CONCEPTUAL METAPHOR USED IN ENGLISH VERSION OF *JUZ AMMA* BY MARMADUKE PICKTHALL

THESIS

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FACULTY OF HUMANITIES

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CONCEPTUAL METAPHOR USED IN ENGLISH VERSION OF *JUZ AMMA* BY MARMADUKE PICKTHALL

THESIS

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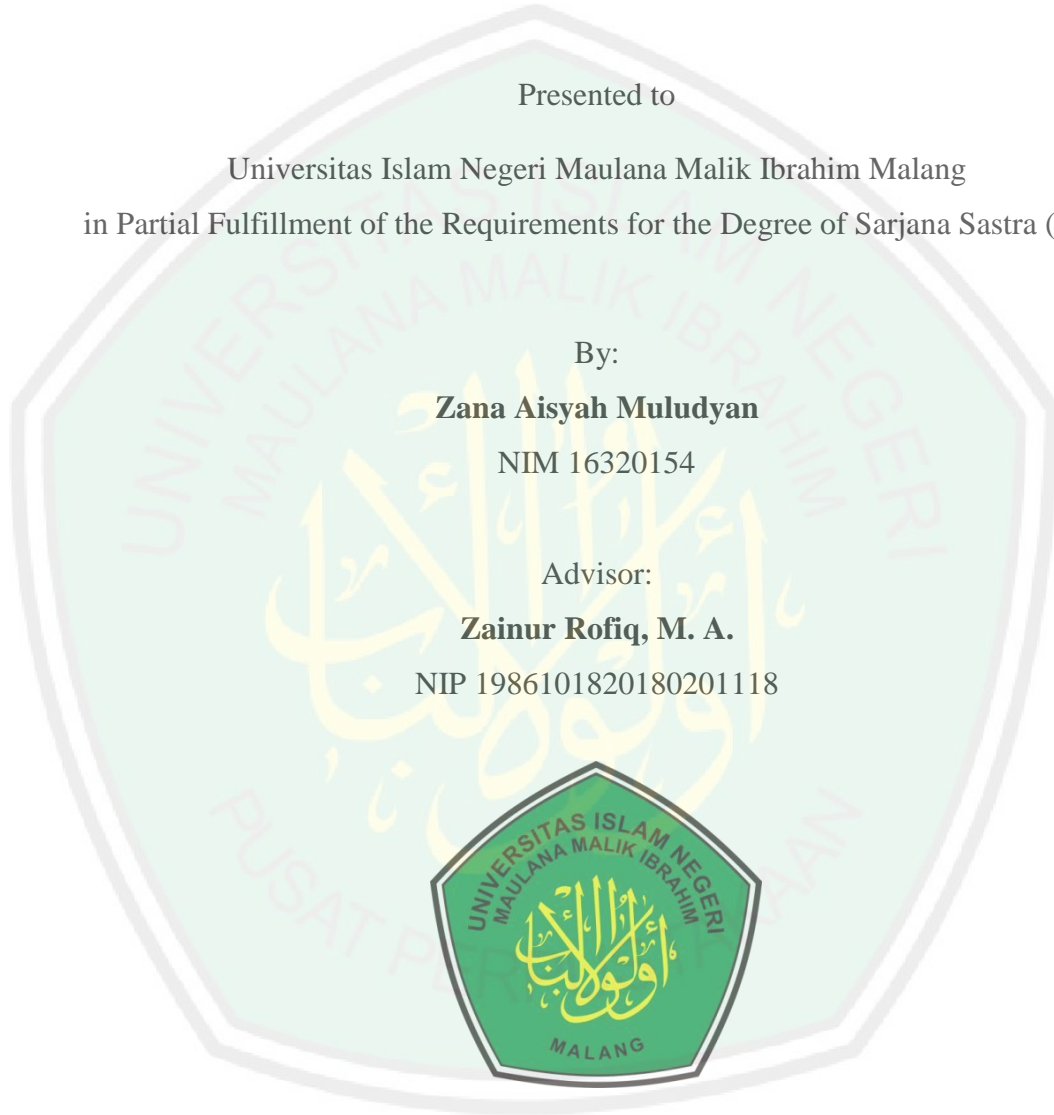
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2020

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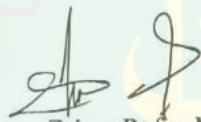
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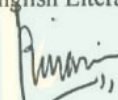
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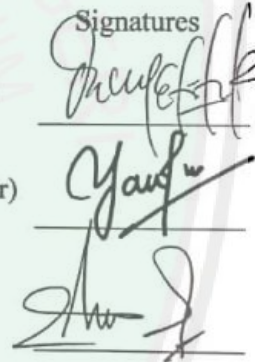
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MOTTO

"…And whoever keepeth his duty to Allah, Allah will appoint a way out for him,

And will provide him from where he does not expect. And whoever put his trust in

Allah, He will suffice him. Indeed, Allah will accomplish His purpose. Allah has

already set for everything a (decreed) extent."

(Qur'an, At-Thalaq: 2-3)

DEDICATION

This thesis special dedicated for my beloved parents, Heriyanto Sarech and Mukammilah for all prayers has given to me, my sisters Millyana Rizqi and Wanda Numilyan, for all supports and loves, they have never left my side.

I also dedicated this thesis to all my best friends, special thanks to Nurul Fatimah, Nuri Fadhillah, Indah Maria, Fairuz Nafisah and Aulia Nurulislam for being there for me throughout the entire degree program, all of them are my best cheerleaders. And the last, I dedicated this thesis to my best partner Akbar Ardian, who always supports me in finishing this thesis.

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Firstly, I praised sincere gratitude to Allah SWT, the Almighty, the Most Gracious, and the Most Merciful for his blessings and graces upon me to complete this undergraduate thesis entitled "Conceptual Metaphor Used in English Version of *Juz Amma* by Marmaduke Pickthall". Secondly, *shalawat* and *salam* may always be poured by Allah to our Prophet Muhammad SAW who have successful guide us on the truth way.

I realize my thesis entitled "An Investigation of Conceptual Metaphor Used in *Juz Amma* English Version by Marmaduke Pickthall" will not successful without any support from other people. Therefore, it is my pleasure to conveying my deepest and special thanks to recognize the following ones for their contribution to accomplishment of this thesis.

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9. To myself, Zana who never give up and always try.

I hope this thesis will be useful for anyone, who needs information related to this thesis and it is expected there is a contribute who wants make further studies, also critics and suggestion from the reader to make this thesis better.

Malang, June 17, 2020

Zana Aisyah Muludyan

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ABSTRACT

Muludyan, Zana Aisyah. 2020. **Conceptual Metaphor Used in English Version of *Juz Amma* by Marmaduke Pickthall.** Minor Thesis (Skripsi) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor   : Zainur Rofiq, M. A
Keywords   : Conceptual Metaphor, Source domain, Target domain, *Juz Amma*

This research is about Conceptual Metaphor and focuses on investigating the metaphor in the translation of *Juz Amma* as the last *Juz* in Holy Quran. The framework proposed by Kovecses (2010) as the key to understand how metaphor used. This study is conducted to investigate the types of metaphors used in *Juz Amma* and how the metaphors used in order to convey the meaning, thus, the reader will understand what translation strategies used by the translator.

This research applied descriptive qualitative as the research design in order to conduct deep analysis of the data. The data source were the English translated versions of Holy Quran of *Juz Amma* by Marmaduke Pickthall as a trustworthy translator. The data were 27 verses that selected from *Juz Amma* and divided into 14 samples. The data were investigated through several stages. Firstly, the researcher reading the whole data, from surah An-Naba up to An-Nas. Secondly, the researcher investigating based on Kovecses theory. Secondly, the data were classified according to the types of metaphor in order to answer research question based on Zoltan Kovecses' book. Afterward, the researcher identified translation strategies used by the translator in order to convey the abstract meaning. The last, drawing conclusion based on the results of the research.

According to the data analysis, the findings showed that the structural, ontological and oriental metaphor used in some verses in surah of *Juz Amma.* Based on the results, the researcher found several topics such as Doomsday, God' power, Times, and Mankind of ayahs that employed in metaphor. There are 2 types verses categorized as structural metaphor, 2 types verses categorized as oriental metaphor and the last 23 verses categorized as ontological metaphor.

The result of the investigating the research, this research is expected to develop the semantic fields, especially in the conceptual metaphor and translation strategies in Holy Quran. Also, it can be a valuable resource for the readers, in partial to linguistics students and lecturers. At last but not least, it is recommended for the following researcher who wants conduct this study to be a further studies to discuss rhetorical devices in Holy Quran.

لبحثا مستخلص

مولوديان، زانا عائشة. 2020. تحقيق في مفهوم الاستعارة المستخدم في جزء عمّ النسخة الإنجليزية بواسطة محمد مرمدوك بيكثال. أطروحة. قسم اللغة الإنجليزية. كلية الإنسانية، جامعة مولانا مالك إبراهيم مالانج .

مشرف   : زين الرفيق الماجستير

مفتاح الكلمة : الاستعارة المفاهيمية ، المجال المصدر ، هدف المجال، جز عم.

ـــ

هذه الدراسة على تطبيق الاستعارات وتركز على تحليل الاستعارة في ترجمة جزء عم الجزء الأخير من جزء القرآن الكريم. النظرية التي طرحها *Kovecses (2010)* كمرجع في هذه الدراسة لفهم كيفية تطبيق الاستعارات في سورة جز عم. هذه الدراسة لمعرفة أنواع الاستعارات المطبقة في جزء عم وكيفية استخدام الاستعارات ليبلغ المعنى في القرآن. هكذا ، سيفهم القارئ كيف يستخدم المترجم استراتيجية الترجمة.

