied. Those are the even way and the goodness.

*And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath,- **their eternal home.** Such is the recompense of those who do good.(Verse 85)*

The utterance "And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath,- their eternal home" belongs to metaphor because according to Griffiths, these sentence showing the sign of metaphor

compare two things that are essentially unlike and the comparison is implied.

Those are eternal home and paradise with the flower and beautiful gardens.

*Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath, - their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfilment of all desires). (Verse 119)*

The utterance "This is a day on which the truthful will profit from their truth" belongs to metaphor because according to Griffiths, these sentence showing the sign of metaphor compare two things that are essentially unlike and the comparison is implied. Those are day on which the truthful the benefit they get it is the first paradise pleasure, pleasure that many physical satisfaction and pleasure both divine pleasure, pleasure that gives peace and spiritual satisfaction.

#### 4.1.3 Allegory

Allegory is a narrative or description that has a second meaning beneath the surface one. "Allegory is a literary statement presenting its meaning in a veiled way; the literary meaning is a metaphor for the "real" meaning" (Reaske, 1966:25). Allegory has been defined sometime as an extended metaphor that sometimes becomes a series of related symbol. Allegory is usually sometime used in poems. A poem is in the form of narrative or story that has a second meaning beneath the surface one. For example; *I miss you but I hate you*, the utterance "*I miss you but I hate you*" belongs to allegory because that song seems talking about missing someone, but actually the song is talking about drugs.

*Then Allah sent a raven, who scratched the ground, **to show him how to hide the shame** of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets.(Verse 31)*

The utterance “to show him how to hide the shame” belongs to allegory because that sentence seems talking about raven which scratched the ground but actually the sentence talking about confraternity. When Allah sent a raven, there is a narrative story about how to hide the shame of his brother, its means digging of grave for his brother.

*(**They are fond of**) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah love those who judge in equity.(Verse 42)*

The utterance “(They are fond of) listening to falsehood, of devouring anything forbidden.” belongs to allegory because that sentence seems talking about people who listening to falsehood but actually these sentence talking about devouring anything forbidden.

*To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. **If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you:** so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.(Verse 48)*

The utterance “If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you” belongs to

allegory because that sentence used the word if, the word if sign not real but there is a hypotheses. That sentences talk about will of Allah but actually try hand.

*Do they then seek after a judgment of (the days of) ignorance?  
But who, for a people whose faith is assured, can give better  
judgment than Allah? (Verse 50)*

The utterance “for a people whose faith is assured, can give better judgment than Allah?” belongs to allegory because law of Jahiliyah and those who believe that law.

#### 4.1.4 Metonymy

Metonymy is a figure of speech in which one word or phrase is substituted for another which is closely associated. Traditional accounts of metonymy define it in terms of a person or object being referred to using as the vehicle a word whose literal denotation is somehow pertinently related (Griffiths, 2006:90). Base on the statement above metonymy that uses a concept closely related to the thing actually meant.

Knowles (2006; 6) states, “Metonymy is an important kind of non-literal language. Broadly, cases of metonymy involve part-and-whole relations and associations. The word for a part of something is used to refer to the whole, or else the whole is referred to in terms of something associated with it.” The researcher agree with the statement above that metonymy involve part and whole relation and association.

*Wherewith Allah guide all who seek His good pleasure to ways of peace and safety, and **leded them out of darkness**, by His will, unto the light,- guide them to a path that is straight. (Verse 16)*

The utterance “leded them out of the darkness” belongs to metonymy because the word “darkness” is substituted for another which is closely associated. The sentences kinds of metonymy are not interpreted in its literary meaning when the word “darkness” previously leaded. Darkness here in association words from bad something. Darkness in literal means absence of moral or spiritual values. Darkness in “them out of darkness” means renegade from social value or unbelievers with Allah.

*It was we who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah’s will, by the rabbis and **the doctors of law**: for to them was entrusted the protection of Allah’s book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers. (Verse 44)*

The utterance “the doctor of law” belongs to metonymy because the word “the doctors” is substituted for another which is closely associated. The doctor is substitution people who salve. The doctors in literal mean a person with a medical degree in university whose job is to treat people who are ill or hurt. But in the sentences of “by the rabbis and the doctors of law: for to them was entrusted the protection of Allah’s book” means specialist of law or ministry.

*O ye who believe! **take not the Jews and the Christians for your friends and protectors**: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guide not a people unjust.(Verse 51)*

The utterance “take not the Jews and the Christians for your friends and protectors” belongs to metonymy because the word “the Jews” and “Christian” is substituted for another which is closely associated. The Jews is those who associate partners with Allah. The Christian is people who are not Moslem.

