LEXICAL RELATIONS AND MEANING PROPERTIES ON ABDULLAH YUSUF ALI ENGLISH TRANSLATION OF SURAH IBRAHIM

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM
MALANG
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THESIS

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In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra (S.S)*

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2021**

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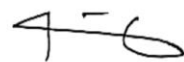
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This is to certify that Yellis Permata Ningrum's thesis entitled **Lexical Relations and Meaning Properties on Abdullah Yusuf Ali English Translation of Surah Ibrahim** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

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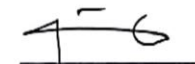
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iv

MOTTO

لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا

(التوبة : ٤٠)

"Don't be sad: indeed, Allah is with us"

DEDICATION

This paper is dedicated to all of the people who have always prayed and supported me in completing this paper, they are:

Allah SWT and Prophet Muhammad SAW who always guide me and take care of me to be a good person.

To my beloved parents, Sujud and Mulyatin for all prayers has given to me.

To my big family, for all supports and loves, they have never left my side.

And to all my best friends for being there for me throughout the entire degree program.

My life has been do fortunate to have some truly incredible people who have stood by my side through it all.

Thank you so much.

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Alhamdulillahirobbil'alamin. Firstly, all praise be to Allah SWT, the creator of the world, the Lord of the universe, who has given me mercy and blessing during my life. Secondly, *sholawat* and *salam* to the Prophet Muhammad SAW who has guided us from the path of darkness to the path of lightness, namely, Adinul Islam.

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2. The dean of faculty of humanities Dr. Hj. Syafi'yah, M.A.
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Hopefully, this thesis will be useful for anyone, who are interested in studying this topic. Also, need suggestions, criticism, and additions to make the thesis better and interesting.

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Yellis Permata Ningrum

ABSTRACT

Lexical relations and meaning properties are included in the semantic approach, which is very important to investigate the meaning of words in a sentence. Semantic, especially lexical relations and meaning properties are very significant for everyone to understand and know the true meaning of language. In the field of translation, especially in the Koran, it is very important for them to sort and process the right words in providing an explanation. If the translator of the Koran uses the wrong language, everyone has a different meaning. Therefore, this research was conducted to classify the types of lexical relations and meaning properties found in the Surah Ibrahim English version by Abdullah Yusuf Ali. Thus, the readers will understand how the translator explains, describes and interprets the data using semantic approach to lexical relations and meaning properties.

The study used descriptive qualitative to get a deep understanding of lexical relations and meaning properties. The data were taken from the website http//quranyusufali.com//. The data consist of 52 verses in Surah Ibrahim English version by Abdullah Yusuf Ali. The data were investigated through several steps. Firstly, the researcher read the whole data, from verses 1 until 52. Secondly, the researcher analyzed the types of lexical relations using Cruse (1986) and Bolinger's (1968) theory and Leech's (1981) theory to analyzed meaning properties.

Based on the research result, the researcher found 63 data of lexical relations and meaning properties. For lexical relations, there are 16 data in the Surah Ibrahim English version by Abdullah Yusuf Ali. Among others: 8 data of *antonymy,* 3 data of *synonymy,* 1 data of *meronymy,* 3 data of *hyponymy,* and 1 data of *polysemy*. While, for meaning properties, there are 47 data in the Surah Ibrahim English version by Abdullah Yusuf Ali, namely: 27 data of *meaningfulness,* 19 data of *redundancy,* and 1 data of *anomaly*.

Conclusion, the researcher found that the dominant type of lexical relations in Surah Ibrahim is the antonym 8. Also, meaningfulness 27 is the dominant type of meaning properties in Surah Ibrahim.

ABSTRAK

Ningrum, Yellis. P (2021) **Hubungan-Hubungan Leksikal dan Komponen-Komponen Makna Pada Surah Ibrahim Terjemahan Bahasa Inggris Oleh Abdullah Yusuf Ali.** Skripsi, Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing Masrokhin, M.A.

Kata Kunci: *Hubungan-Hubungan Leksikal, Komponen-Komponen Makna, Surah Ibrahim, Abdullah Yusuf Ali.*

Hubungan-hubungan leksikal dan komponen-komponen makna termasuk dalam pendekatan semantik yang sangat penting untuk menginvestigasi makna kata-kata dalam sebuah kalimat. Semantik, terutama hubungan-hubungan leksikal dan komponen-komponen makna sangat signifikan bagi semua orang untuk memahami dan mengetahui makna bahasa yang sesungguhnya. Dalam bidang penerjemahan khusunya pada Al-Qur'an sangat penting bagi mereka untuk memilah dan mengolah kata-kata yang tepat dalam memberikan penjelasan. Apabila penerjemah Al-Qur'an tersebut salah menggunakan bahasa maka semua orang memiliki makna yang berbeda. Oleh sebab itu, penelitian ini dilakukan untuk mengklasifikasikan jenis-jenis hubungan-hubungan leksikal dan komponen-komponen makna yang ditemukan dalam Surah Ibrahim versi Bahasa Inggris oleh Abdullah Yusuf Ali. Dengan demikian, pembaca akan mengerti bagaimana penerjemah menjelaskan, menggabarkan dan mengartikan data tersebut menggunakan pendekatan semantik hubungan-hubungan leksikal dan komponen-komponen makna.

Penelitian ini menggunakan metode deskriptif kualitatif untuk mendapatkan pemahaman yang mendalam tentang hubungan-hubungan leksikal dan komponen-komponen makna. Data tersebut diambil dari website http//quranyusufali.com//. Data terdiri dari 52 ayat pada Surah Ibrahim versi Bahasa Inggris oleh Abdullah Yusuf Ali. Data diinvestigasi melalui beberapa tahap. Pertama, peneliti membaca seluruh data mulai dari ayat 1-52. Kedua, peneliti menganalisis jenis-jenis hubungan-hubungan leksikal menggunakan teori Cruse (1986) dan Bolinger (1968) dan menggunakan teori Leech (1981) untuk menganalisis komponen-komponen makna.

Berdasarkan hasil penelitian, peneliti menemukan 63 data hubungan-hubungan leksikal dan komponen-komponen makna. Untuk hubungan-hubungan leksikal terdapat 16 data pada Surah Ibrahim versi Bahasa Inggris oleh Abdullah Yusuf Ali, seperti: antonim 8, sinonim 3, meronim 1, hiponim 3, dan polisemi 1. Sementara dalam komponen-komponen makna ada 47 data yang ditemukan pada Surah Ibrahim versi Bahasa Inggris oleh Abdullah Yusuf Ali, yaitu: kebermaknaan 27, redundansi 19 dan anomaly 1.

Kesimpulannya, peneliti menemukan jenis hubungan-hubungan leksikal yang dominan dalam Surah Ibrahim yaitu antonim 8. Juga, kebermaknaan 27 adalah jenis komponen-komponen makna yang dominan dalam Surah Ibrahim.

مستخلص البحث

نيغروم، يليس. ف، (٢٠٢١) علاقة مفرداتي (Leksikal) و مكون المعنى في سورة إبراهيم بترجمة اللغة الإنجليزية عند عبد الله يوسف علي. البحث الجامعي، قسم الأدب الإنجليزية، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج

إشراف : مسراخين الماجيستير

الكلمات المفتاحية : علاقة مفرداتي، مكون المعنى، سورة إبراهيم، عبد الله يوسف علي

علاقة مفرداتي و مكون المعنى من مدخل علم المعاني التي أهمية جدا ليتحري المعنى الكلمات في الجملة. علم المعاني، أفضل العلقة مفرداتي و مكون المعنى أهمية لكل الإنسان ليفهم و لمعرفة معنى اللغة بحقيقة. في دائرة ترجمة القرآن خاصة أهمية انهم ليفرق و ليرعي الكلمات التي صحيح ليعطى البحث. إذا مترجم القرآن خطأ إستخدم اللغة هكذا، يملك لكل الإنسان معنى إختلافا. لذالك، هذا البحث بتعامل لقسم الجنسية علاقة مفرداتي و مكون المعنى التي يوجد في سورة إبراهيم بصيغة اللغة الإنجليزية عند عبد الله يوسف علي. عندئذ، يفهم قارئ كيفية مترجم ليبحث، ليخبر و ليترجم البيانات بإستخدام المدخل علم المعاني علاقة مفرداتي و مكون المعنى.

في هذا البحث، إستخدم المدخل الكيفي و الوصفي ليأخذ فهم التي جدا، علاقة مفرداتي و مكون المعنى. أخذ البيانات من موقع الإنترنت (website) //http://quranyusufali.com . البيانات من ٥٢ أية في سورة إبراهيم بصيغة اللغة الإنجليزية عند عبد الله يوسف علي. البيانات لتحقيق بيمر بعض المرحلة، يعني الأول، يقرأ الباحثة كل البيانات من الأية ١- ٥٢ . والثاني، تحليل الباحثة الجنسية علاقة مفرداتي إستخدام كروس (١٩٨٦) و بوليغير (١٩٦٨) و إستخدام ليج (١٩٨١) لتحقيق المكون المعنى.

نتائج البحث يعني يوجد ٦٣ البيانات علاقة مفرداتي و مكون المعنى. علاقة مفرداتي يعني ١٦ البيانات مثال، عكس ٨ ، مرادف ٣ ، ميرونيم ١ ، هيفونيم ٣ ، و فوليسامي ١. بينما في مكون المعنى موجود ٤٧ البيانات كالمثال : معنى ٢٧ ، ريدونانسي ١٩ و أنومالي ١.

خلاصة، يوجد الباحثة الجنسي علاقة مفرداتي الية جدا في سورة إبراهيم يعني العكس ٨, وأيضا، بمعنى ٢٧ يعني الجنسي مكون المعنى التي جدا في سورة إبراهيم.

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CHAPTER I

INTRODUCTION

This chapter discusses the background of the study, research questions, objectives of the study, significance of the study, scope and limitation, definition of key terms, previous study, and research methods.

1.1. Background of the Study

Semantics is the study of meaning communicated language (seed, 2016). The meaning of language has an important role so that what is communicated to other people or readers in a literary work will be understood and the message made by the researcher will be conveyed. Semantics is the branch of linguistics devoted to the investigation of linguistic meaning, the interpretation of expressions in a language system (Chierchia & Mcconell, 1992). Chomsky (2009) stated the importance of semantics in the study of linguistics, semantics studies as part of linguistic studies are becoming increasingly considered. In this case, the researcher discusses the semantic aspect, especially lexical relations and meaning properties.

Lexical relations are the essential semantic relation to examining the meaning of the word. According to Bolinger's theory (1968, p: 11) lexical relations are relationships of the meaning of the words to other words. Lexical relations have a variety of meanings that are contained in words. According to Cruse's theory (1986) there are eight types of lexical relation: *synonymy, antonym, homonymy, hyponymy, polysemy, meronymy, member collocation,* and *portion*

-mass and extended by Bolinger's theory (1986, p: 11) *metonymy,* and *prototype.* Meanwhile, meaning properties are defined as several features or components that can be said to make up the meanings of a word or utterance (Lyons, 1977, p: 57). The presence of meaning properties is to complement the lexical relations between words or sentences. According to Leech theory (1981) there are parts of meaning properties; *ambiguity, redundancy, anomaly, contradictory,* and *meaningfulness*.

In this research, the researcher chooses to use the English version of the Koran from Abdullah Yusuf Ali as the source of the data. It is important to analyze lexical relations and meaning properties in Abdullah Yusuf Ali's translation because his Koran translation is one of the most widely known and used in English-speaking world. He is also one of the internationally renowned translators of the English version of the Koran. He is an Indian- British barrister and Muslim Scholar who wrote a number of books about Islam including a translation of the Koran. The translation of the Koran by Abdullah Yusuf Ali is *"The Holy Qur'an: Text, Translation and Commentary"*.

