

**A SEMANTIC ANALYSIS ON ULUL AL-BAB ENGLISH
TRANSLATION IN THE HOLY QUR'AN**

THESIS

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

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2007**

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in The holy Qur'an has been approved by the thesis advisor
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MOTTO

Live for One and Die for One

DEDICATIONS

My beloved parents "Kusnadi and Sarina "

Thank for your endless love, trust, care, guidance, pray and

Everything you have done since I was born.

ACKNOWLEDGEMENTS

Bismillahirrohmanirrohim

All praise and gratitude be to Allah, giving grace and mercy upon all creatures in the earth, the all mighty and All wise, the lord of the universe who has given the strength and guidance to the writer so that the writer can finish this thesis. Blessing and salutation be upon to our prophet Muhammad SAW, the greatest revolutionary in the universe who guides us from the barbarian to the civilized people.

This thesis is intended to fulfill the requirement for achieving the degree of Sarjana in English Letters and Language Department of UIN Malang. Finishing this thesis was not simple thing at all and I definitely spent my great deals of time but gave me valuable experience. This study would not have been completed without Some Contributions and Support from Many People. Those, my deepest gratitude are expressed to my advisor Drs. H. Dimjati Ahmadin, M.Pd for this invaluable guidance as well as constructive suggestion. I also want to express my sincere thank to Father and Mother (Kusnadi Pak Welly and Sarina Bu Welly) and my lecturers, those are:

1. Prof. Dr. Mudjia Rahardjo, M.Si
2. Drs. H. Dimjaty Ahmadin, M.Pd
3. Dra. Hj. Syafiyah, MA
4. Dra. Istiadah, MA
5. Dra. Siti Masitoh, M. Hum
6. Sri Muniroch, SS., M.Hum

6. Drs. Sakban Rosidi, S.Pd., M.Si

4. Drs. Nursalam, M.Pd

5. And others

The writer realizes that this thesis is still so far from perfect. However the writer has big expectation that this thesis will be useful for every one who wants to study further about semantics. Constructive criticism and suggestion expected from the reader.

Malang, June 12, 2007

The writer,

Welly Kuswanto

ABSTRACT

Kuswanto, Welly. 2007. A Semantic Analysis on Ulul Al-Bab English Translation in the Holy Qur'an. Thesis. English Letters and Language Department. Faculty of Humanities and Culture. The State Islamic University of Malang. Advisor. Drs. H. Dimjati Ahmadin M.Pd.

Key words: Semantics, Ulul Albab, Meaning.

Understanding and expressing what people do is not an easy as we do. We need to learn several linguistic branches such as semiotics, morphology, pragmatic and semantics. Because to avoid misunderstanding and misinterpretation of the language we used, we have to know the meaning of words or sentences we made. To understand someone utterance means to know the intended messages of that person (included the intended meaning). Semantic as one of linguistics branches is concern about that. This branch is important one, and there are including lexical meaning, sentential meaning and discoursial meaning such the discussion in this thesis.

There are some reasons the researcher chooses this topic. By knowing Ulul Al-Verses, first we can enhance our position in this universe to be useful for others, second we can dig up what does UIN Malang mean? Because UIN Malang using Ulul Al-bab as a symbol. Therefore, the researcher was interested in analyzing the kind of meaning used in Ulul Al-bab Verses. The researcher dedicates to give the title of this thesis “A Semantic Analysis on Ulul Al-bab English Translation in the Holy Qur'an”.

The problems of this study are what kind of meaning involved in Ulul Al-Bab verses? The researcher limits the discussion of his thesis based on the three kinds of meaning stated above. Ulul Al-bab verses used in this research are Q.S Al-Baqoroh: 179, 197, 269; Q.S Al-Imran: 7, 190,; Al-Maidah: 100; Q.S. Yusuf: 111; Q.S Al-Ra'd: 19; Ibrahim 5: 52; Q.S Shad: 29; 43; Q.S Az-Zumar; 9, 18, 21; Q.S Al-Mukmin/Ghafiri: 54; Q.S At-thalaq: 10 (Al-Bagy; 1945).

In analyzing Ulul Al-Bab verses, the researcher uses Qualitative method because the researcher would analyze and interpret the research object Ulul Al-bab verses. The step to obtain the data is by collecting sources of data from *Interpretation of the Meaning of the Noble Qur'an in the English Language translated by Taqiuddin and Muhammad Muhsin Khan* as the relevant source of data, conducting and analyzing the collected data and make conclusion.

After conducting the study, the results of this study are as follows: (1) related to lexical meaning, most of the verses consists of synonym, antonym, hyponym, denotation, connotation, homonym, homophone, polysemy, ambiguity and figurative language. While (2) related to sentential meaning, most of the Ulul Al-bab verses consist of speech act, presupposition, entailment, idioms and deixis. And the last (3) related to discoursial meaning, Ulul Al-Bab verses dominated by cohesion which explains about substitution, ellipsis, reference and conjunction.

Finally, The researcher expects this study could give contribution for the other researchers who are eager to know more about semantics. Moreover semantics as an important branch of linguistics is interesting to be studied especially when it is applied to applied linguistics. But it does not mean that a linguistics branch is monotonous. We can merge those things and make them as interesting study. By this study, we can get two profits at the same time. We do not comprehend our skill in certain applied linguistics. We can get a valuable analyzing of Ulul Al-bab verses. In this way the reason of the researcher chooses this topic and it is important for further researcher to consider it as an interesting challenge to do especially in UIN Malang and society.

TABLE OF CONTENTS

INNER COVER.....	i
APPROVAL SHEET	ii
LEGITIMATION SHEET	iii
MOTTO	iv
DEDICATION	v
ACKNOWLEDGMENT.....	vi
ABSTRACT	viii
TABLE OF CONTENTS.....	x
CHAPTER I: INTRODUCTION.....	1
1.1 Background of the Study	1
1.2 Problems of the Study	5
1.3 Objectives of the Study	6
1.4 Significance of the Study	6
1.5 Scope and Limitation	7
1.6 Definition of the Key Terms.....	7
CHAPTER II: REVIEW OF THE RELATED LITERATURE.....	9
2.1 Semantics	9
2.2 The Importance of Semantics.....	10
2.3 Kind of Meanings	12
2.3.1 Lexical Meanings	12
2.3.1.1 Synonym	12
2.3.1.2 Antonym	13

2.3.1.3 Hyponymy	15
2.3.1.4 Denotation and Connotation	15
2.3.1.5 Homonym, Homophone, Polysemy	17
2.3.1.6 Ambiguity	20
2.3.1.7 Figurative Meanings.....	23
2.3.1.7.1 Personification.....	24
2.3.1.7.2 Simile.....	25
2.3.1.7.3 Metaphor.....	25
2.3.1.7.4 Hyperbole.....	26
2.3.1.7.5 Repetition.....	26
2.3.1.7.6 Antithesis	27
2.3.1.7.7 Irony	27
2.3.1.7.8 Paradox	28
2.3.1.7.9 Litotes	28
2.3.1.8.0 Synecdoche	28
2.3.1.8.1 Symbolism	29
2.3.2 Sentential Meanings.....	29
2.3.2.1 Speech Acts	33
2.3.2.1.1 Locutionary Acts.....	34
2.3.2.1.2 Illocutionary Acts	34
2.3.2.1.3 Perlocutionary Acts.....	35
2.3.2.2 Analytic Sentence	35
2.3.2.3 Synthetic Sentences	37

2.3.2.4 Formal Semantics	38
2.3.2.5 Presupposition	43
2.3.2.6 Entailment	44
2.3.2.7 Idioms.....	45
2.3.2.8 Deixis	46
2.3.2.9.1 Person Deixis.....	47
2.3.2.9.2 Place or Spatial Deixis.....	49
2.3.2.9.3 Time-Space Deixis.....	56
2.3.3 Discourse Meanings	51
2.3.3.1 Cohesion	52
2.3.3.2 Coherence	54
2.4 The History of Holy Qur'an.....	54
2.5 Previous Study.....	56
CHAPTER III: RESEARCH METHOD.....	58
3.1 Research Design.....	58
3.2 Data Source.....	58
3.3 Research Instrument.....	59
3.4 Data Collection	59
3.5 Triangulation.....	59
3.6 Data Analysis.....	60
CHAPTER IV: FINDING AND DISCUSSION	61
4.1 Data Presentation of Ulul Al-Bab Verses.....	61
4.1.1 Q.S Al-Baqoroh: 179	61

4.1.2 Q.S Al-Baqoroh: 197	61
4.1.3 Q.S Al-Baqoroh: 269	62
4.1.4 Q.S Al-Imran: 7	62
4.1.5 Q.S Al-Imran: 190	62
4.1.6 Q.S Al-Maidah: 100.....	62
4.1.7 Q.S Al-Yusuf: 111	63
4.1.8 Q.S Al-Ra'ad: 19	63
4.1.9 Q.S Ibrahim: 52	63
4.1.10 Q.S Shad: 29.....	63
4.1.11 Q.S Shad: 43.....	63
4.1.12 Q.S Az-Zumar: 9.....	63
4.1.13 Q.S Az-Zumar: 18.....	64
4.1.14 Q.S Az-Zumar: 21.....	64
4.1.15 Q.S Az-Mukmin/Ghafiri: 54	64
4.1.16 Q.S At-Thalaq: 10.....	64
4.2 Meaning Elicitation.....	64
4.2.1 Eliciting Lexical Meaning.....	64
4.2.2 Eliciting Sentential Meaning.....	66
4.2.3 Eliciting Discourcial Meaning	68
4.3 Discussion.....	69
CHAPTER V: CONCLUSION AND SUGGESTION.....	72
5.1 Conclusion.....	72
5.2 Suggestion	73

BIBLIOGRAPHY

CURICULUM VITAE

Curriculum Vitae of the Writer

Curriculum Vitae of Drs. Dimjati Ahmadin, M. Pd

Appendix

CHAPTER I

INTRODUCTION

This chapter deals with the introduction which consists of background of the study, problem of the study, objective of the study, significance of the study, scope and limitation of the study, and definition of the key terms.

1. 1 Background of the Study

Language is what the members of particular society speak (Wardhrough, 1986:1). The Language cannot be separated from human being, because we use language to express our feeling, response phenomenon, share idea, criticize news, and deliver important news derived from unlimited space and time.