*They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- **Allah will forbid him the garden, and the Fire will be his abode.** There will for the wrong-doers be no one to help. (Verse 72)*

The utterance “Allah will forbid him the garden, and the Fire will be his abode” belongs to metonymy because the word “fire” is substituted for another which is closely associated. The “fire” is substituted place for unbelievers. Fire here in association hell. Fire in “the Fire will be his abode” means renegade from social value or unbelievers with Allah.

#### 4.1.5 Synecdoche

Synecdoche is figure of speech that mentions a part of object or something for other object or object itself. Synecdoche consist two terms, there are Pars Pro Toto (part for whole) and Totum Pro Parte (whole for a part) (Alterbern, (in Pradopo 1987:78)). As in “All hands on deck” meaning all sailors to report for duty. Hands = sailors (Frost, 2009). Synecdoche is a particular form of metaphor, the technique of synecdoche uses a part in order to signify the whole. Example: *The fools (pagans, hypocrite, and Jews) among the people will say, “what has turned them (Muslim) from their Qiblah, prayer direction (towards Jerusalem),” Say (O Muhammad), **To Allah belong to east and west.** He wills to a*

straight way. The utterance “*To Allah belong to east and west*” belongs to synecdoche because it mentions a part of object or something for other object. In this utterance a part of the object is east and the west which is to suggest the all direction in the world (Allah Authority).

*O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan. (Synecdoche, 1)*

The utterance “O ye who believe” belongs to Synecdoche because it mentions a part of object or something for other object or the object itself. In this utterance a part of the object is believe. Believe is people who fear of Allah.

*Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; **that which hath been (partly) eaten by a wild animal**; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful. (Verse 3)*

The utterance “that which hath been (partly) eaten by a wild animal” belongs to Synecdoche because it mentions a part of object or something for other object or the object itself. In this utterance a part of the object is wild animal such as lion, tiger, and wolf.

*Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude." (Verse 12)*

The utterance “Allah did aforetime take a covenant from the Children of Israel” belongs to Synecdoche because it mentions a part of object or something for other object or the object itself. In this utterance a part of the object is children of Israel. Children of Israel are they are people who go astray from the right path.

*We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers.(Verse 45)*

The utterance “Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal” belongs to Synecdoche because it mentions a part of object or something for other object or the object itself. In this utterance a part of the object is *Ieye for eye, nose or nose, ear for ear, tooth for tooth* which is to suggest of the wound equal.

*Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do. (Verse 62)*

The utterance “and their eating of things forbidden” belongs to Synecdoche because it mentions a part of object or something for other object or the object itself. In this utterance a part of the object is eating of things forbidden. Eating of things forbidden like usury, bribery, corruption.



#### 4.1.6 Personification

Personification is figure of speech in which human characteristics are given to an animal or an object. Personification is the technique of giving a non-human thing human qualities such as hearing, feeling, talking, or making decisions. Writers use personification to emphasize something or make it stand out. Personification makes the material more interesting and creates a new way to look at every day things.

According to Reaske (1966: 39), “The process of assigning, human characteristics to nonhuman objects, abstractions or idea. Attributing personal form to such non human objects and ideas is a standard rhetorical device in poetry.” The statement above tells that personification is just like a metaphor on how it gives another meaning to replace word in the text. Personification is metaphor with using dead thing seems alive. For example: *The fire shall not touch us but for a few numbered days*. The utterance “*The fire shall not touch us but for a few numbered days*”, belongs to personification because it characterizes the inanimate object or something abstraction in the humans beings characteristics and feeling. In the utterance, the inanimate object is *the fire shall not touch us but for a few numbered days* which is compared with the fire in the hell/torture in the hell.

In Surah Al Maa'idah, the researcher not found these kinds figurative language is Personification because not utterance which explain about the process of assigning, human characteristics to nonhuman objects, abstractions or idea.

#### 4.1.7 Epic Simile

Epic simile is continued or lengthened statement which formed with continuing the simile aspect in sentences or phrases. Epic simile is a detailed comparison in the form of a simile that is many lines in length. **Epic Similes** are formal, sustained similes in which the secondary subject, or *vehicle*, which is elaborated far beyond its specific points of close parallel to the primary subject, or *tenor*, to which it is compared (see under *figurative language*) (Abrams, 1999:79)

Example:

*As bees*  
*In spring time, when the Sun with Taurus rides,*  
*Pour forth their populous youth about the Hive*  
*In clusters; they among fresh dews and flowers*  
*Fly to and fro, or on the smoothed Plank,*  
*The suburb of their Straw-built Citadel,*  
*New rubbed with Balm, expatiate and confer*  
*Their State affairs. So thick the airy crowd*  
*Swarm's and were straitened...*

That poem belongs to epic simile because it detail comparison in the form of simile. The title “as bees” telling about story of the journey with the elaborate comparison to the swarming of bee.