تستخدم هذه الدراسة الأساليب النوعية الوصفية لتقديم تحليل عميق ومفهوم. مصدر البيانات هو القرآن جزء من جزء عم مترجمة إلى اللغة الإنجليزية به محمد مرمدوك بيكثال كمترجم موثوق به. تتكون البيانات من 27 آيات مختارة من جزء عمّ ينقسم على 14 أمثال البيانات. تحقيق البيانات في عدة مراحل. أولاً ، قرأ الباحثون جميع البيانات من السورة النبأ إلى السورة الناس. ثانيًا ، يحلل الباحثون بناءً على نظرية Kovecses. بعد ذلك ، ينقسم البيانات على أنواع الاستعارات للإجابة على تحديد المسألة من كتاب Zoltan Kovecses (2010). وبعد ذلك ، يحدد الباحثون استراتيجيات الترجمة التي يستخدمها المترجمون ليبلغ المعنى الذي لم يتضح . والأخير، يستخلص الباحثون على حاصل نتائج الدراسة.

بناء على تحليل البيانات ، وجد الباحثون أن الاستعارات الهيكلية والاستعارات أنطولوجية والاستعارات الشرقية تستخدم في عدة آيات في سورة جزء عم. كما تم الحصول على النتائج ، وجد الباحثون عديد من المواضيع في السورة التي تستخدم الاستعارات ، منها مناقشة يوم القيامة ، وقدر الله ، والزمن ، والإنسانية. وهم ينقسم على آيتان تقع في فئة الاستعارة الهيكلية ، و آيتان تقع في فئة الاستعارة الشرقية و 23 آيات تقع على استعارات أنطولوجية.

نتائج هذه الدراسة ، يرجوا الباحثون في إمكانية تطوير هذا البحث في المجال الدلالي ، وخاصة في دراسة الاستعارات واستراتيجيات الترجمة في القرآن الكريم. بالإضافة إلى ذلك ، يمكن أن يكون هذا البحث مصدر معرفة للقراء ، وخاصة للطلاب والمحاضرين في المجال اللغوي. في النهاية ، يمكن بهذا البحث للباحثين المستقبليين الذين يرغبون في إجراء هذا البحث ليصبحوا المزيد من الدراسات لمناقشة العلوم في القرآن الكريم.

ABSTRAK

Muludyan, Zana Aisyah. 2020. **An Investigation of Conceptual Metaphor Used in *Juz Amma* English Version by Marmaduke Pickthall.** Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Dosen Pembimbing: Zainur Rofiq, M. A

Kata Kunci: Conceptual Metaphor, Source domain, Target domain, *Juz Amma*

Studi ini mengenai penerapan metafora dan fokus pada analisis metafora dalam terjemahan *Juz Amma,* Juz bagian terakhir dalam kitab suci Al-Quran. Teori yang dikemukakan oleh Kovecses (2010) sebagai rujukan dalam studi ini untuk memahami bagaimana metafora diaplikasikan pada surah-surah *Juz Amma.* Studi ini dilakukan untuk menginvestigasi jenis-jenis metafora yang diimplementasikan pada *Juz Amma* dan bagaimana metafora digunakan untuk menyampaikan arti dalam Al-Quran. Dengan demikian, pembaca akan mengerti bagaimana strategi penerjemahan digunakan oleh penerjemah.

Penelitian ini menggunakan metode deskriptif kualitatif untuk memberikan analisis yang dalam dan dapat dipahami. Sumber data adalah Al-Quran baian *Juz Amma* terjemahan dalam versi Bahasa Inggris oleh Muhammad Marmaduke Pickthall sebagai penerjemah terpercaya. Data terdiri dari 27 ayat yang terpilih dari *Juz Amma* dan terbagi dalam 14 contoh data. Data diinvestigasi melalui beberapa tahap. Pertama, peneliti membaca seluruh data dari surat An-Naba hingga An-nas. Kedua, peneliti analisis berdasarkan teori Kovecses. Kemudian, data diklasifikasikan sesuai dengan jenis-jenis metafora untuk menjawab rumusan masalah berdasarkan buku dari Zoltan Kovecses (2010). Selanjutnya, peneliti identifikasi strategi terjemahan yang digunakan oleh penerjemah untuk menyampaikan arti yang belum jelas. Tahap akhir, peneliti menarik kesimpulan berdasarkan hasil dari penelitian.

Berdasarkan analisis data, peneliti menemukan bahwa *structural metaphor, ontological metaphor* dan *oriental metaphor* digunakan di beberapa ayat dalam surah-surah *Juz Amma.* Sebagaimana hasil yang di dapat, peneliti menemukan beberapa topik dalam surah-surah yang menggunakan metafora, diantaranya membahas mengenai Hari Kiamat, Kuasa Tuhan, Waktu, dan Umat Manusia. Mereka terbagi dalam 2 ayat yang termasuk dalam kategori *structural metaphor,* 2 ayat termasuk dalam kategori *oriental metaphor* dan 23 ayat dikategorikan sebagai *ontological metaphor.*

Hasil dari penelitian ini, peneliti mengharapkan agar penelitian ini dapat dikembangkan pada bidang semantik, terlebih pada kajian metafora dan strategi penerjemahan pada Al-Quran. Disamping itu, penelitian ini dapat menjadi sumber ilmu bagi pembaca, terutama bagi siswa dan dosen dalam bidang linguistic. Pada akhirnya, penelitian ini dapat direkomendasikan untuk peneliti-peneliti selanjutnya yang ingin melakukan penelitian ini untuk menjadi studi lanjutan untuk membahas ilmu-ilmu dalam Al-Quran.

TABLE OF CONTENT

CHAPTER I

INTRODUCTION

A. Background of the Study

Metaphor has long been used in many literary works of language usage. Since English language has a lot of ways to express what someone's feeling, metaphor is considered to be the way of native speakers to convey their view in other expressions. Not only in English Language, but also in other language has the other way in order to convey their meaning in non-verbal communication through the text. As explained by Kovecses (2005) metaphor is defined as understanding in conceptual domain in terms of another conceptual domain. He stated that a conceptual metaphor consists of two conceptual domains, in which one domain is understood in terms of another. As a matter of fact, these metaphors used in religious text such as *Bible* for Christians, *Hadith, Quran* for Muslims, and other sacred text. For this present study, the researcher will employ the Holy Quran as the object of the study.

Holy Quran as one of religious text and guidance for Muslim that has been revealed by the Almighty Allah *Subhanahu wa ta'ala* through *Jibril* and delivered by his Messenger Prophet Muhammad PBUH. As Muslims, people are familiar with one of *hadith shahih al-Bukhari*, as Prophet Muhammad said *"The best of you are those who learn the Quran and teach it."* In this hadith, people are asked not only reciting Quran but also in learning and teaching the Quran itself. In fact, there are some *verses* of the Quran which have some abstract meaning and people tend

1

to misunderstanding when reciting the translation itself. For this reason, these metaphors which used in the *surah* of Quran English version will be investigated by the researcher in order to make the people understand about the meaning.

Based on the mentioned fact above, translation becomes important in transferring language from source language into target language. In order to convey the meaning, translation used to create religious texts understandable to be read for the reader. As stated in Newmark (1988) whilst the central problem of translation is the overall choice of a translation method for a text, the most important particular problem is *the translation of metaphor*. In relation to Holy Quran, Quran which consist of Arabic transliteration and has translated in many languages especially in English language includes in part of metaphor. In every part of *surah* in Quran, it has metaphorical expression which contains of abstract meaning, in terms of Quranic phrases or sentences that contain metaphor in translation. For instance, in surah *Al-Waqiah* verse 5:

وَّبُسَّتِ الْجِبَالُ بَسًّاۙ

Translate: "*and the hills are ground to powder.*"

The example of this ayah contains of metaphorical expression. In fact, there are some *verses* of the Quran have some abstract meaning and people tend to misunderstanding when reciting the translation itself.

Up to now, some translators argued that many translators still face problems in translating Islamic religious items such as Holy Quran and other religious texts (Hassan, 2016).

Translation becomes challenges for translators in the process of translating the text. As defined by Newmark (1988) that religious language are reflected in manifold translation, American Bible scholars and linguists have been exercised by cultural connotation. In this case, metaphors used to describe something through the style of language, and it implied in some *surah* of Quran, especially *Juz Amma*. There are some *verses* in Quran used metaphor and any other figurative language. It can undersand immediately by the reciter because the message delivered explicitly. Conversely, there are some *verses* in Quran have an abstract meaning and the message delivered implicitly.

Therefore, the researcher will explore and investigate the usage of metaphor in *verse* of the Holy Quran which contain an abstract meaning by using conceptual metaphor theory by Kovecses and reveal the meaning of metaphor translation strategies according to Newmark. Specifically, this study points out what conceptual metaphor used in Quran focus on *Juz Amma* and what translation strategies used by the translator. Furthermore, the researcher will analyze what types of the metaphor used in Quran, and investigate the meaning to make the reader are able to understand with the message.

Based on the explanation above, the researcher intends to find out what types of conceptual metaphor used in some *surah* in *Juz Amma* as the last *Juz* of Quran. The researcher believes that investigating and analyzing the conceptual metaphor translation will be useful to the reader, in order to learn the Islamic aspect from the translation of the Holy Quran English Version by Marmaduke Pickthall. *Juz Amma* has selected because of the message was described about Allah's

reminder among His servants, mostly in terms of the day after death. In the next chapter III, the researcher will classify the themes based on verses in *Juz Amma.* Furthermore, *Juz Amma* is quiet famous among Muslims. As muslims, we know that *Juz Amma* is another name for *Juz 30,* as the last *Juz* of Holy Quran. This *Juz Amma* also tend to be used by people when they are starting to learn and memorize the Quran. In addition, *Juz Amma* consists of 37 surah, it helps the researcher to classify the data based on the types of conceptual metaphor. For this reason, the researcher wants to conduct this research in investigating which Quranic phrases and sentences according to *Juz Amma* contains of metaphors.