Other side, Language is heritage of human being which is extremely worth as long as their history life. (Rahardjo, 2002:2). Language represents life heritage which must be learned. A child cannot speak a language otherwise have been taught. And language also shows its identity as human being. Aphorism of Malay told, "Language show Nation" this matter is very relevant to comprehend Language and its reality. This is also become correctness of pursuant to the theory of relation among mind, cultural, and Language. Every Language presents experience and mind of somebody.

Moreover, semantics is subfield of linguistics that's traditionally defined as the study of meaning of (parts) words, phrases, sentences, and texts. Semantics can be approached from a theoretical as well as an empirical (for example psycholinguistics) point of view. (www.en.wikipedia.org/wiki/semantic).

Crystal in Syarifah (2003) states “Semantics is one of the branches of linguistics studying about the meaning, and it considered as a major branch of linguistics devoted to the study of meaning in language”. Semantics is also at the centre of the study of human mind-thought 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.

Due to this fact, we realize that language has a big contribution in human daily life, it will conduct us to understand the message of communication through the meaning, because meaning is crucial aspect of language and a way to get the message of communication through the meaning, Because meaning is a crucial aspect of language and a way to get the message of communication. In linguistics meaning is considered as a core study of semantics. Leech (1977: 9). States:

“Semantics (as a study of meaning) is central to study of communication becomes more crucial factor in social organization, the need to understand it become more and more pressing. Semantics is also at the center of the study of human mind-through process, cognition and conceptualization; all these are intricately bound up with the way which we classify and convey out experience of the word through language. Because it is this two ways, the vocal point in the man’s study of study of man, semantics has been the meeting place of psychology, linguistics all claims the deep interest in the subject.’

The other field of linguistics is translation, because translation is included into applied linguistics. (Munawir, 2007:1). Translation is the process of transferring language from the source of origin language into the target language. (Zuchridin, 23:13). Translating consist of reproducing in the receptor language to

the closest natural equivalent of the language message, first in the term of meaning and second in the term of style.

It is necessary for us to know about one of the source knowledge in Islam namely Qur'an. Because Qur'an in Islam has role as the highest source which is used as basic source in formulating laws, and other regulation concerning the relation between the creature and his creature with other creature.(Munawir, 2007;2). Moreover, the story in the Qur'an has particularly and strength. The stories explain religious teaching and describe the consequences for those who against them. Those stories are not fictional, but they are convinced as thing that ever occurred on the surface of the earth.

There many translators of Holy Qur'an whose translation books are published during this time. However, there are four translators considered as the most famous translators. They are Taqi ud-Din and Muhsin Khan, Marmaduke Pichthall, and Ibnu Katsir. All of them have different characteristics in their translation is quite simple, the reason because the target of the readers of their translation is not only Muslims but also non-Muslims who want to learn about Holy Qur'an.

In addition, The English translation of Taqi ud-Din and Muhsin Khan had obtained approval from he two of holy mosques, namely, Haram mosque and Nabawi mosque, and also King Fahd ibn 'Abd al'Aziz Al-Sa'ud King of Saudi Arabia. (Munawir, 2007; 2)

In addition, there are many surahs inside Qur'an with different type and function, in each surah. Some of the surahs in Qur'an consist of the story of the

previous prophets and, of course, prophet Muhammad. And other parts consist of laws of Islam (Fiqh and Syari'ah) knowledge for knowing God (Tauhid), and the regulation of our Actions in the relation with God and human (Aqidah and Akhlak). (Munawir, 2007; 3).

Furthermore, some verses which are located in some surahs are ulul Al-Bab verses. It is located in some verses (sixteen repetitions) namely: Q.S Al-Baqoroh: 179, 197, 269; Q.S Al-Imran: 7, 190,; Al-Maidah: 100; Q.S. Yusuf: 111; Q.S Al-Ra'd: 19; Ibrahim 5: 52; Q.S Shad: 29; 43; Q.S Az-Zumar; 9, 18, 21; Q.S Al-Mukmin/Ghafiri: 54; Q.S At-thalaq: 10 (Al-Bagy; 1945).

This thesis will discuss about semantics located on the terms of Ulul Al-bab translation as the object in Qur'an. Ulul Al-bab contains deep meaning about smart and faithful human being to his/her God, and also becoming manager in this world.

In this research, the researcher doesn't research Ulul Al-bab in Arabic language but analyze and research Ulul Al-bab in English translation which is translated by Taqi-ud-din and Muhsin Khan.

The researcher is interested in researching Ulul Al-bab Verses because Ulul Al-bab is smart and faithful man. According to Muhaimin, Ulul Al-bab is a man who is having deep thinking, high intelligence, and always thinking how to avoid from *clash civilization* finally produce *Rahmatan Lil 'Alamin* in this world. (Gema, 2006: 11). This definition actually is same as Taqi-ud-din and Muhsin Khan. According to them Ulul Al-Bab is a man who understands the phenomenon

(Someone who is able to divide which is Wright and wrong in doing something in his/her daily activities). (The Noble Qur'an, 2001: 72).

The Symbol of State Islamic university of Malang is Ulul Al-Bab. Taken from deep Meaning of Ulul Al-bab Verses in Qur'an. "Some aims of Ulul Al-bab are the students are intended having Intellectual, the students are intended having Norms and the students are intended having Spiritual." (Visi, Misi dan Tradisi UIN Malang, 2004: 4). Muhaimin (2007) states stop to put the premium on the group's interest and start to be considerate of global change and challenge, Such as back to research, internationalization and Quality Assurance, to make civilize students finally produce *Moslem Kaffah and Rahmatan Lil 'Alamin* (Gema, 2006: 11). Because of that, I am as a researcher interested in conducting research about **A Semantic Analysis on Ulul Al-Bab English Translation in the Holy Qur'an**
By Taqi-ud-Din and Muhsin Khan.

1.2 Problems of the Study

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

1. What is a lexical meaning which is found in Ulul Al-bab English translation?
2. What is a sentential meaning which is found in Ulul Al-bab English translation?
3. What is discourse meaning which is found in Ulul Al-bab English translation?

1.3 Objectives of the Study

Based on the problems of the study stated above, these studies are intended to description of:

1. To find out lexical meanings in Ulul Al-Bab English translation in the holy Qur'an.
2. To find out sentential meanings in Ulul Al-bab English translation in the holy Qur'an.
3. To find out discoursial meanings in Ulul Al-bab English translation in the holy Qur'an.

1.4 Significance of the Study

By using lexical meanings, sentential meanings and discoursial meanings in analyzing Ulul Al-bab verses, produce two contributions. First is theoretical contribution and second is practical contribution.

Theoretically, we will know what Ulul Al-bab means? From one verse to sixteen verse, we will find the different meaning of Ulul Al-bab. Due to the history of Ulul Al-bab verses given from the God to the prophet Muhammad SAW.

Practically, the result of this research will give contributions for the lecturers and the students of UIN Malang, Especially at English Letters and Language Department students and lecturers who want to know it. It is expected to be able to broaden the knowledge in understanding the kinds of meanings used in Ulul

Al-bab verses in Qur'an. Besides that, the researcher hopes that this thesis will be useful for other researchers as a reference for further researchers.

1.5 Scope and Limitation

There are many aspects, which can be analyzed from Ulul Al-Bab , but in this research the researcher just analyze about the meaning of Ulul Al-Bab used which consists with sentence and utterance meaning, lexical meaning, and discoursial meaning in Ulul Al-bab verses.

Many translators which translated Qur'an into English, but this research just use English translation from Taqi-ud-Din and Muhsin Khan as the main source.

To get the meaning on Ulul Al-bab English translation, the researcher gives the explanation from the semantic point of view and it focused only on the lexical meaning, sentential meaning and discoursial meaning.

1.6 Definition of the Key Terms

To give clear understanding to the reader and also to avoid misunderstanding of concept used in this study, there are some definitions provided as follows:

Analysis : The study of something by examining the nature of the structure of something especially by separating this into its parts in order to understand the meaning.

Semantics : The branch of linguistics dealing with the meanings of words, phrase and sentences.

Ulul Al-Bab : Refers to the smart and faithful human being in the

holy of Koran in the form of verses.

Qur'an : Islamic book which is given to the prophet of
Muhammad SAW, for the human being in this world.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

In this chapter, the researcher would like to put some theories related to the problem of the study to support this thesis. In order to obtain related to the literature in the work, the researcher reads some books and browsing the information from the internet related to the data of this study, theory and also the statement applied in the thesis. The following are some descriptions which are related to the topic discussed in this thesis.

The reviews below cover the discussion about semantics, the importance of semantics, lexical meaning, sentential meaning, discoursial meaning, the holy Qur'an and previous study.

2.1 Semantics

Semantics has been variously described as a science of sign, of symbolic behavior or communication-system. 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. A signal is transmitted from a sender to a receiver (a group of receivers) along a channel of communication. The signal will have a particular form and will convey a particular meaning (or message). The connection between the form of the signal and its meaning is established by what (in rather general sense of the term) is

commonly referred to semiotic as the code: the message is coded by the sender and decided by the receiver.

There are so many semanticists define the meaning of semantics, but they have same concept of semantics, that is the study of meaning. In this study the researcher uses some theories that provided by Crystal, Lyons, Manis, Hurford and Heasley, Wittgenstein, Goddard, Alfred Korzbsky, Crystal and Akhmajian to support this analysis.

Semantic 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). Philosopher have debated the question, with particular reference to language, for well over 200 years, and no more has yet produced a satisfactory answer to it. (Lyons, 1984). In order the meaning to be successfully studied, of course, it must be made clear just what the meaning is. (Manis, 1987). According to what has long been the most widely accepted theory of semantics, meanings are ideas or concepts that can be transferred from the mind of the speaker to the mind of hearer by embodying them, as it were, in the form of one language or another.

Semantics is one of the branches of linguistics that study the meaning; Hufford and Heasley (1984:1) say that "Semantics is the study of meaning in language. Because of this semantic can't be separated fro the so-called word". Whereas Wittgenstein (1953:31) said 'for a language a sense 'having" the meaning of a word is its use in language.