In Surah Al Maa'idah, the researcher not found these kinds figurative language is epic simile because not utterance which explain about continued or lengthened statement which formed with continuing the simile aspect in sentences or phrases.

## 4.2 Meaning of the figurative language used in Aljamil's English translation of Almaa'idah

The meaning of something is what it expresses or represents. Every word has one or literal meanings. The word with one literal meaning could be different meaning if the context is different moreover the word with many literal meanings, the contextual meaning of that word will be so variable. In other words, contextual meaning from a literal meaning will be variable, even less contextual meaning from figurative word. Thus, with the description above, the researcher would like to analyze the literal and the contextual meaning of figurative words found in Aljamil's English translation of Al maa'idah. The researcher could analyze a possible meaning of different context. The researcher will just give several example of different case or context.

### Data 1

*O ye who believe! Call in remembrance the favour of Allah unto you when certain men formed the design to **stretch out their hands against you**, but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust.(Metaphor, 11)*

The word "stretch" in phrase "to stretch out their hands against you" refers to misbehave. The literal meaning of "stretch" is to cause something to reach, often as far as possible, in a particular direction in Cambridge dictionary (2008). Different from contextual meaning "stretch" is an extremely dangerous crime which is planned by unbelievers. The chapter above belongs to context of faithful

because the meaning of the utterance about unbelievers who will tempt the Muslims.

## Data 2

*But because of their breach of their covenant, we cursed them, and **made their hearts grow hard**; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind. (Metaphor, 13)*

The word “hearts” in phrase “made their hearts grow hard” refers to person’s character, or the place within a person where their feelings or emotions are considered to come from (Cambridge, 2008). The literal meaning the word “heart” in dictionary is the organ in your chest that sends the blood around your body (Oxford, 2005). The context “hearts” in the following sentence is different.

*right in the hearts of the city*

*made their hearts grow hard*

The two sentences above have a different meaning, the context “hearts” in phrase “right in the heart of the city” is center in “the heart of city”. Whereas the context “hearts” in phrase “made their hearts grow hard” is something easy to touch which “grow hard”. The literal meaning “grow” to increase in size or amount, or to become more advanced or developed I can. The literal meaning “hard” is firm and stiff, not easy to bend, cut or break. Hard is done with a great deal of force or strength (Cambridge, 2008). As the follow context meaning, for example;

*made their hearts grow hard*

*this is a really hard question*

The word “hard” in the first context means always breaking the promise to prophet Muhammad saw, betrayal; harmful. “Hard” in that context is an adjective for describing heart. So the meaning of “hard” is expelled and kept out of the grace of God as a punishment for them for having broken a promise. In sentences “this is a really hard question” is Difficult to understand or solve, so the meaning is the question very difficult to understand. The chapter above belongs to context of laws because the meaning of the utterance about law of people who close their heart.

### **Data 3**

*O people of the Book! There hath come to you our messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): **There hath come to you from Allah a (new) light and a perspicuous Book.** (Metaphor, 15)*

Literal meaning “light” is the brightness that comes from the sun, fire and from electrical devices, and that allows things to be seen (Cambridge, 2008). Light may also refer to something which is valuable. In library and information science, light is the natural agent that stimulates sight and makes things visible. In other dictionaries the word “light” is a person eminent in a particular sphere of activity. Therefore, the interpretation of light will depend on the context.

The context “light” in “There hath come to you from Allah a (new) light and a perspicuous Book” is someone who is relegated by Allah to people in the world in order to guide them to goodness. Light in that sentence previously followed by “come you from Allah”, means that Prophet Muhammad from Allah

to lead the human in the world. Contextually, Allah calls the prophet Muhammad with “light” because Muhammad is last Prophet who would guide to human. Allah is the addressor in the utterance above, while the Prophet Muhammad and the followers is the addressee. The purpose of the utterance is to explain that it will save them from destruction and explained to them the most obvious way, turning them away from prohibition and deliver them in case they like best, straying away from them and show them to the straight state. The chapter above belongs to context of faithful because tell about Prophet Muhammad has illuminated mankind from ignorance to the natural nature of faith and knowledge.

#### Data 4

*“O my people! **Enter the holy land** which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin.” (metaphor, 21)*

Holy land in literal meaning have two meanings, both are meaning of holy and land. Holy is dedicated to God or a religious purpose, morality and spiritually excellent (Oxford, 2005). Land is the part of the earth’s surface that is not convey by water, an area ground, especially in terms of it is ownership or use (Oxford, 2005). So Holy land is a part of the earth’s that surface that is not convey by water to dedicated to God or a religious purpose.