For the previous research, it provided potential research that the researcher can conduct in this area. Many researchers have conducted these studies on the metaphors in Quran, and the translation strategies used in it. Abdeelal and Kaigama (2015) investigated conceptual metaphor in *surah Al-Hadid.* Other researcher Sanad (2016) conducted his research in metaphor translation employed in *Al-Muallaqat,* it was the same religious text applied on *Qosidah* (a sacred text for praising Prophet Muhammad PBUH). The other researchers Nabilah (2018) and Maula (2011) discussed their study about conceptual metaphor in *surah Ash-Shura* and comparative analysis metaphor translation in selected *surah* in Quran. According to the previous have been mentioned, all of the researcher conducted the research in the same field, but we have totally different in investigating the object.

The other study was done by Mai Anh (2017), she conducted her study in conceptual metaphor denoting *life* in American and Vietnamese short stories, and she argued that the concept of life has one of the most common target domains. In

terms of translation metaphor, Hassan (2016) and Elimam (2016) discussed about Islamic religious terms in translation. Both of the researcher found the result in translation strategies used in Holy Quran.

Based on the previous studies above, many researchers have conducted the research in the same field but none of them used *Juz Amma* as their objects. It clearly that this research will be the new references for further studies. Besides, this research uses translation strategies by Newmark (1988) to reveal the abstract meaning as distinguish with other previous studies. Therefore, the researcher will continue the study to conduct the research in terms of conceptual metaphor. Here, the researcher will investigate for having depth understanding about what types of conceptual metaphors used in *Juz Amma* in Quran, and how to describe the abstract meaning according to the translation strategies of the *surah* from source domain to target domain. The researcher uses Quran Translation by Marmaduke Pickthall English version because of his work has been published since eighty five years ago (Nash, 2017) and has been successful up to this day for being the first worthy translation. As the result, the aims for this study to make the reader are capable in understanding about the message that want to deliver from this *surah*.

B. **Problem of the Study**

According to the background above, the problem of the study are discussed as:

1) What types of conceptual metaphors are used in this surah?

2) How does Marmaduke Pickthall translate the *surah* in *Juz Amma* to describe (meaning) based on the translation strategies?

C. Objectives of the Study

Based on the problem of study, the researcher has an objective that stated as:

1) To investigate the types of conceptual metaphor used in Quran *Juz Amma.*

2) To identify the abstract meaning of Quran *Juz Amma* which contains conceptual metaphor and what translation strategies used by Marmaduke Pickthall.

D. Scope and Limitation of the Study

The object of this research is *Juz Amma* that consists of 37 *surah.* The researcher used *Juz Amma* because of the *surah* are considerably contains of figurative language, predominantly in metaphor. The researcher used Quran Translation by Marmaduke Pickthall English version because of his work has been published since eighty five years ago, Naude (2010) stated that all of these translations were done by Muslims from Indian, the major exception are the one by the English Muslim convert Marmaduke Pickthall, published in 1930 and has been successful up to this day for being the first worthy translation.

This study is limited only to investigate the selected *verses* of *Juz Amma* that contain metaphor in Quranic phrases or sentences. Furthermore, the researcher will classify based on types of conceptual metaphors and describe the translation strategies used by the translator. This *Juz Amma* hopefully can provide the reader in understanding the meaning.

E. Significances of the Study

The results of this research hopefully can help the writer and reader to understand about the metaphor and the implementation of metaphor used in Quran, especially *Juz Amma*. By conducting this research, the writer is expected to give the benefits in terms of:

1. Theoritically

    a. The results will explain the description clearly, in terms of conceptual metaphor and the types of conceptual metaphor used in *Juz Amma* Translation English Version.

    b. The results also verify how Marmaduke Pickthall describes the meaning and what are translation strategies used by the translator.

2. Practically

    a. The results will be used for further research to other researchers as one of references.

    b. By knowing the types of metaphor, this research can improve reader's understanding and knowledge in term of reading Quran English Version *Juz Amma*.

F. Definition of the Key Terms

These terms will contain the definition of the study:

1) **Conceptual Metaphor**: According to Kovecses (2005) Conceptual metaphor may be expressed by largely overlapping metaphorical expressions, but the expressions can reveal subtle differences in the cultural background in which

the conceptual metaphor functions. Kovecses, Lakoff, and Johnson describe that human emotions are to a great extent conceptualized and expressed via metaphor grounded in embodied experience.

2) **Al-Quran English Version**: The English version of Al-Quran translated by Muhammad Marmaduke Pickthall.

3) *Juz Amma*: The last part of Juz in the Quran, consist of 37 *surah* and mostly memorized by muslims.

4) **Marmaduke Pickthall**: Muhammad Marmaduke Pickthall is one of translators of Holy Quran and has been successful up to this day for being the first worthy translation.

G. Previous Studies

The previous studies below are relevant to the topic of the research. These studies will have quite similar objects and how to analyze the data.

The first previous study have been conducted by Ali, El-Sharif, and Sayel (2016) that analyze the function of metaphor in Quran within the theoretical framework of Lakoff and Turner (1989). They proved that Quran is structured around the idea of the variety of meaning of lexical items.

Next, the study by Maula (2011) about comparative analysis of metaphor translation in Holy Quran. He compared the translation of Quran, according to him, metaphor is extensive definition, which is include in translation problem. His research focuses on technique of metaphor translation and used selected surah in Quran.

The other researchers were Nabilah (2018) and Abdeelal and Kaigama (2015) who have analyzed conceptual metaphor in Quran, the gap of these studies lies in the selected *surah*. Nabilah used *surah AshShura,* meanwhile, Abdeelal and Kaigama used *surah AlHadid.* The researcher looks some potential research to conduct this and upgrade the research. Therefore, the researcher used Quran *juz Amma*[th] in order to continue the research in field of metaphor.

Hassan (2016) discussed his study in field of translation and concluded that many translators have problems in translating religious text. Eder (2016) conducted his study in metaphors using American *Bible* Psalm 34, 19. The other researcher, Sayeed (2018), has discussed his study on the function of Metaphor in Holy Quran. Sanad (2016) also conducted his research in metaphor translation employed in *Al-Muallaqat,* a kind of *Qosidah* about *shalawat* to Prophet Muhammad PBUH. The last researcher is Mai Anh (2017) who conducted her study in conceptual metaphor denoting *life* in American and Vietnamese short stories. As can be seen, there are some contradiction between this researches, many researchers have conducted this study but none of them used *Juz Amma* as their object research. Besides, this research uses translation strategy in order to make it clear how the translator reveals the abstract meaning. Thus, it can be the new references for those who want to conduct this study.

H. Research Method

The research method in this research divided into research design, data sources, research instrument, data collection, and data analysis.

1. Research Design

To expand and enrich the information, this study used descriptive

qualitative methods. The data are collected in form of texts rather than numbers. One of the important things why the researcher used qualitative methods because of this study is categorized as exploratory. According to Creswell (2014), descriptive qualitative method builds an understanding based on what is observed. Wahyuni (2012) explained that qualitative research explores the richness, depth, and complexity of the phenomena. Qualitative research is defined as any kind of study that produces findings not obtained by means of statistical procedures or other means of quantifications (Strauss and Corbin, 1990). Based on the object of the study, since the researcher used an ideographical (written text) to be the further studies, the data will be acquired from journals or articles which have the same discussions and topics. Many references have illuminate the conceptual metaphor in Quran of selected *surah*. In addition, the researcher attempts to have a depth understanding of conceptual metaphor, types, and the meaning of the *ayah* (verses) which contain conceptual metaphor. This qualitative study applies the instruments to obtain the data. Therefore, the researcher used descriptive qualitative methods non-experimental, in order to describe the conceptual metaphor.

2. **Data and Data Source**

The data source will be obtained from written text Quran English version of *Juz Amma* by Muhammad Marmaduke Pickthall. The data will be selected in every part of the *surah* and *ayah* which demonstrates conceptual metaphors in terms of Quranic phrases and sentences.

3. **Research Instrument**

   In analyzing the data, the researcher used qualitative method to obtain the data of this study. Since this study used qualitative method, this research utilized the researcher as the main instrument who investigated the data through analyzing a text in written text Quran English translation *Juz 30* by Marmaduke Pickthall. Besides, the researcher also used another instrument like reading a whole text of *Juz Amma* to identify what kind of conceptual metaphor used in Quran *Juz Amma,* and the researcher also attempts to convey the abstract meaning of the *ayah.*

4. **Data Collection**

   To collect the data, the researcher conducted several steps such as investigating the data from written text Quran English version of *Juz Amma*. *Juz Amma* consists of 37 *surah* started from *surah An-Naba* and will be ended in *surah An-Nas.* In order to collect the data, the researcher has several steps to conduct the data. Firstly, the researcher read the whole of data, from *surah* to other *surah,* to find which *verses* that contain of conceptual metaphor either in phrases or sentences, or in form of words. After finding the data, the researcher categorized the verses to find the types of conceptual metaphors. Last, the researcher will analyze the translation strategies used by Pickthall based on Newmark's.

5. **Data Analysis**

   After collecting the data from the *surah* translation, the researcher analyzed the data with reading a whole of transcript translation of *Juz Amma* and

selecting the verses which contain conceptual metaphor. Then, the researcher classified in types of metaphor used in *Juz Amma* and establish the conceptual mappings of the metaphor found in the data. Last, the researcher will focus on describing Pickthall's strategies to convey the meaning and the metaphors.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Metaphor

1. Understanding metaphor

In learning languages, it would not be surprising to find many differences in expressing words or sentences. A metaphor known as figurative of speech in order to compare one thing with something else, but keep in one meaning. Eider (2016) points out in his journal, metaphorical language as well as emotions. The readers have to distinguish between the emotional effects that metaphorical language produce on the reader and the textual manifestations of emotions within the metaphorical phrase.