2.2 The Importance of Semantics

Semantics is a crucial subject at least if it is seen from two aspects; they are language teaching and communication. Deals with language teaching, Wahab in Dimjaty (1970:20) states:

“Students teachers, and scholars interested in linguistics studies realize that semantics is one of significant aspects of the study of the language as its two siblings-phonology and syntax. Logically, semantics should not be neglected in the study of language. Despite its important study in linguistic study, in addition to the two others, semantics as a subject has no place in the current curriculum of of TEFL on a level of the Indonesia higher educational system. Consequently, negligence of semantics may result in teaching lexical and sentence meaning. On the level of lexical meaning ignorance of semantics in TEFL may create false concepts of synonymy, antonym and ambiguity on the level of sentence meaning problem of grammatically and acceptability may appear.”

Learning a language includes learning the agreed-upon meanings of certain strings of sound and learning how to combine these meaning or practical semantics is also needed for those who want to be a good speaker or writer or communication better in their daily life activities. This description shows that semantics as a branch of linguistics devoted to the study of meaning is quite important not only for language teachers and for students but also for those who want to communicate better in the society.

The discussion above shows that semantics plays as important role in studying language since language is the most important tool in communication, and communication can't avoid catching meaning of utterance.

2.3 Kind of Meanings

As what researcher explains above, that semantics as the study of the linguistic meaning of the words, phrases and sentences is not only concern about meaning of the words, phrases, and a sentence is not only concern about meaning of lexeme but also the relationship between language and culture. We can directly guess what the intended message of an utterance, because we have already known the specific culture of the speaker. As quoted by Lyon (1981: 139) semantics is concern with aspect of meaning in language, work in semantic deals with the description of word and sentence meaning. There are certain kinds of meaning in linguistics.

In semantics, kind of meanings are divided become three, namely: Lexical meaning, sentential meaning and discoursial meaning.

2.3.1 Lexical Meanings

Lexical meaning covers among other things the discussion about synonym, Antonym, ambiguity, Hyponymy, Denotation and Connotation, Homonym, Homophone, Polysemy, Ambiguity, and Figurative Meanings.

2.3.1.1 Synonym

Two words are synonymous if they have the same sense; that is, if they have the same values for all their semantic features or expressions with the same meaning are synonymous. Two points should be paid attention about the definition. First, it doesn't limit the relation of synonymy to lexemes; it allows for the possibility that lexically simple expressions may have the meaning as lexically complex expressions.

Second, it makes identity, not only similarity, of meaning the criterion synonymy. (Lyon, 1995).

Many of the expression listed as synonymous or specialized dictionaries are what they call near-synonym: expression that are more or less similar, but not identical in meaning while partial synonymy which meet the criterion (standard) of identity of meaning but which, for various reason, fail to meet the condition of what is commonly referred to as absolute synonymy. Typical examples of near-synonyms in English are “mist” and “fog”, “stream” and “brook”, and “dive” and “plunge”. On the other hand, two or more expressions are absolutely synonymous if, and only if, they satisfy the following three conditions; (a) all their meanings are identical; (b) they are synonymous in all context; (c) they are semantically equivalent (i.e their meaning or meanings are identical) on all dimension of meaning. Descriptive, and non-descriptive, a standard example of absolute synonymy is “caecities”: “thyphlitis” (meaning “inflammation of the blind gut). Lyon, 1995 and Lyon 1984: 148).

2.3.1.2 Antonym

Antonym is words which are in some sense opposite in meaning. Regular and irregular, possible and impossible, single and married are example of one type of antonym, and this is in the familiar relationship of contradiction. Another type of antonym, where two words in a pair stand for opposite ends of a size, width, scale of temperature etc., such as small and big, narrow and wide, cold and hot. These antonyms do not constitute

relationship of contradiction; on the other, they show contrary relationship. (Manis: 1987).

Antonyms are words which are in the same sense opposite in meaning. There are several types of antonym. First, complementary pairs such as alive /dead present/ absent, awake/sleep. Second, there are gradable pairs of antonyms: hot/ cold, fast slow, happy/ sad. With gradable pairs the negative of one word is not synonymous with the other. For example one who is unhappy is not necessary sad. It is also true gradable antonym that more of one is less of another. More bigness is less smallness; wider is less narrow; taller is less short. Another characteristic of many pairs of gradable antonyms is that one is marked and the other is unmarked. The unmarked member is the one used in questions of degree. If it is asked, how high is it? (Not how low is it?) Or (How tall is she?) The answer 'Three hundred meters high' Or 'One- and a-half meters tall' is. Third, another type of antonym involves pairs like give/receive, buy/sell, and teacher/pupil. They are called relational synonymy, and they also display symmetry in their meaning. If X gives Y to Z, then Z receives Y from X. If X is Y's teacher, then Y is X's pupil. Pairs of words ending in er and ee are generally relational antonym. If Jane is Peter's employer, then Peter is Janes's employee.

These relationships may be expressed formally through meaning postulates,

(x) Gives (y,z) ----- (z) receives (y,x).

(x) Teacher (y) ----- (y) pupil (x). (Fromkin et.,al, 1990).

2.3.1.3 Hyponymy

A word whose meaning contains the entire meaning of other words is called a hyponymy which is known as a super ordinate. For instance a swan and a duck are hyponyms of the super ordinate bird; a mango tree and oak are hyponyms of the super ordinate tree; a boar and piglet are hyponyms of the super ordinate pig. (Parker: 1986).

2.3.1.4 Denotation and Connotation

The meaning of a word is primarily what it refers to the real world, its denotation: this is often the kind of definition that is given in a dictionary. For instance, dog shows a kind of animal; more specifically, a common, domestic carnivorous mammal; both dank and moist means slightly wet (Ur, 1996).

Connotations arise as words become related with certain characteristics of items to which they refer, or the association of positive or negative feelings to which they evokes, which may or may not be indicated in a dictionary definition. The word dog, for instance, as understood by most British people, has a positive connotation of friendship and loyalty; whereas the equivalent in Arabic, is understood by most people in Arabic countries has a negative association of dirt and inferiority. Within the English language, a most has favorable connotation whereas dank has an unfavorable; therefore, we could describe something as 'pleasantly moist' while 'pleasantly dank' would seem absurd (Ur,

1996). In addition, the burdening of women for many years with negative attributes such as weakness, emotion, inconstancy and irrationality has resulted in these becoming connotations of the word woman for many people. The words 'for many people' are necessary here; connotations are connected to the real-word experience that one associates with a word, and they will therefore vary (different from denotative meaning) from individual to individual, and community to community. The word "woman" is likely to have different connotation for a misogynist (= a person who hates women) than it will have for a feminist (Fromkin et al., 1990).

Connotations play an important role in language of advertising, of politics, of literature. Indeed in these various connotations may be so powerful that they totally replace the denotative meanings. Words such as democracy, freedom and communism, for example, often occur with emotive connotation of such a highly-charged nature that speakers may be blind to the fact that there is no agreed- upon definition underlying their use. It is their potent affective meanings that makes such words attractive to the propagandist or political fanatic who intend to arouse strong feelings without inviting critical examination of this case (Fromkin et al.,1990).

The discussion above shows that in politics such as what is done by the propagandists and political fanatics, they intend to attract people to

arouse their strong feeling without inviting critical examination of the case.

2.3.1.5 Homonym, Homophone, Polysemy

Yule (1985:96) has described homophone as two or more different (written) forms, which have the same pronunciation, as the words, bear, 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).

Opposite with Rule, Fromkin (1981:169) described that homonym or homophones are different words that are pronounced the same, and they may have the same different spelling. According to him, homonym may create ambiguity. Moreover he exemplifies the sentence, she cannot hear the children may be understood to mean “She is unable to give birth to children, or she can not tolerate children”. And the sentence above may be interpreted follows:

Polysemy (or multiple meaning) is a property of single lexemes; and this is what differentiates it, in principle, from homonymy. For instance the word 'bank' 1 and 'bank' 2 above are considered as homonyms, while the noun 'neck' is treated in standard dictionaries of English as a single lexeme with several distinguishable meanings: i.e. as being polysemous: 'neck' 1=part of the body, 'neck' 2=part of shirt or other

garment, 'neck' 3 part of the bottle, 'neck' 4=narrow strip of land.

(Lyons,1984)

Opposite with rule, Fromkin (1981: 169) described that homonym or homophones are different words that are pronounced the same, and they may have the same or different spelling. According to him, homonym may create ambiguity. Moreover he exemplifies the sentence, she cannot hear the children may be understood to mean “she is unable to give birth to children, or she can not tolerate children”. And he sentence above may be interpreted follows:

She cannot bear children if they are noisy.

She cannot bear children because she is infertile.

Both words bear are verb, and for homophone is bare above, but it has different semantic properties. Furthermore, he states that the use of homophone in a sentence may lead to ambiguity, because it has a single utterance and more than one meaning. Ambiguity may also occur because of the structure of the sentence, such as:

Flying plane can be dangerous.

The sentence above is both structurally and lexically ambiguous. The word planes can refer to special wood working tools or airplanes. If the airplane is intended, then the sentence can be interpreted to mean “to fly planes can be dangerous” or “planes that are flying can be dangerous”.

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)

It is difficult to differentiate between homonymy and polysemy since it deals with relatedness of meaning or not, related to this problem Lyons (1984) states that:

The principal consideration is relatedness of meaning. The several meanings of a single polysemous lexeme (e.g. "neck"1, "neck"2, "neck"3, etc) are judged to be related; if this condition were not met, lexicographer would talk in the dictionary ("neck"1, "neck"2, "neck"3, etc). There is a historical dimension to relatedness of meaning; and complicates the issue.

It is easy to see, while identity of form is a matter of yes or no, relatedness of meaning, is a matter of more or less. For this reason the difference between homonymy and polysemy, even though easy enough to

formulate, is not easy to use with consistency and reliability (Lyons, 1984).

2.3.1.6 Ambiguity

A word or a sentence is ambiguous if it can be understood or interpreted in more than one way (Fromkin et al. 1990). The different words having same form or pronunciation may cause ambiguity among listeners or readers who do not pay attention to their context carefully. Among the different words having same form or pronunciation are homonyms (different words having same form such as: 'bank' 1 = side of river, 2 = financial institution; 'horn' 1 = wind instrument, 2 = the hard pointed, usually curved, outgrowths on the head of cattle); homophones (different words which are pronounced the same such as 'to', and 'too', will(n) = mental power by which a person can direct his thought and action; Will = a man's name; will (v) to refer to future, and also 'bank' and 'horn' above, besides they are considered as homonyms, they are also considered as homophones.