The phrase “holy land” in “enter the holy land” in contextual meaning is a geographic region in Western Asia between the Mediterranean Sea and the Jordan River. It is sometimes considered to include adjoining territories. The name was used by Ancient Greek writers, and was later used for the Roman province Syria

Palaestina, the Byzantine Palaestina Prima and the Umayyad and Abbasid province of Jund Filastin. The Land called holy because it has so many prophets was always invited to occupy the religion of Tauhid, the ground is clear of the statues and misguided beliefs. Moses and the U.S. they prohibit idolatry lapsed back and make mischief in the community by doing unrighteousness and following passions. If they do not comply, they will lose, because of the favors that have been given to them will be stripped back and canceled.

The other meaning in Islam is the 'Farthest Mosque' (al-Masjid al-Aqsa) is a building or prayer site just outside Medina. The present mosque of that name had not been built in Muhammad's day, nor does the Qur'an contain any reference to Jerusalem, apart from the reference to the change of the qibla from Jerusalem to Mecca. Jerusalem was Islam's first Qibla (direction of prayer), however, this was later changed to the Kaaba in Mecca following a revelation to the Prophet Muhammad by the Archangel Gabriel, by which it is understood by scholars that it was in answer to the rejection by the Jews of Muhammed's prophetship. That verse is talk about the good prayer of God will perfect religion to pray and enter to holy land in Mecca. In Islam, prayer must to pray hajj to Mecca because that is a five pillar of Islam. The chapter above belongs to context of stories because the meaning of the utterance about story of Musa who sent to his people to live in the holy land.

### Data 5

*Allah said: "Therefore will the land be out of their reach for forty years: **In distraction will they wander through the land: But sorrow thou not over these rebellious people.**(Metaphor, 26)*

The literal meaning of “wander” is to walk around slowly in a relaxed way or without any clear purpose or direction (Cambridge, 2008). Different meaning in context, the word “wander” in “In distraction will they wander through the land” is do not know the direction and purpose in life. The wicked cannot enter the holy land and cannot live in it for forty years. Over the past forty years that they are always in a state of confusion not knowing the direction and purpose. After that, Allah SWT recommends to Moses the U.S. in order not to feel hard over the punishment calamity that befell his people is wicked because it will be a lesson for them and experience. The chapter above belongs to context of stories because Moses the wicked.

### Data 6

*And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and **they will fall into (nothing but) ruin.** (Metaphor, 53)*

The word ruin has two literal meanings. There are to spoil or destroy severely or completely and the physical destruction or disintegration of something or the state of disintegrating or being destroyed (Cambridge, 2008). The other meaning is Reduce (a building or place) to a state of decay, collapse, or disintegration (Oxford, 2005).



In the contextual meaning ruin in that verse is devastated in the deed in the world with the opening of their secret and the next with the coming doom and torment. So everything what the prayer doing in the world will get a reward of behavior for the world, good behavior will get pleasure in the Hereafter (paradise) while bad behavior will get destruction in the Hereafter (inferno). Ruin here is in the world to open their secret and the next with the coming doom and punishment. The chapter above belongs to context of faithful about the state of hypocrites who have regrets and unlock its secrets, because they have shed the expectations of the Jews and Christians to defend and rescue him, suddenly his hopes were in vain, but the hypocrites had sworn allegiance will participate with believers to destroy the Jews.

#### **Data 7**

*O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed). (Metaphor, 57)*

The literal meaning of mockery is an action or event which is a failure and makes the people involved in or affected by it appear silly (Cambridge, 2008).

The other dictionary has different meaning, mockery is teasing and contemptuous language or behaviour directed at a particular person or thing (Oxford, 2005).

The contextual meaning of mockery in the verse is someone enter to religion (Islam) is not truly want to pray to God (Allah) or does not use faithful to God but want to broke that religion with mock religion. Mock religion in here is polytheistic. In this verse recommend to people who want to enter into the religion

of Islam so as not to mock religion because it's real people are the ones who reject religion (polytheistic). The chapter above belongs to context of faithful about hypocrites who mock religion.

#### **Data 6**

*If only the People of the Book had believed and been righteous,  
We should indeed have blotted out their iniquities and **admitted  
them to gardens of bliss.** (Metaphor, 65)*

Gardens of bliss as literal divided into two explanations there are garden and bliss. Garden is a plot of ground, usually near a house, where flowers, shrubs, vegetables, fruit, or herbs are cultivated (Oxford, 2005). Bliss is supreme happiness; utter joy or contentment. So the literal meaning of gardens bliss is a plot of ground supreme happiness.

Gardens bliss as contextual meaning is heaven or beautiful garden as an eternal after life of peace and bliss, where the faithful and righteous are rewarded. In this verse garden bliss is reward for a person who does good deeds during life on earth. Admitted them entering them into the heavens pleasure, that is a contextual in that phrase. So the gardens bliss is the heaven pleasure for that phrase. Garden of bliss is God promised paradise to those who keep themselves from paganism. The chapter above belongs to context of faithful about God's forgiveness and promised paradise it depends on faith, piety and obedience. Faith without piety is a hypocrisy that is only used for mere worldly profit.

