A SEMANTIC ANALYSIS ON ALI'S AND IRVING'S TRANSLATION OF SURAH AL WAQI'AH

THESIS

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THE STATE ISLAMIC UNIVERSITY OF MALANG
2007

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Presented to
The State Islamic University of Malang
in Partial Fulfillment of the Requirements
for the Degree of *Sarjana Sastra*

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APPROVAL SHEET

This is to certify that Anikmatus Sholikhah's thesis entitled

A Semantic Analysis on Ali's and Irving's Translation

of Surah Al Waqi'ah

has been approved by the thesis advisor

for further approval by the Board of Examiners.

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of Surah Al Waqi'ah

has been approved by the Board of Examiners

as the requirement for the degree of *Sarjana Sastra*.

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DEDICATIONS

This thesis is especially dedicated to:

My beloved and great parents "Misman Hadi and Sunariyah" thank for

your unwritten able endless love, trust, care, guidance, pray and

everything you have done since I was born. Nothing can requite your sacrifice

this would be nothing without you

My dearest lovely old sister Nurul Zuroida Istiqomah and My little brother

Muhammad Riza Bachtiar thanks for the love, fun, for never end support me to

prove who really I am and for the total believe

And thank you for everyone who has color my life

It's so juicy!

SPECIAL THANKS TO:

★ Gratitude 4 dear God. Thanks 4 d' magical, d' special things, d' mysterious way, 4 all d' ★ moment that u gave 2 me, 4 ur overwhelming blessing my life, n 4 guiding me n taking me surround a gUd people.

My great mother, mother, mother "Sunariyah" n father "Misman hadi", tengs 4 d' everlasting love, care, guidance, spoiled n everything you've given to me. I'm really proud to be ur one of ur daughter. I love u more than everythin'.

My dearest n lovely sister and Little brother "Nurul Zuroida Istiqomah" n "Mohammad Riza Bachtiar", tengs 4 d' love, fun, little quarrel, spirit, advices, n everythin' u give n we've made. I'm really lucky having u as d' part of this family. I love you!

My close frenz;

Khotim (I still remember the whole nite we did for MURI. Thx for always being there 4 me. U teach me, luphe u!), Mbak Utari (Don't 4get the day we swum together, that's our secret! I luv spent all the day with u), Ima (Don't 4get the day we spent all d' nite 2gether. I love it!) For the three of u, tengs 4 d' salty things, d' sallow days, d' sincere, d' divergence. It's nice!

My lively and loony frenz;

Cmenk (tengs 4 being patient listening my jokes, stories, and 4 accompanying me taking everywhere. We're not fat, guys!he2), Simux (everythin' is always nice n sweet with u. thx 4 drivin' me everywhere. remind me to ur "blue partner"), Umi (My Imut rival, thx 4 lending me ur "ear" n 4 givin' me a shadow future ikhwan), Uus (u make my nite so beautiful. I remember d' day we share our laughter. I luv it!), Mbak Ifa (u teach me n gimme everythin'. Tengs a lot!), Ipe (tengs 4 d' jokes n everythin'. I believe in u), Mabk Uty (tengs 4 keepin' us in safety. I learn many things from u), Lela (Miss "deng-deng", u have sense of humour like me. Tengs 4 tellin' me d' true life stories. I learn something from it), Iin (My picket partner, sorry 4 being late. Be d' hero of ur own story,Ok!), Mbak mia (tengs 4 lending me all of ur data. Nice being ur little sister. Luv u sis!), Adex, datul, etc. (thanks 4 d' laughter n nice day with me) For all of u, thanks 4 being my small family, my interlocutor. You're terrific, guys!

My chum;

Andik Erwansyah (thanks 4 d' pray, guidance, force, fore right and spirit. U becomes my fervor. Allah has a special way in uniting us. Thx 4 still keepin' tac. Still walk with me!)

My terrific Frenz;

Aji (U help me much without asked. Tengs so much!)
Zaintung (my semantic partner, thx 4 invitin' me in new things I never did be4. Never better!)
Al-V (My SHU's fren, tengs 4 d' force, spirit. U r one of my fervor!)
Mas Aklis (tengs 4 helpin' me in editing my appendix)
★ My lovely computer n grey small flash disk (tengs 4 not being much trouble in savin' my data)★

For everyone I cannot mention, great tengs 4 u!
No words can write this. It such unforgettable memories!!
Loph u all!!

MOTTO

We live in a strained atmosphere,
time to time and day by day
We Are the Hero of Our Own Story
(Mary Mc Carthy)

ACKNOWLEDGEMENTS

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the beneficent and the merciful praise belongs to Allah, I would like to express the deepest gratitude to Allah for the merciful and grace who has blessed me the strength and health until I can accomplish this thesis at the appropriate time. This study is intended to fulfill the requirement for achieving the degree of Sarjana Sastra in English Letters and Language Department / S1 at the State Islamic University of Malang.

This study would not have been completed without some contributions and support from many people. So I deeply thanks to the advisor Drs. H. Dimjati Ahmadin M. Pd who has spent his time in correcting, guiding and giving his idea also suggestion and criticism to this thesis.

I also want to give my great thanks to:

1. The Rector of State Islamic University of Malang, Prof. Dr. H. Imam Suprayogo who has allowed me to study in this University.

2. The Dean of the Faculty of Humanities and Culture, Drs. H. Dimjati Ahmadin, M.Pd. as my thesis advisor.

3. The Head of the English Letters and Language Department, Dra. Hj. Syafiyah, M.A.

4. All my lecturers who always give me a valuable knowledge, patience, experiences and guidance in learning English in this University.

5. Bapak and Ibu, thank you for financing me from child until today, pray, support and your tears. I'm proud to be your daughter. I love you.

6. My old sister Nurul Zuroida Istiqomah and my brother Mohammad Riza Bachtiar who always give me support kind, smile and fun. I'm lucky to be your sister. I love both of you.

7. To UIN, UM, STIBA libraries which indirectly help me in finishing my thesis.

8. My colleagues in UIN, especially English department 2003 thank you for being together with me, I love you all.

9. Everyone I can not mention one by one "thank you very much", without you, I'm nothing.

    Finally, I hope this thesis will be very useful for me my self, readers and other researchers who need it. I appreciate any correction, suggestion and criticism to this thesis to make the thesis more perfect.

Malang, 19 September 2007
The Researcher

Anikmatus Sholikhah

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Sholikhah, Anikmatus. 2007. A Semantic Analysis on Ali's and Irving's Translation of Surah Al Waqi'ah. Thesis. English Letters and Language Department. Faculty of Humanities and Culture. The Islamic University of Malang. Advisor. Drs. H. Dimjati Ahmadin M.Pd.

Language is essentially important in human life as a means of communication. In communication, we have to understand what people say by knowing means of meaning. Therefore, we need to learn several linguistic branches such as semiotic, morphology, pragmatic and semantics. Semantics is one of a branch of linguistics study about the meaning in language. Arabic is one of the second languages which have spread out all over the world. Surah Al Waqi'ah is one of the surah in the Holy Qur'an which has many usages and uniqueness. This great and touchable surah has sobriquet as *surah of wealth* by Prophet Muhammad (PBUH) because of its great usages. Concerning to those, the researcher chooses one surah of Holy Quran that is surah Al Waqi'ah as the object of the study, specifically the English translation of surah Al Waqi'ah by A. Yusuf Ali and T. B Irving. As we know, both translators are famous translators who have spread out all over the world and have many authorization and contribution to Islam. The problems of this study are based on the researcher's reasons in choosing this surah, they are kinds of meanings found and messages involved in surah Al Waqi'ah. The researcher limits the discussion of her study based on the problems of the study; the three kinds of meaning and messages involved. The researcher divided the surah into two categories according to the number of divisions of surah Al Waqi'ah. This study uses descriptive qualitative method because the data are in the form of words of written form than number, and the researcher would analyze and interpret the research object of surah Al Waqi'ah. The researcher takes some steps to obtain the data, which are by looking for the English translation of surah Al Waqi'ah, reading, comprehending, and understanding the English translation of surah Al Waqi'ah, selecting and categorizing the data which are related to the problems of study, analyzing the categorized data and make conclusion. After conducting the study, the results of this study are as follows, the first, there are three meanings involve in this surah, while the second there are two messages found which are moral message and religious message. The researcher expects this study could give a good contribution to the English teacher and English students. Further, it is expected to be useful for the other researcher who is eager to know more about semantics. The researcher recommends to next researchers who are interested in conducting the same fields in semantics not to limit the discussion just as the previous researcher does it before, but also expands deeply the analysis about semantics.

CHAPTER I
INTRODUCTION

This section includes background of the study, research problem, objective of the study, significant of the study, scope and limitation of the study, and definition of the key terms. Each of the items is discussed clearly as follows:

1.1 Background of the Study

Language is essentially important in human life as a means of communication. By communication, people easily can share information to each another, express their ideas and interact with others. Besides, in communication, comprehensive meaning of the words is primary because between a speaker and an interlocutor who aim to know and comprehend the mind concept, feeling and experience of each uses a language, which is spoken.

Furthermore, we can understand a language by means of meaning. Everyone who knows a language can understand what is said to him or her, and can produce string of words that conveys meaning. In linguistic, the study that related to meaning is called Semantics. Fromkin states that semantics is the study of linguistics meaning (1983: 166). While according to Goddard, semantics is the study of meaning, stand sat the very centre of the linguistic quest to understand the nature of language abilities.

Semantics is one of the branches of linguistics studying about the meaning, and it is considered as a major branch of linguistics devoted to the study of meaning in language (Crystal, 1999: 310). Semantics is also at the centre of the

study of human mind-though process, cognition and conceptualization, all these are intricately bound up with the way which we classify and convey out experience of the words through language.

Foreign language is vary and important. Arabic is one of language, which comes and grows in the Middle East country. It has a great deal potential to develop and spread in the International world because of its dynamic characteristics and the important role as the language of Islam religion. Muslims are suggested to master Arabic or at least to recognize its graphic system in their life times. Arabic is also used as a language of Holy Qur'an and it is respected so much by all Muslims all over the world.

Al Qur'an is the Glorious book of Moslems that always relevant in all ages. It has a collection of Allah SWT revelation that were brought dawn by Jibril to Muhammad SAW with the certain ways gradually for about 23 years. Al Quran is a universal Holy book. It is revealed by Allah and not created by human beings.

In this study, the researcher wants to present the analysis on English the translation of Surah Al Waqi'ah by A. Yusuf Ali and T. B Irving including semantics in their meaning. As we know, Al Qur'an is the complete code of living and the book of guidance. In order to implement its commandments, we need to read it carefully and understand the meaning of its verses and Surahs. Many people, however, do not bother to try to understand it, but read it like parrots, particularly people who do not read or understand Arabic. Many are in the habit of reading Surahs or verses at particular times or on particular days, for instance surah Al Waqi'ah. It is a 56th surah of the Holy Qur'an in order. Surah Al

Waqi'ah "Inevitable, Event, Revolution" was revealed in Mecca, Arabia on Muhammad (peace be upon him) the last Prophet and Messenger of God (Allah) Almighty. The surah has taken its title from verse 1. The surah describes when that inevitable revolution occurs and there is absolutely no doubt that it will occur.

The outcome will be that those who today are considered inferior, lowly and weak will become strong and exalted; while those who consider themselves to be strong and powerful will be lowered (in status). In other words the ordinary people who are being trampled by the oppressive forces will become active and rise. The total numbers of verse in this surah are 96.

The researcher chooses this surah because it is one of the choices surah that has many usages. Our Prophet Mohammad (PBUH) said that 'Whoever recites Surrah Al Waqi'ah at night would never encounter poverty'. And also, He said that 'Surah Al Waqi'ah is the Surah of Wealth, so recite it and teach it to your children'. In addition, the content of this surah is very touchable; moreover this can touch one's soul. Furthermore, it contains practical teaching needed by Moslems as guide in their social life. So, people are intended to read after Maghrib prayer with the feeling that this would ensure an increase of provisions.

Here, the researcher chooses, researches and analyzes the English translation of Surah Al Waqi'ah by Abdullah Yusuf Ali and T. B Irving. The English translation of the Holy Qur'an done by both translators have been spread out all over the world including Indonesia; moreover, it was completed with commentary and one of them which was written by Abdullah Yusuf Ali had been

published by King Fahd Holy Qur'an Printing in al Madinah Al Munawarah, and it has been spread out all over the world.

Irving as the famous translator as well as Ali states that the Qur'an is a magnificent document that has been known for fourteen centuries because its matchlessness or inimitability. A clear strain runs through its message, and the intent of this translation is to permit everyone, Muslim or non-Muslim alike, to understand the sacred document itself, even though they do not understand Arabic. In addition, he also states that he have tried to find the simplest word so that the Muslim child can understand it easily, and feel strengthened thereby. It is also intended for the pious-Muslim who is not already tied up in theology of some other sort: we must be able to discuss Islam on our town terms, terms which have been made up through our own knowledge and our own use of the English language. (Irving, 1985: xxiv)

According to these phenomenons, the researcher interested in investigates Surah Al Waqi'ah from the semantics aspect. The researcher is eager to know the meaning of each verse used as data sources. The researcher is also interested in discussing the messages of Surah Al Waqi'ah in the English translation of A. Yusuf Ali and T. B Irving. Therefore, the researcher intends to conduct a study entitled "Semantic Analysis on Ali's and Irving's Translation of Surah Al Waqi'ah."

This study has various relations with other relation researchers which have been done by Damiati Rohana (2006) who conducted her study on *Semantic Analysis on the Lyrics of Christian Bautista's Song*, Munawir Hadi Wijaya (2006)

who investigated *Semantic Analysis on the English Translation of Surah Luqman*, and Lina Hanifiyah (2003) who focused on *semantic analysis on the translation of Surah Maryam by Marmaduke Pickthall*.

1.2 Problems of the Study

Based on the background of the study in the preceding discussion the following researches are formulated:

1. What meanings are involved on Ali's and Irving's translation of surah Al Waqi'ah?

2. What messages are found on Ali's and Irving's translation of surah Al Waqi'ah?

1.3 The Objectives of the Study

Based on the problems stated above, this study is intended to the description of:

1. the meanings which are involved on Ali's and Irving's translation of surah Al Waqi'ah.

2. the messages which are found on Ali's and Irving's translation of surah Al Waqi'ah.

1.4 Significance of the Study

The main purpose of this research is to know the content, the meanings, and the messages of both the English translations of Surah Al Waqi'ah by A.

Yusuf Ali and T. B Irving. The result of this study is expected to be one of the sources in semantics research. This study is also expected to be a medium which provide a better understanding of what has to be taken into account when delicate matters and unpleasant thing which are discussed.

The researcher also hopes that this study will be useful for those who want to know the more meanings in Surah Al Waqi'ah which are important especially for the Moslems. Besides, the researcher hopes that this study will be useful for other researcher as references for further researchers.

1.5 Scope and Limitation

The researcher focuses her study on the meanings and messages on Ali's and Irving's translation of Surah Al Waqi'ah.

1.6 Definition of Key Terms

The title of this thesis proposal is "Semantic analysis on Ali's and Irving's Translation of Surah Al Waqi'ah." Concerning with the title, to avoid misunderstanding the researcher would like to give some definitions related to semantics term.

Semantics: one of the branches of linguistics studying about the meaning, and it is considered as a major branch of linguistics devoted to the study of meaning in language.

Surah Al Waqi'ah: one of the number divisions of a chapter in the Holy books that consists of 96 versus.

Translation: The replacement of textual material in one language or source language by equivalent textual material in another language or target language.

A. Yusuf Ali: Best known translator in the English-speaking Muslim world for his monumental translation and commentary of the Holy Qur'an

T. B Irving: an American Muslim author, professor, scholar and translator of the Noble Qur'an

CHAPTER II
REVIEW OF RELATED LITERATURE

This review below covers the discussion of the Holy Qur'an, surah al Waqi'ah, semantics, translation, message, and previous study.

2.1 The Holy Qur'an

The Qur'ān [1] (Arabic: القرآن al-Qur'ān, literally "the recitation"; also called القرآن الكريم al-Qur'ān al-Karīm "The Noble Qur'ān"; also transliterated as Quran, Koran, and Al-Quran) is the central religious text of Islam. Muslims believe Qur'an to be the book of Divine guidance and direction for Mankind.

The Origin and Development of the Holy Qur'an

9th century quran

According to Muslim tradition, Muhammad received the Qur'an as a revelation from God through the angel Gabriel (see 10:37-38), and is reported to have had mysterious seizures at the moments of inspiration. Welch, a scholar of Islamic studies, states in the Encyclopedia of Islam that he believes the graphic descriptions of Muhammad's condition at these moments may be regarded as genuine, since they are unlikely to have been invented by later Muslims. According to Welch, these seizures would have been seen as convincing evidence for the superhuman origin of Muhammad's inspirations by the people around him. Muhammad's enemies, however, accused him of being a man who was possessed, or of being a soothsayer or magician, since his claimed experiences were similar to those made by those soothsayer figures well known in ancient Arabia.

Additionally, Welch states that it remains uncertain whether these experiences occurred before or after Muhammad began to see himself as a prophet. [28]

Some non-Muslims say that the Qur'ān originated and derived from the Bible. Although the Qur'ān itself confirms the similarity between it and the former books (the Torah and the Gospel)3:3, it tells that:

"We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear. 16:103"

The Qur'ān attributes this similarity to their unique origin and says all of them have been revealed by the God.2:285 based on Islamic traditions and legends, it is generally believed that Muhammad could neither read nor write, but that he would simply recite what was revealed to him for his companions to write down and memorize.

a. **The language of the Holy Qur'ān**

The Qur'ān was one of the first texts written in Arabic. It is written in the classical Arabic which is also the Arabic of pre-Islamic poetry including the Mu'allaqat, or Suspended Odes. With the coming of the Qur'ān, the Arabic language reached its pinnacle.

The Qur'an, is miraculous in its construction and artistic presentation, maintaining the same features and level of excellence throughout. Thus, it is totally unlike human works where we note variation of excellence, strength, and level even by the same author and within the

same work. By contrast the Qur'an maintains its artistic characteristics at the same level throughout, which indicates that it is the work of the One who is not influenced by changing situations and temporary circumstances.

The Qur'an, is also unique in its intellectual structure and the mutual complementarity of its parts. Nothing in it occurs by mere coincidence; nothing occurs out of place. All its directives and legislative orders are in full harmony; they address human life and regulate all its aspects. There is absolutely no contradiction even at the level of minute details. Not a single detail or provision in its full volume of legislation is incompatible with human nature. They all turn around the same pivot, serving the same aim, and maintain full harmony, which could have never been achieved by human experience. It must be the product of limitless knowledge that is free of the constraints of time and place. It is only such absolute knowledge that could produce such complete and flawless code, set in perfect order.

The Qur'an, is exceptionally unique in the way it penetrates into the hearts and souls, opening every lock and touching every point of effect. The way it provides simple and easy solutions to intractable problems is remarkable. On the other hand, its method of educating and molding people in accordance with its own system, using only the lightest of touches, free of complexity, irregularity or deception, is also exceptionally impressive.