Metaphor shapes language and thought, people understand language in abstract meaning because of the idea of metaphor affects human everyday language. Lakoff and Johnson (2003) defined what counts as a *conceptual metaphor* and provided an empirical method for uncovering conceptual metaphor from analysis of everyday language. Based on Lakoff and Johnson (2003) in his book *We Live By,* it explained that a metaphorical concept is able to guide us from focusing on other aspects of the concept that are unclear with the metaphor. For instance, when someone who is arguing with us, it can be viewed as giving us his time, a valuable commodity, in an effort at mutual understanding. Besides, metaphorical concepts can be extended beyond the range of ordinary literal ways of thinking and talking into the range of what is

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called figurative, poetic colorful, or fanciful thought and language. Therefore, a concept is structured by a metaphor, it means that it is structured and it can be extended in some ways but not others.

Metaphorical understanding can be the process of comprehending something in some time, when someone speaking, or interpreting something. To understand the target meaning it will be related with the source domains, and not only understanding some metaphorical meaning at one of the source.

2. **Conceptual metaphor**

According to Kovecses (2010) metaphor is defined as understanding one conceptual domain in terms of another conceptual domain. In order to capture this view, metaphor is the following as conceptual domain A is conceptual domain B that is called conceptual metaphor. Kovecses stated that a conceptual metaphor consists of two conceptual domains, in which one domain is understood in terms of another. A conceptual domain is any coherent organization of experience, for instance, when we have some experience which similar knowledge about journeys and we can compare it with our understanding on life, it can be discussed in one of conceptual metaphor. The significant thing that emerges from conceptual metaphor is that conceptual metaphor typically employ an abstract concept as target and concrete or physical concept as their source.

A conceptual metaphor is commonly known as an abstract things, besides, the image of metaphor is the concrete one. The two conceptual

domains that include in conceptual metaphor have partially names. The conceptual domain from which metaphorical expression to understand another conceptual domain is called **source domain**, meanwhile, another conceptual domain to be understood is the **target domain**. Such as, *Life, Arguments, Love, Theory, Ideas, Social Organizations,* and others are target domain, besides, *Journeys, War, Buildings, Food, Plants,* and others are source domains. The target domain is the domain that must be understood through the use of the source domain.

To understand the target domains by knowing the source domains as war, journey, these are examples of each according to Lakoff and Johnson's *We Live By* as follows:

LOVE IS A JOURNEY

Look *how far* we've come
We're *at a crossroads.*
We'll just have to *go our separate ways.*
We can't turn back now.
I don't think this relationship is going anywhere.
Where are we? We're *stuck.*
It's been a *long, bumpy road.*
This relationship a *dead-end street.*
We're just *spinning our wheels.*
Our marriage is *on the rocks.*
We've *gotten off the track.*
This relationship is *foundering.*

These one of the examples of metaphor, these metaphor correspondences are often referred to as mappings. Metaphor can be defined as an implied analogy with one object with another. LOVE IS JOURNEY, *Journey* as source domain, *Love* as target. Here, *Love* is explained as abstract meaning, which described in *Journey* as the concrete one. In relationship, there are always problematic in a couple, that they need to survive, grow and through together to reach their purpose. Thus, *Love* is described as *Journey*.

Source domain: JOURNEY		*Target domain*: LOVE
The travelers	→	The lovers
The vehicle	→	The love relationship itself
The journey	→	Events in the relationship
The distance covered	→	The progress made
The obstacles encountered	→	The difficulties experienced
Decisions about which way to go	→	Choices about what to do
The destination of the journey	→	The goal(s) of the relationship

In order to make deeper understanding to the reader, the researcher provide another example of conceptual metaphor, the researcher give more examples in the concept of War.

ARGUMENT IS WAR

Your claims are *indefensible*

I *demolished* his argument

If you use that *strategy,* he'll *wipe you out*

Here, the term of *'ARGUMENT IS WAR'*, the **source domain** here is *War,* and *Argument* is the **target domain**. The sentence explain about the argument but it describes as indefensible, demolished, and strategy. Thus, in other words the sentence means the concept of warfare. War is used as **source domain** to understand target domain of argument.

3. **Types of metaphor**

According to Kovecses (2010), conceptual metaphor can be classified based on the cognitive functions that they perform. There are three general kinds of conceptual metaphor, as follows:

a. Structural metaphor

In the structural metaphor, the source domain provides knowledge structure for target concept. On the other hand, the cognitive function of these metaphors is related to the speakers to understand target A by means of the structure of source B. This understanding of conceptual mappings between elements of A and elements of B. For instance, the concept of time is structured according to motion and space. Such as:

Time is money.

The time is money as specified in the mappings and the differences in two versions. The mappings not only describe the particular expressions mean what they do but also show a basic structure. Without metaphor, it can be considered that it is difficult to imagine what the concept of *time* would be. Most of structural metaphors show this kind of structuring and

understanding for their target concepts.

b. Ontological metaphor

In the Ontological metaphor, it provides the cognitive structuring for target concepts than structural ones. Ontological metaphors gives various purposes and various types of metaphors. In other words, people can understand without classifying what kind of object, substances, and containers rather than the general level. It different with structural metaphor that need to elaborate structure for abstract concepts to be discussed. Conversely, ontological metaphor can easily understand by the object.

Here are two examples of Ontological metaphor according to Lakoff and Johnson's (2003) as follows:

THE MIND IS A MACHINE
We're still trying to *grind out* the solution to this equation.
My mind just isn't *operating* today.
Boy, the *wheels are turning* now!
I'm *a little rusty* today.
We've been working on this problem all day and now we're *running out of steam.*

THE MIND IS A BRITTLE OBJECT
Her ego is a very *fragile.*
You have to *handle him with care* since his wife's death.
He *broke* under cross examinations.
She is *easily crushed.*
The experience *shattered* him.
I'm going to pieces.

His mind *snapped.*

Between two examples above, these metaphors provides different types of objects. The *Machine* metaphor gives us a conception of the mind as having an on-off state, a level of efficiency, a productive capacity, an internal mechanism, a source of energy and an operating condition. The *Brittle object* metaphor is not nearly meant as rich. There is a range of mental experience that can be understood in terms of either metaphor. In conclusion, these two metaphors do not only focus on the same aspect of mental experience. Kovecses stated that the conceptual from **mind** as an object, it can easily provide more structure for it by means of the **machine** metaphor for the mind (My mind is *rusty* in the morning). He explained that it can be understood of **Personification** as a form of ontological metaphor. In terms of **Personification**, human qualities are given to nonhuman entities.

c. Orientational metaphor

According to Kovecses (2010). Orientational metaphors provides less than conceptual structure for target concept than ontological ones. Orientational metaphor is to make a set of target concept which coherent in conceptual system. If people understand that structural metaphor that one concept is metaphorically structured in terms of another, this type is different with another kind of metaphorical concept, orientational metaphor organizes a whole system of concepts with respect to one and

another. For instance, **up-down, front- back, in-out, deep-shallow, on-off, central-peripheral.** The examples is acquired from Lakoff and Johnson's (2003) in *Metaphor We live by,* as follows:

<div align="center">

HAPPY IS UP ─ SAD IS DOWN
</div>

I'm feeling *up* today. That *boosted* my spirits. My spirits *rose*. You're in *high* spirits. Thinking about her always give me a *lift.* I'm feeling *down.* I'm *depressed.* He's really *low* these days. I *fell* into depression. My spirit *sank.*

<div align="center">

CONSCIOUS IS UP ─ UNCONSCIOUS IS DOWN
</div>

Get *up.* Wake *up.* I'm *up* already, He *rises* early in the morning. He *fell* asleep. He *dropped* off in sleep. He is *under* hypnosis. He *sank* into a coma.

B. Translation

1. Understanding translation

Translation consists of understanding in reading and interpreting when someone read a text. It demonstrated that translation is changing in terms of one language to another languages. In the process of translating a text, one form of certain language is changed into another form text, for instance, English-Arabic, Arabic-English.

Nida (1969) explained "Translation consists in reproducing in the receptor language closest natural equivalent of the source language message, first in terms of meaning, and the second is in terms of style." Another experts

Newmarks (1974) stated "Translation is an exercise which consists in the attempt to replace a written message in one language by the same message in another language."

Based on the definitions above, translation is needed to transfer language from source language into target language. It is identified from Chesterman, he argued if translating without theory is to translate blind. Williams (2013) Metaphors account for Chesterman's second theory unconsciously a problematic among the users such as misunderstanding in translating a word or a sentence.

Translation becomes important in transferring language from source language into target language. In order to convey the meaning, translation is used to create religious texts understandable to be read for the reader. As stated in Newmark (1988) whilst the central problem of translation is the overall choice of a translation method for a text, the most important particular problem is the translation of *metaphor*.

2. **Translation of metaphor**

The most problematic of translation is the selection of a translation method for a text. The particular problem is the translation of metaphor.

Metaphor demonstrated as a resemblance in common semantic area between two or more or less similar thing – the image and also the object. In addition, the purpose of metaphor is definitely in twofold, based on Newmark (1988) it aims to describe a mental process or state, a concept, a person, an

object, a quality or an action more comprehensively and concisely than is possible in literal or physical language. It includes in pragmatic purposes, which concurrent to appeal the senses of language, entertain, to please, to surprise, the first purpose of metaphor is cognitive, the second is aesthetic.