## Data 9

*Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increase in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith. (metaphor, 68)*

The literal meaning of “book” is a set of pages that have been fastened together inside a cover to be read or written in (Cambridge, 2008). Books may also refer to works of literature, or a main division of such a work. In library and information science, a book is called a monograph, to distinguish it from serial periodicals such as magazines, journals or newspapers. In other dictionary the word “book” is a written or printed work consisting of pages glued or sewn together along one side and bound in covers (Oxford, 2005).

The context “book” in “people of the book” is the books were revealed by God to the prophet Muhammad for guidance of human life on earth, previously followed by the word “people”, means that religious people but they do not uphold the teachings of the Torah, the Gospel and the teachings that God sent down the Qur'an to Prophet Muhammad. “Book” is the records which were spoken by God to the prophets and apostles. Muslims are required to believe, because believing the books other than the Qur'an in accordance with one of the Five Pillars of Faith. The chapter above belongs to context of faithful about Allah commanded the Prophet Muhammad. told that the Book that they cannot be seen as a religious people as they do not uphold the teachings of the Torah, the Gospel and the teachings that God has sent down to Muhammad, namely the Qur'an,

because if they uphold the teachings of the Torah and the Gospel is certainly no class they are hostile.

#### Data 10

*Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and **strayed (themselves) from the even way.**(Metaphor, 77)*

The literal meaning "even" is used to show that something is surprising, unusual, unexpected, or extreme (Cambridge, 2008). Contextual meaning "even" in "strayed (themselves) from the even way" is roads in accordance with the teachings of Islam. The chapter above belongs to context of faithful about People who go astray long ago due to the following passions in religious matters, make heresy, and justify the unlawful and leaving Sunnah Rasul.

#### Data 11

*And for this their prayer hath Allah rewarded them with gardens, **with rivers flowing underneath,- their eternal home.** Such is the recompense of those who do good.(Metaphor, 85)*

With rivers flowing underneath- their eternal home, in this phrase eternal home have two words for indicated in literal meaning that is eternal and home. Eternal is lasting or existing forever, without end or beginning (Oxford, 2005). Home is the place where one lives permanently, especially as a member of a family or household (Oxford, 2005). So eternal home is the place where one lives permanently existing forever.

Eternal home in contextually is heaven. Because in that verse explained that heaven have a rivers flowing underneath and that place is a rewards for people who do good and have sincerity in faith. In the previous verse had mention that the beauty of heaven is eternal and is intended for people who'd always do well and execute commands and teachings of God and stay away from all His prohibitions. The chapter above belongs to context of faithful about sincerity of their faith and earnest to Allah, then Allah gave them the reward of merit, which is a haven where they gain pleasure from the gift of God in the form of orchards and beautiful gardens, which under the trees there is a rivers flowing.

#### Data 12

*Allah will say: "This is a **day on which the truthful will profit from their truth**: theirs are gardens, with rivers flowing beneath, - their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfilment of all desires). (Metaphor, 119)*

Day on which the truthful will profit from their truth, in this phrase “profit” in literal meaning is a financial gain, especially the difference between the amount earned and the amount spent in buying, operating, or producing something (Oxford, 2005). Beside that “day” in literal meaning is each of the twenty-four-hour periods, reckoned from one midnight to the next, into which a week, month, or year is divided, and corresponding to a rotation of the earth on its axis (Oxford, 2005).

Moreover in contextual meaning “day” in that phrase is Judgment Day where people will get retaliation from the behaviors that done during his life.

while “profit” in the contextual meaning of this phrase is a benefit, in this verse explained that people who do good in the future it will get glory in heaven while those evils will always do get torment in hell someday. Then the contextual meaning of the phrase "profit" means benefits. In this case the goodness will provide good benefits also either personally or to others. In this verse, Allah SWT explained that on the Day of Resurrection, people who always do the right thing in their religion that is still in monotheism, would benefit from the truth of their faith and honesty of their actions and words. The benefit they get it is the first paradise pleasure, pleasure that many physical satisfaction and pleasure second Divine pleasure that gives peace and spiritual satisfaction. The chapter above belongs to context of faithful about benefit of the truth of their faith and honesty of their actions and words.

### Data 13

*On that account: We ordained for the Children of Israel that **if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.** Then although there came to them. Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.(Simile, 32)*

The word “Mischief” in literal meaning means destroying the land (Cambridge, 2008). In that sentence, mischief refers to the prohibition for children of mischief. Then, in phrase “if any one slew a person for murder or for spreading mischief in the land”, mischief is associated with injury or damage: injury or damage caused by the actions of somebody or something.