In conclusion with that, the Qur'an establishes a direct relation between the human heart and universal scenes so as to awaken people's minds and faculties of perception. It demonstrates the great aspects of God's creation all around us so that we look at the living universe with an alert mind and a beating heart.

This will enable us to recognize God through His marvelous creation, and make us appeal to Him whenever we see His creation. Thus we feel His presence at every moment of day and night. We will also realize that we are only one type of God's creatures, subject to the same natural laws that shape existence. We also recognize that we have a special role in the universe that must be fulfilled on earth, the planet in charge of which we have been placed.

2.2 Surah Al Waqi'ah

a. Name

It is a 56th surah of the Holy Quran in order. Surah Al Waqiah "Inevitable,Event,Revolution" was revealed in Mecca, Arabia on Muhammad (peace be upon him) the last Prophet and Messenger of God (Allah) Almighty .The surah has taken its title from verse 1. The surah describe: When that inevitable revolution occurs and there is absolutely no doubt that it will occur.

The outcome will be that those who today are considered inferior, lowly and weak will become strong and exalted; while those who consider themselves to be strong and powerful will be lowered (in status). In other

words the ordinary people who are being trampled by the oppressive forces will become active and rise. The total numbers of verse in this surah are 96.

b. Period of Revelation

According to the chronological order that Hadrat Abdullah bin Abbas has given of the Surahs, first Surah Ta Ha was sent down, then Al-Waqi'ah and then Ash-Shuara. The same sequence has been reported from Ikrimah. This is supported also by the story that Ibn Hisham has related from Ibn Ishaq about the affirmation of the Faith by Hadrat Umar (may Allah be pleased with him). It says that when Hadrat Umar entered his sister's house, Surah Ta Ha was being recited. Hearing his voice the people of the house hid the pages of the Quran. Hadrat Umar first seized his brother-in-law and then his sister rose in defense of her husband, he hit her also and wounded her on the head. When Umar saw blood on his sister, he was sorry for what he had done, and said to her: "Show me the manuscript that you have concealed so that I may see what it contains." The sister said: "You are unclean because of your polytheism: Only a clean person can touch it." So, Hadrat Umar rose and washed himself, and then took up the manuscript to read it. This shows that Surah Al-Waqi'ah had been sent down by that time for it contains the verse: La yamassu hu ill al mutahharun; and it had been established historically that Hadrat Umar embraced Islam after the first migration to Habash, in the fifth year of the Prophethood.

c. Theme and Subject Matter

Its theme is the Hereafter, Tauhid and refutation of the Makkan disbelievers' suspicions about the Quran. What they regarded as utterly incredible was that Resurrection would ever take place, then the entire system of the earth and heavens would be upset, and when all the dead would be resurrected and called to account, after which the righteous would be admitted to Paradise and the wicked cast into Hell. They regarded all this as imaginary, which could not possibly happen in actual fact. In answer to this, it was said: "When the inevitable event will take place, there will be none to belief its happening, nor will anyone have the Power to avert it, nor prove it to be an unreal happening. At that time all peoples will be divided into three classes:

1. The foremost in rank and position;
2. The common righteous people;
3. Those who denied the Hereafter and persisted in disbelief and polytheism and major sins till the last.

How these three classes of the people will be rewarded and punished has been described in detail in vv. 7-56.

Then, in vv. 57-74 arguments have been given, one after the other, to prove the truth of the two basic doctrines of Islam, which the disbelievers were refusing to accept, viz. the doctrines of Tauhid and the Hereafter. In these arguments, apart from everything else that exists in the earth and

heavens, man's attention has been drawn to his own body and to the food that he eats and to the water that he drinks and to the fire on which he cooks his food, and he has been invited to ponder the question: What right do you have to behave independently of, or serve any other than, the God Whose creative power has brought you into being, and Whose provisions sustain you? And how can you entertain the idea that after having once brought you into existence He has become so helpless and powerless that He cannot recreate you once again even if he wills to?

Then, in vv. 75-82 their suspicions in respect of the Quran have been refuted and they have been made to realize how fortunate they are that instead of deriving any benefit from the great blessing that the Quran is, they are treating it with scant attention and have set only this share of theirs in it that they deny it. If one seriously considers this matchless argument that has been presented in two brief sentences about the truth of the Quran, one will find in it the same kind of firm and stable system as exists among the stars and planets of the Universe, and the same is the proof of the fact that its Author is the same Being Who has created the Universe. Then the disbelievers have been told that this Book is inscribed in that Writ of Destiny which is beyond the reach of the creatures, as if to say "You think it is brought down by the devils to Muhammad (peace and blessings of Allah be upon him), whereas none but the pure angels has any access to the means by which it reaches Muhammad (peace and blessings of Allah be upon him) from the well guarded Tablet."

In conclusion, man has been warned, as if to say: "You may brag and boast as you like and may shut your eyes to the truths in your arrogance of independence, but death is enough to open your eyes. At death you become helpless: you cannot save your own parents; you cannot save your children; you cannot save your religious guided and beloved leaders. They all die in front of your very eyes while you look on helplessly. If there is no supreme power ruling over you, and your this assumption is correct that you are all in all in the world, and there is no God, then why don't you restore to the dying person his soul? Just as you are helpless in this, so it is also beyond your power to stop Allah from calling the people to account and mete out rewards and punishments to them. You may or may not believe it, but every dying person will surely see his own end after death. If he belongs to those nearest to God, he will see the good end meant for them if he be from among the righteous, he will see the end prepared for the righteous; and if he be from among the deniers of the truth, he will see the end destined for the criminals.

2.3 Semantics

In learning a language, a learner needs to know the meaning of each word in that language without knowing the meaning of words, it is impossible for us to learn the structure of that language and also using the language to share our thought with other. In recent addition to the English, it is called Semantics.

Semantics is the philosophical and scientific study of meaning. It is taken from the Greek noun 'sema' which means sign or signal, and from the verb

'semaino' ('to mean' or 'to signify'). The word semantics has ultimately prevailed as a name for the doctrine of meaning, in particular, of linguistics meaning. (Encyclopedia, 1929: 536). A linguist who is studying the meaning tries to understand why certain words and construction can be combined together in semantically acceptable way.

Semantics has been variously described as a science of sign, of symbolic behavior or of communication-systems. It focuses in the scope of the term "communication". There are certain concepts relevant to the investigation of all communication-system, human and non human, natural and artificial.

Semantics is one of the branches of linguistics studying about the meaning, and it is considered as a major branch of linguistics devoted to the study of meaning. (Crystal, 1991: 310). Yule states that semantics is concerned with the aspect of meaning in language. Generally, works of semantics deal with the description of word and sentence meaning. (1987: 91). Concerning to the semantic meaning, Gleason in pariyanto states that meaning is intended to represent the relationship which exists between morphemes as part of the expression system of a language and comparable units in the content system of the same language.

There are three ways in which linguist and philosophers have attempted to construct explanations of meaning in natural meaning: a. by defining the nature of word meaning. It describes that the word meaning is taken as the construction in terms of which sentence meaning and communication can be explained; b. by defining the nature of sentence meaning. It is a sentence meaning which is taken as basic with words characterized in terms of systematic contribution they make to

sentence meaning; c. by explaining the process of communication. It means that both sentence and word meaning are explained in terms of the ways in which sentences and words are used in the act of communication (Kempson in wahab, 1995: 11).

2.3.1 The Importance of Semantics

Semantics is one of the branches of linguistics studying about the meaning, and it is considered as a major branch of linguistics devoted to the study of meaning in language. (Crystal, 1991: 310). As the fields of meaning, semantics is a crucial subject at least if it is seen from two aspects; they are language teaching and communication. Related to language teaching, Leech in Ahmadin states:

> Semantics (as the study of meaning) is central to the study of communication, and as communication becomes more and more a crucial factor in social organization, the need to understand it becomes more and more pressing. Semantics is also the centre of the study of human-thought process, cognition and conceptualization all these are intricately bound up with the way which we classify and convey our experience of the world through language. Because it is, in these two ways, a vocal point in man's study of thinking, and various disciplines of study. Philosophy, psychology, linguistics all claim a deep interest in the subject.

Also, deals with teaching, Wahab in Ahmadin states:

> Students, teachers, and scholars interested in linguistic studies realize that semantics is one of the significant aspects of the study of language as its two siblings-phonology and syntax. Logically, semantic should not be neglected in the study of language. Despite its important status in linguistics study, in addition to the two others, semantics as a subject has no place in current curriculum of TEFL on a level of the Indonesian higher educational systems. Consequently, negligence of semantics may result in inappropriateness in teaching lexical and sentence meaning. On the level of lexical meaning, ignorance of semantics in TEFL may create false concepts of synonym, antonyms,

and ambiguity. On the level of sentence meaning, problems of grammaticality and acceptability may appear.

We naturally learn a language as a means of communication in our daily life due to the main function of language. Learning a language includes learning the 'agreed-upon' meanings of certain strings of sounds, and learning how to combine these meaningful units into larger unit that also convey meaning. It shows that the study of meaning or practical semantics is also needed for these who want to be good speakers or writers or communicate better in daily life activities.

Furthermore, semantics as the study of meaning can be categorized into three levels, they are lexical meaning, sentence and utterance meaning, and discourse meaning.

2.3.2   Kind of meanings

Semantics as one of the branches of linguistics studying about the meaning, and it is considered as a major branch of linguistics devoted to the study of meaning in language. There are certain kinds of meaning or certain aspects of meaning in linguistics.

2.3.2.1   Lexical Meanings

Lexical meanings are the meaning of a word in isolation. The term lexical meaning, which is used in semantic is interpreted as the meaning of lexeme whether it is word lexeme or para phrasal lexeme. A lexeme is a lexical unit or a unit of the lexicon. The lexical structure of a language is the structure of its lexicon or vocabulary and lexical meaning is equivalent

to the commonly used, less technical (but ambiguous), term 'word-meaning'.

The meaning of sequence of word is not always (wholly) predictable. Many of words are difficult to predict in a clear analysis component such as advise, threat and warning. The weakness is clear. Semantics feature reviews word of language as a 'container' containing 'sense' component. In order to give the meaning of words, semantic feature is not used but it needs a deeper analysis among words. This procedure also uses descriptive semantic called lexical relation. Yule (1985: 95) has described that there is a kind of procedure that concern with the relationship to another words that been used in semantic description of languages, which is called lexical relation; and the types of lexical relation which are appealed to, are defined and exemplified below.

a. **Synonymy, hyponymy**

The ideal language is language which the words have only one meaning but it is not impossible if two forms or more may be related with the same meaning. It is called synonymy.

According to Yule (1985: 95) synonyms are two or more forms, with very closely related meanings, which are often, but not always intersubstitutable in sentences.

The synonymic resources of a language tend to form certain characteristic and fairly consistent patterns. In English, for instance,

synonyms are organized according to two basic principles, one of them involving a double, the other a triple scale (Ulman, 1977: 145).

While two words are synonymous if they have the same sense; that is, if they have the same values for all of their semantic features or expression with the same meaning are synonymous, according to Lyons (1995: 60)

> "Two points should be paid attention about this definition. First it does not limit the relation of synonymy to lexemes; it follows for the possibility that lexically simple expression may have the same meaning as lexically complex expression. Second, it makes identity, not only similarity of meaning the criterion synonym."

Many of the expressions listed as synonymous in specialized or ordinary dictionaries are called near-synonyms. It is the expressions that are more or less similar, but not identical in meaning while partial synonymy which meet the conditions of what is usually referred to as absolute synonymy. Two or more expressions are absolutely synonymous if, and only if, they satisfy the following three conditions, they are: first, all their meanings are identical; second, they are synonymous in all contexts; third, they are semantically equivalent (i.e. their meaning or meanings are identical) on all dimensions of meaning, descriptive and non- descriptive (Lyons, 1995: 61).

Synonyms can be nouns, adverbs or adjectives, as long as both members of the pair are the same part of speech. These are more examples of English synonyms: baby and infant, student and pupil,

pretty and attractive, smart and intelligent, sick and ill, funny and humorous, died and expired.

According to Crystal (1987: 105) synonyms is a longstanding pedagogical exercise, but it is as well to remember that lexemes rarely (if ever) have exactly the same meaning. There are usually stylistic, regional, emotional, or other differences to consider and context must be taken into account. Two lexemes might be synonymous in one sentence but different in another: *range* and *selection* are synonyms in *What a nice _____ of furnishings*, but not in *There's the mountain_____*

Related to the closely meaning as synonym has, there is an expression which has not only closely but it is considered as the part of that meaning. This called hyponymy. The term 'hyponymy', for the first time appeared in Ancient Greek, '*onoma*' which means '*name*' and '*hypo*' means '*under*'. Hyponym is expression (usually words, phrase or sentence) which its meaning is considered a part of meaning of other expression. (Djajasudarma, 1993: 49).

Yule (1985: 95) also stated that which is known as the super ordinate or higher up is the meaning of one form included in the meaning of another. For instance "red, white, and blue" are hyponyms of the super ordinate color; "lion, tiger, leopard and lynx" are hyponyms of the super ordinate feline.

Hyponym is less familiar relationship refers to the notion of 'inclusion', whereby we can say that 'an X is a kind of Y'. For

example, *rose* is a hyponym of *flower*, *car* of *vehicle*. Several lexemes will be 'co-hyponyms' of the same superordinat term: *rose, parsy, tulip.*once again, it must be stressed that this is a linguistic, and not a real-world, classification. Languages differ in their superordinat terms, and in the hyponyms they accept under one such term. For instance, in Classical Greek the lexemes for 'carpenter', 'doctor', 'flautist', and other occupations are all hyponyms of *demiourgos*; but there is no equivalent superordinat term in English (Crystal, 1987: 145).

Yule (1985: 95) described that the concept of inclusion involved is the idea that if any object is a *daffodil,* then it is necessarily a *flower.* The meaning of flower is included in the meaning daffodil or *daffodil* becomes of *flower*.

In conclusion, synonym is deals with nouns, adverbs, or adjectives which have the same or similar meaning or at least near meaning whereas hyponym is the meaning which is the part of other meanings as well.

b. Antonymy

The term 'antonymy', for the first time appeared in Ancient Greek, '*onoma*' which means '*name*' and '*anti*' means '*against*'. So the meaning of antonym is words which are in the same sense opposite in meaning. East and difficult are the examples of antonym. Easy is the antonym of difficult and conversely, difficult is the antonym of easy,

the relation of antonym is always in the form of two ways relation (Verhaar, 1985: 133).

Crystal (1987: 145) states that antonym is the relationship of 'opposite of meaning'. Antonyms are often thought of in the same breath as synonyms, but they are in fact very different. There may be no true synonyms, but there are several kinds of antonyms. Some of the most important types are: *first*, gradable antonyms, such as *big/small, good/bad,* which permit the expression of degrees (*very big, quite small,* etc); *second*, nongradable antonyms, it is also called *complementary* terms, which do not permit degrees of contrast, such as *single/married, male/female,*; it is not possible to talk of *very male, quite married,* etc, except in jest; *third*, *converse* terms, two-way contrasts that are interdependent, such as *buy/sell* or *parent/child*; one member presupposes the other.

c. Denotation and Connotation

Denotation is the meaning of a word which is primarily refers to the real world. It is the type of meaning which may be describe in terms of a set of semantic properties which serves to identify the particular concept associated with the word in question. For instance "cow" shows a kind of animal, "house" shows a kind of building.

Connotation arise as words become associated with certain characteristics of the items to which they refer, for instance, the burdening of woman for many years with attributes such as frailty,

inconstancy and irrationality has resulted in these becoming

connotations of the word woman for many people. The words "for

many people" are important here because connotations are related to

the real word experience that one associates with a word and they will

therefore vary (unlike denotative meanings) from individual to

individual, and community to community. The word "woman" has

different connotations fro a misogynist than will have fro a feminist

(Fromkin, 2001: 205).

Connotation can be divided into three kinds: it can be neutral

connotative meaning, positive, and negative. For instance, the word

'*pig*' the denotative meaning means the kind of animal. Moreover, in

Moslem society the word '*pig*' has negative connotation, Moslem

usually feel uncomfortable when they hear this word. Another

examples, the word '*emaciated*' has negative connotation, the word

'*thin*' has neutral connotation, and the word '*slim*' has positive

connotation. Although, the words '*emaciated*', '*thin*', '*slim*'

denotatively have the same meaning or synonymous but they have

different connotative meaning.

d. Homonym, Homophone, Polysemy

Homonym is two statements in the form of same word of

pronounce and or equal its spelling or its article (Parera, 1990/2004:

59).

In addition, Yule (1985: 96) has described homophone as two or more different (written) forms, which have the same pronunciation, as the words, *bear-bare, meat-meet, flour-flower, pail-pale, sew-so etc.* for homonym he has described as one form (written and spoken) which has two or more unrelated meanings, as the words, *bank* (of the river), *bank* (financial institution).

Crystal (1987: 106) also stated that homonym refers to cases where two (or more) different lexemes have the same shape: for example Bank is both a building and an area of ground. Again, people see no problem in saying that 'these are two different words in English'. This second reaction would also be given to those cases where lexemes were only 'half' identical in shape: homophones,which have the same pronunciation, but different spelling (e.g. threw vs through); homographs, which have the same spelling, but different pronunciation (e.g. wind-air movement vs bend).

Polysemy is the fundamental feature of human speech, which can arise in a multiplicity of ways (Ulman, 1977: 159). Moreover, relatedness of meaning accompanying identical form is technically known as polysemy (Yule: 1985). In addition, he explains that polysemy can also be defined as one form (written or spoken) having multiple meanings which are related by extension.

The distinction between polysemy and homonym is not always clear cut. Both of them are described as one form, which has different

meaning. Furthermore, Yule explains that one indication of the distinction can be found in the typical dictionary entry for words. If a word has a multiple meanings (polysemy), then there will be a single entry, with a numbered list of different meanings of the word. And if two words are treated as homonyms, they will typically have two separate entries. As the following example;

Polysemy :   the word *head* usually used to refer to object of the body.

e.g. *head* of glass and *head* of company.

Homonym: *bear* (pregnant), and *bear* (tolerate)

e. Ambiguity

Ambiguity is a linguistic condition which can arise in a variety of ways. It is universally recognized and demonstrable fact that many of the acceptable utterances of English and other languages are ambiguous; they can be interpreted in two or more different ways. Frequently, though not always, their ambiguity passes unnoticed in everyday language-behaviour, because the context is such that all but one of the possible interpretations are irrelevant or relatively improbable (Lyons in Wijaya, 1977: 396-397).

Kempson in Wahab (1995: 108) divided ambiguity into four categories, they are: a. ambiguity of reference, basically the lexeme has been clear enough but it is difficult to define whether the lexeme can be interpreted to certain object or thing or not. For example, the word

town and city is not suitable to specify in certain definition; b. uncertainty of meaning, in which the lexeme seems to be uncertain. For example, John's book, it can be described as the book which is written by John, the book which belongs to John, or the book which is read by John, etc; c. the lack of specification in the meaning of lexeme, basically the meaning of the lexeme has been clear but only be explained generally. For example the word neighbor is not specific about the age, the color of skin, or sex, they explained generally; d. the detached of specification relationship of lexical meaning of lexeme, in which the meaning involves statement 'this' and 'that' from possibilities to be interpreted in different ways.