Here, the researcher uses the translation of Surah Ibrahim by Abdullah Yusuf Ali. Surah Ibrahim is the 14th chapter of the Koran. This chapter consists of 52 verses and is included in the Makkiyah group of chapters because it was revealed in Mecca before the Hijrah. This Surah was called Abraham because it contains the very moving Prayer of the Prophet Abraham, found in verses 35-41. Surah Ibrahim explains about the Koran as the guide of mankind to Allah, affirms that man's disobedience to Allah will not reduce his perfection, Allah has the

power to kill man and raise him again, command to establish prayer and spend part of the property, either openly or secretly. This is very interesting because the object used is significant to be read and understood by humans. Allah sent down this Surah to open the human heart's door to worship Allah and follow the correct teachings, the Prophet Abraham's prayers.

For the previous research, it provided potential research that the researcher can conduct in this area. Many researchers have conducted these studies on the lexical relations and meaning properties used in it. The first researcher is Ilahiyah (2020) who examined "lexical relations and meaning properties of *coronavirus in the Jakarta Post most viewed news*". In this research, she used descriptive qualitative method. She used Kreidler's theory (1998) and extended by Yule's theory (2010) for lexical relations and used Leech's theory (1981) about meaning properties. Her research finding, she found there were 6 types of lexical relations and *synonymy* becomes the dominant (41%) data. She said *prototype, and metonymy* do not appear in the articles. There are four types found in the meaning properties; *ambiguity, redundancy, meaningfulness,* and *anomaly*. She also found the *meaningfulness* (55%) was the dominant data, and *contradictory* do not appear on the articles.

The second researcher is Zakiyah (2018) who conducted a research entitled "lexical relations and meaning properties in *Lingua Journal*". In this research, researchers used a qualitative descriptive method. She analyzed five journals from the Lingua Journal of UIN Malang. Researchers used Palmer's (1976) theory for lexical relations and Leech's (1981) theory about meaning

properties. The finding from her research found there were 5 *hyponyms* data, 3 *synonyms* data, 18 *antonyms* data, 1 *meaningfulness*, and 2 *redundancies* from the Lingua Journal above.

The third researcher is Angita (2009) with her research "An analysis of lexical relations and meaning properties in *articles in the Jakarta Post daily newspaper*." She used descriptive qualitative method. She used Palmer's theory (1976) about lexical relations and Geoffrey Leech's theory (1981) about meaning properties. In this research, she found 18 lexical relations consisting of *Antonyms, synonyms* and found 321 meaning properties, among others: *meaningfulness, contradictory, and anomaly.*

The fourth researchers are Rosmaidar and Sari (2011) who conducted a research entitled "Lexical Relations in *Jason Mraz's Song Lyrics*". They used descriptive qualitative method. They used Saeed's theory (2003: 63) about lexical relations; *homonymy, polysemy, synonymy, antonymy, hyponymy, and meronymy.* The results of this research showed that lexical relations which consist of *hyponymy, meronymy, synonymy*, and *antonymy* are used in Jason Mraz's song lyrics and each kind of lexical relations has different functions.

The fifth researcher is Riantika (2008) *"An Analysis of Lexical Relation in Sidney Sheldon's Memories of Midnight".* In this research, she discussed about the relation of English lexical meanings associated with the semantic field. She analyzed a word that was *synonym, antonym, hyponyms, homophone, homonyms, and polysemy.* She used descriptive qualitative method. She used George Yule's

theory. In her research, she found that *synonyms* were used most often in the novel *"Memories of Midnight"*.

The sixth researcher is Husein (2019) who examined *"A Semantic Analyss of Lexical Relations in Muse Selected Song Lyrics"*. He used descriptive qualitative method. He used Saeed's theory (2003:63). The result of his research, he founds 6 cases of *synonym,* 7 cases of *antonym*, 12 cases of *polysemy*, 10 cases of *homonym*, 1 case of *hyponym*, and 1 case of *meronym*. Therefore, he found polysemy as lexical relations that frequently used in Muse selected song lyrics by 12 cases from 37 cases in total.

The last researcher is Febiasari (2017) with titled "An Analysis of Lexical Relation in *Amnesia Song taken from 5 Seconds of Summer Album*". In this research, she used descriptive qualitative method. She used Palmer's theory (1976) about lexical relations; *homonym, polysemy, synonymy, antonym, hyponymy, and metonymy*. The results of her research showed that there were 243 cases of lexical relations with 99 cases of *synonym*, 75 cases of *antonym*, 61 cases of *polysemy*, 7 cases of *homonym*, and 1 case of *hyponym*. The most dominant of lexical relations was *synonym* and the lowest is *homonym*.

As the researcher has read before, lexical relations and meaning properties have been studied by many researchers. But, in this research, there are some differences between this research and the previous studies. First, this research uses the theory about lexical relations by Cruse's theory (1986) and extended by Bolinger's theory (1968) and Leech's theory (1981) about meaning properties. Meanwhile, in the previous studies they majority used Saeed's theory (2003:63)

and Palmer's theory (1976) about lexical relations. Second, this research uses the Koran Surah Ibrahim English version by Abdullah Yusuf Ali as an object of the research because Surah Ibrahim is rarely used by other researchers. Therefore, this research enables to fill the gap.

1.2. Research Questions

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

1. What are the lexical relations that used an English translation of surah Ibrahim by Abdullah Yusuf Ali?

2. What are the types of meaning properties that used an English translation of surah Ibrahim by Abdullah Yusuf Ali?

1.3. Objectives of the Study

Related to the previous problems above, the objectives of this research are:

1. To identity the lexical relations that used an English translation of surah Ibrahim by Abdullah Yusuf Ali.

2. To identify the types of meaning properties that used an English translation of surah Ibrahim by Abdullah Yusuf Ali.

1.4. Scope and Limitations

In this research, the researcher focuses on the types of lexical relations and meaning properties in the English translation of Surah Ibrahim by Abdullah Yusuf Ali. Based on Cruse's theory (1986) about lexical relations, such as; *synonymy, antonymy, homonymy, hyponymy, polysemy, meronymy, member collocation,* and

portion-mass and extended by Bolinger's theory (1968) there are, *metonymy* and *prototype*. Meanwhile, meaning properties according to the theory of Leech (1981) has five types of meaning properties: *ambiguity, anomaly, redundancy, contradictory,* and *meaningfulness*. In this research, the researcher uses the object of the Koran surah Ibrahim because, in the surah, there are the prayers of Prophet Abraham asking his people to worship Allah and follow the correct teachings. The researcher use the Koran translation from Abdullah Yusuf Ali because he is one of the most famous translators at the international level. This research investigates verses that contain lexical relations and the meaning properties used by the translator. Hopefully, this research will give readers understanding.

1.5. Significance of the Study

This research is expected to provide benefits for researchers and readers. The significance of this study is divided into two types, namely, theoretical and practical based. Theoretically, especially in the field of lexical relations and meaning properties, it is hoped that it can increase rich data and provide new information about *synonymy, antonym, homonymy, hyponymy, polysemy, meronymy, member collocation, and portion-mass* in Cruse's theory (1986) and extended by Bolinger's theory (1968) there are, *metonymy* and *prototype* and also about *ambiguity, anomaly, redundancy, contradictory,* and *meaningfulness* in the theory of Leech (1981). Practically, the researcher hope that this research can provide further contributions to students, especially the English Literature course on lexical relations and meaning properties. This research can also be used as a

reference or previous study for students or future researchers who will study semantics, especially about lexical relations and meaning properties.

1.6. Definition of the Key Terms

These terms will contain the definition of the study:

1. **Semantics** is the study of the meaning that used to understand human expression through language.

2. **Lexical relations** is one of the most important semantic relations in exploring the meanings of words. It is focuses on types of lexical relations namely, *synonymy, antonym, homonymy, hyponymy, polysemy, meronymy, member collocation, portion-mass, metonymy* and *prototype.*

3. **Meaning property** is one of components that can form a word or utterance. This study focuses on the types of meaning properties. Here, there are five components in meaning properties; *ambiguity, redundancy, anomaly, contradictory,* and *meaningfulness.*

4. **Surah Ibrahim** is a Surah that tells about the prayers of the Prophet Ibrahim who wants all humans to go to the right path.

5. **Abdullah Yusuf Ali** is one of the translator of the first English version of the Koran which has been successful until now.

1.7. Previous Study

Many researchers have done this study. The researcher uses these previous studies as the references in undertaking this study.

The first researcher is Ilahiyah (2020) who conducted a research entitled "Lexical Relations and Meaning Properties of *Coronavirus in the Jakarta Post*

Most Viewed News". She used descriptive qualitative method. She used Yule's theory (2010, p.116) and Kreidler's theory 91998, p.96-99) about lexical relation and Leech's theory (1997) about meaning properties. Her research finding found there were 6 types of lexical relations based on Yule (2010) and Kreidler (1998), susch as *hyponymy, synonymy, antonymy, homophone, homonyms, and polysemy*. In the finding, *synonymy* becomes the dominant (41%) data. She said *prototype,* and *metonymy* do not found in the articles. There are four types found in the meaning properties; *ambiguity, redundancy, meaningfulness, and anomaly*. She also found *meaningfulness* (55%) is the dominant data, and she do not found *contradictory* in her articles.

The second researcher is Zakiyah (2018) with her research "Lexical Relations and Meaning Properties in *Lingua Journal*". She used descriptive qualitative method. She analyzed five journals from Lingua Journal in UIN Maulana Malik Ibrahim Malang. She used Palmer's (1976) theory about lexical relations by analyzing *hyponyms, synonyms, and antonyms*. Moreover, she also used the theory of Leech (1981) to investigate the meaning properties. Her research found there were 5 *hyponyms* data, 3 *synonyms* data, 18 *antonyms* data, 1 *meaningfulness*, and 2 *redundancies* from the Lingua Journal above.

The third researcher is done by Angita (2009) with her research "An Analysis of Lexical Relations and Meaning Properties in *Article in the Jakarta Post Daily Newspaper*". In her research, she conducted a literature study that collected the data about lexical relations and meaning properties to find out the most dominant data from the object. Her research used Palmer's theory (1976)

about lexical relations and Geoffrey Leech's theory (1981) about meaning properties. The finding of the research found 18 lexical relations; *antonyms* (44,4%) data, *synonyms* (44,4%) data, *hyponyms* (11,1%) data, *homonyms* (0%), *meronyms* (0%). Besides that, there were also 321 meaning properties; *meaningfulness* (99,37%) data, c*ontradictory* (0,31%) data, *anomaly* (0,31%) data, *ambiguity* (0%), and *redundancy* (0%).

The fourth researchers are Rosmaidar and Sari (2011) who conducted a research entitled "Lexical Relations in *Jason Mraz's Song Lyrics*". In this research, they used descriptive qualitative method. The data of they research are the verses from 15 songs of Jason Mraz's song lyrics. To analyze the data, they took the data that consists of lexical relations used in the lyrics of Jason Mraz's songs, and explain the meaning and function of lexical relations in those lyrics. They used Saeed's theory (2003: 63) about lexical relations; *homonymy, polysemy, synonymy, antonymy, hyponymy,* and *meronymy.* The results of they research showed that lexical relations which consist of *hyponymy, meronymy, synonymy,* and *antonymy* were used in Jason Mraz's song lyrics, and each kind of lexical relations has different functions.

The fifth researcher is Riantika (2008). *"An Analysis of Lexical Relation in Sidney Sheldon's Memoories of Midnight".* In this research, the researcher discussed the relation of English lexical meanings associated with the semantic field. She analyzed a word that was *synonym, antonym, hyponyms, homophone, homonyms, and polysemy.* She used descriptive qualitative method. She used

George Yule's theory. In her research, she found that *synonyms* were used most often in the novel *"Memories of Midnight"*.