Contextually, “if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people” means kill a man is the same as killing all of humanity. Conversely, “if any one saved a life, it would be as if he saved the life of the whole people” means a person saves one person then he saved all mankind. The necessity of the unity of the people and their obligations to each other which have to maintain the safety of life and living together and stay away from things that harm others, it may be felt due to the need of every human being can not fulfill themselves, so they are in need please help especially concerning matters of public interest. Those of the Children of Israel had so many coming of the Apostles with the caption obvious statement but many of them are beyond the limits of the provisions to do mischief on earth. Eventually they lost their honor, wealth and power all of which have had in the past. The chapter above belongs to context of laws because the meaning of the utterance about law of the murder and spreading mischief on the land and saved the life of whole people.

#### **Data 14**

*When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding. (Simile, 57)*

The literal meaning of mockery is teasing and contemptuous language or behaviour directed at a particular person or thing (Oxford, 2005). The other dictionary have different meaning, mockery is something that makes a system, organization et cetera seem stupid or useless, remarks or behavior intended to make someone seem stupid.

The contextual meaning of mockery “when ye proclaim your call to prayer they take it (but) as mockery and sport” means prayer is not to insult and exhibition. In this verse Allah forbids the believers to take unbelievers who like mockery and sport with the religion of Islam as a friend. Mockery here is they know there is a call to prayer but they do not perform the prayer. The chapter above belongs to context of faithful because the meaning of the utterance about people who are religious but do not teach Islam.

#### Data 15

*Wherewith Allah guide all who seek His good pleasure to ways of peace and safety, and **led them out of darkness**, by His will, unto the light,- guide them to a path that is straight.(Metonymy, 16)*

Led them out of darkness, led in the literal meaning is to show the way to by going in advance and to guide or direct in a course (Oxford, 2005). Darkness in that phrase is the partial or total absence of light and wickedness or evil. So that phrase is to going out from wickedness or evil.

That is a different meaning in the contextual meaning, led them out of darkness that is removing them from the darkness or in this verse explained that darkness here means disbelief while the light here is faith. In this verse explained about Al-Quran (holy book) will show people the good and the right way with the faith that they hold dear to guide their lives. In this case those who follow the Quran will be shown in the way that will save them from heathenism (darkness) into the light (of faith) is the religion of Islam. The chapter above belongs to context of faithful because tell about the people who lost.



## Data 16

*It was we who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and **the doctors of law**: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers. (Metonymy, 44)*

The doctors of law, in that phrase divided into two words they are doctors and law. In literal meaning doctor is a person, especially a physician, dentist, or veterinarian, trained in the healing arts and licensed to practice (Oxford, 2005). Law is the system of rules that a particular country or community recognizes as regulating the actions of its members and may enforce by the imposition of penalties. The doctor of law is the system of rules that particular country for a person trained in the healing arts.

In the contextual meaning in “the doctors of laws” is legal experts from among the children of Israel who enforce the law derived from the book of the law to be decided by the prophets of God. They were given the mandate to keep the book it should not be changed from the original text and enforce the law for people who make mistakes or break the law that is in the book of the law. Described in this verse that the lawyers do not receive any compensation in the form of a bribe anywhere in enforcing the laws that come from this book, they do not exchange the occasional treasure verse god with the world in return. The chapter above belongs to context of faithful because tell about the law of Allah revealed to Musa which contains guidance and instructions for a human to the

right, so that they can come out and survived the apostasy and idolatry, and also the light that illuminates things that are still vague or are still dark to them, so they can see the right path, both in matters of religion, and worldly.

### Data 17

*O ye who believe! **take not the Jews and the Christians** for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guide not a people unjust.(Metonymy, 51)*

Take not the Jews, in that phrase divided into two words they are take and Jews. Take is to get into one's possession by force, skill, or artifice. Jew is and adherent of Judaism as a religion or culture and a member of the widely dispersed people originally descended from the ancient Hebrews and sharing an ethnic heritage based on Judaism. So, take not the Jews is not to get into one's possession in adherent of Judaism as religion.

In the contextual meaning "take not the Jews" is do not you take a leader from among the Jews (Jesus Christ) and make believers into followers of the leader and you love him as you love your God. In this verse describe that if you make the Christians or Jews as a leader than you and you belong to the class of unbelievers because God does not appoint a leader from among thy people persecuted. Therefore God does not appoint the leader of your people from among the Jews because it would create division and for the destruction of Islam. Jews here shows that the Christian and pointing Jesus Christ as sons of God is dead persecuted. The chapter above belongs to context of faithful because tell about

God forbid the people who believe that do not make Jews and Christians as a familiar friend who will give aid and protection especially for trusted as a leader.