1) Example of lexical ambiguity in a sentence:

She cannot bear children if they are noisy.

She cannot bear children because she is infertile.

'She cannot bear children may be understood to mean "She cannot tolerate children' (The first sentence), or "She is unable to give birth to children" (the second sentence). (Fromkin,1990).

2) Example of ambiguity with formal structure or sentential ambiguity:

In this kind of ambiguity, it is not created by different interpretation of a word, but it is caused by order of words which are considered as parts of a sentence, namely, subject, predicate, object (complement) or adjunct or adverb. For instance:

The guard hit an old man with a stick. which means *the guard hit the man by using a stick.* The guard= subject, hit= -predicate, the old man =object, a stick= tool or instrument which was used to hit the man . The sentence may also mean: *The guard hit the old man who brought a stick.*

The examples above show that a word or a sentence is ambiguous if it can be understood or interpreted in more than one way. The difference between ambiguity and vagueness can be described as follows: Take for instance the word “good”, the meaning is clear if it(the word good) is separated from other phrases. The problem is compounded when we look at other phrases containing “good”. A good student may mean someone who behaves well, or someone who works well or someone whose work shows high level of ability. What has to be decided is whether the meaning of the word “good” is homogenous and neutral between all different specifications, or whether the word “good” has different meanings according to its use in describing different things. In more general terms, this presents example of the difficulty of distinguishing ambiguity from *lack of specification, or vagueness.* Let us

consider the different types of vagueness to see the problem of distinguishing ambiguity from vagueness.

There are four types of vagueness: (i) *referential vagueness*, where the meaning of lexical item is in principal clear enough, but it may be hard to determine whether or not the item can be applied to certain objects. For example the example of the lexical item *city* and *town*. We can roughly agree that a city is a place where a large collection of people live, and it is made up of a large number of houses; while a town is simply a place where a collection of people live, made up of certain number of houses. However; sometimes certain persons consider big or small towns; (ii) *indeterminacy of meaning*, where the meaning of an item seems indeterminate. The most extreme example of this in English possessive construction such as Peter's book can be the book Peter wrote, the book he has, the book he has read etc; (iii) *lack of specification in the meaning of an item*, where the meaning is clear but is only generally specified, for example an item like *neighbor* that is not specified by sex, race, matter etc. He went to campus can be used to describe action as dissimilar such as walking, running, going on a bicycle etc; (iv) *disjunction in the specification of the meaning of an item*, where the meaning involved an either-or statement of different interpretation possibilities. To see the validity of this type of characterization consider what is perhaps the central example: *or as follows*:

1. The applicant for the job either had first class degree or some teaching

experience.

2. All competitors must either be male or wear a one –piece swimming costume.

The description above shows that lexical meaning may deal with the discussion of literal, figurative, idiomatic, and connotative meaning. Furthermore, it may concern with lexical ambiguity, synonymy, antonymy, homonymy, polysemy, hyponymy etc.

2.3.1.7 Figurative Meaning

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 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 figurative of speech on kinds of language, which departs from the language employed in the traditional, literal ways of describing persons of object.

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.

2.3.1.7.1 Personification

Personification is the process of assigning human characteristics into non-human things, abstraction or ideas. (Reaske, 1966:39). Kennedy (1983:487) state that 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 non-human being. The function of this figurative are to make the picture more alive to give explanation clearly, to make the reader more imaginative.

e.g. We find put addressing *the moon as 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.

2.3.1.7.2 Simile

Simile is a direct comparison between things which are not particularly similar in this essence. A simile calls attention to the comparison through the use of the word “like” or “as” (reaske, 1996:41). Based on the theory, simile is comparing two things indirectly, and using the word like or as. Macmillan (1984: 187)

states ‘a simile is figurative of speech that directly’ compares two apparently unlike things. These two statements explain the definition of simile, the writer of this thesis can make summary that 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. Macmillan (1987: 702) states that a figurative of speech that makes a comparison between two seemingly unlike things have in common, and there are the connective words that are like and as. While metaphor is not patently limited in the number of resemblance it may indicates. Sometimes it uses indicative word: “to be” and sometimes it is implicit metaphor, that “the tenor” of the subject is not stated.

e.g. his heart is snow; the night has a thousand eyes.

2.3.1.7.3 Metaphor

Reaske (1966:36) states methapor is figurative of speech which compares one thing to another directly. Based on the theory, metaphor is comparison two things directly without the word “like” or “as”.

e.g. You are the moon in my heart

My love is red rose

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

2.3.1.7.4 Hyperbole

Reaske (1966:34) states that hyperbole is a figurative 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 is the cleaved of the world as an exaggeration. The sound of human being is never cleaved the world. This is the explanation of the loudness of the sound.

2.3.1.7.5 Repetition

Repetition is figure of speech which repeats the word or phrase, and paragraph to clarify the meaning. Based on the theory, repetition repeat 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 by beloved is to clarify the significant love of family.

2.3.1.7.6 Antithesis

Reaske (1966: 36) states antithesis when a pair or more of strongly contrasting terms, which are presented together.

Furthermore Abams, (1985:10) states “Antithesis is 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 consist of contrasting words or collection of word that rises from comparable sentence.

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

2.3.1.7.7 Irony

Reaske (1966:35) Irony is result from the contrast between the actual meaning of a word or a statement and a 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, the following example taken from Reaske: 1996: 35:

e.g. what a sweet coffee don't you buy sugar?

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

2.3.1.7.8 Paradox

Abraham (1985: 140) “paradox is statement which seems on its fact to be self contradictory of absurd yet turn out to make good sense”. Based on the statement, paradox is figurative language in the form of expression that has the contradiction statement.
e.g. He is clever, but he stupid.

2.3.1.7.9 Litotes

Keraf (1984; 46) states that “litotes is figurative of speech used to express something with the aim 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 feeling or tragic events. Someone to humble himself usually uses it.

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

Earth-trading start that makes dark heaven light.

2.3.1.8.0 Synecdoche

Kennedy (1983:489) states that synecdoche is the use of 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

important one to represent the whole of an object. Again, just important part which represents the whole.

e.g. Father buys a canary and a pigeon

2.3.1.8.1 Symbolism

Macmillan (1984:195) states “a symbol is a figure of speech in which an object, place, person, or experience means more than what it is”. A symbol that is given by the poet in his poem usually includes the conventional symbol, for instance; the natural flag is the symbol of the patriotic feeling. Flower is symbols of woman hood.

2.3.2 Sentential meanings

There are three kinds of theory for discussing sentence meaning, they are predicate calculus, deep structure and truth condition theory. In predicate calculus, rules for representing the internal structure of simple propositions especially for handling quantification are presented generally axiomatically in a formal notation. A predicate is that term in proposition which provides information about the individual or entity, for instance: the house is expensive/ large / small / attractive It is seen as a device whereby simple propositions can be formed out of names. A simple proposition is then said to be a function of its component name(s), the name(s) being its argument(s). The terms ‘one-place/ two-place, etc., predicates are then used, depending on the number of arguments contained within the proposition; e.g. Hendra called

Harti is a two-place predicate, Hendra and Harti being arguments of the predicate called. Models based on this principle are used in several linguistic theories, including semantic theory in determining the meaning of a sentence (Crystal, 1991).

According to the standard theory of transformational grammar deep structure of a sentence is the output of the base component and the input to both the transformational component and the semantic component; the surface structure of a sentence is the output of the transformational component and the input to the phonological component. The base component, it should be paid attention, contains, not merely the non-transformational rules of syntax, for the language in question, but also its lexicon or dictionary. And the lexicon gives for each lexeme in the language all the syntactic, semantic and phonological information that is necessary to distinguish that lexeme from others and to account for its occurrence in well-formed sentences. The base component then generates a set of deep structures, and the transformational component converts each of these into one or more surface structure. The deep structure is more intimately connected with meaning, and surface structure with pronunciation. All the information needed by semantic component is supplied by the base and therefore is present in the deep structure of sentences; all the information needed by the phonological component is present in the surface structures that result from the operation of transformational rules.

As far as the relation between syntax and semantics is concerned, the famous principle shows that transformations do not affect meaning. This

principle is intuitively appealing, provided that meaning is interpreted as propositional content. It says that any two or more sentences that have the same deep structure will necessarily have the same meaning. For instance, corresponding active and passive sentences, such as 'The boy wrote a letter' and 'the letter was written by the boy' and also a pair of sentences: 'I have not read this book' and 'This book I have not read', etc. (Lyons, 1983).

This study uses truth condition theory in discussing sentence meaning, and the complete discussion of sentence meaning according to truth condition theory is presented on page 35-38 after the discussion of formal semantics.

We comprehend sentences because we know the meaning of the individual words, and because we know the rules for combining their meanings. (Fromkin et.al., 1990). Sentence can be defined as a group of words that forms a statement, command, exclamation, or question, usually contains a subject and verb, and (in writing) begins with a capital letter and of the marks ".!?" (Procter,1982). We have been assuming that the meaning of a sentence is determined, at least partly, the meaning of the words of which it is composed. (Lyons, 1995). In addition, Lyons (1984) also states that the meaning of a sentence depends upon the meaning of its constituent lexemes including its phrasal lexemes if it contains, and the meaning of an utterance includes the meaning of a sentence that is uttered. Furthermore, he states that:

Many linguists and logicians, who operate with a narrower interpretation of semantics than is traditional in linguistics and has been adopted in this book, would say that, whereas sentence - meaning falls within the scope of semantics the investigation of

utterance - meaning is part of pragmatics. Chomskian generativists tend to identify both the sentence/utterance distinction and semantic/pragmatics distinction with competence/performance.

I don't agree with Chomskian's idea since the difference between sentence and utterance tend to be difference between pragmatic and non pragmatic in which both need competence, ability or knowledge in language.

It is commonly agreed by those who differentiate sentence and utterances that the former, unlike the latter, are abstract entities which are context-independent, in the sense that they are connected to any particular time and place: they are units of the language system to which they belong (Lyons, 1984).

There is further point that many and perhaps most utterances of everyday conversation are not complete sentences, but are in one way or another elliptical. For example:

- (1) Next Monday, if I can manage it
- (2) How about Peter's?
- (3) You'll be there, won't you?

Are typical what most linguists, like the traditional grammarian, would state as incomplete, or elliptical sentence, and their meaning is like complete sentences from which they can be said to be derived.