The sixth researcher is Husein (2019) who examined *"A Semantic Analysis of Lexical Relations in Muse Selected Song Lyrics"*. His research aims to found out the lexical relations and found out the most dominant lexical relations used in the Muse selected song lyrics. He used descriptive qualitative method. He used Saeed's theory (2003:63). The result of his research shows some types of lexical relations that found in the Muse selected song lyrics. He founds 6 cases of *synonym*, 7 cases of *antonym*, 12 cases of *polysemy*, 10 cases of *homonym*, 1 case of *hyponym*, and 1 case of *meronym*. Therefore, he found *polysemy* as lexical relations that frequently used in Muse selected song lyrics by 12 cases from 37 cases in total.

The last researcher is Febiasari (2017) with titled "An Analysis of Lexical Relation in *Amnesia Song taken from 5 Seconds of Summer Album*". In her research, her study's objectives were to describe lexical relations used in the lyric of Amnesia song and to find out the most dominant lexical relations between the five lexical devices. Her research used descriptive qualitative method. In this research, she used Palmer's theory (1976) about lexical relations, such as; *homonym, polysemy, synonymy, antonym, hyponymy,* and *metonymy*. The results of the research showed that there are 243 cases of lexical relations with 99 cases of *synonym*, 75 cases of *antonym*, 61 cases of *polysemy*, 7 cases of *homonym*, and 1 case of *hyponym*. The most dominant of lexical relations was *synonym* and the lowest is *homonym*.

As the researcher has read before, lexical relations and meaning properties have been studied by many researchers. But, in this research, there are some differences between this research and the previous studies. First, this research uses the theory about lexical relations by Cruse's theory (1986) and extended by Bolinger's theory (1968) and Leech's theory (1981) about meaning properties. Meanwhile, in the previous studies they majority used Saeed's theory (2003:63) and Palmer's theory (1976) about lexical relations. Second, this research uses the Koran Surah Ibrahim English version by Abdullah Yusuf Ali as an object of the research because Surah Ibrahim is rarely used by other researchers. Therefore, this research enables to fill the gap.

1.8. Research Method

This chapter discusses all about the research method, those are, research design, research instrument, data source, data collection, and data analysis.

1.8.1 Research Design

This research uses descriptive qualitative methods. The data are collected in form of text rather than numbers. One of the important reasons why the researcher uses qualitative method because of this study is categorized as exploratory. Qualitative method has more diverse approach than quantitative method. Denzin and Lincoln (1994: 1) state that qualitative research is a field of inquiry in its own right. It crosscuts discipline, field, and subject matter. A complex, interconnected family of terms, concepts, and assumptions surround the term qualitative research. According to Bogdan and Biklen (1982: xiii) qualitative method are the study of people's perceptions. Based on the study's object, since

researcher uses a written text to be the further studies, the data will be acquired from Koran Surah Ibrahim English version by Abdullah Yusuf Ali. Many references have illuminated the lexical relations and meaning properties in Koran of selected Surah. The researcher also attempts to have a depth understanding to kinds and meanings of lexical relations and meaning properties in the Surah. Therefore, the researcher uses descriptive qualitative methods to describe and find of lexical relations and meaning properties.

1.8.2 Research Instrument

In analyzing the data, the researcher uses qualitative method to obtain the data of this study. Since this study uses qualitative method, this research utilizes the researcher as the main instrument to analyze the data by analyzing a text in written text Koran Surah Ibrahim English version by Abdullah Yusuf Ali.

1.8.3 Data Source

This research's data are in the form of words, phrases, and sentences in the English version of the Koran by Abdullah Yusuf Ali. The data will be obtained from written text Koran Surah Ibrahim English version by Abdullah Yusuf Ali. The researcher takes the data from the website https://quranyusufali.com//. The data will be selected in every part of surah and verses that demonstrate lexical relations and meaning properties.

1.8.4 Data Collection

In this research, there are several steps the researcher uses. The first, the researcher reads the text in the Koran Surah Ibrahim 1 until 52 verses repeatedly, to find which verses contain of lexical relations and mseaning properties either in

words, phrases, and sentences. The second, the researcher categorizes the verses to find the types of lexical relations and meaning properties. The last, the researcher writes down the types of lexical relations and meaning properties in the Al-Qur'an Surah Ibrahim.

1.8.5   Data Analysis

There are several steps involves in data analysis. First, the researcher identifies and classifies the words in sentences containing lexical relations and meaning properties. Second, the researcher analyzes the types of lexical relations that use by Cruse's theory (1986) and extended Bolinger's theory (1968). Then, meaning properties that use theory by Leech (1981). To analyze the types of lexical relations and meaning properties, the researcher uses the Cambridge and Oxford Dictionary because, they use well-known publisher, and the language they use is easy to understand. The last, the researcher concludes lexical relations and meaning properties from Surah Ibrahim English version by Abdullah Yusuf Ali and makes a statement covering all of the research findings.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher will explain about the theory which is related to this research. They are the relation between semantics, lexical relation, meaning properties, translation, surah Ibrahim, and Abdullah Yusuf Ali.

2.1. Semantics

Semantics is the study of meaning. The term is derived from Greek sema (sign or symbol), semanteme (meaning), semaino (to signify) (Aminuddin, 2011). Semantics is one of the branches of linguistics studying the meaning of language (Crystal. 1991). According to (Leech. 1981) one of the branches of linguistics that studies the sense of language is semantics. It is because the language has the means to the speaker regarding conveying or communicating the meaning of his or her for the listener. Lyons (1995) state that semantics as the study of meaning, and linguistics is study of language, and semantics is characterized as the analysis of meaning as it is systematically encoded in the vocabulary and grammar of natural languages. It means that semantics discusses the meaning of every word's grammar in the written word. Another definition of semantics is proposed by Saeed (2009); semantics is the study of meaning that can be communicated through language. The language uses in communication has meaning, the person we are talking to can understand what we are talking about and can capture essential points in the conversation or papers based on that meaning.

Semantics focuses on the speaker's word desiring, and focus on the intention words and meaning. Semantics is relevant with conventional meaning. It means semantics is conveyed by using word by word and sentence of the language. Then, semantics is the study of the meaning of a word, phrases, and sentences (Yule. 2010).

From the definitions of semantic above, according to all linguists, it can be concluded that semantics is one of the branches of linguistic, which is studying, discussing, and explaining the meaning in a language especially describing meaning in words and sentence.

2.2. Lexical Relation

Lexical relates to items of vocabulary, words, or morpheme in a language, which pertains to the words or vocabulary of a language, as distinguished from its grammatical and syntactic aspect. It is relating to lexicography or lexicon. Then, the relation is the way to connect or the way in which two or more things are connected. It is used to distinguish the types of definitional criteria that define such a set (Murphy. 2003:8).

Lexical relations are the relationship of the meanings of the words to other words (Bolinger. 1968:11). Yule (2006) states that lexical relations are the relationship between two or more words, which the meaning of the word in terms of relationship two or more words to each other as the analysis of lexical relation. Then, according to Cruse (2000:150) that lexical relations study the meaning of words. Murphy (2003:9) lexical relation is a part of the semantics that describes

the meaning of each word's relationships. Lexical relations include phonetic relationship, morphology relationship, and morpho-syntactic relationship.

2.2.1. The types of lexical relations

Based on Cruse's theory (1986) and Bolinger's theory (1968) about lexical relations, such as; *synonymy, antonymy, homonymy, hyponymy, polysemy, meronymy, member collocation,* and *portion-mass*, *metonymy* and *prototype*.

a. Synonymy

A synonym is used to mean sameness of meaning from the different form, the form of language that the meaning or same, or resembles the other form of language. The sameness is from word, phrase, or sentence. Mostly, every language has a particular meaning until the difference of phoneme makes a different meaning. For some reason, the word has more general, more meaningful, and more professional with the other word.

According to Cruse (1986:265), *synonymy* is certain pairs or groups of lexical items that bear a notable semantic resemblance. *Synonymy* is a word, which has the same or nearly the same meaning as another word. It is a different phonological word that has similar meanings (Riemer. 2010). Also, *synonymy* is two or more words with very carefully related meanings (Yule. 2010). *Synonymy* can be verbs, nouns, adverbs, or adjectives. There are some words that have the same meaning in some or all contexts. For example, as the table below:

Word	Example of synonyms
Easy	Basic: Actually, everything I told you is about **basic** topics. Simple: Today, the subject told by our teacher at school was **simple**, but it seemed complicated too some of our friends.
But	However: He didn't want to drink energy drinks every day. **However,** lemon water was his favorite drink, so he drinks lemon water every day. Besides: **Besides** this football game there is no other game I like.

Table 1: Example of Synonyms

b. Antonymy

Antonyms are terms that refer to words that have the meaning of *"opposites"*. It is useful to identify several different types of the relationship under opposition. The terms *antonym* is used for *"oppositeness of meaning"* words that are opposite are *antonyms*. According to Bolinger & Sears, (1981); Cruse; (1976); Lyons; (1968) *Antonyms* is the relation among words in which the meaning of one term contrast, oppose or contradicts the other term. *Antonym* is often thought of as the opposite of *synonyms*, but their status is very different (Palmer, p.94).

There are four types of *antonyms*; firstly, *contradictory antonyms* are terms opposed dichotomously. For example, *"alive-dead", "asleep-awake", "on-off", "remember-forget", "win-lose", "true-false",* etc. Secondly, *contrary antonyms* are terms opposed symmetrically on a continuous dimension. For example, *"hot-cold",* etc. Thirdly, *Directional anonyms* are concepts opposed to space-time. For example, *"above-below", "up-down", "east-west", "right-left",* etc. The last, *reverse antonyms* are called conversation or that represent opposed actions. For example, *"buy-sell", "speak-listen", "give-receive", "lend-borrow",* etc.

c. Homonymy

Homonymy is the relationship between words with the same form but different meanings. *Hyponymy* is the term that refers to one form, which is the same in both written and spoken with two or more unrelated meanings. There are several types of *hyponyms* (Saeed. 2016):

a. Same category and same spelling. For example: *"lap* (circuit of a course) and *"lap"* (part of the body when sitting down).

b. Same category but different in spelling. For example, the verb *"ring"* and *"wring".*

c. Different in categories but same in spelling. For example: *"bear* (to carry) and *"bear"* (animal).

d. Different categories and spelling. For example, *"rap"* and "*wrap".*

d. Hyponymy

Hyponymy is a relation of inclusion that operates among groups of words. *Hyponyms* are used to refers to a specific-general semantics relationship between lexical items. In linguistics, *hyponymy* is a term uses to designate a particular member of a broader class. For example, *"queens"* and *"mother"* are both *hyponyms* of a *"woman",* but there is nothing preventing the queen from being a mother (Cruse. 2004). Then, *"red"* is a *hyponym* of *"color"*, *"a red rose"* is the *hyponym* of *"flower"*, etc.

e. Polysemy

The similarity between *homonym* and *polysemy*, they have the same phonological words and meaning. But *polysemy* is called if the senses are related or same. *Polysemy* is the term that refers to a word. For example:

Word	Example of Polysemy
Head	- Human head
	- Head person at the top of a company
	- Village head
	- Headmaster
Foot	- Foot of person
	- Foot of mountain
	- The foot of a hill
Run	- Run person does
	- Run water does
	- Car runs