In addition, Kempson in Pateda (1988: 91-94) stated there are basic form of ambiguity, they are: a. ambiguity in phonetics, it is caused by the mixing of sounds of language uttered; b. ambiguity in grammaticality, it usually appears in unit of language called sentence or group of lexemes. This case may be seen from two possibilities. First, ambiguity caused by the occurrence of words forming grammaticality. In English the suffix 'able' does not always have the same meaning. In words like 'desirable', 'readable', 'eatable', 'knowable', 'debatable', the meaning of suffix 'able' is totally different. We may criticize that the word 'desirable' and 'readable' are categorized as adjective; moreover, the word 'eatable', 'knowable' and 'debatable' are only formatively the same. Second, ambiguity in

similar phrases (amphibology), every lexeme which forms the sentence is already clear but the combination is able to interpreted more than one understanding. For instance, the sentence 'I met a number of old friends and acquaintances' is ambiguous, the ambiguity comes from the word 'old' which is related to the word 'acquaintances and friends'. It is unclear who is called 'old', the acquaintances or friends. To avoid such kind of ambiguity, we have to look it base on the context; c. ambiguity in lexical, it is clearly stated in the preceding explanation that one lexeme may be involve more than one meaning.

Related to the homonym, ambiguity can also create metaphors. Sometimes, some sentences are ambiguous because they have both literal meaning and non-literal or metaphorical meaning. Literal meaning is based on the normal semantic properties of the words in a sentence, and metaphorical meaning is based on semantic properties that are inferred or that provided some kinds of a resemblance. For instance;

Dr. James is a butcher.

The sentence above creates ambiguous that are literal and metaphorical meaning. The literal meaning of that sentence can be interpreted that a physician, named James, also works as a retailer of meats or a slaughter of animals used for food. The metaphorical meaning is that the doctor named James is harmful, possibly murderous, and may like to operate unnecessarily. Ambiguity in a

sentence may create a various meaning that accordance with the words itself.

Ambiguity should not be confused with vagueness, in which a word or phrase has one meaning whose boundaries are not simply defined. In addition to the words with multiple senses, ambiguity can cause by syntax. For example, 'he ate the cookies on the couch', could mean that he ate those cookies that were on the couch (as opposed to those that were on the table), or it could mean that he was sitting on the couch when he ate the cookies. Spoken language can also contain lexical ambiguities, where there is more than one way to break up a set of sounds into words, for example 'ice cream' and 'I scream'. This is rarely a problem due to the use of context (http://en.wikipedia.org/wiki/ambiguity, accessed 20 May 2007: 09.15).

f.   Figurative Meanings

Figurative meanings are the meanings put from the kind of figurative language. Figurative language is a language to help the expression of thought and feeling. Figurative language is a form of rhetoric. It used in writing and speaking in order to get the influence. It is a beautiful language to get effect by comparing anything. The author can change and make connotative words in our ideas.

Reaske (1966: 33) describes figurative language as language, which employs various figures of speech on kinds of language, which

departs from the language employed in the traditional, literal ways of describing person or objects.

Figurative language also describe as the way to arrange the word to express theme, ideas, and feeling of the author. It is used in accordance to the situation and the condition of the fact. The author writes the literary work using language as the instrument. Language can influence the reader and make the positive effect.

Figurative language has many kinds, and in this analysis the writer explains only some of them related to the data to be researched.

1. **Metaphor**

Metaphor is figure of speech which compares one thing to another directly (Reaske, 1966: 36). In addition, Macmillan (1987: 202) stated that metaphor is a figure of speech that makes a comparison between two seemingly unlike things. Based on this theory, metaphor is comparison two things directly without the word 'like' or 'as'.

e.g.   *You are the light of my life*

My love is a red rose

The word '*you*' is compared with the celestial object at night. *You* are human being and the *light* is brightness by which things are seen. And the word '*love'* compares directly with the word '*red rose*'.

2. Simile

Macmillan (1984: 187) states "a simile is figure of speech that directly" compares two apparently unlike things. In addition, simile is a direct comparison between things which are not particularly similar in this essence. A simile calls attention to the comparison through the use of the word 'like' or 'as' (Reaske, 1966:41). Based on the theory, simile is comparing two things indirectly, and using the word like or as. In other words, simile is a direct comparison of two things, which are unlike in their sense. For example; *her eyes are like a sparkle of diamond.* The '*her eyes*' is compared with the sparkle of diamond by using the connective words (*as, like*). It probably means to express the beautiful eyes, as we know '*diamond*' is a beautiful word stone.

3. Hyperbole

Hyperbole is a figure of speech which emphasizes a point statement containing exaggeration (Kennedy, 1983: 488). Reaske (1966: 34) states hyperbole is a figure of speech which employs exaggeration. Based on the theory, hyperbole is an exaggeration more than the fact. This language can make attention to the readers and it is an exaggeration of object or incident in the life.

e.g.   *Your sound cleaves the world.*

From the example, the word 'cleave of the world' is an exaggeration. The sound of human being is never cleaved the world. This is the explanation of the loudness of the sound.

4. Personification

"Personification is the process of assigning human characteristics into non-human things, abstraction or ideas" (Reaske, 1966: 39). Kennedy (1983: 487) states personification is a figure of speech in which a thing, an animal, or an abstract term (truth, nature) is made by human. Based on the theory, personification makes nonhuman object, abstraction or ideas able to act like human being. The functions of this figurative language are to make the picture more alive to give explanation clearly, and to make the reader more imaginative.

e.g.   We find put addressing *the moon as a lady*, referring to her beauty.

From this example, *the moon* is interpreted as a lady because of the beautifulness, the moon is non-human object and it functions to make the moon like alive by indicating a lady as a human characteristics.

5. Repetition

Repetition is figure of speech which repeats the word or phrase, and paragraph to clarify the meaning (Santoso in Irawati, 1996: 151). Repetition of words can create the same sort of chain

as pronouns, and there are sometimes good reasons for referring it. Based on the theory, repetition repeats phrase or words to clarify the meaning. The phrase is repeated because it is important.

e.g.   *My beloved mother, my beloved father, my beloved sister and my beloved brother.*

From the example, the word '*my beloved*' is repeated. The repetition of my beloved is to clarify the significant love of family.

6. Irony

Reaske in Rohana (1966: 35) "irony is result from the contrast between the actual meaning of a word or a statement and the suggestion of another meaning". Irony can be light, comic and playful. The intended implication are often actually a mockery of what is literary being stated.

From the statement above, irony is figure of speech, which has contrast meaning with the actual meaning. This following example taken from Reaske, 1966: 35

e.g.   *What a sweet coffee! Don't you buy sugar?*

What a diligent student you are! Didn't you study?

7. Litotes

Keraf (1984: 86) states that, "litotes is a figure of speech used to express something with the arm to humble". Abrams says "litotes is special of understatement, the assertion which

deliberately represents something as much less magnitude or important that is really is".

In conclusion, litotes has a meaning contrast with the real situation. Litotes is figure of speech which tells the humble expression or contrast expression about the real condition. It is usually applied to express the sad feelings or tragic events. Someone to humble himself usually uses it.

e.g.   *At my poor home look to behold this night.*

         Earth-trading start that makes dark heaven light.

8. Antithesis

Reaske (1966: 36) states antithesis is result when a pair or more of strongly contrasting terms, which are presented together. Furthermore Abrams, (1985: 10) states antithesis is a contrast or opposition in the meaning of contiguous phrases or clauses that emphasize by parallelism that is similar order and structure in the syntax. Thus, Antithesis consists of contrasting words or collection of word that rises from comparable sentence.

e.g.   *I whispered I am too young, and then I am old enough.*

9. Paradox

Abrams (1985: 140) defines paradox is statement which seems on its fact to be self contradictory or absurd yet turn out to make good sense. Furthermore, paradox is employed as a device of emphasis, of drawing attention to something. Similar to hyperbole,

paradox can produce dramatic and worthwhile effects (Reaske, 1966: 38). Based on the statement, paradox is a figurative language in the form expression that has the contradiction statement.

e.g.   *He is clever, but stupid*

10. Synecdoche

Kennedy (1983: 489) states that synecdoche is the use of a part of a thing to stand for the whole of it or vice versa. In a poem the poet uses synecdoche by choosing a part of an object which is the important one to represent the whole of the object. Again, just the important part which represents the whole.

e.g.   *Father buys a canary and a pigeon.*

11. Symbolism

Symbol is something that has a deeper meaning or that represents something else (Thornley and Roberts in handayani, 2003: 12). Macmillan (1984: 195) also states a symbol is a figure of speech in which an object, place, person, or experience means more than what it is. The symbol that is given by the poet in his poem usually includes the conventional symbol, for instance: *the natural flag* is the symbols of the patriotic feeling. *Flower* is the symbol of woman hood. *Diamond* is a symbol of immortality.

2.3.2.2 Sentential Meanings

The term of sentence comes from Latin 'centia' that means 'opinion'. A sentence is a set of words expressing a statement, a question, or a command. House and Herman in Lyons (1981) stated:

> "Sentence is a word from Latin. That is formed from the word centia means opinion. Here, sentence is a group of related words containing a subject and predicate and expressing a complete and independence unit of thought".

Procter in Ahmadin (1998: 12) also states that sentence is a set of words expressing a statement, a question, or a command. Sentence can be defined as a group of words that forms a statement, command, exclamation or question, it usually contains subject and a verb and (in writing begins with a capital letter and ends of the mark (.,!?)).

According to Chaer (2003: 240), sentence is syntactic unit formed base on the basic constituent, which is usually in the form of clause, completed with conjunction, if it is necessary, than followed by final intonation. Those final intonations give three characteristics to the sentence, they are, *declarative intonation*, in language symbolized by full stop (.); *interrogative intonation*, symbolized by question mark (?); and *exclamation intonation*, symbolized by exclamation mark (!).

English sentences will consist minimally of a subject noun phrase and a verb phrase as its predicate or complement. Each of these may be a single word as in bird fly. Francis in Lyons (1981) stated:

> "The common definition of the sentences as 'a group of words containing a subject and predicate' sets up two of them: it requires

that a sentence be of more than one word and that it be a structure of predication".

Lyons (1995: 33) states that the meaning of sentence is determined, at least partly, by the meanings of the words of which it is composed. The meaning of a sentence depends on both the meaning of its words and how those words are combined structurally.

As the other part of the sentence meaning in semantic discussion, is utterance meaning. If we look it at a glance, we will assume that this part of sentence meaning, is fairly different. But if we try to look closely at it, we will see that there is a little distinction between them that finally make them as one part of semantic discussion with the little bit variant concerns. As Lyons in Laily (2002: 18):

> "Utterance meaning is described as the meaning of the sentence that is not directly related to the grammatical and lexical feature. But it is obtained either from associated prosodic and paralinguistic feature from the context, linguistic and non-linguistic in which it occurs, that it can be said as a product of sentence meaning and context".

In another words, it can be said that utterance may be referred to some one's utterance or it may refer to an act or to product of that act. Lyons (1981: 164) states:

> "…for example we might say that the first paragraph of this section is composed of three sentences. In this sense of 'sentence', sentences are either utterances (the term 'utterances' is intended to cover both spoken and written language and connected parts if a single utterance)".

From the description above it can be concluded that both sentence and utterance meaning are merely the same thing but different in a form and little bit variant in discussion.

a. Grammatically, Acceptability and Meaningfulness

Sentences are, by definition, grammatically well-formed. There is no such thing, therefore, as an ungrammatical sentence. Sentences however may be either meaningful (semantically well-formed) or meaning less (semantically ill-formed). Utterances, in contrast with sentences, may be either grammatical or ungrammatical. Many of the utterances which are produced in normal everyday circumstances are ungrammatical in various respects. Some of these are interpretable without difficulty in the context in which they occur. Indeed, they might well be regarded by most of those who are competent in the language in question as fully acceptable (Lyons, 1995: 134).

Again, Lyons in Ahmadin (2002: 19) states that some sentences or utterances, actual or potential are both grammatical and meaningful, others are ungrammatical and meaningfulness; however, others thoughtfully grammatical and may be also meaningful, are, for various reason, unacceptable.

To consider that a sentence or utterance (more accurately, an utterance type) is unacceptable is to imply that is unutterable because one of its taken is unutterable in all normal contexts others than those involving metalinguistic reference to them. Many of such utterances

are unacceptable for socio-cultural reason. For instance, there might be a taboo, in a certain English speaking society, upon the use of the word 'die', rather than some euphemism such as 'pass away', in respect of members of the speaker's or hearer's immediate family. Thus, the fully grammatical and meaningful utterance; "his father died last night", might fully acceptable but not equally grammatical and equally meaningful utterance (Lyons in Ahmadin, 2002: 20).

The utterance "his father died last night" again, in some cultures, it might be unacceptable for social inferior to address a social with a second person pronoun (meaning 'you'), while it would be perfectly acceptable for a superior to address an inferior or can equal with the pronoun in question: this is the case (though the sociolinguistic conditions are often more complex than what is indicated) in many cultures.

Somewhat different are those dimension of acceptability that have to do with rationality and logical coherence. For instance, the utterance 'I believe that it happened because it is impossible' might be considered as unacceptable from this point of view. Indeed, if it is uttered, it might well provoke the response: that doesn't make sense.

The description above shows that sentence and utterance meaning deal with the discussion about elliptical sentences having meaning of complete sentences, three different acts in uttering a certain

sentence and truth conditional semantics. Furthermore, it also discusses about grammatically, acceptability, and meaningfulness.

b. Analytic Sentence

Parker in Ahmadin (2002: 24) describes Analytic sentence as one that is necessarily true as a result of the word in it. For instance, 'a spinster is unmarried woman' and 'a bachelor is unmarried man'. Based on our English knowledge, the word 'spinster' means 'an unmarried woman' and the word 'bachelor' means 'an unmarried man'. So it does not need to check on the outside of the world to prove whether it is true or not of this sentence. In the other word, the sentence is obligatory true, it is not bounded the condition that follows, based on the relationships between words formed the sentence (Kempson in Wahab, 1995: 26).

Furthermore, Lyons (1995:151) explains that analytic sentence has same characteristics that are tautologies, and logical truth, as in example below:

This bachelor is unmarried man

This bachelor is unmarried as tautologies sentence. It does not necessarily need to mention or explain that bachelor is unmarried man. While the sentence above changer into:

This bachelor is married

The sentence becomes contradiction and sometimes classifies as being semantically anomalous. It is called so, because uninformative

and cannot be used to tell someone facts, which they did not previously know or could not deduce them-selves on the basic or their knowledge of the language and the ability to draw valid inferences from what they already know.

Moreover, Fromkin (1983: 178) describes that the second sentence above, semantically wrong. The meaning of "bachelor" includes the semantic property unmarried, but in that sentence, it combines with the adjective married, which is lacking, the property of unmarried.

From the description above, a conclusion can be derived that analytic sentence is true by definition or may be considered as linguistic truth since the are true in virtue of the language itself (Ahmadin, 2002: 25).

c. Synthetic Sentence

It is the sentence which might be true or false depending upon how the world is. Synthetic sentences are not true or false because of the words which comprise them, they, however do or don not accurately describe some states of affairs in the words. For instance "Mr. Budi is the best lecturer in Islamic University of Malang" is a synthetic sentence. We cannot judge it is true or not by inspecting the words in the sentence. We have to investigate the truth or falsity of this sentence empirically such as by checking its grade transcript in the college office.

There are certain sentences which make us confused to determine whether it is concluded in analytic or synthetic sentence. For instance, the sentence 'oxygen is not blue', the problem appears concerning the color of the oxygen, because we do not know the color of oxygen since we can not see it but just feel it. In this case that sentence tends to be included into synthetic sentence bases on the definition of those categories (Wijaya, 2007: 27).

The example above give a straight conclusion that an analytic sentence is true and false respectively by definition and the truth or falsity of a syntactic sentence should be verified empirically.

d. Speech Acts

Utterance can be used to refer to either to the process (or activity). Utterances in the first of these two senses are commonly referred to nowadays as *speech acts* (Lyons, 1995: 235).

Speech acts are the types of acts performed by speaker in uttering a sentence (Yule, 1985: 100). It influences the relationship between form and function (Renkema, 1993: 21). In speech act theory, a form of language is seen as a form of acting. It studies the intended speaker's meaning. In addition, Yule (1996: 47) states that when people produced an utterance, they perform an action via that utterance. Speech act concentrate on the utterances or sentences to perform an act aimed by the speaker. In addition, Yule (1985: 100)

states that the use of the term speech act covers 'action' such as requesting, commanding, questioning, informing etc.

Austin in Sari (1988: 21) points out that in uttering the sentence; we can do things as well as say things. People usually think speech acts as a way of stating preposition and conveying information (Chaika, 1982: 71). That is why speech act is related with the intention of the speakers. Furthermore, everything we say constitutes some sort of speech act such as promising, stating, apologizing, threatening, predicting, etc.

Austin (1962: 327) suggests that when a speaker utters a sentence, she can perform three different kinds of acts. There are; locutionary act, illocutionary act and perlocutionary act. They are as follows:

1. **Locutionary Acts**

Locutionary acts are the act of uttering sentence with a certain meaning. It is his act of simply uttering a sentence from a language and a description of what the speaker says (Sari, 1988:24). Locutionary acts are simply act of uttering sounds, syllables, words, phrases and sentences from a language.

2. **Illocutionary Acts**

Basically, there are many categories of illocutionary acts proposed by different linguists. Illocutionary acts is what the speakers intend to do by uttering a sentence. Austin in Renkema (1993: 22)

states that a characteristic of the illocutionary acts is an act, which is committed by producing an utterance. Austin in Tsohatzidis (1994:36) also states that illocutionary force is something over and above meaning in the sense in which meaning is equivalent to sense and reference. Illocutionary act would include stating, promising, apologizing, threatening, predicting, ordering and requesting. For example, if the mother says to her child "*I'll turn you light off*". The illocutionary acts is promising. The intent associated with an illocutionary acts is sometimes called the illocutionary force of the mother's utterance is a promise. Consequently, illocutionary acts is the focus of attention.

Searle's theories about performatives of the types of illocutilonary act with the following categories:

a. *Assertive*: This illucutionary act commits the speaker to the truth of the expressed prepositional condition; such as asserting (stating something firmly, e.g. you are fired), concluding (utterance which come to an end, e.g. So, smoking is dangerous), reporting(utterance which give an account of something heard or seen, e.g. She has big problem. Please give her best solution!), complaining (saying that one is dissatisfied or unhappy, e.g. Why do you come here?), suggesting (putting forward for consideration, e.g. it's better for you to see a doctor), and boasting (talking about one's achievement with too much pride, e.g. I have an island).

b. *Directives*: attempted by the speaker to get the addresses to do something, such as ordering, e.g. Take a sit!; advising, e.g., recommending, e.g. you may see after this meeting; commanding, e.g. Go away!; questioning, e.g. what time is it?; and requesting , e.g. A cup of coffee, please!

c. *Commissive*: With a commissive speech act, the speaker commits himself or herself to some future course action, for instance by promising, e.g. I will come to your house tomorrow; vowing, e.g. I will loyal to you forever; offering, e.g. Would you mind coming to my party tonight?; and threatening, e.g. I will kill you.

d. *Expressive*: Here, the speaker expressed a psychological state about the situation or state of affairs denoted by the proposition, such as thanking, e.g. thank you very much; congratulating, e.g. happy birthday, mom; pardoning, e.g. excused me, Sir; apologizing, e.g. I'm sorry; welcoming, e.g. welcome to Malang; praising, e.g. may God bless you.

e. *Declarative*: It is to utter a declaration about a new state of affairs, such as arresting, resigning, dismissing, christening, naming, declaring war, adjourning a meeting, seconding a motion, and nominating. Example: George Bush declared a war in Iraq.