It has already been known that particular kinds of sentence are related to particular kinds of utterances: declarative sentences to statements, interrogative sentence to questions, etc. The nature of this relationship was

described by invoking the notion of characteristic use. It was acknowledged that on a given opportunity a speaker may use a sentence, uncharacteristically, to mean something different from, or in addition to, what it is characteristically used to mean. There is, however, an intrinsic relation between the meaning of a sentence and its characteristic use. For instance, some declarative sentences may be used, indirectly, to ask questions, to issue commands, to make promises, to express speaker's feeling, etc, such a famous example the sentence "It's cold here" has the grammatical form of a declarative sentence but might well be applied, in suitable condition, uncharacteristically and indirectly, instead of "Close the window (please)!" (Lyons, 1984). Dealing with this problem; furthermore, Austin in Martinich A.P (2001) suggested that in uttering a sentence, a speaker is usually involved in three different acts.

2.3.2.1 Speech Acts

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 proposition 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:

2.3.2.1.1 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 he speaker says (Sari, 1988:24). Locutionary acts are simply act of uttering sounds, syllables, words, phrases and sentences from a language.

2.3.2.1.1 Illocutionary Acts

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.

2.3.2.1.2 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.

2.3.2.2 Analytic Sentence

An analytic sentence is one that is necessarily true as a result of the words in it. For instance 'A spinster is an unmarried woman' is true not because of the English is the way it is. Based on our English knowledge, the word 'spinster' means 'unmarried woman'. It can be defined that analytic sentence are "true by definition". Analytic truth may be considered as linguistic truth since they are true in virtue of language itself, (Parker, 1986).

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.

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).

2.3.2.3 Synthetic Sentences

Sentences which might be true or false is depending on the world to which they refer. In contrast to analytic sentences, synthetic sentences are not true or false because of the words comprise them; they, however, do or do not accurately describe some state of affairs in the world. For instance, the sentence, "My classmate Irwan got the highest grade in semantic.' is a synthetic sentence. We cannot judge its truth or falsity by examining the words in the sentence. Rather, we must investigate the truth or falsity of this sentence empirically, for instance, by checking his grade transcript in the college office (Parker, 1986).

The examples above seem fairly straightforward. Analytic sentences are true and false respectively by definition, whereas synthetic must be verified or falsified empirically. However, certain sentences do not fall neatly into one of these groups. For instance, the sentence: 'Oxygen is not blue.' It is true; nevertheless, is it analytic truth (true by definition) or synthetic truth (true as a result of verifying or falsifying empirically) since oxygen has no color? The expert do not always have similar answers to such questions. Nevertheless, it would be more reasonable to treat such cases as synthetic truth than analytic truth, yet it is only for the time being since it is easy to imagine the condition under which the sentence 'Oxygen is not blue' would be false. For instance, suppose a scientist freezes oxygen and he finds that solid oxygen is in fact blue. Such a finding would not cause a change in the meaning of the word oxygen, but rather a change in our understanding of the substance oxygen. On

the contrary, observe the sentence. 'Colorless gas is not blue'. It is unreasonable to imagine condition in which this sentence would be false. If gas is colorless it cannot be blue, if it is blue, it cannot be colorless. Therefore, it seems reasonable at least until more light can be shed on the subject, to consider sentences like 'Oxygen is not blue' synthetically true. (Parker, 1986).

2.3.2.4 Formal Semantics

Even though the term 'formal semantics' might be applied, in every formal sense, to refer to a whole set of different approaches to the study of meaning, it is generally used now days with particular reference to a certain version of truth conditional semantics, with originated in the research of natural languages. This is what we are concerned here. In this sense, it is commonly taken to be complementary with pragmatics- variously defined as the study of use rather than meaning; the study of that part of meaning which is not purely truth conditional; the study of performance rather than competence. (Lyons, 1984).

It can be begun by differentiating the truth-value of a proposition from the truth-condition of a sentence. All that requires to be said about propositions is that they can be defended or rejected; that they can be known, doubted or believed; that they can be held permanent under paraphrase and translation; and each proposition is either true or false. The truth or falsity of a proposition is its truth value; and this is invariable. We may change our mind about the truth of a proposition: for example at one time people believes that the earth is flat, later they know that their belief is wrong. But this does not

imply that a once true proposition has become false. It is necessary to grasp this point (Lyons, 1984).

Most sentences do not have a truth value, and the proposition that they convey will commonly depend upon the reference of the deictic and non-deictic referring expression that they contain. For instance, the sentence "My brother has just left Mecca" may be applied to assert indefinitely many true or false propositions by virtue of the variable reference of 'my brother' (which included the deictic expression 'my') and the deictic character of 'just' and of past tense. But sentences may have truth condition: i.e. a precisely specifiable account of the situation which decide the truth value of the proposition conveyed by the sentence when they are used to make statements. To apply the standard classic example (originating with Polish-born logician Tarski): 'Snow is white' is true if and only if snow is white. What we have in this sentence, 'Snow is white' is true 'if and only if snow is white' is a statement made in English, but we are able in principle use any language (a meta language) to talk about either itself or any other language (the object language), provided that the metalanguage contains the necessary theoretical vocabulary, including such terms as 'true', 'meaning', etc.

What is enclosed in quotation mark 'the sentence above' is declarative sentence of English; and 'the sentence' tells us under what conditions this sentence of the object language to construct a true statement about the word - what situation the world must meet, as it were, for the proposition conveyed by 'Snow is white' to be true. What the example above or any other similar

example does it to bring out and make explicit the intuitively clear connection between truth and real condition. Formal semantics receives that this relation holds. It also receives the further principle that to know the meaning of an utterance or a sentence is to know its truth condition. (Lyons, 1984)

As it was stated in the preceding discussion that this study uses truth condition theory proposed by Tarski in discussing about sentence meaning, and the discussion is presented below:

The study of truth or truth condition falls into two basic categories: the study of different types of truth included in individual sentences: analytic and synthetic; and the study of different types of truth hold between sentences: entailment and presupposition. The reason for applying this theory because the content of the Holy Qur'an covers both analytic and synthetic truth in individual sentences as well as different types of truth among statements.

2.3.2.5 Grammaticality, acceptability and meaningfulness

Some sentences or utterances, actual or potential, are both grammatical and meaningful; others are ungrammatical and meaningless; however, others though fully grammatical and may be also meaningful, are, for various reasons, unacceptable (Lyons, 1995).

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 be fully acceptable but not equally grammatical and equally meaningful utterance, Lyons (1995)

The utterance "his father died last night" again, in some cultures, it might be unacceptable for a social inferior to address a social superior 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 dimensions 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.

Sentences may be either meaningful (semantically well formed) or meaningless (semantically ill-formed). On the contrary, utterances may be either grammatical or ungrammatical. There are many utterances whose unacceptability is quite definitely a matter of grammar, rather than of semantics. For instance, the sentence 'I want that he come' is definitely ungrammatical in Standard English in contrast with the sentence 'I want him to come'. If the sentence 'I want that he come' were produced by a foreigner, it

would possibly be construed, and therefore understood, as an incorrect version 'I want him to come'. There is nothing in what appears to be the intended meaning of 'I want that he come' that makes it ungrammatical. And many languages, including French, would translate 'I want him to come', Lyons (1995).

If someone, having uttered 'I want that he come', not only rejected the proffered correction, but insisted that it meant something different from the corrected version; we should simply have to tell them that as far as Standard English is concerned, they are false. This utterance can be categorized, distinctly, ungrammatical.

There are other real or potential utterances that can be categorized as grammatical, but meaningless, and among them can be listed with its author such famous example as: Thursday is in the bed Friday (Gilbert Rule)

Of course, this sentence is un-interpretable, if it is appropriately contextualized and the meaning of its component expression is extended beyond its normal, or literal, lexical meaning by means of such traditionally known rhetorical principles as metaphor, metonymy or synecdoche. The fact that this can be done –and indeed has been done on several occasions to considerable effect only proves the point that is being made here. As far as the sentence 'Thursday is in the bed with the Friday' is concerned, it is of course readily and immediately interpreted, both literally and metaphorically, if Thursday and Friday are construed as referring to person (as in G.K. Chesterton's 'the man who was Friday' and Daniel Defoe's Robinson Crusoe).

Indeed, a moment's reflection will show that there is a euphemistic interpretation that is half-way between the fully literal and definitely metaphorical. In order to assign an interpretation to 'Thursday in bed with Friday', one does not identify and tacitly right, some common rule or principle that govern the grammatical structure of English, as we did in sentence 'I want that he come', one tries to make sense of what, at first sight, does not of itself make sense on a literal, face value, interpretation of the expression that it contains. All that needs to be said here is that that sentence 'Thursday is in the bed with Friday' is grammatical well-formed and that, despite their grammaticality, they are literally meaningless, (Lyons, 1995)

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 grammaticality, acceptability, and meaningfulness.

2.3.2.6 Presupposition

The philosophical uses of this term will be obtained in semantic discussion, a condition which must be satisfied if a particular state of affairs is to gain, or in connection to language what a speaker assumes in saying a particular sentence, as opposed to what is actually asserted. It is also analyzed as a certain type of logical relationship between statements, contrasting with entailment. Some linguists have come to use the term in a narrower sense, in two-part analysis of sentences which contrasts the information assumed or

presupposed by the speaker, and that which is at the center of the speaker's communicative interest; in this sense, presupposition is opposed to focus.

The contrast between given and new information makes an analogous distinction. For example, in one interpretation of this notion, the sentence *Where is the salt?* is said to presuppose that the salt is not present to the speaker, that there is someone whom the speaker thinks might know where the salt is, and so on. This total of the study in communicative context that influence the meaning of a sentence has attracted increasing interest from the linguists in recent years, partly in semantics partly under the heading of pragmatics. Controversial aspects of analyzing language in these terms abound, in particular over the extent to which the notion of presupposition can or ought to be restricted to certain kinds of logical or behaviorally demonstrable factors. (Lyons, 1977; Levinson, 1983)

2.3.2.7 Entailment

One sentence entails another if the meaning of the first sentence includes the meaning of the second sentence. The test of entailment can be done as follows: Sentence (a) entails sentence (b) if the truth of sentence (a) ensures the truth of sentence (b) and if the falsity of sentence (b) ensures the falsity of sentence (a). For instance (a) *Arifin is a bachelor*, (b) *Arifin has been unmarried*. In this case, sentence (a) entails sentence (b) because the truth of sentence (a) ensures the truth of sentence (b) (If Arifin is a bachelor he is automatically unmarried), and the falsity of (b) ensure the falsity of (a) (If Arifin is married he isn't a bachelor). However, the relation of entailment is

unidirectional. Observe the preceding example, (b) Arifin has been unmarried and (a) Arifin is a bachelor. In this case sentence (b) does not entail sentence (a). (If Arifin has been unmarried, he is not necessarily a bachelor; he may be a widow, widower or spinster). Another examples entailment such as: (a) Herman murdered Erna (b) Erna died; (a) Siska suffered a fatal heart attack and (b) Siska was dead. (Parker, 1986; Martinich, A.P., 2001).