In understanding and translating the translation of metaphor, metaphor has allotted to the criss-crossed area of sense, and further to determine whether this area is categorized as positive or negative, connotative or denotative context. For instance, in the sentence:

*A TV **portrait** featuring a Metternich of today.*

From the sentence above, it is not clear whether **Metternich** refers to:

(a) Metternich's career as a European statesman

(b) his craftiness (negative)

(c) his shrewdness (positive)

(d) less likely, his autocratic nature

Here, largely, the translator has the choice in translating the text which is categorized as metaphorical text, such as:

1) A literal translation that leaving the comprehension on the educated reader's understanding.

2) Transferring 'Metternich' and adding the preferred interpretation *e.g a statesman of Matternich's cunning.*

3) For the readers who have not any lnowledge about 'Matternich', translating can simply as 'a cunning (world) statesman'.

In translating metaphor, it can be tricky to translate the text, because of it apparent equivalent may be out of date or affected or used by a different social classes or groups. Newmark used sveral terminology for discussing metaphors, such as:

a) *Image*: the picture by the metaphor, may be universal, cultural, or individual.

b) *Object*: what is described or qualified by metaphor.

c) *Sense*: the literal meaning of the metaphor, the semantic area overlapping object and image.

d) *Metaphor*: the figurative word used, which may be one-word, or extended over any stretch of language from a collocation to the whole text.

e) *Metonymy*: a one-word image which replaces the object. It can be a *cliché metaphor* (crown as monarchy), recently standardize (juggernaut as mastodome), or original (sink as hold-all receptacle).

f) *Symbol*: a type of cultural metonym where a material object represents a concept – thus 'grape' as fertility or sacrifice.

3. **Translation strategies**

Budianto and Fardani (2010) describes several techniques according translation strategy. Krings (1986:18) defines translation strategy as 'translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task'. Seguinot (1989) stated that there are at least three global strategies used by the translators:

a. Translating without interruption for as long as possible

b. Correcting surface errors immediately

c. Leaving the monitoring for qualitative or stylistic errors in the text to the revision stage.

Due to importance of translating metaphor, several scholars are proposed strategies and procedures. Newmark (1988) gives solution of the mentioned problem in translating such as, translate the word that underlies the SL proper name into the TL, then naturalize the translated word back into a new SL proper name.

Leppihalme (1997:79) stated another set of strategies for translating the proper name allusion, such as retention of the name. Furthermore, there are nine strategies for the translation of key phrase that proposed by Leppihalme (1997:82) as follows:

1) Use of a standard translation

2) Minimum change, that is a literal translation

3) Extra allusive guidance added in the text

4) The use of footnotes, endnotes, translator's notes and other explicit explantion

5) Stimulated familiarity or internal making

6) Replacement by a TL item

7) Reduction of the allusion to sense by rephrasing

8) Re-creation, using a fusion of techniques

9) Omission of the allusion

In relation with metaphor, Newmark has contributed seven strategies to translate metaphor which always been taken up by the researchers as follows:

1) Reproducing the same image in the TL (target language). This is the best way to translate stock metaphors, most frequently, or idioms in literal.

2) Replacing the image in SL (source language) with a standard TL image. It is used when there is no image that corresponds to the one in the SL and which does not clash with the TL culture.

3) Translating metaphor by simile. This strategy modifies an emotive metaphorical expression to suit the TL if that context is not as emotive in character as the SL.

4) Translating metaphor by simile + sense.

5) Converting a metaphor to its sense, this is a strategy where the image of the SL is reduced to its sense and rewritten to suit the TL.

6) Deleting. It is used when the metaphor is redundant.

7) Combining the same metaphor with the sense.

C. Metaphor in Holy Quran

Based on Elimam (2016), Quranic text which include in religious text is different with any other text. Translator needs to understand the text deeply. Metaphor also implied in the Quran as a cognitive way of reminding and refreshing readers mind about the purposes of their existence. It is employed in the Quran for different purposes. Firstly, it purposed to move from something that is animistic or humanizing to something that is not animistic or inhuman. Secondly, to find a way

to provide expressible thought.

Furthermore, metaphor itself have a persuasive effect on the recipients to persuade and affect attitudes. Metaphor employed to persuade the audience of certain views on a specific issue. Besides, metaphors enforce the strength of the message on the specific situation, as well as on the audience.

To sum up, Holy Quran is considered the most rhetorical holy book, metaphor can help the speakers and readers create new meanings and ideas to find an appropriate way of expressing the inexpressible thought.

D. *Juz Amma* **(Juz 30)**

Juz *Amma* or Juz 30 is the last Juz in the Quran consists of 37 surah from surah *An-Naba* up to surah *An-Nas.* Predominantly, the surah tells about Allah's reminder among His servants. It can be categorized in Hereafter, Death, Times, Disaster, and Humans.

CHAPTER III

FINDING AND DISCUSSION

A. Finding

The presentation of the Holy Quran in translating different languages can make the reader misunderstand and misguidance. Besides, the abstract meaning which present metaphor in it can make the reader have a question about the message. According to Kovecses (2010), for clearer exposition, a conceptual metaphor can be classified based on the cognitive functions that they demonstrate. He stated on this basis, three general types of metaphors have been distinguished such as structural metaphor, ontological metaphor, and oriental metaphor. After collecting the data, the researcher categorized the data based on the types of conceptual metaphor theory.

The examples derived from the selected surah and verses from *Juz Amma* will show how metaphors are employed in Holy Quran especially in Juz 30. In this present study, For about 27 verses which are divided into 14 samples have selected and categorized as a conceptual metaphor. There are 3 verses categorized as structural metaphor, 9 verses categorized as ontological metaphor and 2 verses as oriental metaphor. At the end of the discussion, the researcher classified the verses according to the topic, in order to make the reader understand which metaphor of the ayahs that categorized on the topics of times, judgment Day, a hand of Allah, and so on.

Juz Amma is the last Juz in Holy Quran, it started from surah An-Naba which

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means Tidings and ended by surah An-Nas which means Mankind. Predominantly, the content of surah in *Juz Amma* or the last Juz 30 of Holy Quran about God's command to the mankind, it explains how the mankind must obey the rules, while in Islam known as *Taqwa*. The surah describes the need for mankind to seek Allah's forgiveness, believers, and unbelievers. The surah as reminder among Muslims, how to reach *Jannah* which means heaven. Moreover, it also addresses the view of the day after death, such as the Times, the Judgment, and so on.

Table 1. The verses which employ metaphor

Sample	Surah	Translation	Conceptual Metaphor
Datum 1	**At-Takwir (81:1)**	*When __the sun is overthrown (1)__*	Structural metaphor
	Al-Zalzalah (92:1)	*When __the earth is shaken__ with her (final) earthquake (1)*	Structural metaphor
Datum 2	**An-Nas (114: 2)**	*__The King of mankind (2)__*	Structural metaphor
Datum 3	**An-Naba (79: 13)**	*And have appointed a dazzling lamp (13)*	Ontological metaphor
Datum 4	**An-Nazi'at (80:2)**	*__By the meteors rushing (2)__*	Ontological metaphor
	An-Nazi'at (80:3)	*__By the lone stars floating (3)__*	Ontological metaphor
	An-Nazi'at (80:9)	*__While eyes are downcast (9)__*	Ontological metaphor

Sample	Surah	Translation	Conceptual Metaphor
	An-Nazi'at (80:30)	*And after that He spread the earth (30)*	Ontological metaphor
	An-Nazi'at (80:32)	*And He made fast the hills (32)*	Ontological metaphor
	An-Nazi'at (80:41)	*Lo! The garden will be his home (41)*	Ontological metaphor
Datum 5	Al Buruuj (85:1)	*By the heaven, holding mansions of the stars (1)*	Ontological metaphor
Datum 6	Asy-Syams (91:4)	*And the night when it enshroudeth him (4)*	Ontological metaphor
	Asy-Syams (91:5)	*And the heaven and Him Who built it (5)*	Ontological metaphor
	Asy-Syams (91:6)	*And the earth and Him who spread it (6)*	Ontological metaphor
Datum 7	Al-Zalzalah (92:2)	*And earth yieldeth up her burdens (2)*	Ontological metaphor
Datum 8	Al-Lahab (111: 4)	*And his wife, the wood carrier (4)*	Ontological metaphor
	Al-Ashr (103: 1)	*By the declining day (1)*	Ontological metaphor
	Al-Ashr (103: 2)	*Lo! Man is state of loss (2)*	Ontological metaphor
Datum 9	Al-Infithar (82: 2)	*When the planets are dispersed (2)*	Ontological metaphor

Sample	Surah	Translation	Conceptual Metaphor
	Al-Infithar (82: 3)	*When the seas are pouredforth (3)*	Ontological metaphor
Datum 10	Al-Inshiqaq (84: 1)	*When the heaven is split asunder (1)*	Ontological metaphor
	Al-Inshiqaq (84: 3)	*And when the earth is spread out (3)*	Ontological metaphor
Datum 11	Al-Fiil (105:1)	*Hast thou not seen how the Lord dealt with the owners of the Elephant?(1)*	Ontological Metaphor
	Al-Fiil (105:3)	*And send against them swarms of flying creatures (3)*	Ontological Metaphor
Datum 12	Al-Quraysh (106:4)	*Who hath fed them against hunger. And hath made them safe from fear.(4)*	Ontological Metaphor
Datum 13	Abasa (80:41)	*Veiled in darkness (41)*	Oriental metaphor
Datum 14	Al-Balad (90:18)	*Their place will be on the right hand (18)*	Oriental metaphor

1. **Structural Metaphor**

The examples of verses below demonstrate the structural metaphor.

a) **Datum 1**

QS[1] At-Takwir (81:1, Pickthall)

إِذَا ٱلشَّمْسُ كُوِّرَتْ

When the sun is overthrown (1)

QS Al-Zalzalah (92:1 Pickthall)

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا

When __earth is shaken __ with her (final) earthquake (1)

Those verses from surah At-Takwir categorized as a structural metaphor from the translation which is *__the sun is overthrown.__* In structural metaphor, the source domain performed a rich knowledge structure than the target domain. The use of structural metaphor investigated from the words **"overthrown."** In this kind of structural metaphor, the conceptual metaphor is used in understanding the terms of another conceptual domain. The words of **"overthrown"** refers to the sun, it explained to the reciter how the condition of the sun in the day of judgement. The source domain here is **overthrown**, which means the **overthrown** is the concept of **the sun**. Besides, it addresses to the reader how the condition at the end of the world that the sun conquered. **Sun** as the target domain, as God's creation that showed in the Judgment day, will be destroyed. Therefore, the source domain **overthrown** is to understand the

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[1] Quran Surah

target domain of the sun.