3. **Perlocutionary Acts**

Perlocutionary acts are the effect on the hearer of what the speaker says (Sari. 1988: 25). Perlocutionary acts would include such

effect as persuading, embarrassing, intimidating, boring, irritating, or inspiring the hearer. For example, if a husband says to is wife the times in five minutes, *hurry up dear, we are going to be late for the party*. The illocutionary acts might be one of urging but perlocutionary act is likely to be one of irritating.

e. Entailment

Entailment is a relationship that applies between two sentences, where the truth of one implies the truth of the other because of the meanings of the words involved. It is a relation between sentences such that the truth of the second sentence necessarily follows from the truth of the first. The test entailment can be done as follows: sentence (a) entails sentence (b) if the truth of sentence (a) insures the truth of sentence (b) and if the falsity of sentence (b) insures the falsity of sentence (a). For instance, (a) Jenny is a spinster (b) Jenny has been unmarried. In this case, sentence (a) entails sentence (b) because the truth of (a) insures the truth of (b). (If Jenny is a spinster, she is automatically unmarried), and the falsity of (b) insures the falsity of (a), (if Jenny is married, she is not a spinster). However, the relation of entailment is unidirectional. For example, (b) Jenny has been unmarried and (a) Jenny is a spinster. In this case, sentence (b) does not entail sentence (a). (If Jenny has been unmarried, she is not necessary a spinster, she may be a widow, a widower or a bachelor), (Kempson, 1977: 142).

f. Presupposition

Presupposition is first assumption that appears in speaker's mind in conversation that the hearer can understand what the speaker is talking about. Aminudin (1985: 144) states that presupposition is assumption that the addressee is able to understand what the speaker means because the speaker's utterance has certain sign, context, and reference that is understood by interlocutor.

In addition, when a speaker uses a deictic expression, in normal circumstances, she is working with an assumption that the hearer knows which location is intended. In a more general way, speakers continually design their linguistic messages on the basis of assumption about what the hearer already underline much of what we say in the everyday use of language. What a speaker assumes is true or is known by the hearer can be described as a *presupposition.* (Yule in Rohana, 1985:100).

Similar to Yule, Fromkin (2001: 224) sates that the speaker often makes implicit assumption about the real word, and the sense of an utterance may depend on these assumption, which some linguist call it as a traditional implicature. These assumptions can be used to communicate information indirectly. For instance, if some one tells you "your brother is waiting outside for you", here as an obvious presupposition that you have a brother. If you are asked 'why did you

arrive late?' that sentence presupposes or gives implicit information that you did arrive late. Another example is;

a.   Erwansyah has 20 houses

b.   The number of Erwansyah house is 20.

In this case, the truth of sentence (a) presupposes sentence (b), the truth of sentence (b) must follow from the truth of sentence (a), but if sentence (b) is false (the number of Erwansyah house is not 20), then sentence (a) will have no truth-value.

Furthermore, Renkema (1993: 155) explains that a presupposition is the implicit information, which must be true or false and which is not affected by a negation. For example:

John is (not) opening window.

Democracy must (not) be restored in Surinam

The first sentence use the verb open to suggest that the window is now closed, and in the second one, the word 'restored' can lead to the conclusion that at one point or another there was a democracy in Surinam. Moreover, he states that presupposition can be prompted by the words themselves or by the sentence structure. Similarly, a certain presupposition can be prompted by a specific emphasis, and sometimes the emphasis is already clear owing to the syntactical structures as in 'it is x who is doing y'. This put extra emphasis on x, as in the following examples.

(1)   It was Pete who pointed out the problem to me.

(2)   Pete sells paintings to museums.

In (1) the first example, presupposition can be derived from the syntactical structure that 'somebody pointed out the problem to me', and from the second one, some presuppositions can derived;

(2a) (*Pete*) It is Pete, no one else.

(2b) (*Sells*) Pete does not give them away,

(2c) (*Paintings*) Pete does not sell anything else, except paintings.

(2d) (*Museums*) Pete does not sell paintings to individual.

From the example above, a conclusion can be derived that presupposition can be prompted not only by lexical and syntactical elements but also by intonation phenomena. In general, it can be concluded that the sentence and utterance meaning deal with the discussion about analytic and syntactic sentence, and also with deictic expression, idioms and presupposition.

Presupposition is divided into two categories, they are; *logic presupposition* and *pragmatic presupposition*. Logic presupposition is presupposition dealing with the arrangement and understanding of message in which as the part of semantics has logic relationship with form of expression, both in coding and structuring of relationship. In addition, pragmatic presupposition is presupposition which deals with context, both in relation between the users and social-situational surrounded it.

g. Deixis

Every language has set lexemes which can be interpreted only with reference the speaker's position in space or time. These are known as *deictic* forms. Renkema (1993: 54) states that the term of deixis is borrowed from the Greek word for pointing or indicating, and has prototypical or focal exemplar the use of demonstratives, first and second person pronoun, tense, specific time and place adverbs.

Lyons (1995: 636) also states that the term '*deixis*' (which comes from a Greek word meaning 'pointing' or 'indicating') is now used in linguistics to refer to the function of personal and demonstrative pronouns, of tense and of variety of other grammatical and lexical features which relate utterances to the spatio-temporal co-ordinates of the act of utterance.

Some words in language cannot be interpreted at all unless the physical context of the speaker/writer is known. These are the words like *here, there, this, that, now, then, yesterday,* and also as well as the most pronoun such as *I, you, her, them*. On the other hand, some sentences of English are virtually impossible to understand if we do not know the four parts to be utterance such as who is speaking, the time place of speaking, the gestures of the speaker and the current location in the discourse. The fact of the deixis should act as a constant reminder to theoretical linguists of the simple but immensely important fact that natural languages are primarily designed, so to speak, fro use

in face-to-face interaction, and thus there are limits to extent to which they can be analyzed without taking this into account (Lyons; in Levinson, 1983:54).

Renkema (1993: 76) says that deictic are the word with a reference point which is the speaker or the writer dependent and is determined by the speaker's or the writer's position in space and time. Deictic words or deictic expressions are words with a reference point which speaker or writer is dependent and is determined by the speaker's or writer position in space and time. Further, deictic expression is any linguistic form used to accomplish the 'pointing' via language.

Every linguist has his/her own opinion around part of deixis. Here, the discussion is focused only on five parts of deixis based on Stephen C. Levinson theory, namely person, place, time deixis, discourse and social deixis.

1. **Person Deixis**

Person deixis is a deictic reference to the participant role of a referent, such as the speaker and the addressee, and the referents which are neither speaker nor addressee. Furthermore, it is commonly expressed by the following kinds of constituents, namely: pronouns (first person, second person, and third person), possessive affixes of nouns, and agreement affixes of verbs.

In addition, person deixis is deictic reference to the participant role of referent, such as the speaker or addressee. Person deixis are commonly expressed by the following kinds of constituents: pronouns, possessive affixes of noun, and agreement affixes of verbs. Levinson (1983: 68) says that person deixis is reflected directly in the grammatical categories person. It may be argued that we need to develop an independent pragmatic framework of participant roles, so we can see how and to what extent these roles are grammaticalized in different languages.

Renkema (1993: 77) says that person deixis is realized with personal pronoun. The speaker as the first person "I" direct the utterance to the listener as the second person "you" and could be talking about the third person "he" or "she". In addition, Yule (1996: 10) states that person deixis clearly operates on a basic three part division exemplified by the pronouns for the first pronoun (I), second person (you) and third person (he, she or it). Here are some kinds of person deixis.

a. *First person deixis*

First person is the grammaticalization of the speaker's reference to himself. First person deixis is a deictic reference which refers to the speakers, or both the speaker and referents grouped with the speaker. The first person deixis can be divided into exclusive first person deixis, which refers to a group not including

the addressee(s), and inclusive first person deixis which refers to agroup including addressee. It is expressed in singular pronoun (I, me, myself, mine) and plural pronoun (we, our, ourselves and ours).

b. *Second person deixis*

The second person is the encoding of the speaker's reference to one or more addressees. In addition, second person deixis is a deictic reference to a person identified as addressee, in English, such as *you*, *yourself*, *yourselves*, *your*, and *yours*.

c. *Third person deixis*

The third person is the encoding of the speaker's reference to a person and entities which are neither speakers nor addressees of the utterance in question. On the other word, third person deixis is a deictic reference to a referent which is not identified as the speaker or addressee. For example: *he*, *she*, *they*, and *the third person singular verb suffix-s, like he sometimes flies*.

2. Place or Spatial Deixis

The concept of distance already mentioned is clearly relevant to spatial deixis, where the relative location of people and things is being indicated. Spatial deixis localize both the speech participants in space. In place or spatial deixis a speaker can refer to something that is in the vicinity or further way *'this'*, *'these'* as opposed to *'that'*, *'those'*. Place deixis can be realized not only by the use of

demonstratives pronouns, but also by the use of adverbs of place *'here'* and *'there'*.

Yule (1996: 12) states that in considering spatial deixis, it is important to remember that location from the speaker's perspective can be fixed mentally as well as physically. Lyons in Levinson (1983: 79) also states that place or spatial deixis concerns with the specification of location relative to anchorage points in the speech events. The important of locational specification in general can be gauged from the fact that there seem to be basic ways of referring to objects by describing or naming them, on the one hand, and by locating them on the other.

A kind of place deixis is bounded ness; it is the presence or absence of a component of meaning indicative of a boarder at the location indicated in an expression of place deixis. Meanwhile, there are two kinds of bounded ness, namely, bounded and unbounded deixis. Bounded deixis is place deixis that has a component of meaning indicative of a boearder, such as: *out there*, *in there*. In contrast, unbounded deixis is a distinction in place deixis that indicates the lack of defined boarder, such as: the use of the word there in contrast to *in there* and *out there* indicates unbounded deixis.

3. Time-Space deixis

Time deixis concerns with the encoding of temporal points and spans relative to the time in which an utterance was spoken. In addition, time deixis is a reference to time relative to a temporal reference point. Typically, this point is the moment of an utterance. It is the most often encoded in English in adverbs such as '*now* and *then*', and terms based around the calendar like '*yesterday*, *today*, *tomorrow*', and *the distinction in tense*. "Now" indicates both the times coinciding with the speaker's utterance and the time of the addressee hearing these words. Then it may either refer to past and future actions relative to the moment where it is uttered (deictic center). Deictic expressions like *yesterday, tomorrow, today, next week* have to separate from non-deictically temporal references such as local time. Showing similarities to the notion of spatial deixis, the remote form in temporal deixis can be used to communicate not only distance from current time, but also distance from current reality or facts.

Leech, Fillmore, Lyons in Levinson (1983: 73) states that to understand these aspect of deixis in depth, it is first necessary to have a good understanding of the semantic organization of space and time in general.

4. Discourse Deixis

Discourse deixis is a deictic reference to a portion of a discourse relative to the speaker's current location in the discourse (http://www.sil.org/Linguistic/GlossaryOfLinguisticTerms/What IsDiscourseDeixis.html, accessed on 28 May 2007: 20.15). Furthermore, Levinson (1983: 85) says that discourse deixis concerns with the use of expression within some utterances to refer to some portions of a discourse that contain the utterance (including the utterance itself).

Meanwhile, in discourse deixis, linguistic expressions are used to refer some parts of the wider discourse in the form of either a written or an oral text in which these expressions occur. A written text both occupies space and I composed at certain points in time. A similar temporal dimension is conferred on an oral text through the time- specific acts of speaker production and addressee reception. Given discourse deixis should be expressed through many of the same linguistic elements that are used to express place and time deixis. For instance, "*That was the funniest story I've ever heard*". The use of *that* refers to the stories that have been heard to the hearers.

To return to straight forward issues in discourse deixis, there are many words and phrases in English, and no doubt most languages, which indicate the relationship between an utterance

and the prior discourse. Examples are utterance- initial usages of *but*, *therefore*, *in conclusion*, *to the contrary*, *still*, *however*, *anyway*, *well*, *besides*, *actually*, *all in all*, *after all*, and so on.

5. Social Deixis

Social deixis is a reference to the social characteristics of, or distinctions between the participants of the referents in speech event. In addition, Levinson (1983: 80) states that social deixis concerns with the encoding of social relationship holding between speaker and addressee or speaker and some referent.

Moreover, social deixis concerns with aspects of sentences which reflect or establish are determined by certain realities of the social situation in which the speech act occurs. Furthermore, there are restrictive terms, to those aspects of language structure that encode the social identities of participants, or the social relationship between them, or between one of them and persons and entities referred to (Levinson, 1983: 83).

There are two kinds of social deictic information that seem to be encoded in languages around the word i. e. absolute deixis and relational deixis. Absolute deixis is a deictic reference to some social characteristics of a referent (especially a person) apart from any relative ranking of referents. Moreover, absolute social deixis is often expressed in certain forms of address which will include no comparison of the ranking of the speaker and addressee. In

English, *Mr. President* and *Your Honor* are some examples of absolute social deixis.

Relational social deixis is a deictic reference to a social relationship between speaker and addressee, or other references in the extralinguistic context. The example of relational social deixis are the distinctions between the French second person pronouns tu and vous, the speech levels of Southeast Asian languages that depend on the relative status of speaker and addressee and the distinction between lexical choices made in the presence certain kind in Dyirbal (http://www.Indiana.edu/hwl/meaningdeixis/html, accessed on 28 May 2007: 20.45).

2.3.2.3 Discoursial Meanings

The term '*discourse*' has been interpreted differently. The term has been derived from French discourse whose basic meaning is 'talk'. In linguistics, it is often used in the sense of 'sequence of utterances' (http://www.ncl.ac.uk/sml/staff/west/sml112_week10b.htm, accessed 25 may 2007: 10.00). Discourse is a term used in linguistics to refer to a continuous stretch of language large than a sentence (Crystal, 1991: 30). Deals with this discussion, Fromkin (1990: 30) states:

> Linguistics knowledge account for speaker's ability to combine phonemes into morphemes, morphemes into words, and words into sentence. Knowing a language also permits combining a sentence together to express complex thought and ideas. This linguistic ability makes language an excellent medium for communication. These larger linguistic units are called *discourse*.

Understanding complex thought and ideas (or discourse), in communication is not an easy thing to do, we need to interpret and catch the intended messages that other people said to us. For instance, if there is phrases "No Shoes, no service" on shop window in summer. Out of context, those phrases will be vague. Extremely, a question will be crossed in our mind, why does he/she write such that phrases, to whom it dedicates, etc.

Tarigan in Hanifiyah (2003: 32) stated that discourse is the organization of language above the sentence or above the clause with the continual coherence and cohesive, has the real beginning and the end and conveyed either in spoken or written. Discourse is a term which specifies the way that sentences form a consecutive order, take a part in a whole which is homogeneous as well as heterogeneous.

The analysis of discourse is necessarily the analysis of language in used. Generally, there are two kinds of language-spoken and written language. Spoken is differ from writing. The notion of 'text' as printed records is familiar in the study of literature. While the problems encountered with the notion of 'text' as verbal record of a communication act become a good deal more complex when we consider what is meant by spoken 'text'. The text as a whole must show the connected, but distinguishable, properties of cohesion and coherence, Lyons in Rohana (2006: 53).

a. Cohesion

Renkema (1993:35) described cohesion as the connection, which result when the interpretation of a textual element is dependent on another element in the text. Similar to Renkema, Yule (1985: 105) stated in a simple form, of language, that cohesion is described as the ties and connections, which exist within texts.

Halliday & Hasan in Renkema (1993: 37) distinguish five types of cohesion that are, substitution, ellipsis, reference, conjunction and lexical cohesion.

1. Reference

is the act of referring to a preceding or following element, deals with a semantic relation. In the case of reference, the meaning of a 'dummy' word can be determined by what is imparted before or after the occurrence of the dummy word. In general the dummy word is a pronoun. And reference divided into two-type anaphora (back referential pronoun) and cataphora (forward referential pronoun). These are words whose meaning can only be discovered by referring to other words or to elements of the context which are clear to both sender and receiver.

e.g.   *I see John is here. <u>He</u> hasn't changed a bit. (Anaphora)*

<u>She</u> certainly has changed. No, behind John I mind Karin.

(cataphora)

2. Substitution

is the replacement of a word (group) or sentence segment by a dummy word. The reader or listener can fill in the correct element based on the preceding. Another, substitution is a replacement for a word or group of words which have appeared in an earlier sentence.

e.g. *this biscuit are stale. Get some fresh one*

3. Conjunction

is a relationship which indicates how the subsequent sentence or clause should be linked to the preceding or the following (parts of the sentence). Furthermore, conjunctions are those words or phrases which explicitly draw attention to the type of relationship which exists between one sentence or clause and another. The examples of three frequently occurring relationship are: a. *addition*, *Besides* being man, he is also hateful; b. *causality*, He is not going to school today *because* he is sick; c. *temporality*, *After* the car had been repaired, we were able to continue journey.

4. Ellipsis

is described as the mission of the word or part of a sentence, and closely related to substitution by zero. In addition, ellipsis is known as omitting part of sentences on the assumption that an earlier sentence or the context will make the meaning clear.

e.g. *this biscuit are stale. Those are fresh.*

b. Coherence

Renkema (1993:35) described coherence as a connection, which is, brought about by something outside the text. This "something" is usually knowledge which a listener or reader is assumed to posses. Or in another word, coherence is described as understanding the text using our knowledge of the word.

In detail, Yule (1985: 107) stated that the concept of coherence is not something which exist in the language, but something which exist in people. He states that people, who make sense of what they read and hear, for instance, this conversation below adapted from Widdowson in Yule (1985):

Nancy : that's the telephone

Ron : I'm in the bath

Nancy : Ok!

There are certainly, no cohesive ties within this fragment of discourse but how do these people manage to make sense of what the other says; Yule explain and characterize the brief conversation in the following:

Nancy request Ron to perform action

Ron states reason why he cannot comply with request

Nancy undertakes to perform action

In conclusion, a few words need to be said about the difference between cohesion and coherence. Cohesion always deals with the

connection evident in the discourse. In many cases, however, there are

connection between successive sentences which or not opponent in text

elements, which is called coherence.

2.4 Messages

A message is the whole meaning or the content of the writing, concept and

feeling that deliver to be understood from the speaker to the listener (Kridaleksana

in Nababan, 1999: 7). It shows that messages is consist symbols that have written

and meaning, to be deliver information to the listeners or readers.