Note the similarity between entailment and hyponymy. Just as hyponymy describes an inclusive relation between two words, entailment describes the inclusive relation between two sentences.

2.3.2.7 Idioms

Knowing a language obviously means knowing the morphemes, simple words, compound words, and their meanings. But in addition there are fixed phrases, consisting of more than one word, with one meaning that cannot be inferred by knowing the meanings of the individual word these kinds of expression called idioms (Fromkin, 1983: 181).

In addition, he states that idioms are smaller in structure to ordinary phrases except those idioms tend to be frozen in form and do not readily enter into other combinations or allow the word order to change. For instance the sentence,

She put her foot in her mouth

Cannot be interpreted by knowing the meanings of the individual words, because it will be lacked the intended meaning. Moreover, the sentence above has the same structure as,

She put her bracelet in her drawer.

Fromkin (1983: 182) explains that idioms have very special characteristics and often violate co-occurrence restriction of semantic properties. They must be entered into one's mental dictionary as single items, with their meanings specified, and one must learn the special restriction and their use in sentences.

2.3.2.9 Deixis

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 (Renkema, 1993: 54).

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, for 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).

Fillmore in Levinson (1983:54) states the importance of deictic

information for the interpretation of utterances perhaps best illustrated by what happens when such information is lacking. For example, we find a notice in a canteen “*sekarang bayar, besok gratis*”, we do not know when it was written, we do not know when the seller will free the pay. There are many facets of deixis are so pervasive in natural languages and so deeply grammaticalized.

Furthermore 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. In addition, Grundy (2000: 272) states that deixis is the indexical property of a closed class consisting of demonstratives such that their reference is determined in relation to the point of origin of the utterance in which they occur. Levinson (1983) said that the speaker or the writer makes an utterance to the hearer or the reader, to him or herself by these three terms. Those are person pronoun, name, and demonstrative pronoun. So, the function of deixis in language is made from nouns.

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.

2.3.2.9.1 Person Deixis

Pronouns seemingly simple forms are sometimes quite tricky in their use. Children often have problems using personal pronouns. The three pronouns from the first to the third person *I, you and he, she it* are in many languages elaborated with markers of relative social status (social

deixis). Expressions indicating a higher social status are called honorifics. In German or French, there is a special social aspect about a familiar form of you (Du/tu) and an unfamiliar one (Sie/Vous). The use of either one form gives us information about the speakers' view of his relationship to the addressee. 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). The first person deixis is deictic reference that refers to the speaker or both the speaker and referents grouped with the speaker and it is expressed in singular pronoun (I, me, myself, mine) and plural pronoun (we, our, ourselves and ours). The second person deixis

is deictic reference to a person identified as addressee (you, yourself, yourselves). The last, the third person deixis is deictic reference to a referent(s) not identified as the speaker or addressee (he, she, they, the third person singular verb suffix-s). It is also supported by Purwo in Laily (2002) who divided personal pronouns into three.

Person	Singular		Plural	
	English	Indonesia	English	Indonesia
First	I	Aku, saya	We	Kami, kita
Second	You	Engkau, kamu, anda	You	Kalian
Third	He, she, it	Dia, ia, beliau	They	Mereka

2.3.2.9.2 Place or Spatial Deixis

Spatial deictic terms indicate the relative location of people and things (here, there). The use is the aspect of deictic projection: speakers often refer to physically distant locations like “home” using “here”, as if they still were in that location. Moreover, modern technology allows us to utter seemingly impossible sentences like “I am not here at the moment” on an answering machine. Yet another shift takes place when I tell a story quoting direct speech, as “here” or “there” have to be understood relative to the place my story take place. 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.

Lyons in Brown and Yule (1986: 51) suggest that there might, in principle, be such standard procedures: every actual utterance is spatio-temporally unique, being spoken or written at particular place and time. Provided that there is some standard system for identifying points in space and time, we can, in principal, specify the actual spatio-temporal situation of any utterance act. So, there clearly are standard systems or locating points in time and space.

2.3.2.9.3 Time-Space deixis

Time deixis is reference to time relative to a temporal point, typically, this point is the moment of utterance. “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 separated 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. In addition, Grundy (2000: 32) asserts that another important time deictic is the tense system. In fact, almost every sentence makes the reference to an event time. This event time can only be determined in the relation to the time of the utterance.

2.3.3 Discoursial Meanings

Discourse is a term used in linguistics to refer to a continuous stretch of language large than a sentence (Crystal, 1991). 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.

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 different 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 (1995).

2.3.3.1 Cohesion

Remkema (1993:35) describes cohesion as the connection, which results when the interpretation of a textual element is dependent on another element in the text. Halliday and Hasan in Remkema (1993:37) divides cohesion into five types as in the following:

- A. 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;
- B. Ellipsis is described as the omission of a word or part of a sentence, and closely related to substitution by zero;
- C. Reference, the act of referring to preceding or following, deals with 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 dummy word. In general the word is in the form of pronoun. Moreover, reference is divided into two

categories, they are anaphora (back referential pronoun) and cataphora (forward referential pronoun);

- D. 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). There are at least three relationships frequently occur, they are, addition, causality, temporality.
- E. Lexical Cohesion, it doesn't deal with grammatical and semantic connection but with connection based on the words used. In addition, generally lexical cohesion divided into the following types: a. repetition (often involving reference) e.g. a conference will be held on national environmental policy. At this *conference* the issue of salivation will play an important role; b. Synonymy (often involving reference) e.g. a conference will be held on national environmental policy. This environmental symposium will be primarily a conference dealing with water; c. Hyponymy e.g we were in town today shopping for furniture. We saw a lovely table; d. metonymy (part vs. whole) e.g at its six-month check up, the brakes had to be repaired. In general, however. The car was in good condition; e. Antonymy e.g the old movies just don't do it any more. The new ones are more appealing. Coherence

Renkema (1993:35) describes 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 possess. Or in other words, coherence is described as understanding the text by using our knowledge of the world.

2.3.3.2 Coherence

- A. The discourse quoted from the translation of the Holy Qur'an above shows that it has both anaphoric and exophoric relation since the proper noun "people" is surrounded by pronouns. (Before and after it).

In an ordinary discourse, the meaning of a certain word or phrase is determined by spatiotemporal condition; furthermore, the content of certain law in the discourse of the Holy Qur'an is also sometimes determined by spatiotemporal condition.

2.4 The Holy Qur'an

The Quran is the Holy Scripture revealed by Allah to mankind through the prophet Muhammad. It is written in Arabic language. Quran consists of 114 chapters (suras), made up of 30 parts, 6,616 verses (ayas), 77,943 words, and 338,606 letters. It is believed that Quran is exact word-to-word copy of God's final revelation.

History of Quran: Part of a speech "Message of Prophet's (saw) Seerah", given by Syed Abul Aala Muadoodi says:

The Book has been handed down to our age in its complete and original form since the time of Prophet Muhammad. From the time the Book began to be revealed, the Holy Prophet had dictated its

text to the scribes. Whenever some Divine Message was revealed, the Holy Prophet would call a scribe and dictate its words to him. The written text was then read out to the Holy Prophet, who, having satisfied himself that the scribe has committed no error of recording, would put the manuscript in safe custody. The Holy Prophet used to instruct the scribe about the sequence in which a revealed message was to be placed in a particular Surah (chapter). In this manner, the Holy Prophet continued to arrange the text of the Quran in systematic order till the end of the chain of revelations. Again, it was ordained from the beginning of Islam that a recitation of the Holy Quran must be an integral part of worship. "

The text of the Holy Quran had been preserved in four different ways during the lifetime of the Holy Prophet (PBUH):

1. The Holy Prophet had the whole text of the Divine Messages from the beginning to the end committed to writing by the scribes of revelations.
2. Many of the Companions learned the whole text of the Quran, every syllable of it, by heart.
3. All the illustrious Companions, without an exception, had memorized at least some portions of the Holy Quran, for the simple reason that it was obligatory for them to recite it during worship.
4. A considerable number of the literate Companions kept a private record of the text of the Qur'an and satisfied themselves as to the purity of their record by reading it out to the Holy Prophet (PBUH).

After the demise of the Holy Prophet, the first Caliph Hadhrat Abu Bakr (PBUH) assembled all the Huffaz and the written records of the Holy Quran and with their help had the whole text written in Book form. In the time of Hadhrat Uthman (PBUH) copies of this original version were made and officially dispatched to the Capitals of the Islamic World. Two of these copies exist in the world today, one in Istanbul and the other in Tashkent."

2.5 Previous Study

The following are the result of previous studies that are relevant to this semantics study. The First is Lina Hanifiyah (2003) Who focused her study on semantic Analysis in the translation of “Surah Maryam” by marmaduke Pickthal. In her study she investigated the kinds of 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 discourse meaning applied. She also discussed about the messages involvement involve in this surah. In addition, there are three methods of translation that found in translating the surah maryam from Arabic into English, they are the word-for-word, semantic translation and communicative translation.