### Data 18

*They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- **Allah will forbid him the garden, and the Fire will be his abode.** There will for the wrong-doers be no one to help. (Metonymy, 72)*

Allah will forbid him the garden and the fire will be his abode, the fire will be his abode in this phrase "fire" in the literal meaning is a rapid, persistent chemical change that releases heat and light and is accompanied by flame, especially the exothermic oxidation of a combustible substance (Cambridge, 2008). So the fire in here is a burning will be his abode.

Whereas "the fire will be his abode" as contextual "fire" in this phrase is inferno or hell, that is a place or condition suggestive of hell, especially with respect to human suffering or death. In this verse the fire is a reward for people who are always done in her life and the ugliness over in this verse explains that people who think that God is the Messiah son of Mariam; therefore God is calling to worship none but Him. If that person was doing it then would get the reward is hell and forbid him to go to heaven. The chapter above belongs to context of law.

### Data 19

*Then Allah sent a raven, who scratched the ground, **to show him how to hide the shame** of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets. (Allegory, 31)*

To show him how to hide the shame of his brother, in that phrase a literal meaning of shame is a painful feeling of humiliation or distress caused by the consciousness of wrong or foolish behavior (Oxford, 2005). So in this fact the phrase have a meaning is “to show him how to hide the foolish behavior of his brother”.

In the contextual meaning in that phrase “shame” is carcasses from your brothers, so in this verse explains that God would send ravens to be scraping the ground with his legs half and then piled it on the carcass as if bury his brothers. This verse likens God to man as a crow that was not buried with his brother feasible or even bury it. Then than it is required in every human being to always care for and bury the dead as well as possible. The chapter above belongs to context of law.

#### **Data 20**

*(They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah love those who judge in equity.(Allegory, 42)*

“(They are fond of) listening to falsehood”, in that phrase have two words they are “fond of” and “falsehood” want to analysis by researcher. “Fond of” in literal meaning is having affection or liking for (Oxford, 2005).

In the contextual meaning fond of in that phrase is people who liked do something, in that verse who liked listening to falsehood. In this verse falsehood have a contextual meaning that is untrue stories and lots of eating unclean food.

Untrue stories here are the ones who accept bribes from people who have an interest in law. They are here is a judge who decides a case in enforcing laws based on Islamic law. In this verse contains a call to a judge doing his duty to always uphold the truth and avoid bribes and things can always change your mind of a judge. The chapter above belongs to context of law.

### Data 21

*To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. **If Allah had so willed**, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.(Allegory, 48)*

If Allah had so willed, willed in that phrase have a literal meaning that is having a will of a specified kind and determined by or proceeding from the will (Oxford, 2005). So in that phrase Allah had so having a will of specified kind.

In the contextual meaning “willed” in that verse is God wants a people that are the Islam. So willed here to show the people who hold fast to the faith of God and carry out His commandments and avoid any prohibition contained in the holy Qur'an. Willed is people who faith to Islam and Allah. The chapter above belongs to context of law.

**Data 22**

*Do they then seek after a judgment of (the days of) ignorance?  
But who, for a people whose faith is assured, **can give better judgment than Allah?** (Allegory, 50)*

“Can give better judgment than Allah”? in that phrase better as literal meaning is greater in excellence or higher in quality and more useful, suitable, or desirable (Oxford, 2005). And literal meaning of judgment is the ability to make considered decisions or come to sensible conclusions and a misfortune or calamity viewed as a divine punishment. So God here gives a statement to mankind that no one can give better judgment than Himself.

Can give better judgment than Allah? As contextual meaning in here is none of the people who believe in Him can give better punishment than God. People who believe God is against those privileged by God and will rank higher than others. The verse is addressed to a judge who took the decision to give a penalty to someone who violates punishment in Islamic law. In this case seemed to challenge God to all mankind in determining punishment to punishment violated. The chapter above belongs to context of law.

**Data 23**

***O ye who believe!** fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan. (Synecdoche, 1)*

Literal meaning of “believe” is to think that something is true, correct or real. In other dictionary the word “believe” is to have confidence in the truth, the existence, or the reliability of something; although without absolute proof that one is right in doing something. In that context the word believe means people who struggle in the path of truth, path in blessing god. Steer clear of people who obey God’s commands and prohibitions. People, who always kept his promise, always do well. The chapter above belongs to context of law about God established His law according to his will for the benefit of His servants.

#### Data 24

*Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; **that which hath been (partly) eaten by a wild animal**; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful. (Synecdoche, 3)*

The word “wild” in phrase “wild animal” has many meaning but literally wild in dictionary is in natural conditions, independent of humans (Oxford, 2005). In Webster dictionary Wild is living in a state of nature and not ordinarily tame or domesticated. Contextually the phrase “wild animal” in the utterance “that which hath been (partly) eaten by a wild animal” is animal that are forbidden by God to eat human as animals which kill by others animals, and the animals still alive and

then the human kill it and eaten. Animals that are forbidden to eat human like pig. Wild animal in this context is animals which hath been killed by strangling others animals still agony. Wild animals live in juggle like lion, tiger, and wolf.