Similar with the definition above, Macmillan in Hanifiyah (2003: 41)

states that the word message refers to two things, theme and meaning. In addition,

Longman Dictionary of English Literature in Hanifiyah (2006: 41) says that

message is a communication in writing, in speech, or by signals or it was an

important theme or idea intended to inspire, urge, warn, enlighten, advice and so

on. There are some kinds of message; they are moral message, social message,

and religious message.

   a. **Moral message**

Morality refers to a set of levels that have to do with how humans

cooperate a coordinate their activities in the service of furthering human

welfare, how they adjudicate conflict among individual interest (Encyclopedia

of Sociology Volume 3, Ed: Edgar F. Bogatta, 1992: 1310). In short, moral

message is relating to principles or considerations of right, wrong or good and

bad character (Webster third International Dictionary, 1993).

b. Social message

Nurgiyantoro (2002: 330) states that there are many great literary works consist of social critic message. But exactly the value of those great literary works do not given by that message but it is more determined by the coherence of its entire intrinsic elements. The form of social life can be more interesting, actual and relevant to be applied in the modern life. Social life aspects are authentic, eternal and universal and they are unlimited by the time and place.

c. Religious message

The coming of religious element and religious in literature is as old as the existence of literature itself. At the first time, all of the literature was covered by religious value, the term '*religious*' brings the connotation of '*religion*'. These two terms are likely the same but obviously different. Religion resembles to the dedication, religious service to God with the formal law, while religious resembles to inner feeling aspects. Religious message is the suggestion from the author to the readers about the religion as human conviction and not only religion as law (Mangunwijaya in Nurgiyantoro, 2002: 326).

We can see from the discussion above that message is something that the author wants to convey to the reader. It is communicate in writing, in speech, or by signals or an important theme or idea which is intended to inspire, advice, warn and so on; it is either in the form of moral message, religious message or social message.

2.6 Previous study

The following are the results of previous study, which are relevant to semantics study.

Damiyati Rohana (2006), in her study entitled "Semantic Analysis on the Lyrics of Christian Bautista's Song" found the kinds and types of meaning on the Lyrics of Christian Bautista's Song. She also investigated the theme involved in the Lyric of Christian Bautista's song.

The following researcher is Munawwir Hadi Wijaya (2006), by his study entitled "Semantic Analysis on the English Translation of Surah Luqman". In his discussion, he investigated the kinds and types of meaning used in each verses of the English translation of Surah Luqman. He found that in this surah there are many lexical meaning, sentential meaning, and discoursal meaning applied. He also discussed the translation method in Surah Luqman. He found several messages involvement involve in Surah Luqman, they are, in the first part is Qur'an guarantees the success of people who believe in God; in second part consists of the advices of a man whose name Luqman in which the main content of his advices focused on several aspects such as belief in God, laws, stories of Luqman and the wisdom he got and the others; and the third part consists of messages concerning the authority of God upon this universe is absolute and impact of denial it.

Similar to the previous researcher, Lina Hanifiyah (2003) focused her study on Semantic Analysis in the Translation of Surah Maryam. In her study, she investigated the kinds and types of meaning used in each verses of the English

Translation of Surah Maryam. She found that in this surah there are many lexical meaning, sentential meaning, and discoursal meaning applied. She also discussed about the messages involvement involve in this surah. In addition, there are three methods of translation which found in translating Surah Maryam from Arabic into English. They are word-for-word translation, semantic translation, and communicative translation.

In this study, the researcher investigate the kinds of meaning similar to the researchers above, but she investigates it on the English translations of Surah Al Waqi'ah both by Abdullah Yusuf Ali and T. B Irving. The researcher also investigates the messages involve in it similar as Munawwir Hadi Wijaya and Lina Hanifiyah's study and different from Damiati Rohana. She chooses Surah Al Waqi'ah because it is one of the choices surah that has many usages as described in the background of this study. Our Prophet Mohammad (PBUH) said that 'Whoever recites Surah Al Waqi'ah at night would never encounter poverty'. And also, He said that 'Surah Al Waqi'ah is the Surah of Wealth, so recite it and teach it to your children'. In addition, the content of this surah is very touchable; moreover this can touch one's soul. Furthermore, it contains practical teaching needed by Moslems as guide in their social life. So, people are intended to read after Maghrib prayer with the feeling that this would ensure an increase of provisions.

CHAPTER III
RESEARCH METHOD

This chapter discusses the research method of the study. It relates to research design, data sources, research instrument, data collection, data analysis, and triangulation.

3.1 Research Design

The design of this study is the descriptive qualitative research because the data are in the forms of words of written language rather than number and they are explained descriptively, in other words, the researcher does not intend to correlate between variables and she does not intend to manipulate the variables either. The researcher uses descriptive qualitative design to present the description of semantic involvement and the messages used by A. Yusuf Ali and T. B Irving in translating Surah Al Waqi'ah from Arabic into English.

3.2 Data Sources

The main data source of this research is two English translations texts of Surah Al Waqi'ah by A. Yusuf Ali and T. B Irving. In addition, the researcher also gets the data from internet, articles, and informant, to strengthen the data obtained from the translation text.

3.2 Research Instrument

Research instrument is very important to obtain the result of the study. It is a set of techniques, which are used to collect the data. The key or main instrument of this study is researcher herself, because there are no other instruments which are possibly used to obtain the needed data.

3.3 Data Collection

The data of this study are collected in the following steps. First, the researcher looks for the English translation of Surah Al Waqi'ah by A. Yusuf Ali and T. B Irving. Second, the researcher reads, comprehends, and understands both the English translation of Surah Al Waqi'ah by A. Yusuf Ali and T. B Irving. Then, she selects the data that are related to the problem of studies. At last, she arranges the data systematically in accordance to the problems of the study.

3.4 Data Analysis

After data have been obtained from the data sources, they are analyzed in the following steps. First, the researcher categorizes the data into two categories in accordance with the division of the two translations of Surah Al Waqi'ah. Then, the data of each category are presented, analyzed and concluded. After the data of the whole categories have already been presented, analyzed and concluded, the researcher makes tentative conclusion. After consulting with the informant, the researcher makes final conclusion.

3.6 Triangulation

One process involved in corroboration efforts has become known as triangulation. In this study, triangulation is used to strengthen the data and supports the finding. Janesick (1994) states that there is interdisciplinary triangulation in which various disciplines are used to study one phenomenon. In addition, Denzin in Stainback (1988) has identified several types of triangulation, three of which are triangulation of data sources which involve the convergence of multiple data sources, methodological triangulation which involves the convergence of data from multiple data collection procedure, and investigator triangulation which involves multiple researchers in an investigation.

This study uses two kinds of triangulation, namely, data sources triangulation and methodological triangulation. Related to the data sources triangulation, besides the English translation of Surah Al Waqi'ah text, the researcher also uses informant as data source, the curriculum vitae of the informant will be included in the appendix. Related to methodological triangulation, besides reading the English translation text, the researcher also uses interview with the informant.

CHAPTER IV

RESULTS AND DISCUSSION

This part presents the data obtained from the data sources. The data presentation is divided into two categories which are in accordance with the division of the verses of surah Al Waqi'ah used as the data sources of this study.

4.1 Data Presentation

This part presents the data of the study which are in the form of words, phrases, clauses and sentences as a result of English translation of surah Al Waqi'ah by A. Yusuf Ali and T.B Irving. The data is divided into two categories; the data from the first category and the data from the second category. The first, the data is presented, than analyzed and the last is concluded. To analyze the data the researcher tries to find out the meanings elicitation, than categorizes it into three kinds of meaning (lexical meanings, sentential meanings and discoursial meanings).

4.1.1 The data from the first category (a great event in Judgement Day)

The data source of this study in this first category is the English translation of Surah Al Waqi'ah by A. Yusuf ali and T. B Irving which is included in appendix 3.

4.1.1.1 Meaning Elicitation

1. Lexical Meanings Elicitation

As discussed above, there are three kinds of meanings involved in this surah, they are lexical meaning, sentential meaning and discoursial

meaning. Related to lexical meaning, the two translators resort the same lexical choices at times and also to different words at other occasions. As in this first category, for instance Ali uses the words "When the Event inevitable Comes to pass," Irving uses the words "When the Inevitable arrives" in translating the Arabic words *Idzaa waqo'atil waaqi'ah* (verse 1), Ali selects the words "Then will no (soul) Entertain doubt Concerning its coming." Irving the words "no one will deny its happening," in translating the Arabic words *laysa liwaq 'atihaa kaa dzibah* (verse 2). Ali uses the words "(Many) will it bring low; (Many) will it exalt;" Irving the words "humbling, exalting!" in translating the Arabic words *Khoo fidhoturroofi'ah* (verse 3). Ali uses the words "When the earth shall be Shaken to its depth, And the mountains shall Be crumbled to atoms," Irving uses the words "The earth will be rocked with a jolt and the mountains crumble to pieces" in translating Arabic words *Idzaa rujjatil ardhu rojja, Wabussatil jibaa-lu bas-sa* (verse 4 and 5).

Then, Ali selects the words "And you shall be sorted out Into three classes." Irving the words "You will from three groups" in translating the Arabic words *Wakuntum azwaajan tsalaatsah* (verse 7). Ali uses the words "And those Foremost (In Faith) will be Foremost (in the Hereafter)" Irving uses the words "and the Pioneers will be out there leading!" in translating the Arabic words *Was-saabiquunas saabiquuna* (verse 10). In translating the Arabic words *Tsullatum minal awwaliin* (verse 13), Ali uses the words "A number of people From those of old," Irving uses the words "a

multitude from early men". Ali uses the words "Reclining on them, Facing each other." Irving uses the words "leaning back on them, facing one another." In translating the Arabic words *Muttaki'iina 'alayhaa mutaqoobiliin* (verse 16). In translating the Arabic words *Bi akwaabiw wa abaariiqo wa ka'sim mim ma'iin, Laa yushod-da 'uuna anhaa wa laa yunzifuun* (verse 18 and 19), Ali chooses the words "With goblets, (shining) beakers, And cups (filled) out of Clear-flowing fountains: No after-ache will they Receive therefrom, nor will they Suffer intoxication:" Irving chooses the words "Immortal youths will stroll around them with glasses, pitchers, and a cup from a fountain which will not upset them nor dull their senses;".

The next Ali is eager to use the words "And with fruits, Any that they may select;" Irving eager to use the words "and any fruit that they may choose," in translating the Arabic words *Wa faa kihatim mimmaa yatakhoyyaruun* (verse 20). In translating the Arabic words *Wa huu run'iin, Ka amtsaalil lu'lu'il mak nuun* (verse 22 and 23), Ali uses the words "And (there will be) Companions With beautiful, big, And lustrous eyes, Like unto Pearls Well-guarded" Irving uses the words "and bright-eyed damsels (chaste) just like treasured pearls,". Ali selects the words "Not frivolity will they Hear therein, nor any Sinful talk" Irving selects the words "They will not hear idle talk there nor any fault-finding," in translating the Arabic words *Laa yasma'uuna fihaa laghwaw wa laa ta'tsiimaa* (verse 25). Ali uses the words "(They will be) among Lote-trees

without thorns," Irving uses the words "(They will be) among hawthoms trimmed of their thorns," in translating the Arabic words from the original text *Fii sidrim makh-dhuud* (verse 28). In translating the Arabic words *Wa tholhim man-dhuud, Wa zhillim mamduud, Wa ma aim maskuub* (verse 29, 30, 31), Ali is eager to uses the words "Among Talh trees With flowers (or fruits) piled one above another, In shade long-extended, By water flowing constantly," Irving is eager to use the words "and bananas piled bunch on bunch, with water shade spread out, water pouring forth,".

Again, Ali uses the words "And on couches (of Dignity), Raised high." Irving uses the words "and padded furniture raised (off the floor)." In translating the Arabic words *Wa furusyim marfuu'ah* (verse 34). Another is in translating the Arabic words *Wa ash-haa busy syimaali, Maa ash-haa busy syimaal* (verse 41), Ali uses the words "The Companions of The Left Hand, What will be The Companions of The Left Hand?" while Irving uses the words "The Companions on the unlucky side, what about the Companions on the left?". Then, from the Arabic words *Fii samuu miw-wahamiim* (verse 42), Ali selects the words "(They will be) in the midst Of a fierce Blast of Fire And in Boiling Water," Irving selects the words "In a scorching wind, scalding water,". Ali also uses the words "And persisted obstinately In wickedness supreme!" while Irving uses the words "and persisted in awesome blasphemy," in translating the Arabic words *Wa kaanuu yushir-ruuna 'alal hintsil 'azhiim* (verse 46). The words "Then will you truly O you that go wrong, And treat (Truth) as

Falsehood!, You will surely taste Of the Tree of Zaqqum." In Ali's translation and the words "Then you mistaken rejectors will be eating something from the Infernal Tree," in Irving's translation are eager to translate the Arabic words *Tsumma innakum ayyuhadh-dhoolluunal mukadz-dzibuu, La aakiluuna min syajarim min zaqquum La aakiluuna min syajarim min zaqquum* (verse 51 and 52).

Still in the same discussion above, Ali selects the words "Such will be their entertainment On the Day of Requital!" Irving selects the words "Such will be their fare on the Day for Repayment!" in translating the Arabic words *Haadzaa nuzuluhum yaumad diin* (verse 56). The Arabic words *Nahnu bimasbuu qiin* (verse 60) translated by the words "We have decreed Death To be your common lot, And We are not To be frustrated" in Ali's translation and the words "We have ordained death for (all of) you;" in Irving's translation. Continue to the next verse is in the Arabic words *'alaa an nubaddilaamtsaa-lakum wa nun syi akum fi maa laa ta'lamuun* (verse 61), Ali translates them by the words "From changing your Forms And creating you (again) In (forms) that you know not." While Irving translates them by the words "no one will get ahead to prevent Us from changing your attributes, and transforming you into something you would never recognize". Also, Ali uses the words "Is it you that cause it To grow, or are We The Cause?" and Irving uses the words "Do you farm it or We the Farmers?" in translating the Arabic words *A antum tazro'uu nahu am nahnuz zaa ri'uun* (verse 64).

Ali selects the words "Were it Our Will, We could crumble it To dry powder, and you would Be left in wonderment, (Saying), "We are indeed Left with debts (for nothing): "Indeed are we shut out (Of the fruits of our labour)." Irving selects the words "If We so wished, We would turn it into chaff so you would do nothing but exclaim: We are debt-ridden; in fact, we are destitute!" in translating the Arabic words *Law nasyaa uu laja'alnaa hu huthooman, Fazholtum tafak kahuun, Innaa lamugh romuun* (verse 65, 66, 67). Then, in translating the Arabic words *Afa roaitumul maa-alladzii tasyrobuun* (verse 69), Ali uses the words "Do you bring it Down (In rain) from the Cloud Or do We?" and Irving uses the words "Do you pour down from the rainclouds or are, We its Pourers?". Ali selects the words "Were it Our Will, We could make it Salty (and unpalatable): Then why do you not Give thanks?" while Irving selects the words "If We so wished, We might make it brackish. If you would only act grateful!" in translating the Arabic words *a-antum anzal-tumuuhu minal muzni am nahnul munziluun* (verse 70).

Finding and interpretation

The previous data show that the two translators sometimes use the same word/ words in translating Arabic word/words as SL into English as TL, and sometimes they use different words. It might be influenced by their cultural background for instance Irving who has American English cultural background translates the Arabic word *Jahim* into American

English "Hades" while Ali translates it into British English "Hell-Fire", and it might because of their individual styles.

The preceding data also show that the found **synonymy** in first category of their English translation of surah Al Waqi'ah. They are *arrives* and *comes to pass* in verse 1 of Ali's translation "When the Event inevitable *Comes to pass*" and Irving's translation "When the Inevitable *arrives*", *pieces and atoms* seen in verse 5 of Ali's translation "And the mountains shall Be crumbled to *atoms*" and Irving's translation "and the mountains crumble to *pieces*", *groups* and *classes* found in verse 7 of Ali's translation "And you shall be sorted out Into three *classes*" and Irving's translation "You will form three⁼ *groups*", *leaning* and *reclining* in Ali's translation "Reclining on them, Facing each other" and Irving's translation "leaning back on them, facing one another" of verse 16, *choose* and *select* in verse 20 in Ali's translation "And with fruits, Any that they may *select*" and Irving's translation "and any fruit that they may *choose*", *bright eyed* and *lustrous eyes* in Ali's translation "And (there will be) Companions With beautiful, big, And lustrous eyes" and Irving's translation "and bright-eyed damsels [chaste] just like treasured pearls, ' as a reward for what they have been doing" of verse 22, *treasured* and *well guarded* of verse 23 in Ali's translation "Like unto Pearls Well-guarded" and Irving's translation "and bright-eyed damsels [chaste] just like treasured pearls, ' as a reward for what they have been doing", *pouring forth* and *flowing constantly* seen in verse 31 of Ali's translation "By water flowing

constantly" and Irving's translation "with their shade spread out, ' water pouring forth", *scalding water* and *boiling water* of Ali's translation "(They will be) in the midst Of a fierce Blast of Fire And in Boiling Water" and Irving's translation "and drinking scalding water in addition" found in verse 42, *ordained* and *decreed* in verse 60 in Ali's translation "We have decreed Death To be your common lot, And We are not To be frustrated" and Irving's translation "We have ordained death for (all *of)* you; no one will get ahead to prevent Us", *will* and *wished* of Ali's translation "Were it Our Will, We could crumble it To dry powder, and you would Be left in wonderment" and Irving's translation "If We so wished. We would turn it into chaff so you would do nothing but exclaim" in verse 65, *brackish* and *salty* found in verse 70 of Ali's translation "Were it Our Will, We could make it Salty (and unpalatable): Then why do you not Give thanks?" and Irving's translation "Do you pour it down from the rainclouds or are We its Pourers? " If We so wished. We might make it brackish. If you would only act grateful!", *give thanks* and *act grateful* both found in verse 70 of Ali's and Irving's translation. Those words are considered as partial synonymy because they are not synonymous in all contexts and all dimension of meanings. They also involve **antonymy** in this first category of English translation of surah Al Waqi'ah. They are *sorted* in verse 7 of Ali's translation "And you shall be *sorted* out Into three classes" and *gathered* in verse 50 of Irving's translation "will be gathered together for an appointment on a well-known day", *high* in Ali's

translation "And on couches (of Dignity), Raised high" of verse 34 and

low in Ali's translation "(Many) will it bring low" of verse 3. They are

called antonymy because they have strictly contrasted in meanings. This

first category of surah Al Waqi'ah also includes **hyponyms**; it is some

words whose meaning of one form included in the meaning of another. It

is found in the word *Zaqqum* in verse 52 of Ali's translation as hyponym

of the superordinate of fruits in verse 29, 32, and 67.

The researcher finds that in this first category dominated by

denotation; it is the meaning of the words which refers to the real world

and their definition is given in dictionary. Some of those words are*,*

goblets, beakers and *cups* found in verse 18 of Ali's translation*, glasses*

and pitchers in verse 18 of Irving's translation*, created* in verse 35 and 57*,*

drink of verse 68*, rainclouds* and *pour down* in verse 69 of Irving's

translation*, bellies* in verse 53 of Irving's translation, *wealth* and *luxury* in

verse 45 of Ali's translation*,* while *bones* in verse 47*, eyes* in verse 22*,*

earth in verse 4*, dust* in verse 6 are found in both translations. Some of the

words also have **connotative meanings** related to the items they refer.