This research also has relation to previous research in the same field. Such as, Ahmadin (2002), in his research entitled “A Semantic Analysis on the Meaning of the Glorious Qur’an. He discussed about kind of meanings, the translation methods and the way Picktall followed the criteria used by MCIS in Picktall’s book “The Meaning of the Glorious Qur’an”, but here the researcher (Ahmadin) specified on analyzing kinds of meanings and intended messages on one surah of Holy Qur’an. Laily (2002), in her study entitled “A Semantic Analysis on the Lysrics of Bon Jovi’s Songs”, She did’t analyze the language used on the Holy Qur’an. Akustina (2003), in her research entitled “A Sematic Analysis on the Translation of some Surahs of the Holy Qur’an” , She analyzed the meaning used in some Surahs of the holy Qur’an. Suwaidah (2005) in her research entitled “A Discourse Analysis on Deixis Used in Surah Al-Fatihah”, she

analyzed the discoursial meaning used in Surah Al-Fatihah. And The Last is Damiati (2007) in her research entitled “A Semantic Analysis on Christian Batistuta”, She Analyzed the meaning used by the lyric of Christian Batistuta from three aspects, first form Lexical Meaning, second from Sentential Meaning And third Discoursial Meaning.

CHAPTER III

RESEARCH METHOD

There are two kinds of research method; namely qualitative and quantitative research. The researcher undergoes qualitative in this study. This chapter presents and discusses the research method including research design, data sources, research instrument, data collection, triangulation and data analysis.

3.1 Research Design

This study uses descriptive qualitative methods and also uses text analysis design about how the way researcher tried to find the kinds of types of meanings that found in *Ulul Al-bab* English translation. The researcher studied lexical meaning, sentential meaning-utterance meanings and discoursial meaning. Related to the text analysis, Deinzin (1994) states that are equally, different types of the text have to be understood in the context of their condition of production and reading.

3.2 Data Sources

The data of this study is in form of serves of ulul al-bab in the holy Qur'an. Namely: Q.S Al-Baqoroh: 179, 197, 269; Q.S Al-Imran: 7, 190, Al-Maidah: 100; Q.S. Yusuf: 111; Q.S Al-Ra'd: 19; Ibrahim 5: 52; Q.S Shad: 29; 43; Q.S Az-Zumar; 9, 18, 21; Q.S Al-Mukmin/Ghafiri: 54; Q.S At-thalaq: 10 (Al-Bagy; 1945).

3.3 Research Instrument

Research instrument is very important to obtain the result of the study for it is a set of methods, which are used to collect the data. The writer is the main instrument of the study. Cresswell (1994: 145) states that the qualitative research is the primary instrument for the data collection and data analysis. Additionally, he stated that the data are mediated through inventories, questionnaires and machines. Beside on that, the writer played an important role and spent great deals of time reading and understanding of *Ulul Al-bab* serves. Then the data are analyzed by the writer accordance with the problem of the study.

3.4 Data Collection

The data of these studies were obtained in the following step. First of all the researcher tried to find out the serves of *ulul al-bab* as the main data of this study in the holy of Qur'an. Then the writer reads the serves of ulul al-bab English translation again and again in order to understand all the meanings. Then the data were arranged systematically in accordance with the problem of the study.

3.5 Triangulation

One process involved in corroboration efforts has become known as triangulation. As explain by Hammersly and Atkinson (1983), "triangulation isn't the combination of different kinds of the data presentation, but rather then an attempt to relate the different sort of data".

Deinzin (1978) in Stainback (1998: 76-77) has identified 3 kinds of triangulation. First, triangulation data sources. It could involve, for example, data collected from a variety of participants, in variety of settings under a variety of

condition. Second, methodological triangulation. It involves the convergence of the data from multiple data collection procedures. It means that the researcher may want to employ participant observation, interviewing, and document analysis to increase his or her understanding. The last is investigator triangulation. In this triangulation, multiple researchers are involved in investigation. Two or more researchers team up in the collection, inspection, and analysis of data. It tries to be aware of bias caused by a single investigator working alone. In this research, the researcher uses methodological triangulation to obtain the data optimally. He discusses and checks the data from The Holy Qur'an and asks some providers as informant to give their comment and critic on the appropriateness of this thesis.

3.6 Data Analysis

After the data had been collected, they were analyzed in the following steps. First of all, the writer categorized the data into sixteen categories which are accordance with the number of Ulul Al-bab verses. Then the data of each category were presented, analyzed and concluded. To analyze the data the researcher tries to find out the meaning elicitation, then categories it into three kinds of meanings (lexical meaning, sentential meanings and discoursial meaning). After the data of whole categories had already been presented, analyzed and concluded, the writer made tentative conclusion. After consulting with the informant, the writer made final conclusion.

CHAPTER IV

RESULTS AND DISCUSSION

This chapter presents the analysis of the data obtained from the data sources. The presentation of the analysis will be sequenced according to the sequence of the three research questions mentioned (see chapter I).

In Addition, Ulul Al-Bab Verses consist of many advices to the mankind to be useful in this world. Ulul Al-Bab verses are separated in the whole of holy Qur'an namely in: Q.S Al-Baqoroh: 179, 197, 269; Q.S Al-Imran: 7, 190,; Al-Maidah: 100; Q.S. Yusuf: 111; Q.S Al-Ra'd: 19; Ibrahim 5: 52; Q.S Shad: 29; 43; Q.S Az-Zumar; 9, 18, 21; Q.S Al-Mukmin/Ghafiri: 54; Q.S At-thalaq: 10 (Al-Bagy; 1945).

Before the analysis is presented, let me present the English version of Ulul Al-Bab by Taqi-ud-din and Muhsin Khan selected in this study.

4.1 English version of Ulul Al-Bab Verses

4.1.1 Q.S Al-Baqoroh: 179

“And There is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become *Al_Muttaqun*.” (the pious. See V.2:2).

4.1.2 Q.S Al-Baqoroh: 197

“The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th Mont and the first ten days of the 12th month of the Islamic calendar. i.e. two months and ten days). So whosoever intends to perform *Hajj* therein (by assuming *Ihram*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allah knows it. And take a provision (with

you) for journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!"

4.1.3 Q.S Al-Baqoroh: 269

"He grants Hikmah to whom He wills, and He, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding."

4.1.4 Q.S Al-Imran: 7

"It is He who has sent down to you (Muhammad SAW) The Book (this Qur'an). In it are verses that are entirely clear, they are the foundations of the Book (and those are the Verses of *Al-Ahkam* (commandments), *al-Fara'id* (obligatory duties) and *Al-Hudud* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, speaking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. and those who are firmly grounded in knowledge say: 'we believe in I; the whole of it (clear and unclear verses) are from our Lord.'" and none receive admonition except men of Understanding. (tafsir Al At-Tabari)

4.1.5 Q.S Al-Imran: 190

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

4.1.6 Q.S Al-Maidah: 100

Say (O Muhammad Saw): "Not equal are *Al-Khabith* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabith* may please you." So fear **Allah**, O men of Understanding in order that you may be successful."

4.1.7 Q.S. Yusuf: 111

Indeed in their stories, there is a lesson for men of understanding. In (the Qur'an) is not a forged statement but a confirmation of (Allah's existing Books) which were before it [i.e. the Taurat (Torah), the Injil (Gospel) and the other scriptures of Allah] and a detailed explanation of everything and a guide and a mercy for the people who believed.

Believed: (V.12:12) see the footnote of V. 6:125

4.1.8 Q.S Al-Ra'd: 19

Shall he then who knows that what has been revealed unto you (O Muhammad Saw) from your lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.

4.1.9 Q.S Ibrahim 52

This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may that he is the only *One Ilah* (God-Allah) – (none has the right to be worshipped but Allah) – and that men of understanding may take heed.

4.1.10 Q.S Shad: 29

(this is) a book (the Qur'an) which we have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.

4.1.11 Q.S Shad: 43

And we gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand

12. Q.S Az-Zumar; 9

Is one who is who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the hereafter and hoping for the mercy of his lord (like one who disbelieves)? Say: "Are those who know equal to those who

know not?” It is only men of understanding who will remember (i.e. get a lesson from Allah’s Signs and Verses).

4.1.13 Q.S Az-Zumar; 18

Those who listen to the Word [good advice la ilaha illallah- (none has the right to be worshipped but Allah) and Islamic Monotheism] and follow the best thereof (i.e. worship Allah alone, repent to him and avoid Taghut) those are (the ones) whom Allah has guided and those are men of understanding.

4.1.14 Q.S Az-Zumar; 21

See you not that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colors, and afterward and they wither and you see them turn yellow; then he makes them dry and broken pieces. Verily, in this a Remember for men of understanding.

4.1.15 Q.S Al-Mukmin/Ghafiri: 54

A guide and remember for men of understanding.

4.1.16 Q.S At-thalaq: 10

Allah has prepared for them a severe torment. So fear Allah and keep your duty to him. O men of understanding – who have believed, Allah has indeed sent down to you a Reminder (this Qur’an).

4.2 Meaning Elicitation

4.2.1 Eliciting Lexical Meanings

In translating the word “Ulul al-Bab Verses ” by Taqi-ud-din and Muhsin the researcher found semantic involvement in Q.S Al-Baqoroh: 179, 197, 269;

Q.S Al-Imran: 7, 190,; Al-Maidah: 100; Q.S. Yusuf: 111; Q.S Al-Ra'd: 19; Ibrahim 5: 52; Q.S Shad: 29; 43; Q.S Az-Zumar; 9, 18, 21; Q.S Al-Mukmin/Ghafiri: 54; Q.S At-thalaq: 10 (Al-Bagy; 1945). First in synonymy, Taqi-ud-din and Muhsin khan used "Lord" and "God" (found in Q.S Al-Imran: 7 and Q.S Az-Zumar; 9), "evil" and "bad a regard thing" (found in Q.S Al-Maidah: 100), Allah and God (Found in Q.S Ibrahim 52).

Second in Antonym, the researcher found some words included in Antonym, namely: "Clear" and "unclear" (Q.S Al-Imran: 7), "night" and "day" (Q.S Al-Imran: 190), "sky" and "earth" (found in Q.S Az-Zumar; 21). Third in hyponymy, Taqi-ud-din and Muhsin khan used "Torah" and "Gospel" as lord's scripture (found in Q.S. Yusuf: 111). Fourth in Denotation, Most of the words in these verses have denotative meanings whose meanings can be found in the dictionary, and they are applied to refer to the real world. in the whole of ulul Al-Bab Verses, Taqi-ud-din and Muhsin khan used denotation to make easier understanding to the reader such as "life", "become", and "law" (found in Q.S Al-Baqoroh: 179), "truth" (found in Q.S Al-Ra'd: 19), "night" and prayer (found Az-Zumar; 9), "water" (found Q.S Az-Zumar; 21), and "behavior" (Q.S At-thalaq: 10).