	- Works run
Go	- A man goes
	- A road goes
	- A machine goes

Table 2: Example of Polysemy

f. Meronymy

Meronymy is a term that is used to describe a whole-part relationship between lexical items. According to Cruse (1986) *meronymy* is a word that denotes part of a whole. For example:

```
                        (HOLONYM)
                          Hand

   (co-meronym)   (co-meronym)   (co-meronym)   (co-meronym)/
      wrist          palm           back         Holonym
                                                  finger

         co-meronym  co-meronym  co-meronym  co-meronym  co-meronym
            thum       index       index      middle       little
                       finger      finger     finger       finger
```
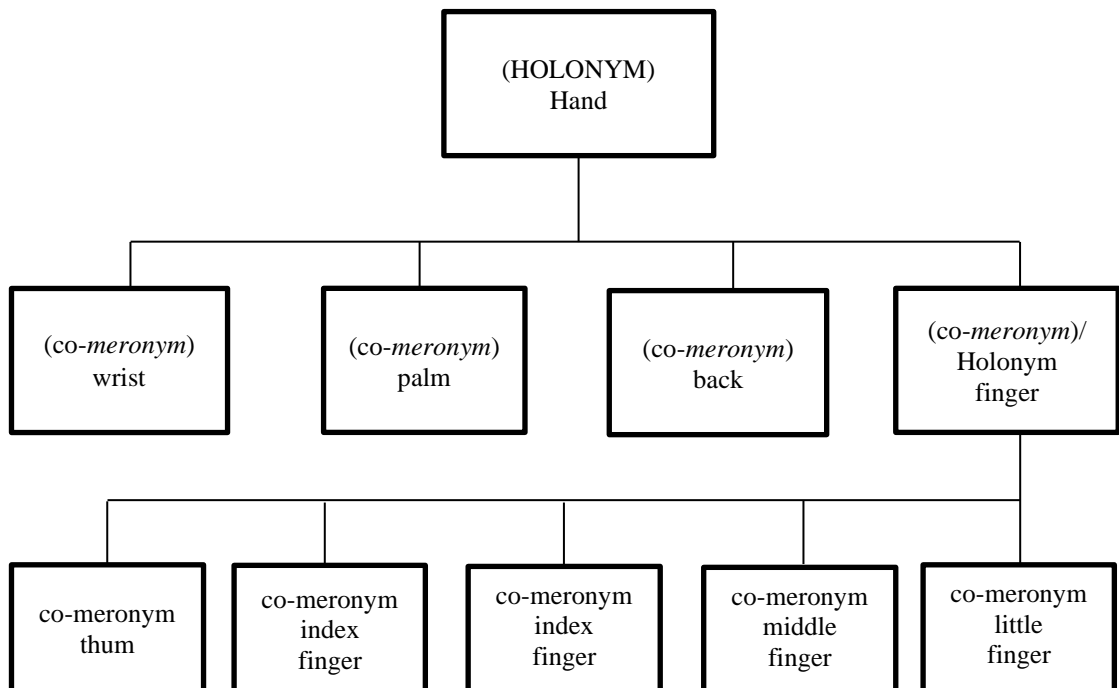
Chart 1: Example of Meronymy

g. Metonymy

Metonymy is a figure of speech in which a vocabulary thing is called not by its name but rather by the name of something associated with that thing. *Metonymy* is based on a close relationship between certain entities in everyday

experience. The relationship can be that of container-content, whole-part, or others. It is visible in the following example, *"he drank the whole bottle"* (when it is obvious that he did not drank the container, but the bottle's content).

h. Prototype

According to Bolinger (1986) *prototype* is could be defined as the particular representative of a category. The concept of the *prototype* helps to explain the meaning of certain words. For example, *"bird"* not in terms of its component features (has swing, has feathers). The most specific instance of the category *"bird"* is *"robin"*. Besides, for the category label furniture, a *"chair"* is a better example than a *"bench"* of *"stool"*.

i. Member Collocations

Member-collocation is the relationship between a word in a unit and a term commonly used for a collection of units. For example:

Phrase	Example of Member-Collocations
Give a call	**Give** me **a call** to let me know you've arrived safety.
Save money	We stayed in a cheapo hotel to **save money**.
Tell a story	My father used to **tell me stories** about Titanic.
Make a cake	Don't scant the better when you **make a cake**.
Come early	I always **come early** for lessons.
Pay cash	We'll have to **pay cash** for the tickets.

Do business	It's been a pleasure to **do business** with you.
Do exercise	I really enjoy **doing exercise** every day.

Table 3: Example of Member-Collocations

j. Portion-Mass

Portion-Mass is the relation between a mass noun and the standard unit of measurement of division. *Portion-Mass* explains about the unit, a count noun, is added to the mass noun, making the resulting noun phrase into a count nominal. For example, *"grain of salt/sand/wheat", "sheet of paper", "lump of coal", "strand of hair".*

2.3. Meaning Properties

According to Leech (1981), *Meaning properties are* one component that defines the meaning of a word or utterance. *Meaning properties* is one of several features or components that can be said to make up a word's meaning (Lyons. 1977). The meaning properties have the function to make lexical relations completely.

2.3.1. Types of Meaning Properties

According to Leech (1981) there are five types of meaning properties: *ambiguity, anomaly, redundancy, contradictory,* and *meaningfulness*.

a. Ambiguity

Ambiguity refers to the linguistic phenomenon in which one linguistic expression allows more than one understanding or interpretation. A sentence has more than one meaning, as being ambiguous (Rosenbaum, 1968:5). *Ambiguity* is a

statement or sentence which could have more than one possible interpretation. It is up to the listener or reader to determine what the true interpretation could be. For example:

a. *"The athlete is standing up"*. May mean; the athlete is the position of standing up, or the athlete is in the process of assuming a standing position.

b. *"Eric is drawing a cart"*. May mean; Eric is making a picture of a cart, or Eric is pulling a cart.

c. *"visiting friends can be a nuisance"*. May mean; visiting friends can be a nuisance (friends is the object visiting) or friends who visit can be a nuisance (friends is the subject of visit).

b. Redundancy

Redundancy is the unnecessary repetition of an idea. In linguistics, *redundancy* refers to information that is expressed more than once. For example:

a. *"I will go to the nearest **ATM machine** to draw some money"*.

b. *"Can you share your **PIN number,** please*?

c. *"What a beautiful **evening sunset,** and look how these **small children** are playing happily without any worries"*.

d. *"All I want is the **end result** that matters"*.

e. *"The **morning sunrise** was very early today"*.

c. Anomaly

An anomaly is a strangeness or peculiar condition from the normal condition, which is different from the surrounding common condition. In other words, the anomaly is the term deals with the absurd utterance. For example, *"The orphan's mother lives in New York"* (Leech, 1981: 74)*, "The table likes basketball", "My friends eats a lot of stone", "The beggar's palace costs $10,000,000,000,000",* etc.

d. Contradictory

A c*ontradictory* statement is one that says two things that cannot both be true. *Contradictory* is related to the verb contradict, which means to say or do the opposite, and contrary, which means to take an opposite view. For example, *"Kings are woman, bachelors are pregnant".* We know that kings and bachelors do not contain such as a female feature. But it is true that in kings embedded or we have an interpretation of queen. If we say, *nowadays kings are woman,* it is of course, they are no longer kings, but queens.

e. Meaningfulness

Meaningfulness is the quality of having great value or significance in a sentence. Siregar (1992:19) states that meaningful means have meaning and significance. *Meaningfulness* is an expression of language. In order to be *meaningful,* an expression must obey the semantics rule of the language as obeying the syntactic rule alone cannot end up with a meaningful expression and must represent their meaning. So, from this statement, the *meaningful* expression is the word or expression which has meaning and it is not strange or

contradictory. For example, *woman means "fully grown human female".*
Daughter means "female offspring child".

2.5. Surah Ibrahim

Surah Ibrahim is the 14th chapter in the Koran. This surah consists of 52 verses, and it is included in the Makkiyah group of surah because it was revealed in Mecca before the Prophet Muhammad Hijrah. It is called surah *"Ibrahim"* because this surah contains the Prophet Abraham's prayer, namely, in verses 31-41. This prayer includes, among others: pleading for his descendants to establish prayers, be kept away from worshiping idols, and he hopes that Mecca will be a safe city.

2.6. Abdullah Yusuf Ali

Abdullah Yusuf Ali is an Indian Islamic Scholar who has translated the Koran into English. His Koranic translation is one of the most well-known and widely used in the English-speaking world. In Bombay, British India, on April 1872, to a wealthy merchant family with a Dawoodi Bohra as a father. As a child, Ali received a religious education and eventually could recite the entire Qur'an from memory. He was fluent in both Arabic and English. He studied English literature at the University of Leeds. He focused his efforts on the Qur'an and began studying Qur'an commentaries written in the early days of Islamic history. The book "The Holy Qur'an: Text, Translation, and commentary" by Abdullah Yusuf Ali is his most well-known work. Begun in 1934 and published in 1938 in Lahore, British India by Sh. Muhammad Ashraf Publishers. While on the road to promote his translation.

His education at the best institution and admission to the ICS bar selection reinforced his commitment to Britain. He was an unabashed spokesman and ambassador for the crown all his life. However, the sly British make use of it and then discarded him. Yusuf Ali saw failure both in his personal as well as public life. His first wife had been unfaithful to him and had deserted him for another man. He could not know that infidelity was and remains an acceptable way of life in the west. Even his children, too, abandoned and resented him. He was too preoccupied in public. In December 1938, he officially opened the first mosque, Al-Rashid Mosque, the second mosque in North America, in Edmonton, Alberta, Canada. Ali is an outspoken supporter of the Indian contribution to the Allied effort in World War. He is a respected intellectual in India, and Sir Muhammad Iqbal recruited him to be the principal of Islamia College in Lahore, British India. He died on December 10, 1953 in London. He was put to rest in Surrey's Brookwood Comentary.

CHAPTER III

FINDING AND DISCUSSION

In this chapter, the researcher analyzes the lexical relations based on Cruse (1986) and Bolinger (1968) theory, and meaning properties based on Leech (1981) theory.

3.1. Findings

According to Cruse (1986) and Bolinger (1968) theory of lexical relations are synonymy, antonymy, homonymy, hyponymy, polysemy, meronymy, member collocation, portion-mass, metonymy, and prototype. The finding of this research there are four types of lexical relations that appear in the Surah Ibrahim English version by Abdullah Yusuf Ali, namely, synonymy, antonymy, hyponymy, polysemy, and meronymy. While, homonymy, metonymy, member collocation, portion-mass, and prototype does not appear in Surah Ibrahim English version by Abdullah Yusuf Ali. Then, based on Leech (1981) theory there are ambiguity, anomaly, redundancy, contradictory, and meaningfulness. But, in finding there are three types of meaning properties that appear in Surah Ibrahim English version by Abdullah Yusuf Ali that is meaningfulness, redundancy, and anomaly. Whereas contradictory, and ambiguity do not appear in the Surah Ibrahim English version by Abdullah Yusuf Ali.

After classifying the types of lexical relations and meaning properties in the Surah Ibrahim English version by Abdullah Yusuf Ali, there are findings of each type of lexical relations and meaning properties.

3.1.1 Types of Lexical Relations

In the finding of this research, the researcher found 12 *antonyms, 3 synonyms,* 1 *meronym, 3 hyponyms,* and 1 *polysemy*. For more detail, see the data below.

A. Antonyms

There are 12 cases of antonym and found in Surah Ibrahim English version by Abdullah Yusuf Ali. The result is shown in the table below.

No.	Word	Types of Lexical Relations
1.	Dark >< Light	Antonym
2.	Heavens >< Earth	Antonym
3.	World >< Hereafter	Antonym
4.	Favours >< Punishment	Antonym
5.	Secretly >< Openly	Antonym
6.	Sun >< Moon	Antonym
7.	The Night >< The Day	Antonym
8.	Follow >< Disobey	Antonym

Table 4: The result of Antonym

1. Dark >< Light

The word *"dark"* and *"light"* are found in verse 1 Surah Ibrahim English version by Abdullah Yusuf Ali.