They are *right hand* in verse 8, 27, and 38 which refers to people in the

right classes, *left hand* in verse 9, and 41 as the contradiction of people in

the right group, *gardens* in verse 12 refers to the word heaven or paradise,

farm which found in verse 64 of Irving's translation, this definition is not

as the real world given in dictionary, but it means creating something, then

the word *idle* in verse 25 of Irving's translation and *sinful talk* in verse 25

of Ali's translation, this word does mean empty like given in dictionary but this means a meaningful utterances or attitudes. Then **homophone** is not found in this first category of surah Al Waqi'ah. Here, the two translators also use the word that has more than one meaning. Those words make the researcher or reader feel confuse to determine the meaning. For instance the word *couches* in verse 34, the reader can determine the meaning is sofa or long seat like a bed or express. It is in **ambiguity** because the reader can judge the word in multiple meaning. Another word is *companions* in verse 8, 9, 22, 27, 35, 38, and 41of both translations, this word called ambiguity because it is not specific about age, or sex, they explain generally.

Still in the discussion related to lexical meaning, the two translators also uses figurative meanings in this first category of surah Al Waqi'ah. The first is the researcher finds simile; it is the style of writing by showing direct comparison between one thing with another. And the sentence contains **simile** is "And (there will be) Companions With beautiful, big, And lustrous eyes Like unto Pearls Well-guarded." (verse 22, 23). To know the sentence contains with simile, it can be seen from the word like. It directly compares between lovely eyes and pearls. In this sentence, it means that the eyes of companions are as beautiful as pearls. Then, **hyperbole** is used by the two translators; it is a figure of speech which has an exaggeration meaning. They are the words *shaken* in verse 4 "When the earth shall be Shaken to its depths" of Ali's translation and *rocked* in verse

4 "The earth will be rocked with a jolt" of Irving's translation, *pieces* in verse 5 "and the mountains crumble to pieces" of Irving's translation and *atoms* in verse 5 "And the mountains shall Be crumbled to atoms" of Ali's translation, *dust* in verse 6 "Becoming dust scattered abroad" of Ali's and Irving's translation. Those words are exaggerated to make the sentence to be more dramatic and feared.

Continually, the researcher finds **repetition** used by the two translators. It is called repetition if the word of the sentence repeated more than one Usually the function of repetition is to emphasize the word or the sentence to be more clearly to the listener and to be easy to be understood the meaning used. There are many repetition in this first category, they are; the words *Companions of the right hand* which is repeated in verse 27, 38, *companions of the left hand* which is repeated in verse 41, *peace* repeated in verse 26, *dust* repeated in verse 47, *boiling water* repeated in verse 54, *foremost* mentioned again in verse 10, *our will and so wished* is repeated in verse 70.

The next discussion of figurative meaning which is use also by A. Yusuf Ali and T. B Irving is about **antithesis**; it is a result of something strongly contrast which are presented together. This antithesis can be found in verse 11, 12, 13, 14 in the sentence "Those will be the nearest in gardens of bliss, *a multitude from early men and a few from later ones* on couches set close together, leaning back on them, facing one another.", in verse 39, 40 "*A (goodly) number From those of old, And a (goodly)*

number From those of later times.", and in verse 49, 50 in the sentence "Say: "Yes, those of old and those of later times, "All will certainly be gathered together for the meeting appointed for a Day Well-known.".

Those words which are in italic forms are strongly contrasting terms which is presented together. Then, the researcher finds **symbolism**; it calls symbolism because it is a figure of thing or speech which represents something else. The word *couches* in the sentence "And on *couches* (of Dignity), Raised high." (verse 34). This word represents a heaven's woman which has good attitude with its prefect ness and beautifulness. Again, the word *pearls* in the sentence "And (there will be) Companions With beautiful, big, And lustrous eyes Like unto *Pearls* Well-guarded." (verse 22, 23) is symbolism because it represents beautifulness.

It can be seen from the elicitation above that the two translators sometimes uses the same and different word to translate a certain Arabic word as SL into English as TL. It might because of their different culture and individual styles. In this first category, the translators involve synonymy, antonym, denotation, connotation, hyponym, homophone, ambiguity, and figurative meanings which discuss about simile as indirect comparison between two things/ person by using the word as or like, hyperbole which used to exaggerate the meanings, antithesis in comparing two things in pairs, repetition which the word is repeated more than one and symbolism which represent other things.

2. Sentential Meanings Elicitation

In the original Holy Qur'an in Arabic, this surah has ninety six verses, but this surah is divided into two categories in accordance with the number division of this surah. In this first category, the English translation of surah Al Waqi'ah has different number of sentences. Ali has 40 sentences and Irving has 32 sentences. In general, the kinds of sentences they use are almost similar. They are simple sentences, compound sentences, complex sentences and compound complex sentences.

Furthermore, the first category of English translation of surah Al Waqi'ah by A. Yusuf Ali has sixteen declaratives sentences, seventeen questions, and five exclamations, while Irving has twelve declaratives sentences, fourteen questions and five exclamations. All of the declaratives sentences used by the two translators are considered as **synthetic sentences** because they are true or false depends on the world or environment around them. They can be found in verse 58 to 61.

The first category of English translation of surah Al Waqi'ah by Ali and Irving includes **speech act**. Dealing with speech act meanings, both translators begin the surah with locutionary act because all of them use declarative sentences. In this first category, Ali uses sixteen declaratives sentences, seventeen questions, and five exclamations, therefore, Ali uses sixteen locutionary acts, the act of producing the sentences with certain meanings and twelve illocutionary act because this illocutionary act is regarded as one of the competition to such kind of

asserting, declarative form in threatening and commissive in questioning, while Irving uses twelve declaratives sentences, fourteen questions and five exclamations. Thus, Irving uses twelve locutionary acts, the act of producing the sentences with certain meaning.

What a speaker assumes is true or is known by the hearer can be described as a **presupposition**. This first category of English translation of surah AL Waqi'ah by Ali and Irving also includes presupposition. They are in the sentences "Then (there will be) The Companions of The Right Hand, What will be The Companions of The Right Hand?" in verse 8 and the sentence "And the Companions of The Left Hand, What will be The Companions of The Left Hand?" in verse 9 is said to presuppose that group of those in right or left hand is not really known by the speaker after reading the verses of Allah. In this case, only Allah who knows what group will be in right or left hand.

After discussing presupposition; the researcher finds **deixis** in this first category. Deixis is referential pronoun made by speaker in space or time. In this first category of this surah, there are four kinds of deixis found and discussed; they are person deixis, time deixis, place deixis and discourse deixis. The first is person deixis, it represent the participant such as speaker or addressee In this surah there are many pronoun dominated almost in every line, usually the function of person deixis is to emphasize the story to be more understandable in meaning and clear in the story. **Person deixis** clearly operates on three basic part divisions such as first

person deixis, second person deixis, and third person deixis. The first category is first person deixis; it is expressed in singular pronoun and plural pronoun. The researcher finds plural pronoun *we, our*. The second category is second person deixis; it can be seen in the pronoun *you, your*. The last category is third person category as the pronoun *they, it.* Continue to the next deixis is **place or spatial deixis**. The researcher finds the word *these, those, there* in this first category.

Later, the researcher continues to **time-space deixis**. The used of time deixis is to show the period of time or even used in the context. The word *then* is included in time-space deixis because it may either refer to past and future actions relative to the moment where it is uttered. After time-space deixis, it continues to **discourse deixis.** The researcher finds the word *but*, *this*, and *that* included in this surah.

Finding and interpretation

The data and the discussion presented above show that the first category of English translation of surah Al Waqiah includes declaratives sentences, questions, and exclamations. In this first category, Questions dominate the number of the sentences; as described above that Ali has sixteen declaratives sentences, seventeen questions, and five exclamations, while Irving has twelve declaratives sentences, fourteen questions and five exclamations.

This first category of surah Al Waqi'ah includes **synthetic sentence** because this depends on the world and environment around it. As

we know that this surah is tells about the inevitable and the hereafter, related to that condition, all Moslems have to believe in the inevitable although we have never felt before because that is one of the pillars of faith in Islam which have to be believed. For instance, the sentence which is in synthetic sentence is "Do you see? The (human seed) that you emit, Is it you who create it, Or are We the Creators? We have decreed Death To be your common lot, And We are not To be frustrated From changing your forms And creating you (again) in (forms) that you know not." in verse fifty-eight up to sixty-one. The arrangement of these two sentences are positively supported by our social environment that Allah is the one who create all the things in this universe and He is the only one who has authority in determining one's death. Another is the sentence "Have you ever considered the water you drink? Do you pour down from the rainclouds or are, We its Pourers?" in verse sixty- eight and sixty- nine. Those two sentences also in synthetic sentences because these sentences is proven by logical truth, namely, truth that is considered correct by logic or that is accepted by healthy logic. It cannot be denied that Allah creates water and rain as the beneficial enjoyment for both human beings and animal.

As the next discussion, this first category also involves **speech act.** The researcher has been elicited before that in this first category Ali uses sixteen locutionary acts, the act of producing the sentences with certain meanings and twelve illocutionary acts because this **illocutionary act** is

regarded as one of the competition to such kind of *asserting*, means that

the speaker states something by uttering a sentence., it can be seen in verse

3, 4, 5, 6, 7 in the sentence "(Many) will it bring low; (many) will it exalt;

when the earth shall be shaken to its depth, and the mountains shall be

crumbled to atoms, becoming dust scattered abroad, and you shall be

sorted out into three classes.", these verses presented in a sentence states

that an inevitable is certainty event, Allah will shake the earth as seen in

the Arabic word *rujjat* taken from the word *rajja* that is shaken hardly and

Allah states that all human in this world will be formed in three groups; in

verse 35 in a sentence "We have created (their Companions) of special

creation." this sentence means that Allah states that He created a special

creation which is woman's paradise who will accompany those who live in

paradise; in verses 36, 37, 38 which presented in a sentence "And made

them Virgin-pure (and undefield), Loving (by nature), Equal in age For the

Companions Of the Right Hand.", this means that Allah states He created

a woman's paradise which is in the same age just for those in the right

group; in verses 49, 50 in a sentence "Say: "Yes, those of old and those of

later times, all will certainly be gathered together for the meeting

appointed for a Day well-known.", this sentence means that Allah states

that those of early and later died will be brought together in a certain time

which the last day in the world and the beginning of hereafter; then in

verse 56 in a sentence "Such will be their entertainment on the Day of

Requital!" this verse means that Allah states a serving consists of boiling

water and zaqqum which have been mentioned in verse 52 to 55 and Allah has commanded to Prophet Muhammad, peace be upon Him, to told human about that welcome.

Then, the *declarative form* in threatening is in verses 41 in a sentence "The Companions of The Left Hand, What will be The Companions The Left Hand?" and verses 42 to 44 in a sentence "(They will be) in the midst of a fierce blast of Fire and boiling water, and in the shades of black smoke: neither cool nor refreshing!" those two sentences means that Allah threaten human by uttering those sentences in order to human not become such that left group; in verses 65, 66, 67 in a sentence "Were it Our Will, We could crumble it to dry powder, and you would be left in wonderment, (saying), "we are indeed left with debts (for nothing): "Indeed are we shut out (of fruits of our labour)." This sentence uttered by Allah to threaten human by showing His authority to make something crumbled into pieces as powder so that human will be shock by such that condition.

Ali also uses illocutionary acts in *commissive* that are in questioning, they are in verse 58, 59 in two sentences "Do you then see? The (human seed) that you emit, is it you who create it, or are We the Creators?" in verse 63 in a sentence "Do you see the seed that you sow in the ground?" those sentences in some verses means that Allah, the Almighty ask human responsibility as His creature by asking such that questions.

Another, the effect on the hearer of what the speaker says is **perlocutionary act**. In this first category of this surah, the researcher finds some sentence include such effect as persuading, intimidating and inspiring the hearer used by Ali. They are in verse 27 in a sentence "The Companions of The Right Hand, What will be The Right Companions of The Right Hand?", in verses 28 to 32 in a sentence "(They will be) among Lote-trees without thorns, Among Talh trees with flowers (or fruits) Piled one above another, In shade long-extended, By water flowing constantly, and fruit in abundance.", in verses 33, 34 in a sentence "Whose season is not limited, Nor (supply) forbidden, and on couches (of Dignity), raised high.", in verse 35 in a sentence "We have created (their Companions) of special creation.", in verses 36 to 38 in a sentence "And made them Virgin-pure (and undefield), Loving (by nature), Equal in age For the Companions Of the Right Hand.", Those perlocutionary acts also inspire the creature to be right human and persuade them with great rewards. Again, the sentences in the verse 41, 42, 42, 44 are perlocutionary acts because they intimidate and make the hearer horrified of the reward of those of left hand. Then, intimidating perlocutionary act found in the verse 51, 52, 53, 54, 55, and 56.

Irving uses twelve declaratives sentences, fourteen questions and five exclamations. Thus, Irving uses twelve locutionary acts, the act of producing the sentences with certain meaning. The illocutionary acts in Irving's translation actually the same as in Ali's translation but different

number of sentence, they are firstly in the form of asserting which are in verse 3 in a sentence "humbling, exalting!", verses 4 to 6 in a sentence "The earth will be rocked with a jolt and the mountain crumble to pieces and become dust that is scattered about.", verses 7,8 in a sentence "You will form three groups: the Companions on the Right (What do the Companions on the Right (mean)?", verses 35 to 40 in a sentence "We have produced special women and made them (ever) virgins, easy to get along with and of their same age, for the Companions on the Right, a multitude from early men as well as a multitude from later times.", verses 49, 50 as in Ali's translation which is in a sentence "SAY: "The earlier and the later ones will be gathered together for an appointment on a well-known day.", in verse 56 in a sentence "Such will be their fare on the Day for Repayment!".

Another is declarative which is in threatening form also includes in Irving's translation of this first category, they are in verse 41 in a sentence "The Companions on the Unlucky side, what about the Companions on the left?", verses 42 to 44 in a sentence "In a scorching wind, scalding water, and the shade of pitch-black smoke, which is neither cool nor refreshing.", in verse 65 to 67 in a sentence "If We so wished, We would turn it into chaff so you would do nothing but exclaim: "We are debt-ridden; in fact, we are destitute!". Then, the commissive form in questioning are in verse 58 in a sentence "Have you ever considered what you emit?", verse 59 in a

sentence "Did you create it, or are We its creators?" and verse 63 in a sentence "Have you considered what you plant as crops?".

In this first category of surah Al Waqi'ah translated by Irving also includes perlocutionary acts include such effect as persuading, intimidating and inspiring the hearer. It is the same verse as in Ali's translation but thy have different number of sentences. It is seen in verse 27 in a sentence "The Companions on the Right-what about the Companions on the right?", verses 28 to 34 in a sentence "(They will be) among hawthoms trimmed of their thorns, and bananas piled bunch on bunch, with their shade spread out, water pouring forth, and plenty of fruit which is neither rationed nor forbidden, and padded furniture raised (off the floor).", verses 35 to 38 in a sentence "We have produced special women and made them (ever) virgins, easy to get along with and of their same age, for the Companions on the Right, a multitude from early men as well as a multitude from later ones.", those sentences are included in persuading and inspiring the hearer. Then, the sentences which can intimidate or frighten the hearer are in verses 41 and 42 to 44 which have two sentences, they are "The Companions on the Unlucky side, what about the Companions on the Left?" and the sentence "In a scorching wind, scalding water, and the shade of pitch-black smoke, which is neither cool nor refreshing.", and in verses 51 to 55 in a sentence "Then you mistaken rejectors will be eating something from addition, lapping it up, the way

thirsty (camels) drink." And verse 56 in a sentence as the continually of previous verses "Such will be their fare on the Day for Repayment!".

In addition, the researcher finds that both translators uses **presupposition**, it can be seen in verse 8 and 9. Another is in verses 45 to 47 in a sentence "They had been luxuriating before that happened and persisted in awesome blasphemy, and kept on saying: 'When we have died and become dust and bones, will we be raised up again?". This sentence consider presupposition because the speaker does not know whether they will be raise again or not in the hereafter, only Allah who knows about it. Again, verses 49, 50 in a sentence "SAY: "The earlier and the later ones will be gathered together for an appointment on a well-known day." here as an obvious presupposition that we (those of old and those of later time) will be brought to the appointed day, verse 65 in a sentence "If We so wished, We would turn it into chaff so you would do nothing but exclaim: "We are debt-ridden; in fact, we are destitute!", this sentence is a form of conditional sentence and the first assumption of this sentence is, in fact God doesn't make it (something we plant) dry and shattered. Comparing to the sentence before, this sentence is lack of factual even, further more this sentence includes presupposition of counter factual.

As seen in the verses, both translators use pronoun whether it is singular or plural, this pronoun includes in the discussion of deixis. The first is **person deixis,** it is clearly operates on three basic part divisions such as first person deixis, second person deixis, and third person deixis.

The first category is first person deixis; it is expressed in singular pronoun and plural pronoun. The researcher finds plural pronoun *we* and *our*. The plural pronoun *we* found in verse 47, 48, 57, 59 to 60, 64 to 65, 66 to 67, 69 to 70, and 72 while the pronoun *our* found in verse 48, 65, 67, and 70. The second category is second person deixis; it can be seen in the pronoun *you* and *your*. The pronoun *you* in verse 7, 51 to 53, 55, 57 to 59, 61 to 65, 68 to 72 while the pronoun *your* in verse 60 and 61. The last category is third person category as the pronoun *they, it*. The pronoun *they* in verse 15, 19 to 21, 25, 28, 45, and 47 while the pronoun *it* in verse 3, 54, 59, 64, to 65, 69 to 70, and 72. Continue to the next deixis is **place or spatial deixis**. The researcher finds the word *these* in verse 11*, those* in verse 10 to 11, 13 to 14, 39 to 40, 49*, there* in verse 8, 22 in this first category.

Later, the researcher continues to **time-space deixis**. The used of time deixis is to show the period of time or even used in the context. The word *then* which is found in verse 2, 8, 51, 53, 57, 62, and 70 is included in time-space deixis because it may either refer to past and future actions relative to the moment where it is uttered. After time-space deixis, it continues to **discourse deixis.** The researcher finds the word *but* in verse 66 of Irving's translation, *that* in verse 45 included in this surah.

As seen from the explanation above that this first category of Surah Al Waqi'ah includes synthetic sentences, presuppositions, speech act and deixis. Furthermore, the reason for combining simple, compound, complex and compound complex sentences as well as declarative and performative

as in speech act might be meant to make the text seem alive and interesting. Moreover, all the sentences used in this first category of the translation of surah Al Waqi'ah by Ali and Irving fulfill the requirement of grammaticality, acceptability and meaningfulness.

3. Discoursial Meanings Elicitation

As was described in the preceding discussion, the number of sentences of this first category of surah Al Waqi'ah of the Holy Qur'an is different among the two translators.