### Data 25

*Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude." (Synecdoche, 12)*

Children comes from the word child means a boy or girl from the time of birth until he or she is an adult, or a son or daughter of any age (Cambridge, 2008). Children of Israel are a person regarded as the product of Israel. The context "children" in the following sentence is different.

*The couple had three children, a daughter and two sons who work in the business*

*Allah did aforetime take a covenant from the Children of Israel.*

In two sentences above have a different meaning in the context. The first sentence the word "children" is one's own flesh and blood the couple. The sentences children of Israel are people who make covenant with Allah and they broke faith with. The chapter above belongs to context of story because tell about story of Musa.



**Data 26**

*We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers. (Synecdoche, 45)*

"Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal" is the component of body. One of all will explain with literal meaning. Life is the period between birth and death; the experience or state of being alive (Cambridge, 2008). The contextual meaning "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal" is Qishas of law. If you steal then your hand will cut. Will get replay in commensurate with the deeds done. The chapter above belongs to context of law.

**Data 27**

*Many of them dost thou see, racing each other in sin and rancour, and **their eating of things forbidden**. Evil indeed are the things that they do. (Synecdoche, 62)*

Their eating of things forbidden, forbidden in that phrase as literal meaning is involving a change in quantum numbers that is not permitted by the selection rules (Oxford, 2005). In that phrase people in does not eating things not permitted by the selection of rules in religion.

In the contextual meaning in that phrase forbidden is not just not permitted by the selection rules in religion or illegitimate like a meat pig and dog but all food purchased in a way that is not made lawful by religions such as money from

bribes or the results of work that was not recommended by the religion (lie, persecute etc.). Because food that comes from it is the result of misconduct can hurt others, therefore religion prohibits such actions, and encourages people to do well to others. So in this verse is not just talked about eating forbidden but what all actions that can produce it. The chapter above belongs to context of law.



## CHAPTER V

### CONCLUSIONS AND RECOMMENDATION

This chapter provides the conclusion from discussion presented in the previous chapter and the suggestion as the reference for the next research. The explanation of those is as follow:

#### 5.1 Conclusions

From the analysis of the data on what are the figurative languages and meaning of figurative language in Aljamil's English Translation of Al Maa'idah, there are some conclusions that can be formulated which are relevant as the answers to the problems of the study. It can be drawn as follow:

1. The researcher found twenty-seven figurative languages in Aljamil's English Translation of Al Maa'idah. There are five kinds of figurative language Aljamil's English Translation of Al Maa'idah, they are 2 similes, 12 metaphors, 4 metonymies, 4 allegories and 5 synecdoche. Therefore, the most frequent of kinds figurative language is metaphor. It means that English translation Al Qur'an has many language which the implied meaning used figurative language especially metaphor.
2. To answer the second research about meaning in figurative language, the researcher uses Cambridge and Oxford dictionary to know the meaning of literal in English Translation of Al Maa'idah and contextual meaning. The

answers are different among others either in the field English Translation of Al Maa'idah or in meaning of commonly. A clear result for this question, the first is simile. Both of the meaning of words literally and their contextual meaning are 2: 1 context of faithful, 1 context of law. The second is metaphor, the meaning of words literally and their contextual meanings are 12: 9 contexts of faithful, 1 context of law, 2 contexts of stories. The third is metonymy, the meaning of words literally and their contextual meanings are 4: 3 contexts of faithful, 1 context of law. The fourth is Allegory, the meaning of words literally and their contextual meanings are 4: 4 contexts of laws. The fifth is synecdoche, the meaning of words lexically and their meanings are 5: 4 contexts of laws and 1 context of story. Otherwise, the researcher found the contexts in figurative language are 13 contexts of faithful, 11 contexts of laws, 3 contexts of stories.

## 5.2 Recommendation

Having finished conducting the research, there are recommendation that might be useful for further researchers. The recommendations are as follow:

1. The researcher hopes this paper will be an inspiration for subsequent researchers who are interested in researching figurative language.
2. In this research, the researcher only is able to analyze chapter Al Maa'idah, so she hopes that any other researchers to observe the use of

figurative language in the other chapter in the Al Qur'an or other Holy books.

3. This research present study has focused five kinds figurative language in Aljamil's of Al Maa'idah, they are simile, metaphor, allegory, synecdoche and metonymy. Especially for the person who is interested in figurative language study, they can analyzed another kinds of figurative language such personification, hyperbole, irony, symbol.
4. For all readers especially Moslem, it is important to understand and interpret the meaning behind the figurative language in the Al Qur'an. It is meant to find other possibilities interpretation of the content of Al Qur'an. It makes the Moslem more understand about Al Qur'an.