> *"A.L.R. A book which we have revealed unto thee, in order that thou mightiest lead mankind out of the depths of **darkness** into **light**-by the leave of their Lord-to the way of (him) exalted in power, worthy of all praise!"* (QS. Ibrahim [14]: 1).

"Dark" is an adjective that means with little or no light. While *"light"* is an adjective that means full of light, shining. These words have the opposite meaning of each other. So, words are classified as *directional antonyms* because they included space-time.

2. **Heavens >< Earth**

The word *"heaven"* and *"earth"* are found in verse 2 Surah Ibrahim English version by Abdullah Yusuf Ali.

*"Of God, to whom do belong all things in the **heavens** and on **earth**! But alas for the unbelievers for a terrible penalty (their unfaith will bring them)!"* (QS. Ibrahim [14]: 2).

"Heaven" and "earth". Both of them are called antonyms because the meaning of the words is contradictory. Based on Cambridge Dictionary defines the word *"heaven"* as the expanse of space that seems to be over the earth. It means that heaven here is related to the sky which to be over the earth. Its position is above and heaven also defined as a place where God or the gods live or where good people are believed to go after they die, sometimes thought to be in the sky. Meanwhile, the word *"earth"* in the areas of land is distinguished from sea and air. It is because the word *"heaven"* refers to the sky and the *"earth"* defines as the land located below, so far from the sky.

3. **World >< Hereafter**

The word *"world* and *hereafter"* are found in verse 3 Surah Ibrahim English version by Abdullah Yusuf Ali.

"Those who love the life of this __world__ more than the __hereafter__, who hinder (men) from the path of God and seek therein something crooked: they are astray by a long distance" (QS. Ibrahim [14]: 3).

In this verse, the researcher found one antonym word which has opposite meaning each other. Based on Cambridge Dictionary *"world"* (noun) is a planet on which human life has developed. While *"hereafter"* (noun) is human life after death. So that, they are classified as an antonymous word opposite meaning of each other. These antonymous words are classified as *contradictory antonyms*.

4. **Favours >< Punishment**

The word *"favours"* and *"punishment"* are found in verse 7 Surah Ibrahim English version by Abdullah Yusuf Ali.

"And remember! Your Lord caused to be declared (publicy); 'if ye are grateful, I will add more (__favours__) unto you; but if ye show ingratitude, truly my __punishment__ is terrible indeed" (QS. Ibrahim [14]: 7).

According to the Oxford English Dictionary, the word *"favours"* (noun) is something that is given to you because you have done something good, worked hard, or etc. After that, the word *"punishment"* (noun) refers to the act of punishing, misery, pain, or retribution. The verse shows that the word *"favours"* is the responsibility for one who obeys the command from Allah. Afterwards, the word *"punishment"* is the responsibility for ones who rebel against Allah. Based on the explanation of the meaning of the words above, the data can be interpreted as an *antonym*.

5. **Secretly >< Openly**

The words *"secretly"* and *"openly"* are found in verse 31 Surah Ibrahim English version by Abdullah Yusuf Ali.

> *"Speak to my servants who have believed, that they may establish regular prayers, and spend (in charity) out of the sustenance we have given them, __secretly__ and __openly__, before the coming of a day in which there will be neither mutual bargaining nor befriending"* (QS. Ibrahim [14]: 31).

The word *"secretly"* as adverb is described by Cambridge Dictionary as a piece of information that is only known by one person or a few people and should not be told to others or something is secret, other people are not allowed to know about it. Then, the word *"openly"* means honest and not trying to keep things secret. Based on the explanation provided above, the data can be classified as an *antonym*. These antonymous words are categorized as *contradictory antonyms*.

6. **Sun >< Moon and Night >< Day**

The words *"sun* and *world"* and "*the night* and *the day"* are found in verse 33 Surah Ibrahim English version by Abdullah Yusuf Ali.

> *"And he hath made subject to you the __sun__ and the __moon__, both diligently pursuing their courses; and the __night__ and the __day__ hath he (also) made subject you".* (QS. Ibrahim [14]: 33).

Antonyms are two sentences that are mutually contradictory because they differ in polarity; if one is true, the other must be false. Antonym is a word that has the opposite meaning of another. There are two antonyms found in this verse. First, the *"sun"* (noun) refers to the star around which the earth orbits, while the

"moon" (noun) means the natural satellite of the earth, visible (mostly at night) by reflected light from the sun. According to the Cambridge Dictionary, the *"sun"* is the star that provides light and heat to the planet and revolves around it. In the other hand, the *"moon"* is described as a round object that budge in the sky around the earth and can be seen at night. These two words including as directional antonyms because opposed to space-time. Second, the *"night"* (noun) in the Cambridge Dictionary means the part of every 24 hours when it is dark because there is very little light from the sun. While the *"day"* (noun) means the time of the day between sunrise and sunset. So, they are classified as an *antonymous* words with the opposite meaning of each other.

7. Follows >< Disobeys

The word *"follows"* and *"disobeys"* are found in verse 36 Surah Ibrahim English version by Abdullah Yusuf Ali.

> *"O my Lord! They have indeed led astray many among mankind; he then who **follows** my (ways) is of me, and he that **disobeys** me,- but thou art indeed oft-forgiving, most merciful"* (QS. Ibrahim [14]: 36).

Based on Cambridge Dictionary *"follows"* is a verb that means to obey or to act as ordered by someone. While *"disobey"* is a verb that means to refuse to do something that you are told to do or not obey. From that definition, so the opposite meaning each other and can be classified as an *antonym*.

B. Synonyms

There are 3 cases of synonyms and found in Surah Ibrahim English version by Abdullah Yusuf Ali. The result is shown in the table below.

No.	Word	Types of Lexical Relations
1.	God – Lord	Synonym
2.	Thou – You	Synonym
3.	Heavens – Skies	Synonym

Table 5: The result of Synonyms

1. God – Lord

The word *"God"* and *"Lord"* are found in verse 6 Surah Ibrahim English version by Abdullah Yusuf Ali.

*"Remember! Moses said to his people: 'call to mind the favor of **God** to you when he delivered you from the people of pharaoh: they set you hard tasks and punishment, slaughtered your sons, and let your women-folk live: therein was a tremendous trial from your **Lord**"* (QS. Ibrahim [14]: 6).

According to Cambridge Dictionary, the word *"Lord"* (noun) refers to a title used to refer to God (in the Christian religion). While, *"God"* means a title used to refer to God (in the Christian, Jewish, Muslim religion). The word *"Lord"* and *"God",* both means the being that created and rules the universe, the earth, and its people. Also, *"Lord"* and *"God"* mean the being who made the universe and is believed to affect all things.

Based on the explanation above, the data can be inferred as a *synonym*. The main meaning of the data's various terms is contiguity. Contiguity refers to closely related meanings that have varying degrees of similarity. The degree of data similarity (Lord - God) is the specific possession to plural or singular object.

All these three words mean *"God"*. On the other hand, the word *"Lord"* is God belong to the singular object.

2. **Thou – You**

The word *"thou"* and *"you"* are found in verse 19 Surah Ibrahim English version by Abdullah Yusuf Ali.

> *"Seet **thou** not that God created the heavens and the earth in truth? If he so will, he can remove **you** and put (in your place) a new creation?"* (QS. Ibrahim [14]: 19).

Based on the Oxford Dictionary, the word *"thou"* is described as a word that means *"you"* and is used when talking to only one person who is the subject of the verb. The word *"you"* is then used to refer to the person, people being spoken, written to as the subject, object of a verb or after a preposition. So, the data can be interpreted as a *synonym*. Based on Oxford English, The word *"thou"* is classified as an old-use word. Through, the word *"you"* is so widely used. However, the data (thou - you) has a similar context, though.

3. **Heavens – Skies**

The word *"heavens"* and *"skies"* are found in verse 32 Surah Ibrahim English version by Abdullah Yusuf Ali.

> *"It is God who hath created the **heavens** and the earth and sendeth down rain from the **skies**, and with it Bringeth out fruits wherewith to feed you; it is he who hath made the ships subject to you, that they may sail through the sea by his command; and the rivers (also) hath he made subject to you"* (QS. Ibrahim [14]: 32).

According to the Oxford Dictionary, *"skies"* is the plural of *"sky"* which refers to the space above the earth that you can see when you look up, where clouds and the sun, moon, and stars can be seen. After that, *"heavens"* means the *"skies"*. So, the data can be interpreted as a *synonym*. The data's level similarity (skies - heavens) is formal and literary. The word *"heavens"* is more formal and used in literature. Whereas *"skies"* is more informal and less literary.

C. Meronyms

There is 1 case of *meronym* and found in Surah Ibrahim English version by Abdullah Yusuf Ali. The result can be seen in the chart below.
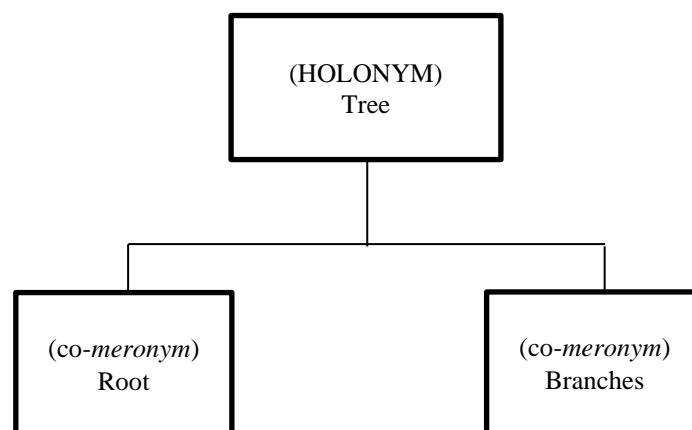

Chart 2: The Result of Meronyms

1. Tree; Root; Branches

The word *"tree", "root"* and *"branches"* are found in verse 24 Surah Ibrahim English version by Abdullah Yusuf Ali.

*"Seest thou not how God sets forth a parable?-A goodly word like a goodly **tree**, whose **root** is firmly fixed, and its **branches** (reach) to the heavens"* (QS. Ibrahim [14]: 24).

The relation between both of the words is transitivity. The word *"tree"* refers to the entire concept, and the word *"root"* and *"branches"* are components of the tree. The tree appears to have a trunk. As the result of the preceding explanation, the data (tree; root; branches) are concluded to be *meronymous*. The main meaning of the various terms of the word is inclusion. Inclusion occurs in two ways. First, the data has a horizontal relationship. Second, the data has a part-whole relationship. The data (tree; root; branches) as a type of meronymy is related to inclusion relation meaning because those words have a part-whole relationship.

D. Hyponyms

There are 3 cases of *hyponyms* and found in Surah Ibrahim English version by Abdullah Yusuf Ali.

1. Water: drink

The word *"water"* and *"drink"* are found in verse 16 Surah Ibrahim English version by Abdullah Yusuf Ali.

*"In front of such a one is hell, and he is given, for **drink**, boiling fetid **water**"* (QS. Ibrahim [14]: 16).

Hyponymy is particular words or phrase which included in the meaning of other of specific group. When examining *hyponymy* connections, it primarily looks at the meaning of the words in some hierarchical relationships. They have horizontal relations and part-whole relationships. In the verses, there is 1 superordinate of *hyponym*s, namely, *"water"*. The *hyponyms* of superordinate

"*water*" is "*drink*". These words are classified to be superordinate and *hyponyms* because they have horizontal relationships with each other.