It same goes with the next examples above, in surah Al-Zalzalah in phrases **earth is shaken,** focus in the words of **shaken** to the earth which is illuminated disasters come up in the Judgement Day, it naturally refers to **earth** that derived from the **earthquake.** Pickthall used literal meaning in translating the word **earth** which is taken from أَلْضَـٰتُر in Arabic. The source domain is **shaken** in understanding the target domain of **earth.**

The verses purposed to demonstrate how the universe will be destroyed, from this verse which employs metaphor is expected that Muslims can realize that the existence of Allah, and qiyamah is real.

b) **Datum 2**

QS An-Nas (114: 2, Pickthall)
مَلِكِ ٱلنَّاسِ
The King of mankind (2)

In those verses of surah An-Nas in sample 2, the last surah of *Juz Amma,* it also categorized as a structural metaphor from the translation which is *The King of mankind.* The words of **King** represent the leader of **mankind. King** refers to the **God** which derived from meaning مَلِكِ in Arabic and has a meaning as the King. The source domain is **King**, which means **King** is the concept of most powerful and almighty God.

Here, the metaphor employed as God is *King,* that Allah Almighty as the best protector among His servant, it also related to the other verses in

sample 13 and 14 that God is the owners of all the entire universe, God as the stakeholder, no one can deny Him. Allah here refers to His ability that can be recreated human beings.

2. **Ontology Metaphor**

The examples of verses below will demonstrate the verses which is categorized as an ontological metaphor. Lakoff & Johnson (2003) state that this type as a way of describing "*non-physical thing as an entity or substance".* Furthermore, the researcher classified these verses examples in a range of different ways. These verses below described metaphor in which one concept showed in terms of another concept.

a) **Datum 3**

QS An-Naba (79: 13, Pickthall)
وَجَعَلْنَا سِرَاجًا وَهَّاجًا
*And have appointed **a dazzling lamp** (13)*

In the next mentioned above examples, the phrase **a dazzling lamp** in sample 3, **dazzling** in here as source domain which explained **lamp** as the target domain. **Dazzling** which illuminated become a light around it, similarly this ayah can be interpreted as the brightness for those who believe with their *deen.* In the words of light, it has a lot of meaning which conveyed implicitly. Those kinds of metaphors used to give a figure out that the reader can imagine immediately the message of the verses.

b) Datum 4

QS An-Nazi'at (80:2, 3, 9, 30, 32, 41, Pickthall)

نَشْطًا وَٱلنَّٰشِطَٰتِ

By the meteors rushing (2)

سَبْحًا وَٱلسَّٰبِحَٰتِ

By the lone stars floating (3)

أَبْصَٰرُهَا خَٰشِعَةٌ

While eyes are downcast (9)

بَعْدَ ذَٰلِكَ دَحَىٰهَآ وَٱلْأَرْضَ

And after that He spread the earth (30)

أَرْسَىٰهَا وَٱلْجِبَالَ

And He made fast the hills (32)

ٱلْمَأْوَىٰ هِيَ ٱلْجَنَّةَ فَإِنَّ

Lo! The garden will be his home (41)

In the next above examples, the researcher investigated specifically in surah An-Nazi'at that consists of many verses which categorized as an ontological metaphor. On the other hand, the selected verses in sample 8, the verses *By the meteors rushing,* the next one is *By the lone stars floating* have the same structure representation. **Meteors** and **stars** as target domain demonstrate the phenomenon in the day of Judgment, **meteors** *rushing,* and **stars** *floating* established that people can realize how the power of Allah works and the Holy Quran as one of His truths. These verses

demonstrated about Judgement day which employs metaphors in it. The verses categorized as an ontological metaphor in form of personification. Based on Kovecses (2010), he stated in personifying non-humans as humans, the words **meteors** and **stars** are not human, but they have given qualities and entities by the words **rushing** and **floating.**

The next samples in the same surah An-Nazi'at, _**While eyes are downcast**_ established the situation in human beings from the word **eyes.** The verses also investigated as an ontological metaphor from the word **eyes** as the target domain. It also included in personification, it can be seen from the words **downcast** as a source domain that explained the words of **eyes.** This ayah reflects to the believers and unbelievers, all of human being on the day of Judgment that seeking Allah forgiveness.

Likewise, in the next verses **And after that He spread the earth** and **And He made fast the hills,** those kinds of metaphors illuminated how the power and ability of Allah is, the words **earth,** and **hills** are created by Him, if Allah will damage this earth, He Will. On the other hand, both **earth** and **hills** are not categorized as non-humans but instead include in a physical object, thus, this ayah categorized in ontological metaphor in form of personification. The verses is addressed to be built awareness for Muslims, such as for asking forgiveness and seek Him wherever they are.

In the last verses of surah An-Nazi'at, the sentence from _**Lo! The garden will be his home**_ are included of the ontological metaphor. The word **garden** in here as the target domain. Pickthall used lexical meaning from

the words ٱلْجَنَّةَ in Arabic which means *heaven,* but it also described as the *garden*. However, the word of **heaven** can be expressed in other words such as *garden, sky, waterfall,* and so on. Besides, the phrases **will be his home** in here means that **home** can be the ownership of *him* for those who believe in Allah that g**arden** or **heaven** has been guaranteed for them.

c) **Datum 5**

QS Al-Buruuj (85:1, Pickthall)

وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ

By the heaven, holding mansions of the stars (1)

In this sample 5, Pickthall used lexical meaning that **heaven** is associated with a word of *sky* ٱلسَّمَآءِ in Arabic. In here, **heaven** as target domain and **holding mansions of the stars** as source domain. Besides, this ayah showed in different meaning which is the sky replaced by the word **heaven,** from the translated *By the heaven, holding mansions of the stars*, it revealed that Allah as the greatest creation, He created **heaven** for His believers and showed that the beautify of heaven refers to stars. Therefore, it can be described by giving guarantee for the believers to a non-living entity that can guide them to ٱلْجَنَّةَ as heaven.

d) **Datum 6**

QS Asy-Syams (91:4, 5, 6)

وَٱلَّيْلِ إِذَا يَغْشَىٰهَا

<u>And the night when it enshroudeth him (4)</u>

وَمَا بَنَلٰهَا وَٱلسَّمَآءِ

<u>And the heaven and Him who built it (5)</u>

وَمَا طَحَلٰهَا وَٱلْأَرْضِ

<u>And the earth and Him who spread it (6)</u>

In sample 6 of verses 4, 5, and 6, these verses also employed metaphor in form of personification. Adopting these views, the researcher classified the verses into universe categories. Hence, the abstract meaning from these verses it refers to Allah Almighty and He as the ownership all of the whole universe which is included heaven and hell. To convey the meaning, Pickthall used lexical meaning in translating such as **heaven** in ayah 5, which is ٱلسَّمَآءَ in Arabic as the sky is replaced by heaven. Therefore, there is no better than employs metaphor when portraying the verses.

The verses also conveyed the existence of God, with His ability in **the night, heaven,** and **earth,** according to these verses. He showed His power to His servants that no one can deny Him, it talks to Muslims that should be seeking His forgiveness and obeying the rules *(taqwa)*. Here, the researcher investigated which these examples such as **night, heaven, and earth,** as the target domain that refers to source domain *the night <u>when it enshroudeth Him</u>, the heaven and <u>Him Who built it</u>, the earth and <u>Him who spread it.</u>*

e) **Datum 7**

QS Al-Zalzalah (92:2 Pickthall)

أَثْقَالَهَا ٱلْأَرْضُ وَأَخْرَجَتِ

And earth yieldeth up her burdens (2)

In the next examples mentioned above, the researcher investigated this verse is classified into the day of Judgement categories. From the phrases **yieldeth up her burdens,** this verse can be illuminated the abstract meaning. The word **earth** as target domain that portrays the destroyed in Judgment Day. Besides, **yielded up her burdens** refers to the **earth** as a source domain. As Muslims, we must realize how real the Judgment Day will come up at the end of the day, *yaumul qiyamah* will come sooner or later. Holy Quran as the words of Allah must be believed for every Muslims in the world. All of His creation can be recreated in His hand. Therefore, these metaphors which employed to the verses is expected to make the reciter understand about how severe the day of Judgement.

f) **Datum 8**

QS Al-Lahab (111: 4, Pickthall)

وَٱمْرَأَتُهُ حَمَّالَةَ ٱلْحَطَبِ

And his wife, the wood carrier (4)

QS Al-Ashr (103: 1, 2, Pickthall)

وَٱلْعَصْرِ

By the declining day (1)

إِنَّ ٱلْإِنسَٰنَ لَفِي خُسْرٍ

Lo! Man is state of loss (2)

In the next verses, this ayah from surah Al-Lahab in Arabic *Balaghah* has presented that the translation contains metaphors. It categorized in the form of an ontological metaphor that proven by the phrases *the wood carrier.* As we know, Abu Lahab was Prophet Muhammad's uncle who opposed him and his followers. As well as his wife, she also opposed and used to calumniate Prophet Muhammad because of hatred, therefore, she described as the wood carrier.