Fifth in certain Words in the whole of this verses are having connotative meaning, such as "man of understanding" (found in Q.S Al-Baqoroh: 179, 197, 269; Q.S Al-Imran: 7, 190,; Al-Maidah: 100; Q.S. Yusuf: 111; Q.S Al-Ra'd: 19; Ibrahim 5: 52; Q.S Shad: 29; 43; Q.S Az-Zumar; 9, 18, 21; Q.S Al-Mukmin/Ghafiri: 54; Q.S At-thalaq: 10 (Al-Bagy; 1945)).

The last, in analyzing lexical meaning in the whole of ulul Al-Bab Verses, the researcher found repetitions that are “hikmah” (Q.S Al-Baqoroh: 269), and Hajj (found Q.S Al-Baqoroh: 197).

The preceding data show that the translators sometimes used the same word in translating an Arabic word as SL into an English word as TL, and sometimes they used different words. It might be influenced by their cultural background such as by Taqi-ud-din and Muhsin Khan.

The previous discussion also shows that the translators include synonymy in their English translation of “Ulul Al-Bab Verses”. They are: Lord and God . They are synonymous because they have the same sense, and they are considered as near synonymy because the expressions are more or less similar, but they are not identical in meanings. The researcher adopts near synonymy in this study because according to the researcher, this is the synonymy that is generally applied in natural languages such as English, Arabic and Indonesian.

4.2.2 Eliciting Sentential Meaning

After completing the analysis of lexical meanings the researcher continues to the next analysis that is sentence and utterance meaning. In this discussion, the researcher starts the analysis from the speech act context, it calls speech act because the non-linguistic accomplishment of an utterance, such as warning or a promise as the speaker intends determined in part by context. The first category of speech act is illocutionary act; it is such kind of command or request which needs action. (1) Allah has prepared for them a severe torment (Q.S

At-thalaq: 10), (2) So fear Allah and keep your duty to him (Q.S At-thalaq: 10), (2) In (the Qur'an) is not a forged statement but a confirmation of (Allah's existing Books) which were before it [i.e. the Taurat (Torah), the Injil (Gospel) and the other scriptures of Allah] and a detailed explanation of everything and a guide and a mercy for the people who believed (Q.S. Yusuf: 111).

Another, what a speaker assumes is true or is known by the hearer can be described as a presupposition. In Ulul Al-Bab verses, the researcher finds some sentences consist of the temporary assumption and the sentence are And There is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become *Al_Muttaqun* (Q.S Al-Baqoroh: 179), Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding (Q.S Al-Imran: 190), Indeed in their stories, there is a lesson for men of understanding (Q.S. Yusuf: 111), A guide and remember for men of understanding (Q.S Al-Mukmin/Ghafiri: 54). All of the discussion above is the part of presupposition or it calls the assumption made by the speaker.

The next point is about idiom, it is known as idiom because the lexical sentence can't represent the meaning of it word, so that to know the real meaning of idiom, the sentence must be replace to another meaning which it suitable with the context. The sentence “

After discussing idiom; the researcher continues to the last analysis of sentential meaning, which is deixis. Deixis is referential pronoun or place or time made by speaker. In this song there are three kinds of deixis discussed, they are

person deixis, time deixis, and place deixis. The first is person deixis, it represent the participant used in this verses whether the participant is singular or plural pronoun. In these verses there are many pronoun dominated almost in every verse, usually the function of person deixis is to emphasize the story to be more understandable in meaning and clear in the story.

The first category is the third singular pronoun “Allah” in Verses (Q.S Al-Baqoroh: 197, Q.S Al-Maidah: 100, Q.S. Yusuf: 111, Q.S Ibrahim 52, Q.S Az-Zumar; 18, Q.S Az-Zumar; 21, Q.S At-thalaq: 10), While the second singular pronoun is “you” in (Q.S Al-Baqoroh: 179, Q.S Al-Baqoroh: 197, Q.S Al-Maidah: 100, Q.S Al-Ra’d: 19, 4.1.1 Q.S Al-Baqoroh: 179, Q.S Shad: 29, Q.S Az-Zumar; 21, Q.S At-thalaq: 10). Another first singular pronoun in the position of object is “me) in (Q.S Al-Baqoroh: 197).

Continue to the next deixis is time deixis, the used of time deixis to show the period of time or even used in the context. Time used in ulul Al-bab verses are two months and ten days (Q.S Al-Baqoroh: 197), night and day (Q.S Al-Imran: 190). The last deixis is place deixis. There are so many words found in ulul Al-Bab verses about place deixis such as “heavens and the earth (Q.S Al-Imran: 190).

4.4.3 Eliciting Discoursial Meanings

The last analysis in these ulul Al-Bab verses is discoursial meaning. In this case, the researcher finds only the discussion about cohesion, because the researcher didn’t find the discussion about coherence. Because ulul Al-Bab verses

is not located in same surah or ulul Al-bab verses are separated in the whole of the holy Qur'an. Finally, also the discussion about cohesion will be discussed by the researcher, in this case the researcher will start from substitution, it is the replacement of a word or group of sentence by dummy word usually the reader or listener correct the element based on the preceding the word contains substitution "heavens and the earth (Q.S Al-Imran: 190). There is almost closely related to them. Another explanation about cohesion is references, in this case the researcher finds *it* in the sentence "(be sure) Allah knows it" (Q.S Al-Baqoroh: 197). It refers to the Hajj that had been done by mankind.

The last discussion in both discourse and cohesion is conjunction. The conjunction used in these ulul Al-bab verses which are used to connect to the sentence not word. They are "whatever" in the sentence And whatever good you do, (be sure) Allah knows it (Q.S Al-Baqoroh: 197), even though in "even though the abundance of Al-Khabith may please you." (Q.S Al-Maidah: 100). From this sentence the word even though result contrary statement.

4.3 Discussion

This Part discusses about the whole materials which have been explained in the previous part. This discussion is conducted to answer the research problem of this study, what is a lexical meaning which is found in Ulul Al-bab English translation? What is a sentential meaning which is found in Ulul Al-bab English translation? And what is discoursial meaning which is found in Ulul Al-bab English translation?

There are three categories of meaning can be found in this discussion, they are lexical meaning, sentential meaning, and discoursial meaning. As it has been stated in the previous chapter that there are sixteen verses of Ulul Al-bab separated in the holy Qur'an namely in: Q.S Al-Baqoroh: 179, 197, 269; Q.S Al-Imran: 7, 190,; Al-Maidah: 100; Q.S. Yusuf: 111; Q.S Al-Ra'd: 19; Ibrahim 5: 52; Q.S Shad: 29; 43; Q.S Az-Zumar; 9, 18, 21; Q.S Al-Mukmin/Ghafiri: 54; Q.S At-thalaq: 10 (Al-Bagy; 1945).

In this case, the researcher starts from lexical meaning, from lexical meaning there is synonymy, Antonym, Denotation, and Connotation found in Eliciting Lexical Meanings above but there is no figurative meaning.

The next discussion is sentential meaning, from sentential meaning, the researcher finds illocutionary act; it is such kind of command or request which need action. Another, what a speaker assumes is true or is known by the hearer can be described as a presupposition. The researcher also finds an idiom in eliciting sentential meaning above. And the last is about deixis. Deixis is referential pronoun or place or time made by speaker. In this song there are three kinds of deixis discussed, they are person deixis, time deixis, and place deixis. The first is person deixis, it represent the participant used in this verses whether the participant is singular or plural pronoun.

After discussing sentetial meaning; the researcher continues to discuss about discoursial meaning is deixis. In these verses there are many pronoun dominated almost in every verse, usually the function of person deixis is to emphasize the story to be more understandable in meaning and clear in the story.

The Last Discussion is discorsial meaning also the discussion about cohesion will discussed by the researcher, in this case the researcher finds substitution, coherence and conjunction such as “whatever” (Q.S Al-Baqoroh: 197) and even though (Q.S Al-Maidah: 100).

CHAPTER V

CONCLUSION AND SUGGESTION

After analyzing the data, the researcher makes conclusion and suggestion as the last part of this research. The conclusion is formulated by research problems of this study, while suggestion is intended to make the next research more perfect and is to be a source of information for other researchers who are interested in conducting further research about Ulul Al-Bab.

5.1 Conclusion

Dealing with previous chapter, the conclusion of this research can be formulated that's there are three kinds of Meanings as follows: The first is Lexical Meaning; The Elements of lexical meaning found in Ulul Al-Bab Verses are denotation, synonymy, antonym, connotation, ambiguity and hyponymy and the researcher doesn't find figurative language. In addition, from all lexical meaning found in ulul Al-Bab Verses, they are dominated by denotation because this is often the kind of definition that is given in a dictionary. The occurrence of denotation, beside the other elements found, can be found almost in the entire of the text. It shows that although basically there are two kinds of meaning in Qur'an, clear (doesn't necessary to be interpreted) and unclear (has to be interpreted). (Q.S Al-Imran: 7).

The Second is sentential meaning; there are the elements of sentential meaning are found in Ulul Al-Bab Verses, synthetic sentence, analytic sentence,

presupposition, and entailment. Moreover, almost all the sentences in these Verses are categorized into sentence, except first verse, second, third, fourth, fifth, and eight, based on the data analysis, the writer doesn't found verse or sentence which doesn't fulfill the requirement of grammatically, acceptability, and meaningfulness. In addition, for sentential meaning are dominated by the occurrence of presupposition, because the corn of ulul Al-Bab is men of understanding. It is found in Q.S Al-Baqoroh: 179, Q.S Al-Imran: 190, Q.S. Yusuf: 111, Q.S Al-Mukmin/Ghafiri: 54.

The third is discourse meaning, since the data analyzed in the form of text not utterance, for discourse meaning, the elements of cohesion found are dominant. Found almost in all of verses, substitution and also conjunction. For the whole text, based on the findings, discourse meaning and its elements are dominant.

5.2 Suggestion

The researcher thinks that his result of the research is still far from the perfect. The researcher still finds some weaknesses; theory, methodology, especially in the occurrence of sentential meaning and its elements are difficult to be found. But hopefully it can be a reference to conduct the next research about Ulul Al-Bab verses in the Holy Qur'an to get more perfect research. Therefore, the writer will say grateful thanks to any one who criticize and suggest to make this study more available to be used as one of sources in conducting research with the similar focus.

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