2. **Hell: Idols**

The word "*hell*" and "*idols*" are found in verse 30 Surah Ibrahim English version by Abdullah Yusuf Ali.

"And they set up (__idols__) as equal to God, to mislead (men) from the path! Say: enjoy (your brief power)! But verily ye are making straightway for __hell__! (QS. Ibrahim [14]: 30).

As we know, hyponymy is associated with the nation of inclusion. It refers to a specific group of words that are part of a higher term or word. The higher of the upper term word called superordinate and the lower term is called hyponymy. After analyzing the verses, the researcher found 1 hyponym, namely, *"idols"*. This word is classified as the hyponyms of *"hell"*. In Cambridge Dictionary *"hell"* (noun) is the place where some people are said to go after death to be punished forever for the wrongs they have committed. The *hyponyms* of *"hell"* include *"idols"*. *"Idols"* is a picture or object that people love, admire, respect, and pray to as part of their religion. Here, the translator trying to use more specific data rather than general data. The use of specific data can be caused to show more detailed information for the reader.

3. **Rain: Skies**

The word "*rain*" and "*skies*" are found in verse 32 Surah Ibrahim English version by Abdullah Yusuf Ali.

*"It is God who hath created the heavens and the earth and sendeth down **rain** from the **skies**, and with it bringeth out fruits wherewith to feed you; it is he who hath made the ships subject to you, that they may sail through the sea by his command; and the rivers (also) hath he made subject to you"* (QS. Ibrahim [14]: 32).

From the data above, the superordinate *"rain"* has the hyponyms *"skies"*. These words are classified to be superordinate and hyponyms because they have horizontal relations. Here, the translator trying to use more specific data rather than general data. The use of specific data can be caused to show more detailed information for the reader.

E. Polysemy

There is 1 case of *polysemy* and found in verses 43 Surah Ibrahim English version by Abdullah Yusuf Ali.

*"The running forward with necks outstretched, **their heads uplifted**, their gaze returning not toward them, and their hearts a (gaping) void!* (QS. Ibrahim [14]: 43).

The sentence above is classified as *polysemy. Polysemy* is characterized as a single form (written or spoken) with multiple definitions that are all linked by extension. The word *"head"* above can refers to object on top of your body, froth on top of the glass, head of household, or person at the top of company or department, etc. depend on the context of the sentences above, the word *"head"* defined as object on top of your body.

3.1.2 Types of Meaning Properties

In the finding of this research, the researcher found 27 *meaningfulness,* 19 *redundancy,* and 1 *anomaly.* However, the researcher only chooses *meaningfulness, redundancy,* and *anomaly* which are often used in Surah Ibrahim English version by Abdullah Yusuf Ali. So, that the discussion is more detailed, accurate, and understandable. There are 5 *meaningfulness*, 6 *redundancy* and 1 *anomaly* that will be discussed further in this research.

A. Meaningfulness

There are 5 cases of meaningfulness found in Surah Ibrahim English version by Abdullah Yusuf Ali.

1. *"A.L.R. A book which we have revealed unto thee, in order that thou mightiest lead mankind out of the depths of darkness into light-by the leave of their Lord-to the way of (him) exalted in power, worthy of all praise!"* (QS. Ibrahim [14]: 1).

Meaningfulness is quality that has essential value or meaning in a sentence. The meaning of the sentence above is meaningful because it is easily understood, it does not represent any meaning, it is neither *anomalous* nor *contradictory*, and it follows the semantics law of the language that is subject + predicate + object (it also can include adverb and conjunction).

2. *"Of God, to whom do belong all things in the heavens and on earth! But alas for the unbelievers for a terrible penalty (their unfaith will bring them)!"* (QS. Ibrahim [14]: 2).

In the sentence above, meaningfulness is a quality that adds value or meaning. These sentences become meaningful because they are simple to understand and do not represent any other meaning. Apart from that, there are no anomalous or contradictory statements in this sentence, and it follows the rules perfectly.

3. *"Those who love the life of this world more than the hereafter, who hinder (men) from the path of God and seek therein something crooked: they are astray by a long distance"* (QS. Ibrahim [14]: 3).

Meaningfulness means having meaning and significant. The meaning of the sentence above is included in meaningful because it obeys semantic rules. Also, it is not strange and contradiction.

4. *"We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now God leaves straying those whom he pleases and guides whom he pleases: and he is exalted in power, full of wisdom"* (QS. Ibrahim [14]: 4).

This sentence is classified as meaningfulness, because the sentence is easy for the reader to understand and does not cause misunderstanding. This sentence also follows perfect rules nicely.

5. *"We sent Moses with our signs (and the command). 'bring out thy people from the depths of darkness into light, and teach them to remember the days of God'. Verily in this there are signs for such as are firmly patient and consonant grateful and appreciative"* (QS. Ibrahim [14]: 5).

This sentence become meaningfulness because easy to recognize and does not reflect any other meaning. Furthermore, this sentence obeys the semantic rules because obeying the syntactic rule alone cannot end up with a meaningful expression.

B. Redundancy

There are 6 cases of redundancy found in Surah Ibrahim English version by Abdullah Yusuf Ali.

1. *"We sent not an apostle expect (to teach) in the language of his (own) people, in order to make (things) clear to them. Now God leaves straying those **whom he pleases** and guides **whom he pleases**: and he is exalted in power, full of wisdom"* (QS. Ibrahim [14]: 4).

Redundancy is a repetition in a sentence that is not appropriate and unnecessary. In linguistics, redundancy refers to information that is expressed more than once. This sentence is classified as redundancy because they contain repetitions of words *"whom he pleases"*. Essentially, without the repetition of the words *"whom he pleases"* do not influence the meaning of the sentence.

2. *"Has not the story reached you, (o people!), of those who (went) before you, of the people of Noah And 'Ad and Thamud, and of those who (came) after them, none knows them but God. To them came apostles with clear (sings); but they put their hands up to their mouths, and said: '**we** do deny (the mission) on which ye have been sent, and **we** are really in suspicious (disquieting) doubt as to that to which ye invite **us**"* (QS. Ibrahim [14]: 9).

Because of repetition, the sentence above contains redundancy. The word *"we"* and *"us"* is used so many times in the sentence that is redundant. Even though the absence of the pronoun "we" and "us" does not affect the sentence's meaning.

3. *"Their apostles said: 'is there a doubt about God, the creator of the heavens ad the earth, it is he who invite you, in order that he may forgive **you your** sins and give **you** respite for a term appointed! 'they said: 'ah! **Ye** are no more than human, like ourselves! **Ye** wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority"* (QS. Ibrahim [14]: 10).

The repetition of words with the same meaning in the preceding sentence constitutes redundancy. The words *"you"* and *"ye"* appear in the sentence. However, it is unnecessary to use *"you"* and *"ye"* in the same sentence.

4. *"No reason have we why we should not put our trust on God. Indeed he has guided us to the ways we (follow). We shall certainly bear with patience all the hurt you may cause us. For those who **put their trust** should **put their trust** on God"* (QS. Ibrahim [14]: 12).

This sentence uses excessive repetition of the words *"put their trust"* in a sentence. Basically, the context of this sentence will not affect the meaning if the words *"put their trust"* were not repeated.

5. *"And verily we shall cause you to abide in the land, and succeed them. This for such as **fear** the time when they shall stand before my tribunal, such as **fear** the punishment denounced"* (QS. Ibrahim [14]: 14).

The sentence above is included to redundancy because there is repetition. The sentence contains repetition of verb *"fear"* that the word is unnecessary. Even though, without repetition of verb *"fear"* is not influence toward the meaning of that sentence.

6. *"But they sought victory **and** decision (there **and** then), **and** frustration was the lot of every powerful obstinate transgressor"* (QS. Ibrahim [14]: 15).

This sentence is classified as a redundancy because there are repetition of conjunction *"and"*. Generally, without the repetition of this word do not influence the meaning of the sentence. So, the use of word can be more effective.

C. Anomaly

There is 1 case of anomaly found in Surah Ibrahim English version by Abdullah Yusuf Ali.

1. *"Seest thou not how God sets forth a parable, A goodly word like **a goodly tree**, whose root is firmly fixed, and its branches (reach) to the heavens,"* (QS. Ibrahim [14]: 24).

An expression is anomalous when there is an incompatibility of meaning between constituent expressions. Anomaly result when the selectional features of one member of the construction are not satisfied by the member in construction with it.

This sentence above has the syntactic rule, but it refers to anomaly because their constituents are thought to be unable denoting in any word spoken of. The combination of the words *"a goodly"* and *"tree"* are incongruous. The word

"tree" has the semantics property 'inanimate'. While, *"a goodly"* just an adjective.

3.2. Discussion

The discussion explained the data that was discovered and analyzed in the previous chapter. This part also responds to the first chapter's research question. Here, ten types of lexical relations are mentioned based on the theory of Curse (1986) and extended by Bolinger (1968) theory that were discovered in the Surah Ibrahim English version by Abdullah Yusuf Ali, namely, *antonymy, synonymy, hyponymy, meronymy, polysemy*. Five types of lexical relation do not appear in Surah Ibrahim English version by Abdullah Yusuf Ali, namely, *homonymy, metonymy, member collocations, portion-mass* and *prototypes*. It also explained the four type of meaning properties that have been found using Leech's theory (1981) that is *meaningfulness, redundancy,* and *anomaly*. While, *ambiguity,* and *contradictory* do not appear in Surah Ibrahim English version by Abdullah Yusuf Ali.

There are five types of lexical relation found from Surah Ibrahim English version by Abdullah Yusuf Ali that already analyzed:

a. Antonymy

After analyzed Surah Ibrahim English version by Abdullah Yusuf Ali, there are 8 data of antonymy found. For example:

World >< Hereafter

"Those who love the life of this __world__ more than the __hereafter__, who hinder (men) from the path of God and seek therein something crooked: they are astray by a long distance" (QS. Ibrahim [14]: 3).

"World" is an noun means 'a planet on which human life has developed' which have the opposite meaning with *"hereafter"* as a noun which means 'human life after death'. This example classified as contradictory antonyms.

    b. Synonymy

After analyzed Surah Ibrahim English version by Abdullah Yusuf Ali, there are 3 data of synonymy found. For example:

Heavens – Skies

"It is God who hath created the __heavens__ and the earth and sendeth down rain from the __skies__, and with it Bringeth out fruits wherewith to feed you; it is he who hath made the ships subject to you, that they may sail through the sea by his command; and the rivers (also) hath he made subject to you" (QS. Ibrahim [14]: 32).

"Skies" is the plural of *"sky"* which refers to the space above the earth that you can see when you look up, where clouds and the sun, moon, and stars can be seen. After that, *"heavens"* means the *"skies"*. So, the data can be interpreted as a *synonym*. The data's level similarity (skies - heavens) is formal and literary. The word *"heavens"* is more formal and used in literature. Whereas *"skies"* is more informal and less literary.

c. Meonymy

After analyzed Surah Ibrahim English version by Abdullah Yusuf Ali, there are 1 data of meronymy found. For example:

Tree; Root; Branches

> *"Seest thou not how God sets forth a parable?-A goodly word like a goodly __tree__, whose __root__ is firmly fixed, and its __branches__ (reach) to the heavens"* (QS. Ibrahim [14]: 24).

The relation between both of the words is transitivity. The word *"tree"* refers to the entire concept, and the word *"root"* and *"branches"* are components of the tree. The tree appears to have a trunk. As the result of the preceding explanation, the data (tree; root; branches) are concluded to be *meronymous.* The main meaning of the various terms of the word is inclusion. Inclusion occurs in two ways. First, the data has a horizontal relationship. Second, the data has a part-whole relationship. The data (tree; root; branches) as a type of meronymy is related to inclusion relation meaning because those words have a part-whole relationship.

d. Hyponymy

After analyzed Surah Ibrahim English version by Abdullah Yusuf Ali, there are 3 data of hyponymy found. For example:

Rain: Skies

> *"It is God who hath created the heavens and the earth and sendeth down __rain__ from the __skies__, and with it bringeth out fruits wherewith to feed you; it is he who hath made the ships subject to you, that they may sail through*

the sea by his command; and the rivers (also) hath he made subject to you" (QS. Ibrahim [14]: 32).