In the next samples, the meaning in ayahs 1 and 2 *By the declining day* and *Lo! Man is state of loss* from surah Al-Ashr portrays that **Man is state loss.** The source domain in ayah 2 as **state of loss** refers to being mankind as the unbelievers. This surah demonstrates about time and opened with the meaning that contains metaphor as *By the declining day,* the ayah here refer to the time. The following ayahs declare that mankind is in a state of loss, for those who being a bad deed and disbelieve to Allah Almighty.

g) **Datum 9**

QS Al-Infithar (82: 2, 3, Pickthall)
وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ

When the planets are dispersed (2)
وَإِذَا ٱلْبِحَارُ فُجِّرَتْ

When the seas are pouredforth (3)

The samples from surah Al-Infithar, another metaphor also employed in form of personification. The verses described God's power in the universe. The words of **the planet** and **seas** are explained as Allah's creation on the Judgment day. It expressed from the meaning ***When the planets are dispersed*** and ***When the seas are pouredforth***, the words **dispersed** and **poured forth** described how the disasters will damage the universe. Therefore, the reciter will realize Allah Almighty as the only one for human being that must be worshiped.

h) **Datum 10**

QS Al-Inshiqaq (84: 1, 3, Pickthall)

إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ

When the heaven is split asunder (1)

وَإِذَا ٱلْأَرْضُ مُدَّتْ

And when the earth is spread out (3)

It same goes for the next examples, the researcher found out the same categories with the previous samples from surah Al-Insyiqaq that include in ontological metaphor in form of personification. Pickthall used lexical meaning in translating *heaven* that ٱلسَّمَآءَ in Arabic means as the *sky*. The meaning from ***When the heaven is split asunder*** and the next ayah ***And when the earth is spread out*** portray about the hand of Allah. Allah here means His ability that Muslims can't imagine with the condition at the end of the day. The abstract meaning from the target domain *split asunder* and *spread out* are conveyed by giving physical things from **heaven** and **earth.**

i) **Datum 11**

QS Al-Fiil (105: 1, 3 Pickthall)

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِۗ

…..how the Lord dealt with <u>the owners of the Elephant? (1)</u>

وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَۙ

And send against <u>them swarms of flying creatures. (3)</u>

In the next sample 11, the verses from surah Al-Fiil described God's power. It illuminated from the phrases ***<u>the owners of the Elephant</u>*** in ayah 1 and continued in the next ayah ***<u>swarms of flying creatures.</u>*** The source domain here explained by an animal of *Elephant,* while *the owners* as the target domain. The metaphor was employed in order to urge people as Muslims that God has the ability to destroy something for those who disbelieved Allah as Almighty. Therefore, this ayah can make it clear the explanation of God is King that Allah as *The Owners.*

j) **Datum 12**

QS Al-Quraysh (106:4 Pickthall)

اَلَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوعٍ ۙ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ

<u>Who hath fed them against hunger…(4)</u>

It same goes in the next sample 12, it can be categorized as an extended metaphor because of the previous sample 11 are related to this sample. In this context, the above ayah is about Allah Almighty, He will protect those who believe in His Taste. The target is for them who spent

their time in the way of Allah. Those who believed, will safe from any danger. The metaphor described through the words *fed* which is established that Allah will safe with His way.

3. **Oriental Metaphor**

The examples of verses below establish the verses which is classified as an oriental metaphor.

a) **Datum 13**

QS Abasa (80:41, Pickthall)

تَرْهَقُهَا قَتَرَةٌ

Veiled in darkness (41)

In the verses of surah Abasa, the researcher found the type of conceptual metaphor in the oriental metaphor category. The translation of ayah Veiled in darkness which is the word of veiled related to the darkness. The meaning of the verses have a reflection in specific meaning which is veiled in darkness intended to be humiliation or hardship.

The source domain here is darkness, it refers to the disbeliever of Allah, dark is the experience as the hardship and include in bad things. For those who disbelieves to Allah will live in the darkness during his life. Thus, these ayahs is intended for the person who denies and disobey Allah.

b) **Datum 14**

QS Al-Balad (90:18, 19, Pickthall)

ٱلْمَيْمَنَةِ أُوْلَـٰئِكَ أَصْحَـٰبُ

Their place will be <u>on the right hand (18)</u>

ٱلْمَشْـَٔمَةِ كَفَرُواْ بِـَٔايَـٰتِنَا هُمْ أَصْحَـٰبُ وَٱلَّذِينَ

…...their place will be <u>on the left hand (19)</u>

In the next examples, verses 18 and 19 of surah Al-Balad are included in oriental metaphor. The oriental metaphor can be found in the phrases that have been underlined such as *Their place will be <u>**on the right hand,**</u>* and for verse 19 *…...their place will be <u>**on the left hand,**</u>* The researcher focused on the phrases **on the right hand** and **on the left hand.** Those meaning is associated with the believers and disbelievers. **On the right hand** established the meaning in term of positive evaluation and reflect on the meaning of believers. Meanwhile, the phrases of **on the left hand** established the meaning in terms of negative one, it reflects the meaning of disbelievers. On this ayah examine *their place will be on,* thus, for believers will be on **the right hand** and the disbeliever will be on **the left hand.**

B. Discussion

The investigation and analyzation have found in Juz Amma, the last Juz of Holy Quran around 27 verses that categorized as a conceptual metaphor. The language of the Holy Quran is evidently contains deep meaning. The reciter cannot immediately understand when reciting the translation of the Quran. Therefore, the discussion is required to answer the problem of study proposed by the researcher in

the first chapter as follows: (1) What types of conceptual metaphors are used in this surah? (2) How does Pickthall translate the metaphors used in Juz Amma to describe the meaning based on the translation strategies and delivered the message?

In the next discussion, the researcher will present the types of conceptual metaphors used in *Juz Amma* and how Pickthall translated the metaphor to deliver the message according to the target domain represented by the source domain. According to data that has been investigated above, the researcher found 14 samples that detected in three types of conceptual metaphors. The researcher found 3 samples for structural metaphor, 2 samples oriental metaphor, and the last 9 samples are categorized as an ontological metaphor from the translation English version by Marmaduke Pickthall of the last Juz Holy Quran or *Juz Amma.*

As can be seen, in Datum 4, the *verses* from ***By the meteors rushing*,** the next one is ***By the lone stars floating*** have the same structure representation. **Meteors** and **stars** as **target domain** demonstrate the phenomenon in the Day of Judgment, **meteors** *rushing,* and **stars** *floating* established that people can realize how the power of Allah works and the Holy Quran as one of His truths. These verses demonstrated about Judgement day which employs conceptual metaphors in it. The words *rushing* and *floating* as source domain. That is the hidden meaning behind phrases *meteors rushing* and *stars floating*. In datum 9, it revealed the conceptual metaphor from he *verses **When the planets are dispersed*** and ***When the seas are pouredforth,*** the words **dispersed** and **pouredforth** as source domain described how the disasters will damage the universe. In the context of **planets** and **seas** as target domain, it explained in the words **dispersed** and **pouredforth.**

Therefore, the metaphorical expression here that is the reciter will realize Allah Almighty as the only one for human being that must be worshiped.

After reading the whole of the data, the use of metaphor is importantly needed for translating the *ayahs* of the Holy Quran. In particular, many reciters probably have difficulties in understanding the message. The result of this investigation established a conceptual metaphor employed in the Holy Quran which divided into several themes such as Judgement Day, The Power of Allah, Universes, Times, and Mankind. Predominantly, the verses have investigated by the researcher are categorized in the Judgement Day category. It portrayed the condition of the day of Judgement, it also conveyed in abstract meaning that for those who disbelieve can realize, immediately ask forgiveness and back to Allah as the Almighty.

In translating text, translators need to understand a whole text accurately. Quranic text is categorized has a high degree of difficulty. Besides, many Arabian scholars recognized that Quranic text is difficult because the Quran is coherent text, thus why it is important to have a coherent translation (Elimam, 2016).

The purpose of metaphor is divided into two folds, its referential purpose which is to describe a mental process or state, a concept, a person, an object, a quality or an action more comprehensively that possible in literal meaning or physical language. Next, its pragmatic purpose that simultaneous to appeal the sense, to interest, to clarify, to please, to delight, to surprise.

Based on the results, the researcher concluded the translation strategies, according to translation Holy Quran By Pickthall are following the strategies rules from Newmark (1988). It is followed by the rules specified in number two:

replacing the image SL (Source Language) with a standard TL image. As can be seen, in Datum 5, in surah Al-Buruuj Pickthall used lexical meaning as follows *"***By the heaven, holding mansions of the stars",** the words sky is replaced by heaven. In datum 10, *surah* Al-Inshiqaq *verse* 1, the words sky also replaced by **heaven.**

As a matter of fact, in the last Juz of the Holy Quran or *Juz Amma* explains much about the day of Judgement or the day afterlife which is many lessons to learn by reciter. Pickthall also employed collocation in translating verse by verse, based on Newmark (1988) he stated collocation is the most important contextual factor collocation that it effectively affects the translation itself. He added that a second useful way in translating the text is to consider the acceptable collocational ranges of any lexical words. For instance, These collocations applied in Datum 2, the translation explains **The King of Mankind (AnNas:2)**, **King** as a noun that actually can be replaced with *Lord,* and *God.* However, here Pickthall selected the word of King as portray from God.