The first category of this surah describes the event inevitable, on that day all human will be divided into three kinds. Those on the right hand and the earlier men will get a good reward while those on the left hand will get bad rewards as their deeds in their life. This first category also describes a paradise; the place for those who are in the right group and earlier men as mentioned in the surah by the word *Garden*. As the contradiction of paradise, this surah also describes the rewards which will faced by human who do not obey to God.

In this first category, Ali uses subordinators *who*, *when, whose* and additive markers *and*. Related to discoursial meanings, the researcher finds some element of **cohesion**; the ties and connections within the text, firstly is **reference;** it is the act of referring to a preceding or following element found in Ali's translation. They are the word *it and they* as anaphora; while Irving uses subordinators *when, who,* additive markers *and* and adversative markers *but*. The references involved in Irving's translation

are *they* and *it* as anaphora. Another is **substitution**, it is kind of replacement for a word or words refer to preceding sentence. In this first category, the researcher finds that the two translators use substitution of the word *them*. For instance the substitution *them* in verse 36 refers to the word *special creation* in verse 35. Then, the researcher also finds **conjunction** as another element of cohesion in both translators. It is the relationship which draws attention to one sentence and another. Ali uses the conjunction *and* while Irving also uses the conjunction *and* as well which can be seen in most of verses of this first category. The last is about **ellipsis** which also found in this two translation. It is the mission of the word or part of a sentence. Those ellipsis in Ali's translation are seen in verse 29, 43, 46, and 47, while in Irving's translation is seen in verse 29, 36, 42, 43, 46, 47, 61. The brief explanation of those elicitations above is presented clearly in finding and interpretation below.

Finding and interpretation

The kind of relation used in this first category of English translation of Surah Al Waqi'ah is relations which do forms cohesive ties within the text. The cohesive devices use by the translators are subordinator *who, whose, when*; additive markers *and*; and adversative markers *but*.

Related to cohesive devices, Ali's translation includes **reference** which has been elicit before, they are the words *it* in verse 3 "(Many) will it bring low; (Many) will it exalt;" *it* refers to *the event inevitable* as seen

in verse 1 "When the event inevitable comes to pass,"; again we can see *it*

in verse 59 "Is it you who create it. or are We the creators?", the word *it* is

also a reference of the word *human seed* as seen in previous verse (58)

"Do you then see? The (human seed) that you emit", while in Irving's

translation the researcher also finds the word *it,* for instance it is seen in

verse 53 "Filling (your) bellies with it", the word *it* refers to *the Infernal*

Tree in previous verse 51, 52 which actually in the same sentence with

verse 53 "Then you mistaken rejectors will be eating something from the

Infernal Tree,…" as mentioned in Ali's translation by the word *Zaqqum*.

Then, the reference of the word *they* also include in Irving's translation, as

in verse 45 to 47 as in one sentence "They had been luxuriating before that

happened…", the word *they* refer to *the Companions on the Unlucky side*

as found in verse 41 "The Companions on the Unlucky side, what about

the Companions on the Left?".

The next cohesive devices include in Ali's translation and Irving's

translation is about **conjunction**; it is the relationship which draws

attention in a sentence and another, it is the word *and* which is seen in

their translation. The reason for selecting additive marker *and* because

they intend to make pair such as in Ali's translation of the first category of

surah Al Waqi'ah verse 13 through 14, 39 through 40; Irving's translation

of the first category of this surah in verse 13 through 16, 42 through 44.

They also use additive markers *and* to form series such as in Ali's

translation in verse 17 through 21, verse 47 and Irving's translation of the

first category of this surah as in verse 4 through 6, 17 through 24 as become one sentence in Irving's translation. Then, in this first category **substitution** only takes small discussion that is the word *them* in verse 36 which refer to the word *special creation* in verse 35.

Still related to cohesive devices, both translators also include **ellipsis** in their translation. In Ali's translation ellipsis happened in verse 29, the missing words is *they will be* as mentioned in verse 28, verse 43 have a missing words *they will be* same as verse 29, verse 46 have the missing word *they* as mentioned in verse 45, verse 47 have a missing word *we* as mentioned in previous verse; while in Irving's translation the ellipsis form happens in verse 29 with the missing words *they will be* mentioned in verse 28, verse 36 with a missing word *we* mentioned in verse 35, verse 42 and 43 have the same missing word *in* as mentioned in previous verse, verse 47 with the missing word *they* mentioned in verse 45, verse 61 have the missing words *no one will get ahead to prevent Us from* as in verse 60.

4.1.1.2 Messages involvement

In this case, the researcher discusses the message found in the first category of the English translation of surah Al Waqi'ah, but firstly the researcher discusses the content of the first category of surah Al Waqi'ah.

Surah Al Waqi'ah as the fifty sixth surah of the Noble Quran tells about the event hereafter and *al ma'ad* as great news. It narrates us as human being a story about *al kubra* (hereafter) from the beginning moment. Al Waqi'ah (the hereafter) is not lying, it conquer, appoint,

enhance to the higher level, humiliate to the lower level, raise a contemptible one, threw the higher one out, and tells a jolt which can tear down a mountain.

In that day, human will be three kinds; those of chosen, those of old, and those of the closest. Those of chosen is those which always do pious deed and receive a leadership to prophet proponent. Those are people who have good deed and less bad deed, while the enemy of prophet proponent and people who always in luxurious have no other purposes except material purposes. Another is good people between prophet proponent's lovers; those are *al muqarrabun* (people who are close to Allah) and *al sabiqun* (people who are earlier keep in faith). Everything in the world cannot hold and appoint them.

This surah also tells about all the heaven's comfort for those on the right hand and those of earlier keep in faith which characterized by heaven's drinking that cannot destroy one's mind and make them dizzy. On the contrary, they will get awareness and love emotion by drinking such that water. This verse also tells about heaven's fruit, bird's meat, and good wives; that is fairy.

Heaven's communities, every each other, do not hear useless talking and idle. They will get an offering from Allah and His Prophet which is full of eternal happiness. Heaven's trees which are evergreen and laden with fruit is in God shelter.

On the contrary, those on the left hand are in scorching wind and scalding water also in shadow of black smoke with big bellies. They run away from scorpion sting and other reptiles towards hell fire's water which has been said in Al Quran as *Al hamim* (boiling water). They swallow such that water likes a thirstiness camel. It because they are lost in earthly luxurious and do not believe in *al ma'ad* with its torture as the consequence of their sins.

Other side of this glory surah is answering with clear argumentation tightly about *al mabda* (first creation) and *al ma'ad*, which can be understood by all human.

This surah mentioned human creating by uniting a germ inside a womb. Allah, the Tremendous said "And verily ye know the first creation. Why, then, do ye not reflect?" (verse 62). After that, (this verse) argue about *al mabda* (first creation) and *al ma'ad* which mention about agriculture and a drinking water, rain, and hell tree, etc. then, in the last surah mentioned about other understandings as mentioned in the Qur'an.

As the content of surah Al Waqi'ah explained above, the researcher finds some of messages in this surah. Firstly, moral message; it is such a message which relating to the considerations of right or wrong and good or bad character. Some of the messages found in the sentence "And those Foremost (In Faith) will be Foremost (in the Hereafter)." (verse 10). It teaches us as human being and as God creature to keep in faith to Allah, the Tremendous. Then, in the verse 45 "for that they were wont to be

indulged, before that, In wealth (and luxury)" and "And persisted

obstinately in wickedness supreme!" (verse 46) are include moral message

because they teach us as human being not to live in luxurious and do many

sins because Allah will ask the responsibility of their deed on earth.

The last is religious message; it is a message which is relating to

religion to someone's inner feeling. Some of the messages are seen in

"Reward for the deeds of their past (life)." (verse 24). This verse teaches

us to do good deed and leave bad deed and also perform a religious service

continually and consistently. Another is in "We have created (their

Companions) of special creation" (verse 35) and "Is it you who create it,

or are We the creators?" (verse 59), "We have decreed death to be your

common lot, and we are not to be frustrated" (verse 60). Those verses give

a message that Allah, the Tremendous has one and only authority to create

human being and everything in this universe perfectly and only Allah who

can revive and overtake death of His creature.

4.1.2 The data from the second category (Allah's oath about the Qur'an)

The data source of this study in this second category is the English

translation of Surah Al Waqi'ah by A. Yusuf Ali and T. B Irving which is

included in appendix 4.

4.1.2.1 Meaning Elicitation

1. Lexical Meanings Elicitation

The part is discussed the meaning elicitation which there are three kinds of meaning involved, they are lexical meanings, sentential meanings and discoursial meanings.

The first is related to lexical meanings, the two translators; A. Yusuf Ali and T. B Irving resort to the same lexical and to different words at other occasions. In this second category of this surah, for instance Ali uses the words "We have made it A memorial (of Our handiwork), And an article of comfort And convenience for The denizens of deserts." Irving uses the words "We have granted it as a Reminder and enjoyment for those living in the wilderness." In translating the Arabic words *A antum an sya'tum syajaro tahaa am nah nul mun syi uun* (verse 73). Also in translating the Arabic words *Nahnu ja'alnaa haa tadz-kirotaw wa mataa 'al lil muqwiin* (verse 74), Ali uses the words "Then glorify The name of your Lord, The supreme!" while Irving uses the words "So celebrate your Lord's almighty name!". Ali selects the words "And that is indeed A mighty adjuration If you but knew, that this is indeed A qur'an Most Honourable , In a Book well-guarded, Which none shall touch But those who are clean:" while Irving selects the words "Yet I swear by the stars' positions (it is serious oath, if you only knew it!) that it is a Noble Qur'an (kept) as a treasured Book which none but the purified may touch," in translating the Arabic words *Fa sabbih bismi robbikal 'azhiim, Falaa*

uqsimu bimawaa qi in nujuum, Wa innahu laqosamul law ta'lamuuna

'azhiim, Innahu laqur aanun kariim fi kitaa-bim maknuun (verse 76, 77,

78, 79).

Another is Ali is eager to use the words "A Revelation from the

Lord Of the Worlds." Irving is eager to use the words "something sent

down by the Lord of the Universe." in translating the original text

Tanziilum mir robbil 'aalamiin (verse 80). Then, Ali selects the words "Is

it such a Message That you would hold In light esteem?" while Irving

selects the words "Are you (all) trying to dodge this report?" in translating

the Arabic words *A fa bihadzal hadiitsi antum mud hinuun* (verse 81).

Also, in translating the Arabic words *Fa lawlaa idzaa balaghotil hulquum,*

Wa antum hii na idzin tanzhuruun, Wa nahnu aqrobu ilaihi minkum

walaakin luu tubshiruun, Fa lawlaa in kuntum ghoiru madiiniin (verse 83,

84, 85, 86), Ali uses the words "Then why do you not (Intervene) when

(the soul Of dying man) Reaches the throat, And you the while (Sit)

looking on, But We are nearer To him that you, And yet see not, Then why

do you not If you are exempt From (future) account," Irving uses the

words "Why not when (your soul) leaps to your throat (at death) and you

are then observing, (We are even nearer to it than you are, even though

you do not notice it) provided you are not under any obligation,".

Still in the same discussion as above, Ali selects the words "Thus,

then, if he Be of those Nearest to Allah, (There is for him) Rest And

Satisfaction, and A Garden of Delights." While Irving selects the words

"Thus if he is one of those who are drawn close (he will have) contentment, fragrance, and a garden of bliss," in translating the Arabic words *Fa ammaa inkaana minal muqorrobiin, Farou huw wa roihaa nuw wa jannatu na'iim* (verse 88 and 89). Another is the words "And if he be Of those vwho deny (The Truth) Who go wrong, For him is Entertainment With Boiling Water. And burning in Hell-Fire. Surely, this is The Very Truth Of assured Certainty. So celebrate with praises The name of your Lord, The Supreme." as in Ali's translation and the words "However if he is one of mistaken rejectors a welcome of scalding water plus a roasting in Hades (will await him). This is the absolute Truth; So celebrate our Lord's almighty name!" in translating the Arabic words from the original text *Wa ammaa in kaana minal mukadz dzibiin nadh dholliin, Fa nuzulum min hamiim, Wa tashliyatu jahiim, Inna haadzaa lahuwal haqqul yaqiin, Fasabbih bismirobbikal 'azhiim* (verse 92, 93, 94, 95, 96).

Finding and interpretation

The previous data shows that the two translators sometimes use the same word in translating the SL into TL. Related to lexical meanings, the two translators also include **synonymy** in their translation. They are seen in the words *celebrate* in verse 74 of Irving's translation "So celebrate your Lord's almighty name!" and *glorify* in verse 74 of Ali's translation "Then glorify The name of your Lord, The Supreme!", *almighty* in verse 74 of Irving's translation "So celebrate your Lord's almighty name!" and *supreme* in verse 74 of Ali's translation "Then glorify The name of your

Lord, The Supreme!", *treasured book* in verse 78 of Irving's translation "[kept] as a *treasured Book*" and *book well-guarded* in verse 78 of Ali's translation "In a Book well-guarded,", *revelation* in verse 80 of Ali's translation "A *Revelation* from the Lord Of the Worlds." and *sent down* in verse 80 of Irving's translation "which none but the purified may touch, " something *sent down* by the Lord of the Universe.", *leaps* in verse 83 of Irving's translation "when [your soul] *leaps* to your throat [at death]" and *reaches* in verse 83 of Ali's translation "Then why do you not (Intervene) when (the soul Of the dying man) *Reaches* the throat", *garden of bliss* in verse 89 of Irving's translation "[he will have] contentment, fragrance, and a garden of bliss" and *garden of delight* in verse 89 of Ali's translation "(There is for him) Rest And Satisfaction, and A *Garden of Delights*", *scalding water* in verse 93 of Irving's translation "a welcome of *scalding water* ' plus a roasting in Hades [will await him]" and *boiling water* in verse 93 of Ali's translation "For him is Entertainment With *Boiling Water*", and *roasting in Hades* in verse 94 of Irving's translation "a welcome of scalding water ' plus a roasting in *Hades* [will await him]" and *burning in hell-fire* in verse 94 of Ali's translation "And *burning in Hell-Fire*". As the contradiction of synonymy, **antonym** also includes in this second category in the words *Hell-fire* in verse 94 of Ali's translation *or Hades* in verse 94 of Irving's translation and *Gardens* in verse 12 and 89 of both translations. Then, **hyponym** which the meaning of one sentence includes the meaning of another is not found in this second category.

Still in lexical meaning, the researcher also finds that this second category is dominated by **denotation** which has meaning as real world or as presented in dictionary. Some of them are the words *swear* in verse 75 of Irving's translation "Yet I swear by the stars' positions", *the Universe* in verse 80 of Irving's translation "something sent down by the Lord of *the Universe*", *the world* in verse 80 of Ali's translation "A Revelation from the Lord Of *the Worlds*", *roasting* in verse 94 of Irving's translation "a welcome of scalding water ' plus a *roasting* in Hades [will await him].", *burning* in verse 94 of Ali's translation "And *burning* in Hell-Fire", *see* in verse 85 of Ali's translation "But We are nearer To him than you, And yet *see* not", *the soul* in verse 87 of Ali's translation "Call back *the soul*, If you are true (In your claim of Independence)?". Some of the words in their translation also consider as **connotation**; it has unreal meaning and the meaning is associated in certain characteristics. They are the words *welcome of scalding water* in verse 93 of Irving's translation and *entertainment with boiling water* in verse 93 of Ali's translation; this word in this second category means a serving for human who do not obey to Allah, *Garden of bliss or Garden of delight* of verse 89 whether in Ali's or Irving's translation which refer to the luxurious in the heaven or paradise, and the word *right hand* in verse 90 and 91 of both translations; it is not the right hand as human being has which refer to part of body but it means a number of good people who has good deed in their life.

The translation of both Ali and Irving include the words that have the same pronunciation and different in writing, in lexical meanings, it is called **homophone**, they are the words *then* and *than*. Continue to the next lexical meaning found in their translation is **ambiguity** which is the words that have more than one meaning. The word *companion* in verse 90 and 91 of both translations "And if he be Of the *Companions* of The Right Hand" and "(For him is the salutation), "Peace be unto you," From the *Companions* Of the Right Hand." is considered ambiguity because it is stated specifically about the age or sex, it explained generally.

Ali and Irving also involved **figurative meanings** in their translation in this second category. The figurative meanings involved are **repetition** which is the words repeated more than one. The words are *companions of the Right hand* are repeated in verse 90 and 91. Then, **symbolism** as one of the elements in figurative meanings also included, it is found in the words *the setting of the stars or stars' position* in verse 75, this words describes God's authority in the universe.

2. Sentential Meanings Elicitation

In this second category of surah Al Waqi'ah translated by A. Yusuf Ali and T. B Irving has different number of sentences. Ali' translation in this second category has 12 sentences which have eight declarative sentences, three questions and one exclamation, while Irving's translation has nine sentences which have four declarative sentences, two questions

and three exclamations. They are in simple sentences, compound sentences, and complex sentences.

In this second category, all the declarative sentences considered as **synthetic sentences** because they are true or false depend on the world or environment around them. The researcher also finds **analytic sentence** in this second category, it is called analytic sentence because it is true depend on the definition. This surah also includes **speech act** which are in locutionary act, illocutionary act and perlocutionary act. Related to speech act meanings, both translators begin the surah with locutionary act because all of them use declarative sentences. In this first category, Ali uses eight locutionary acts, the act of producing the sentences with certain meanings and twelve illocutionary act because this illocutionary act is regarded as one of the competition to such kind of asserting, declarative form in threatening and commissive in questioning, while Irving uses four declaratives sentences. Thus, Irving uses twelve locutionary acts, the act of producing the sentences with certain meaning. The brief explanation of those elicitations is presented clearly in finding and interpretation.

The researcher finds both translators use **presupposition** in their translation of this second category. It calls presupposition when the sentence has the assumption or supposition in pre-sentence. It means before making the sentence there is an assumption made by the speaker. Then, in this surah of second category translated by Ali and Irving, there is only one **entailment** found by the researcher in verse 77 and 78. It is

called entailment if the truth of first sentence entails the truth of the second sentence and the falsity of the first sentence insures the falsity of second sentence.

After knowing about sentential meaning, the researcher finds another element of sentential meaning that is **deixis**. They are person deixis, place or spatial deixis, time-space deixis and discourse deixis. First discussion is about **person deixis**, and it has three elements which are first person deixis, second person deixis, and third person deixis. First person deixis is in the singular pronoun *I*, and plural pronoun *we, our*; second person deixis in *you, your*; and third person deixis is in *he*. The next deixis is **place or spatial deixis** which indicates relative location of people r things. It seen in the word *this, that, those*. After that, the researcher continues to discuss **time-space deixis** which indicates temporal and relative time which an utterance was spoken. The element of this point is found in the word *that, then*. The next is **discourse deixis**; it is deictic reference according to the surrounding text. The researcher finds it in the word *however, but, thus*. This elicitation explained briefly in finding and interpretation.

The researcher analyzed that this second category of the translation of surah Al Waqi'ah also fulfills the requirements or grammaticality, acceptability and meaningfulness as in the first category because the researcher does not find any sentences of every verses which deviates from the original context.

Finding and interpretation

In this second category of English translation Surah Al Waqi'ah by A. Yusuf Ali and T. B Irving includes declarative sentences, questions and exclamations. The dominated sentence in this second category is about declarative sentences.