"Skies" is the superordinate of the hyponyms *"rain"*. It caused of *"rain"* is the higher level and have whole-part relations with the co-hyponyms above. These words are classified to be superordinate and hyponyms because they have horizontal relations. Here, the translator trying to use more specific data rather than general data. The use of specific data can be caused to show more detailed information for the reader.

e. Polysemy

After analyzed Surah Ibrahim English version by Abdullah Yusuf Ali, there are 1 data of polysemy found. For example:

*"The running forward with necks outstretched, **their heads uplifted**, their gaze returning not toward them, and their hearts a (gaping) void!* (QS. Ibrahim [14]: 43).

Polysemy is characterized as a single form written or spoken with multiple definitions that are all linked by extension. The word *"head"* above can refers to object on top of your body, froth on top of the glass, head of household, or person at the top of company or department, etc. depend on the context of the sentences above, the word *"head"* defined as object on top of your body.

There are three types of meaning properties found from Surah Ibrahim English version by Abdullah Yusuf Ali that have been analyzed above:

a. Meaningfulness

After analyzed Surah Ibrahim English version by Abdullah Yusuf Ali, there are 27 data of meaningfulness found. For example:

"Of God, to whom do belong all things in the heavens and on earth! But alas for the unbelievers for a terrible penalty (their unfaith will bring them)!" (QS. Ibrahim [14]: 2).

In the sentence above, meaningfulness is a quality that adds value or meaning. These sentences become meaningful because they are simple to understand and do not represent any other meaning. Apart from that, there are no anomalous or contradictory statements in this sentence, and it follows the rules perfectly.

b. Redundancy

After analyzed Surah Ibrahim English version by Abdullah Yusuf Ali, there are 19 data of redundancy found. For example:

*"We sent not an apostle expect (to teach) in the language of his (own) people, in order to make (things) clear to them. Now God leaves straying those **whom he pleases** and guides **whom he pleases**: and he is exalted in power, full of wisdom"* (QS. Ibrahim [14]: 4).

Redundancy is a repetition in a sentence that is not appropriate and unnecessary. In linguistics, redundancy refers to information that is expressed more than once. This sentence is classified as redundancy because they contain repetitions of words *"whom he pleases"*. Essentially, without the repetition of the words *"whom he pleases"* do not influence the meaning of the sentence.

c. Anomaly

After analyzed Surah Ibrahim English version by Abdullah Yusuf Ali, there are 1 data of anomaly found. For example:

*"Seest thou not how God sets forth a parable, A goodly word like **a goodly tree**, whose root is firmly fixed, and its branches (reach) to the heavens,"* (QS. Ibrahim [14]: 24).

An expression is anomalous when there is an incompatibility of meaning between constituent expressions. Anomaly result when the selectional features of one member of the construction are not satisfied by the member in construction with it.

This sentence above has the syntactic rule, but it refers to anomaly because their constituents are thought to be unable denoting in any word spoken of. The combination of the words *"a goodly"* and *"tree"* are incongruous. The word *"tree"* has the semantics property 'inanimate'. While, *"a goodly"* just an adjective.

According to the data above, there are 63 found data lexical relations and meaning properties. For lexical relations, there are 16 data in the Surah Ibrahim English version by Abdullah Yusuf Ali. Among others: 8 data of *antonymy,* 3 data of *synonymy,* 1 data of *meronymy,* 3 data of *hyponymy,* and 1 data of *polysemy.* While, for meaning properties, there are 47 data in the Surah Ibrahim English version by Abdullah Yusuf Ali, namely, 27 data of *meaningfulness,* 19 data of *redundancy,* and 1data of *anomaly*. In the research, the dominant types of lexical relations come from *antonymy* that as 8 data, the least data found in *meronymy*

and *polysemy,* each of them has 1 data. Unfortunately, *homonymy, metonymy, member collocations, portion-mass* and *prototypes* do not found in the data. Simultaneously, the dominant types of meaning properties of different terms used is *meaningfulness* 27 data and the least data found in *anomaly* which has 1 data.

Antonyms becomes the dominant types of lexical relations. This is because of, first, the translator wants the readers to know that in Surah Ibrahim there are some *antonymous* words. For example: world and hereafter (verse 3), sky and earth (verse 19), day and night (verse 33), sun and moon (verse 33), etc. Second, the translator wants emphasis the readers that those words are important. As a result, the readers will understand and believe that God is the creator of everything.

Meaningfulness is the dominant type of meaning property that has already been discovered. This result demonstrates the effectiveness of the words used in translation of Surah Ibrahim. The translator tries to present a translation that is easy for the reader to understand. The translator wants to avoid oddities and contradictory meanings. And also, translators avoid misinterpretation, because if it is misinterpreted it will be fatal. Therefore, meaningfulness is dominant in Surah Ibrahim.

When it is compared to previous studies, the dominant results on the types of lexical relations was *synonyms*. This is in contrast to the findings of this research, where the dominant type of lexical relations was *antonyms* and the dominant types of meaning properties was *meaningfulness*.

The different finding of dominant result, comes from the content of the object. In previous studies, the objects used were news and songs. The possible reason why the dominant is synonymous in the news and songs, it is because of the translator wants the readers to understand the meaning clearly and to avoid repetition. Then, this research, in Surah Ibrahim the content of its mostly related to the condition of human being in world and in after life (Qs. Ibrahim: 3), tell what is on earth and in the sky (Qs. Ibrahim: 2), and also contains the prayer of the Prophet Abraham's prayer who wants humans to be kept away from worshiping idols and replaced by worshiping Allah, and their sins are forgiven (Qs. Ibrahim: 35-41), etc. therefore, in the context of lexical relations the content of Surah Ibrahim is dominant with the *antonyms*.

Actually, to analyze the meaning of words in holy Koran, we cannot rely solely on the meanings stated in Oxford, Cambridge Dictionary or other dictionaries. It is because the Koran is God's word and has a high literary qualification. In some cases, the meaning of word stated in dictionary does not on what the Koran mean about. Here is an example of the result found in Surah Ibrahim:

> *"A.L.R. A book which we have revealed unto thee, in order that thou mightiest lead mankind out of the depths of **darkness** into **light**-by the leave of their Lord-to the way of (him) exalted in power, worthy of all praise!"* (QS. Ibrahim [14]: 1).

According to the Cambridge Dictionary, the word *"dark"* means with little or no light. While, the word *"light"* means full of light, shining. But, if we take a

look into tafsir Ibn Katsir, *"dark"* is digression. Then, *"light"* is the true. So, what is meant in the interpretation of Ibn Katsir is that the Prophet Muhammad was ordered to get people out of their way. That's why, in order to understand Koran clearly, the tafsir of holy Koran is needed.

CHAPTER IV

CONCLUSION AND SUGGESTION

The chapter contains the conclusion and suggestion given by the researcher. This conclusion is based on the result findings about the types of lexical relations and meaning properties that contained in the Surah Ibrahim English version by Abdullah Yusuf Ali. Based on the result findings and discussion in the previous chapter, the researcher concludes and provides suggestion for the next researchers.

4.1. Conclusion

This research investigated about lexical relations and meaning properties taken from Surah Ibrahim English version by Abdullah Yusuf Ali. As a result, not all verses can be directly translated. Therefore, it needed lexical relations and meaning properties to help convey and understand the meaning of Surah Ibrahim English version by Abdullah Yusuf Ali.

From this research, it is known that there are ten types of lexical relations by Cruse (1986) and Bolinger's theory (1968): *synonymy, antonymy, homonymy, hyponymy, polysemy, meronymy, member collocation,* and *portion-mass, metonymy* and *prototype*. Also, there are five types of meaning properties by Leech theory (1981): *ambiguity, anomaly, redundancy, contradictory,* and *meaningfulness*.

In this research, the researcher found 5 types lexical relations, namely: 8 data of *antonymy,* 3 data of *synonymy,* 1 data of *meronymy,* 3

data of *hyponymy,* and 1 data of *polysemy*. While, for meaning properties found 47 data in the Surah Ibrahim English version by Abdullah Yusuf Ali, namely, 27 data of *meaningfulness,* 19 data of *redundancy,* and 1data of *anomaly*.

The result explained the description clearly. In terms of lexical relations and meaning properties used in Surah Ibrahim English version by Abdullah Yusuf Ali, the researcher can find out that in Surah Ibrahim English version by Abdullah Yusuf Ali, lexical relations and meaning properties were used to convey abstract meanings, meaning that are less clear, and avoid reader's misunderstanding.

4.2. Suggestion

The researcher hopes that this research can develop literary studies at State Islamic University of Maulana Malik Ibrahim Malang. especially, the English Letters Department in analyzing lexical relations, meaning properties and enriching the source of translation of the Holy Qur'an. For researcher, this research makes the researcher understands the types of lexical relations and meaning properties. Meanwhile, for other researcher, this research contributes as additional knowledge for those who want to analyze this topic or object. Also, further researchers can use other theories, other dictionary, even, can use tafsir (Ibn Katsir, etc) to get novelty, more detail, and more comprehensive findings.

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Appendix 1: Data of the Research

Verse 1: *"A.L.R. A book which we have revealed unto thee, in order that thou mightiest lead mankind out of the depths of darkness into light-by the leave of their Lord-to the way of (him) exalted in power, worthy of all praise!"* (QS. Ibrahim [14]: 1).

Verse 2: *"Of God, to whom do belong all things in the heavens and on earth! But alas for the unbelievers for a terrible penalty (their unfaith will bring them)!"* (QS. Ibrahim [14]: 2).

Verse 3: *"Those who love the life of this world more than the hereafter, who hinder (men) from the path of God and seek therein something crooked: they are astray by a long distance"* (QS. Ibrahim [14]: 3).

Verse 4: *"We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now God leaves straying those whom he pleases and guides whom he pleases: and he is exalted in power, full of wisdom"* (QS. Ibrahim [14]: 4).

Verse 5: *"We sent Moses with our signs (and the command). 'bring out thy people from the depths of darkness into light, and teach them to remember the days of God'. Verily in this there are signs for such as are firmly patient and consonant grateful and appreciative"* (QS. Ibrahim [14]: 5).

Verse 6: *"Remember! Moses said to his people: 'call to mind the favor of God to you when he delivered you from the people of pharaoh: they set you hard tasks and punishment, slaughtered your sons, and let your women-folk*

live: therein was a tremendous trial from your Lord" (QS. Ibrahim [14]: 6).

Verse 7: *"And remember! Your Lord caused to be declared (publicy); 'if ye are grateful, I will add more (favours) unto you; but if ye show ingratitude, truly my punishment is terrible indeed"* (QS. Ibrahim [14]: 7).

Verse 8: *"And Moses said: if ye show ingratitude, ye and all on earth together, yet is God free of all wants, worthy of all praise"* (QS. Ibrahim [14]: 8).

Verse 9: *"Has not the story reached you, (o people!), of those who (went) before you, of the people of Noah And 'Ad and Thamud, and of those who (came) after them, none knows them but God. To them came apostles with clear (sings); but they put their hands up to their mouths, and said: 'we do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us"* (QS. Ibrahim [14]: 9).