In surah **An-Naziat** (80:41) *Lo! The garden wil be his home,* in here, the words of *garden* derived from the meaning *Al-Jannah* in Arabic, it represented as heaven. The next examples, in datum 3, *And have appointed* ***a dazzling lamp*** **(An-Naba:13)** the phrases **a dazzling lamp** has similar meaning with *light, bright,* and *spark.* On the other hand, Pickthall used the word dazzling to address how the lamp works.

As can be seen, the above are examples from collocation types, it more than 2 verses have implied in collocation strategy. It can be noun and noun, noun and adjective, or adjective and noun. The translation is a continual struggle to find

collocation properly (Newmark, 1988). Hence, after investigating the data, we know that Pickthall is an astonishing and trustworthy translator which his works are considerable for those who want to learn and conduct the research.

1. **Grouping Conceptual Metaphor Based on the Topics of *Juz Amma***

In order to make the reader understand the types of conceptual metaphors used in *Juz Amma* of the Holy Quran, besides the researcher established each of the *ayahs* according to the types, the researcher also grouping the verses based on the themes which metaphor has employed in every surah of *Juz Amma.*

The most topic that metaphor has employed in the last *Juz* of Holy Quran is about Judgement Day. Many people are obsessed with the end of the Day, some of them believe and also ignore. Judgement Day or Doomsday is illuminated as to how the condition of all human beings and also God creation suffered from severe damage. The function of metaphor in the Holy Quran can help the reciter understand easily about the messagethat contains in each surah. The verses which categorized in the theme of Doomsday are table such as the following:

Surah	Translation
At-Takwir (81:1)	*When **the sun is overthrown (1)***
Al-Zalzalah (92:1)	*When **earth is shaken** with her (final) earthquake (1)*

Surah	Translation
Al-Infithar (82: 2,3)	*When the planets are dispersed (2) When the seas are pouredforth (3)*
Al-Inshiqaq (84: 3)	*And when the earth is spread out (3)*

In the above examples, more than 3 verses are classified in Judgement Day topics. The metaphor has a strategic function that convinced about the messages. By contrast with physical things, metaphor can help to understand the non-physical thing. The next common topics that employed metaphor is about God's power. Allah Almighty has been pictured as a *King,* in surah An-Nisa (114:2) *The King of Mankind,* it represented all of the verses which related to this *ayah.* God is *King* also described in other verses as the following:

Surah	Translation
An-Nisa (114:2)	*The King of Mankind,*
Asy-Syams (91:5)	*And the heaven and Him who built it (5)*
Al-Fiil (105:1,3)	*Hast thou not seen how the Lord dealt with the owners of the Elephant?(1) And send against them swarms of flying creatures (3)*
Al-Quraysh (106:4)	*Who hath fed them against hunger, And hath made them safe from fear.(4)*

As can be seen, the verses have related topics as God's power. Allah Almighty is illuminated as The King of Mankind, He who built the lives after death, He built Heaven and also Hell, for those who believe Him and disbelieves Him, He that will protect for those who obey His rules in Islam that pictured in *ayah "The Owners of the Elephant",* and through the metaphor, it demonstrate that Allah will safe with His way that has explained in surah Al-Quraysh (106:4), therefore, what is translated and what is intended are related to each other.

The next topic from the verses of *Juz Amma* that employed metaphor is about Universes. The galaxy here demonstrated in several verses as the following:

Surah	Translation
An-Nazi'at (80:2,3,30)	***By the meteors rushing (2)*** ***By the lone stars floating (3)*** ***And after that He spread the earth (30)***
Al-Buruuj (85:1)	***By the heaven, holding mansions of the stars (1)***

The next topics can be categorized as Times. Based on Kovecses (2010) Time is a difficult concept to understand. Hence, the times which demonstrate from several verses through metaphor can be described as the following:

Surah	Translation
Al-Ashr (103: 1)	***By the declining day (1)***

The last topic metaphor adopted from *Juz Amma* is about Mankind. It demonstrates that human beings as believers and Disbelievers. The verses are categorized as the following:

Surah	Translation
Al-Ashr (103: 2)	*Lo! Man is state of loss (2)*
An-Nazi'at (80:9)	*While eyes are downcast (9)*

CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

This study investigated about the conceptual metaphor adopted from the last *Juz* of Holy Quran known as *Juz Amma.* The translation of English version used by Muhammad Marmaduke Pickthall. As a result, not all verses can be translated immediately, hence, it needed metaphor to convey the meaning.

From this study, the researcher known that there are three types of conceptual metaphor according to Lakoff and Johnson (2003), and also Kovecses (2010). Because in this research, the researcher used the theory according Kovecses (2010) namely Structural metaphor, Ontological metaphor, and Oriental metaphor. In this research, the researcher found three types of metaphor in *Juz Amma*, 2 verses categorized as structural metaphor, 2 verses for oriental metaphor and 23 verses are categorized as ontological metaphor. It also classified according to the topics such as Doomsday, God's Power, Universes, Times, and Mankind.

The results explain the description clearly, in terms of conceptual metaphor and types of conceptual metaphor used in Translation English Version. The researcher can understand that in *Juz Amma,* the metaphor used to convey abstract meaning. Besides, the researcher known that translation strategies *replacing the image SL (Source Language) with a standard TL image* and collocation terms used by Marmaduke Pickhtall as the translator is related to Newmark (1988).

B. Suggestion

       This research is conducted in investigating work of semantic field. This research only focused on *Juz Amma,* as the last Juz of Holy Quran in Translation English version by Marmaduke Pickthall. Furthermore, this research also studying about the translation strategies used by the translator besides knowing the conceptual metaphor. The researcher suggest to the next researcher who wants to contribute this research in the same field that can extend the study. Many metaphoric languages used in other surah in Holy Quran that can conduct by other researcher in order to enrich the literature study, this research can reveal the most common problem of conceptual metaphor.
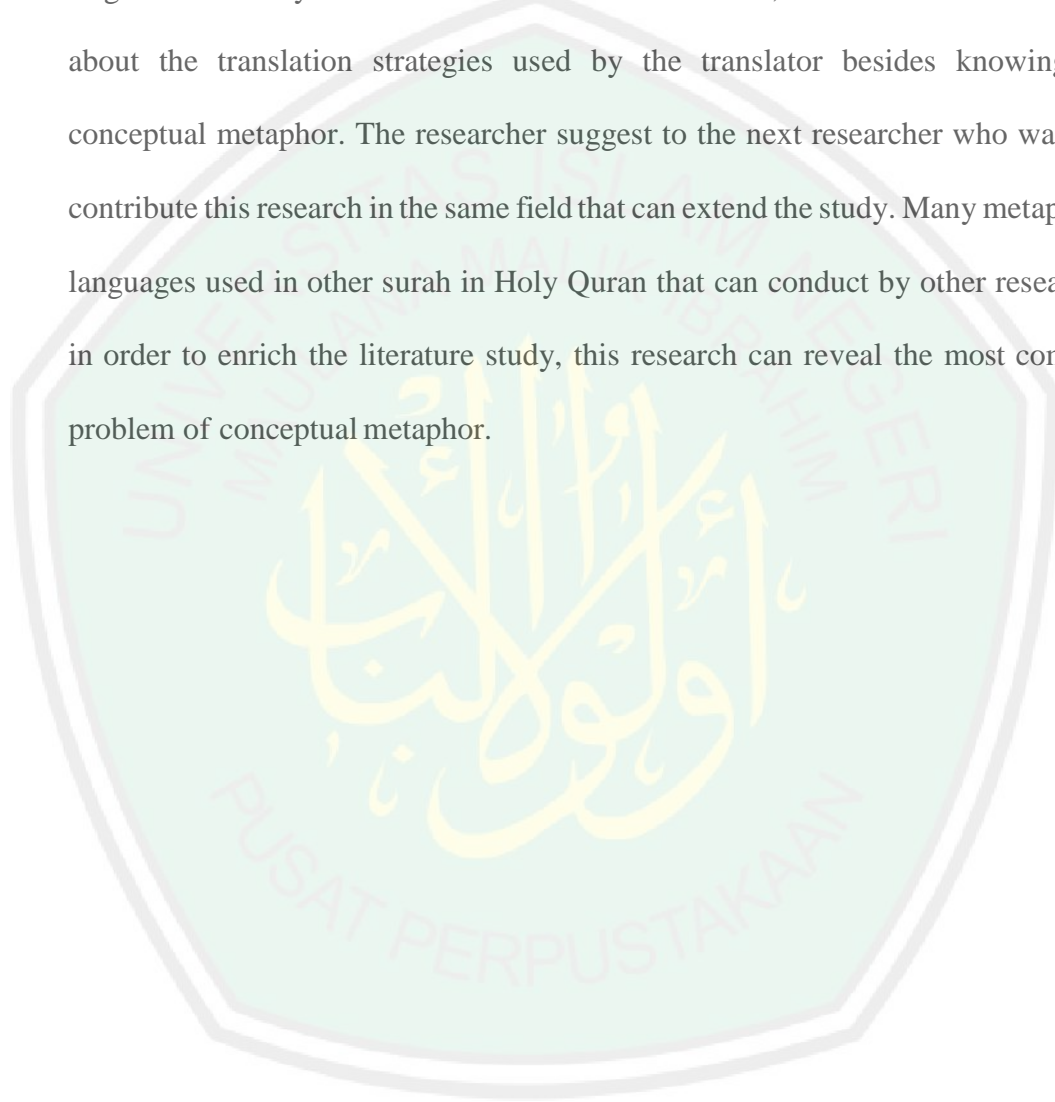
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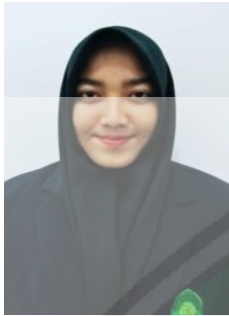
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