Related to sentential meanings, the researcher finds **synthetic sentence** in this second category. It is called synthetic sentence because it is true or false depend on the world and environment around it. This such sentence found in verse 92 to 94 in a sentence "However if he is one of the mistaken rejectors a welcome of scalding water plus a roasting in Hades (will await him)." As all Moslems know that we have what is called by paradise and Hell-fire, the verses in one sentence above mentioned a rewards in hell-fire which automatically for those who do not obey God. The arrangement of these two sentences are positively supported by our social environment that Allah is the only one who create everything included paradise and hell-fire and something inside and related to it. The researcher also finds **analytic sentence** in this second category, it is in verse 88 to 89 in a sentence "Thus, then, if he Be of those Nearest to Allah, (There is for him) Rest and satisfaction and a Garden of Delights." This sentence is considered analytic sentence because it is truth depends on the definition or the words in it, as seen in the sentence that paradise, luxurious, delight will be the rewards for those who are near to God.

The next discussion related to sentential meaning is about **speech act**. As have been elicited before that in this second category, Ali uses eight declarative sentences which all of them includes **locutionary act**, the act of producing the sentences with certain meanings. In addition, there is also **illocutionary act** in his translation. It is regarded as one of the competition to such kind of *asserting*, means that the speaker states something by uttering a sentence. They are in verse 74 in a sentence "Then glorify the name of your Lord, The Supreme!" These sentences are included in illocutionary act which is assertive in concluding form. It means that God has created this world with it's contain completely and perfectly, so as good human we have to say tasbih (praise the name of the Lord) to make us always remember Him and His great authority. Another is the verse 77 to 78 in a sentence "That this is indeed a Qur'an Most Honourable, In a Book well-guarded." This sentence is included illocutionary act which is in asserting form. It means God states that the Holy Quran is good reading for Moslem to read and it can be denied it. Another illocutionary act is in the form directive which is in recommending is in verse 79 to 80 in a sentence "Which none shall touch but those who are clean: A revelation from the Lord of the Worlds." this sentence means that we are recommended not to touch the Holy Qur'an without having an ablution. Then the sentences which are **perlocutionary act** in Ali's translation is in verse 88 to 89 in a sentence "Thus, then, if he Be of those Nearest to Allah, (There is for him) Rest and satisfaction and a

Garden of Delights." These sentences include perlocutionary act; persuading, it persuade human and make them believe that those in the right hand is those who has peace life whether now in the world and hereafter and make human to do good deed more to get an equitable rewards. Another perlocutionary act in Ali's translation is in verse 92 to 93 in a sentence "And if he be of those who deny (The Truth) who go wrong, for him is Entertainment with boiling water." and verse 94 in a sentence "And burning in Hell-fire." These sentences is considered perlocutionary act in intimidating which the purpose is to frighten human being in order to believe the truth and not doing bad things.

Still in the discussion with speech act, Irving's translation also includes speech act in it. The researcher has been elicited that Irving's translation uses four declarative sentences which means that he uses four locutionary acts as well; the act of producing the sentences with certain meaning. The illocutionary acts in Irving's translation actually the same as in Ali's translation but different number of sentence; they are firstly in the form of asserting which is in concluding form which are in verse 74 in a sentence "So celebrate your Lord's almighty name!", illocutionary act in the form directive which is in recommending in verse 75 to 80 in a sentence "Yet I swear by the stars' positions (it is a serious oath, if you only knew it!) that it is a Noble Quran (kept) as a treasured Book which none but the purified may touch, something sent down by the Lord of the universe.", illocutionary act in declarative in the form of threatening is in

verse 92 to 94 in a sentence "However if he is one of the mistaken rejectors a welcome of scalding water plus a roasting in Hades (will await him).".

In this second category of surah Al Waqi'ah translated by Irving also includes perlocutionary acts include such effect as persuading, intimidating and inspiring the hearer. It is the same verse as in Ali's translation but thy have different number of sentences. It is in the verse 88 to 91 in a sentence "Thus if he is one of those who are drawn close (he will have) contentment, fragrance, and a garden of bliss- while if he is one of the Companions on the Right: "peace be on you" (will be the greeting) from the Companions on the Right." These sentences include perlocutionary act; persuading, then in verse 92 to 94 in a sentence "However if he is one of the mistaken rejectors a welcome of scalding water plus a roasting in Hades (will await him)." This sentence is considered perlocutionary act in intimidating because this sentence is purposed to frighten all God's creature.

In addition, the researcher finds that both translators uses **presupposition**, it can be seen in verse 92 to 94 in a sentence "And if he be of those who deny (The Truth) who go wrong, for him is Entertainment with boiling water." here as an obvious presupposition that we those who go wrong in their life will get a reward as the content of hell-fire. Then, in this second category, Ali and Irving also include **entailment**, it is found in verse 77 to 80 in two sentences "That this is indeed a Qur'an Most

Honourable, In a Book well-guarded, Which none shall touch but those who are clean: A revelation from the Lord of the Worlds." To know the sentence is entailment, there must be relation between the first sentence and the second sentence. If the truth of the second sentence necessarily follows from the truth of the first sentence or on the contrary and the falsity of sentence (b) insures the falsity of sentence (a), it calls entailment.

The researcher continues to next finding that is **deixis**. They are person deixis, place or spatial deixis, time-space deixis and discourse deixis. First discussion is about **person deixis**, and it has three elements which are first person deixis, second person deixis, and third person deixis. First person deixis is in the singular pronoun *I* in verse 75 of both translations, and plural pronoun *we* in verse 73 and 85 and *our* in verse 73, those plural pronoun found in both translations; second person deixis in *you, your*; and third person deixis is in *he* in verse 88, 90, and 92. The next deixis is **place or spatial deixis** which indicates relative location of people or things. They are seen in the word *this* in verse 77 and 95, *that* in verse 76 and *those* in verse 88 and 92. After that, the researcher continues to discuss **time-space deixis** which indicates temporal and relative time which an utterance was spoken. The element of this point is found in the word *then* in verse 74, 83, 86, and 88. The next is **discourse deixis**; it is deictic reference according to the surrounding text. The researcher finds it in the word *however* in verse 92 of Irving's translation*, but* in verse 76, 79, and 85*, thus* in verse 88.

The researcher analyzed that this second category of the translation of surah Al Waqi'ah also fulfills the requirements or grammaticality, acceptability and meaningfulness as in the first category because the researcher does not find any sentences of every verses which deviate from the original context.

3. Discoursial Meanings Elicitation

The number of sentences in this second category of English translation of Surah Al Waqi'ah by A. Yusuf Ali and T. B Irving are different. Ali has 12 sentences and Irving has 9 sentences.

The second category of surah Al Waqi'ah tells about the Holy Quran which is purified and every human can take the benefit of it. It also describes about the hell-fire which will be the place for those who did wrong.

In this second category, Ali uses subordinators *who*, *when,* and additive markers *and* and adversative marker *but*. Related to discoursial meanings, the researcher finds some element of **cohesion**; the ties and connections within the text, firstly is **reference;** it is the act of referring to a preceding or following element found in Ali's translation. They are the word *it and he* as anaphora; while Irving uses subordinators *when, who,* additive markers *and*. The reference involved in Irving's translation is *it* as anaphora. Then, the researcher also finds **conjunction** as another element of cohesion in both translators. It is the relationship which draws attention to one sentence and another. Ali uses the conjunction *and* while Irving also

uses the conjunction *and* as well. This elicitation is explained briefly in finding and interpretation. The last is about **ellipsis** which also found in this two translation. It is the mission of the word or part of a sentence. That ellipsis in Ali's translation is seen in verse 89, while in Irving's translation is seen in verse 89.

Finding and interpretation

The kind of relation used in this second category of English translation of Surah Al Waqi'ah is relations which do forms cohesive ties within the text. The cohesive devices use by the translators are subordinator *who, when*; additive markers *and*; and adversative markers *but*.

Related to cohesive devices, Ali's translation includes **reference** which has been elicit before, they are the words *it* in verse 81 "Is it such a message that you would hold in light esteem?" *it* refers to *a message* as seen in the same verse, another reference in Ali's translation is the word *he* in verse 88 to 89 in a sentence "Thus, then, if he Be of those Nearest to Allah, (There is for him) Rest and satisfaction and a Garden of Delights." The pronoun *he* refers to *the soul* which is in verse 87 in a sentence "Call back the soul, if you are true (in claim of independence)?", while in Irving's translation the researcher also finds the word *it,* for instance it is seen in verse 75 to 80 in a sentence "Yet I swear by the stars' positions (it is a serious oath, if you only knew it!) that it is a Noble Qur'an (kept) as a treasured Book which none but the purified may touch, something sent

down by the Lord of the universe." The word *it* is refers to *a serious oath* in the same sentence.

The next cohesive devices include in Ali's translation and Irving's translation is about **conjunction**; it is the relationship which draws attention in a sentence and another, it is the word *and* which is seen in their translation. The reason for selecting additive marker *and* because they intend to make pair such as in Ali's translation of the second category of surah Al Waqi'ah verse 75 through 80, additive marker *furthermore* to show addition as in verse 75; Irving's translation of the second category of this surah in verse 73, 83 through 87. They also use additive markers *and* to form series such as in Ali's translation in verse 73, verse 89 and Irving's translation does not includes the additive marker to form a series. In addition, Ali's translation uses adversative marker *but* to show contrast as in verse 79, 85; Irving's translation uses adversative marker *yet* to show contrast as in verse 76 through 80.

Still related to cohesive devices, both translators also include **ellipsis** in their translation. In Ali's translation ellipsis happened in verse 89, the missing word is *there is for him* while in Irving's translation is seen in the same verse as in Ali's translation that is in verse 89, the missing word is *he will have.*

4.1.2.2 Messages involvement

In this case, the researcher discusses the message found in the second category of the English translation of surah Al Waqi'ah, but firstly

the discussion will be in the content of surah Al Waqi'ah in the second category of this surah.

One verse tells about the Qur'an, which is kept by Allah, the Tremendous. This Book talk about the glory of Al Qur'an in detail, which the gift include everyone who wants it, knowledge seeker, and one who wants recovery for trouble in stupidity or illness of body and soul. Likewise, everyone who loves rewards and gifts from Allah will reach their ideal and hope in the wider God's love and affection.

It is clear that the benefit of Al Qur'an and the understanding of all the essence never be gotten except from those of chosen which is purified, and everyone can take all the benefit of Al Qur'an in accordance to the degree of their purity because a glory word must be accompanied by a glory thing as well.

Due to the story of the second category above, the researcher finds some of messages in this surah. Firstly, moral message; it is such a message which relating to the considerations of right or wrong and good or bad character. Another moral message is the sentence "And you have made it Your livelihood that you Should declare it false?" (verse 82). We have to learn from the sentence that we are as little God creatures have to thanks to God for the livelihood He gave to us not to deny it.

The last is religious message; it is a message which is relating to religion to someone's inner feeling. Again, the verse 77-78 "That this is indeed A Qur'an Most Honourable, In a Book well-guarded" are religious

message because as we know that Al Qur'an is Islamic Book which has a noble Statement from God and we have to hold that Book in high esteem.

4.2 Discussion

In this part, the researcher discusses the whole results of this study. The data of this study are divided into two categories; first category and second category, according to the number division of surah Al Waqi'ah. From the data, the researcher discusses the three meanings used in both A. Yusuf Ali and T. B Irving's translation of the first and second category of surah Al Waqi'ah, they are, lexical, sentential and discoursial meanings. It can be seen that sometimes the two translators uses the same and different word in translating the SL which is in Arabic word into TL which is in English translation. For instance, the Arabic word *Jahim,* Irving translates it into American English "Hades" while Ali translates it into British English "Hell-Fire", and it might because of their individual styles.

Related to lexical meanings, in first category, Ali and Irving use synonymy, antonym, denotation, and connotation. The researcher finds only one hyponym that is the word *Zaqqum* in verse 52 of Ali's translation as hyponym of the superordinate of fruits in verse 29, 32, and 67, two ambiguities on the words *couches* and *companions*, and homophone is not found in this first category. Figurative meanings also found which discuss about simile; it is found in verse 22 and 23, hyperbole in verse 4, 5, 6 and 7, antithesis, repetition, and symbolism on the word *couches* and *pearl*. Furthermore, denotation takes the dominated part in the first category of surah

Al Waqi'ah by both translators; Ali and Irving. It can make the reader easy to determine the meaning and does not make the reader confuse to catch the real meaning and message of what the speaker conveyed. While in second category, both translators use synonym, antonym, denotation and connotation. The researcher does not find hyponym, but one homophone is found in the words *then* and *than* and one ambiguity in the words *companions*. Figurative meanings also found which is focused on repetition and symbolism.

The next discussion related to sentential meaning, the English translation of first category of surah Al Waqi'ah by A. Yusuf Ali and T. B Irving has different number of sentences. In this first category, Ali' translation has forty sentences, which have sixteen declarative sentences, seventeen questions and five exclamations, while Irving's translation thirty two sentences, which have twelve declarative sentences, fourteen questions, and five exclamations, while in second category, Ali has twelve sentences in eight declarative sentences, three questions, and one exclamation, then Irving has nine sentences in four declarative sentences, two questions, and three exclamations. The sentences of Ali's translation resembled the original text of Surah Al Waqi'ah. In relation to that, in the English translation of first category of surah Al Waqi'ah by A. Yusuf Ali and T. B Irving, declaratives a dominated number, therefore most of the text of this category in this surah is in the form of description.

In discussion on sentential meaning of first category, both translators use speech act; Ali has sixteen locutionary act, twelve illocutionary act and

perlocutionary act, while Irving has twelve locutionary act, twelve illocutionary act, and also some perlocutionary acts. Presupposition, synthetic sentence and deixis also found in this first category which dominated on person deixis. Then, in second category Ali has eight locutionary act, three illocutionary acts, and three perlocutionary act. The researcher also found synthetic sentences in verse 92 to 94, analytic sentence in verse 88 to 89, entailment in verse 77 to 80, and deixis which is focused on person deixis. The translation of Ali and Irving of Surah Al Waqi'ah fulfills the requirements of grammaticality, acceptability, and meaningfulness, for instance verse 60 and 61 "We have decreed Death To be your common lot, And We are not To be frustrated" and "From changing your Forms And creating you (again) In (forms) that you know not." because none of the verse of this story deviates from the meaning in the original context.

Then, the last analysis of the data related to discoursial meaning especially about cohesion. In the first category, Ali and Irving emphasize much on reference, conjunction, ellipsis and substitution only takes a small discussion in this surah, while in second category substitution is not found by the researcher.

Furthermore, Surah Al Waqi'ah tells about the great event in Judgment Day. In that day, every human will be asked their responsibility and will get divine judgement as their deed when they still alive and which group of people they are. This first part also tells that Allah will show His authority in creating all creatures. In addition, this surah also tells about Allah oath about the Noble

Qur'an. The benefit of the Qur'an which is kept by Allah tells the gift that include everyone who wants it, knowledge seeker, and one who wants recovery for trouble in stupidity or illness of body and soul. Based on the story stated, the researcher finds some messages in surah Al Waqi'ah, for instance moral message which teach us as human being not to live in luxurious and do many sins because Allah will ask the responsibility of their deed when they died. Again, religious message because as we know that Al Qur'an is Islamic Book which has a noble Statement from God and we have to hold that Book in high esteem.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1. Conclusion

This chapter is divided into two parts, conclusion and suggestion. The conclusion is based on the summary of the discussion of the English translation of Surah Al Waqi'ah by A. Yusuf Ali and T. B Irving which there are three kinds of meaning used; they are lexical meanings, sentential meanings and discoursial meanings and messages involved. Then, the suggestion deals with the advices and recommendations to the next researchers who are interested in conducting the same field in semantic analysis.

In this surah sometimes the two translators uses the same word in translating the SL which is in Arabic word into TL which is in English translation. In lexical meanings they use synonymy, antonym, denotation, connotation, hyponym, homophone, ambiguity, and figurative meanings which discuss about simile as indirect comparison between two things person by using the word as or like, hyperbole which used to exaggerate the meanings, antithesis in comparing two things in pairs, repetition which the word is repeated more than one and symbolism which represent other things.

The next discussion is related to sentential meaning which focuses on speech act, which focused on illocutionary act and perlocutionary act, presupposition, and deixis which are dominated on person deixis of both translations. The translation of Ali and Irving in this surah fulfills the

requirements or grammaticality, acceptability, and meaningfulness because none of the verse of this story deviates from the meaning in the original context. Then, the last analysis of the data is related to discoursial meaning especially about cohesion, it emphasizes much on reference, conjunction, and ellipsis but substitution is not found in the surah Al Waqi'ah.

Since this translation of surah Al Waqiah includes synthetic sentence, analytic sentence, entailment, presuppositions, it can be defined that this English translation of Surah Al Waqiah of the Holy Quran done by the two translators includes all kinds of sentences that are usually used by truth conditional theory that is applied in this study.

Surah Al Waqi'ah is one of the Arabic names given in the Qur'an to the day of Resurrection or Judgement Day. The surah's main features are quite distinct: it opens with a brief reference to the end of life on earth and the advent of the Day Reckoning or Judgement day. It goes on to describe the three categories into which humankind will be divided in the hereafter: those who accepted the faith without question shall be the nearest to God, followed by the righteous who shall be to the right of God, and then the unbelievers who shall be to the left of God.

The surah then gives five arguments as evidence that resurrection is true and inevitable, and argues that to deny it is pure folly and futile. It concludes with a reference to the moment of death and to the fate of each of the three categories of humankind described above.

Based on the statement above, it can be concluded that the frequent references to the Day of Resurrection or Judgement Day in the Qur'an are not meant, as understood by some ignorant people, as a threat to human civilization or to that human progress. Rather, they are aimed at breaking man's pride and egoistic ambitious.

The need to remind humans of the Day of Judgement never ceases to exist. Such admonition helps control man's desires and moderates his arrogance. The normal human being, with enough common sense, and with certain belief in the resurrection, would never forfeit a life of eternal bliss or opt for short-term enjoyment in exchange for the rich rewards of the hereafter!

This great surah also gives such moral and religious messages that as human being we have to learn from the sentence that we are as little God creatures have to thanks to God for the livelihood He gave to us not to deny it. It is known that Allah, the Tremendous has one and only authority to create human being and everything in this universe perfectly and only Allah who can revive and overtake death of His creature, therefore we are expected not to live in luxurious and do many sins because Allah will ask the responsibility of their deed on earth.

5.2. Suggestion

In accordance with the significance of the study and the result of the study, the researcher proposes some suggestions, but this does not mean that it has perfect findings. This research is still rare and away from the complete and perfect. The researcher herself expects that this study could give good

contribution to the English teacher and English students; this study is expected to be one of the sources in semantics research and to be a medium which provide a better understanding of what has to be taken into account when delicate matters and unpleasant thing which are discussed.

Moreover, it can be useful for the next researchers who are interested in conducting the same field namely semantic analysis. The researcher also recommends to the next researcher not to limit the discussion just as the previous researcher does it before, but also expands deeply the analysis about semantics.

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