Verse 10: *"Their apostles said: 'is there a doubt about God, the creator of the heavens ad the earth, it is he who invite you, in order that he may forgive you your sins and give you respite for a term appointed! 'they said: 'ah! Ye are no more than human, like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority"* (QS. Ibrahim [14]: 10).

Verse 11: *"Their apostles said to them: 'true, we are human like yourselves, but God doth grant his grace to such of his servants as he pleases. It is not for us to bring you an authority except as God permits. And on God let all men of faith put their trust"* (QS. Ibrahim [14]: 11).

Verse 12: *"No reason have we why we should not put our trust on God. Indeed he has guided us to the ways we (follow). We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on God"* (QS. Ibrahim [14]: 12).

Verse 13: *"And unbelievers said to their apostles: 'be sure we shall drive you out of our land, or ye shall return to our religion'. But their Lord inspired (this message) to them: 'verily we shall cause the wrong doers to perish"* (QS. Ibrahim [14]: 13).

Verse 14: *"And verily we shall cause you to abide in the land, and succeed them. This for such as fear the time when they shall stand before my tribunal, such as fear the punishment denounced"* (QS. Ibrahim [14]: 14).

Verse 15: *"But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor"* (QS. Ibrahim [14]: 15).

Verse 16: *"In front of such a one is hell, and he is given, for drink, boiling fetid water"* (QS. Ibrahim [14]: 16).

Verse 17: *"In gulps will he sip it. But never well he be near swallowing it down his throat: death will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting"* (QS. Ibrahim [14]: 17).

Verse 18: *"The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a power have they over aught*

that they have earned: that is the straying far, far (from the goal" (QS. Ibrahim [14]: 18).

Verse 19: *"Seet thou not that God created the heavens and the earth in truth? If he so will, he can remove you and put (in your place) a new creation?"* (QS. Ibrahim [14]: 19).

Verse 20: *"Nor is that for God any great matter"* (QS. Ibrahim [14]: 20).

Verse 21: *"They will all be marshaled before God together: then will the weak say to those who were arrogant, 'for us, we but followed you; can ye then avail us at all against the wrath of God? ' they will reply, 'if we had received the guidance of God, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape"* (QS. Ibrahim [14]: 21).

Verse 22: *"And Satan will say when the matter is decided: 'it was God who gave you a promise of truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you, but ye listened to me: then reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with God. For wrong doers there must be a grievous penalty"* (QS. Ibrahim [14]: 22).

Verse 23: *"but those who believe and work righteousness will be admitted to Gardens Beneath which rivers flow, to dwell therein for eye with the leave of their Lord. Their greeting therein will be: 'peace'!"* (QS. Ibrahim [14]: 23).

Verse 24: *"Seest thou not how God sets forth a parable?-A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens"* (QS. Ibrahim [14]: 24).

Verse 25: *"It brings forth its fruit at all times, by the leave of its Lord. So God sets forth parables for men, in order that they may receive admonition"* (QS. Ibrahim [14]: 25).

Verse 26: *"And the parable of an evil word is that of an evil tree: it is torn up by the root from the surface of the earth: it has no stability"* (QS. Ibrahim [14]: 26).

Verse 27: *"God will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter; but God will leave, to stray, those who do wrong: God doeth what he willeth"* (QS. Ibrahim [14]: 27).

Verse 28: *"Hast thou not turned thy vision to those who have changed the favour of God into blasphemy and caused their people to descend to the house of perdition"* (QS. Ibrahim [14]: 28).

Verse 29: *"Into Hell? They will burn therein, an evil place to stay in!"* (QS. Ibrahim [14]: 29).

Verse 30: *"And they set up (idols) as equal to God, to mislead (men) from the path! Say: enjoy (your brief power)! But verily ye are making straightway for hell!* (QS. Ibrahim [14]: 30).

Verse 31: *"Speak to my servants who have believed, that they may establish regular prayers, and spend (in charity) out of the sustenance we have given them, secretly and openly, before the coming of a day in which there*

will be neither mutual bargaining nor befriending" (QS. Ibrahim [14]: 31).

Verse 32: *"It is God who hath created the heavens and the earth and sendeth down rain from the skies, and with it Bringeth out fruits wherewith to feed you; it is he who hath made the ships subject to you, that they may sail through the sea by his command; and the rivers (also) hath he made subject to you"* (QS. Ibrahim [14]: 32).

Verse 33: *"And he hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject you".* (QS. Ibrahim [14]: 33).

Verse 34: *"And he giveth you of all that ye ask for. But if ye count the favours of God, never will ye be able to number them. Verily, man is given up to injustice and ingratitude"* (QS. Ibrahim [14]: 34).

Verse 35: *"Remember Abraham said: 'O my Lord! Make this city one of peace and security: and preserve me and my sons from worshipping idols"* (QS. Ibrahim [14]: 35).

Verse 36: *"O my Lord! They have indeed led astray many among mankind; he then who follows my (ways) is of me, and he that disobeys me,- but thou art indeed oft-forgiving, most merciful"* (QS. Ibrahim [14]: 36).

Verse 37: *"O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by thy sacred house; in order, O our Lord, that they may establish regular prayer: so fill the hearts of some among men with*

love towards them, and feed them with fruits: so that they may give thanks" (QS. Ibrahim [14]: 37).

Verse 38: *"O our Lord! Truly thou dost know what we conceal and what we reveal: for nothing what we reveal: for nothing whatever is hidden from God, whether on earth or in heaven"* (QS. Ibrahim [14]: 38).

Verse 39: *"Praise be to God, who hath granted unto me in old age Isma'il and Isaac: for truly my Lord is he, the hereafter of prayer!"* (QS. Ibrahim [14]: 39).

Verse 40: *"O my Lord! Make me one who establishes regular prayer, and also (raise such) among my offspring o our Lord! And accept thou my prayer"* (QS. Ibrahim [14]: 40).

Verse 41: *"O our Lord! Cover (us) with thy forgiveness me, my parents, and (all) believers, on the day that the reckoning will be established!"* (QS. Ibrahim [14]: 41).

Verse 42: *"Think not that God doth not heed the deeds of those who do wrong. He but giveth them respite against a day when the eyes will fixedly stare in horror"* (QS. Ibrahim [14]: 42)

Verse 43: *"The running forward with necks outstretched, their heads uplifted, their gaze returning not toward them, and their hearts a (gaping) void!* (QS. Ibrahim [14]: 43).

Verse 44: *"So warn mankind of the day when the wrath will reach them: then will the wrong doers say: 'Our Lord! Respite us (if only) for a short term: we*

will answer thy call, and follow the apostles!' what! Were ye not wont to swear aforetime that ye should suffer no decline?" (QS. Ibrahim [14]: 44).

Verse 45: *"And ye dwelt in the dwellings of men who wringed their own souls; ye were clearly shown how we dealt with them; and we put forth many parables in your behoof!"* (QS. Ibrahim [14]: 45).

Verse 46: *"Mighty indeed were the plots which they made, but their lots were (well) within the sight of God, even though they were such as to shake the hills!"* (QS. Ibrahim [14]: 46).

Verse 47: *"Never think that God would fail his apostles in his promise: for God is exalted in power, the Lord of retribution"* (QS. Ibrahim [14]: 47).

Verse 48: *"One day the earth will be changed to a different earth, and so will be the heavens, and (men) will be marshaled forth, before God, the one, the irresistible;"* (QS. Ibrahim [14]: 48).

Verse 49: *"And thou wilt see the sinners that day bound together in fetters;"* (QS. Ibrahim [14]: 49).

Verse 50: *"Their garments of liquid pitch, and their faces covered with fire;"* (QS. Ibrahim [14]: 50).

Verse 51: *"That God may requite each soul according to its deserts; and verily God is swift in calling to account"* (QS. Ibrahim [14]: 51).

Verse 52: *"Here is a message for mankind: let them take warning therefrom, and let them know that he is (no other than) one God: let men of understanding take heed"* (QS. Ibrahim [14]: 52).

Appendix 2: Tabel Data Analysis

1. **Antonymy**

No.	Antonymy	verse
1.	Dark >< Light	Verse: 1
2.	Heavens >< Earth	Verse: 2
3.	World >< Hereafter	Verse: 3
4.	Favours >< Punishment	Verse: 7
5.	Secretly >< Openly	Verse: 31
6.	Sun >< Moon	Verse: 33
7.	The Night >< The Day	Verse: 33
8.	Follow >< Disobey	Verse: 36

2. **Synonymy**

No.	Synonymy	verse
1.	God – Lord	Verse: 6
2.	Thou – You	Verse: 19
3.	Heavens – Skies	Verse: 32

3. **Meronymy**

No.	Meronymy	verse
1.	Tree; Root; Branches	Verse: 24

4. Hyponymy

No.	Superordinate	Co-Hyponyms	Verse
1.	Water	Drink	Verse: 16
2.	Idols	Hell	Verse: 30
3.	Rain	Skies	Verse: 32

5. Polysemy

No.	Polysemy	verse
1.	Their head uplifted	Verse: 43

6. Meaningfulness

No.	Meaningfulness	verse
1.	"A.L.R. A book which we have revealed unto thee, in order that thou mightiest lead mankind out of the depths of darkness into light-by the leave of their Lord-to the way of (him) exalted in power, worthy of all praise!"	Verse: 1
2.	"Of God, to whom do belong all things in the heavens and on earth! But alas for the unbelievers for a terrible penalty (their unfaith will bring them)!"	Verse: 2
3.	"Those who love the life of this world more	Verse: 3

	than the hereafter, who hinder (men) from verse: 4the path of God and seek therein something crooked: they are astray by a long distance"	
4.	"We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now God leaves straying those whom he pleases and guides whom he pleases: and he is exalted in power, full of wisdom"	Verse: 4
5.	"We sent Moses with our signs (and the command). 'bring out thy people from the depths of darkness into light, and teach them to remember the days of God'. Verily in this there are signs for such as are firmly patient and consonant grateful and appreciative"	Verse: 5

7. Redundancy

No.	Redundancy	verse
1.	"We sent not an apostle expect (to teach) in the language of his (own) people, in order to make (things) clear to them. Now God	Verse: 4

	leaves straying those **<u>whom he pleases</u>** and guides **<u>whom he pleases</u>**: and he is exalted in power, full of wisdom"	
2.	"Has not the story reached you, (o people!), of those who (went) before you, of the people of Noah And 'Ad and Thamud, and of those who (came) after them, none knows them but God. To them came apostles with clear (sings); but they put their hands up to their mouths, and said: '**<u>we</u>** do deny (the mission) on which ye have been sent, and **<u>we</u>** are really in suspicious (disquieting) doubt as to that to which ye invite **<u>us</u>**"	Verse: 9
3.	"Their apostles said: 'is there a doubt about God, the creator of the heavens ad the earth, it is he who invite you, in order that he may forgive **<u>you your</u>** sins and give **<u>you</u>** respite for a term appointed! 'they said: 'ah! **<u>Ye</u>** are no more than human, like ourselves! **<u>Ye</u>** wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority"	Verse: 10

4.	"No reason have we why we should not put our trust on God. Indeed he has guided us to the ways we (follow). We shall certainly bear with patience all the hurt you may cause us. For those who **put their trust** should **put their trust** on God"	Verse: 12
5.	"And verily we shall cause you to abide in the land, and succeed them. This for such as **fear** the time when they shall stand before my tribunal, such as **fear** the punishment denounced"	Verse: 14
6.	"But they sought victory **and** decision (there **and** then), **and** frustration was the lot of every powerful obstinate transgressor"	Verse: 15

8. Anomaly

No.	Anomaly	verse
1.	"Seest thou not how God sets forth a parable, A goodly word like **a goodly tree**, whose root is firmly fixed, and its branches (reach) to the heavens,"	Verse: 24

CURRICULUM VITAE

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