

A SEMANTIC ANALYSIS ON THE ENGLISH TRANSLATION OF SURAH LUQMAN

Munawwir Hadiwijaya
IKIP Budi Utomo Malang
Mr.awinwijaya@gmail.com

Abstract

Quran in Islam has role as the highest source which is used in formulating laws, and other regulations concerning the relation between the creature and his creator and creature with other creature. One of surah in Quran is surah Luqman, which consists of many advices of a man whose name is Luqman. It is so special because there are educational aspects which can be learned from this surah. Luqman in delivering his advices is not by the way of saying in a harsh manner, but by the way of full of affection, which is shown in his hearty calling to his son by the word *bunayya* (my son). In educating be desirable that must be based on or surrounded by the affection feeling to the students. This research tends to be descriptive qualitative research since it does not deal with number at all, which describes about semantics aspects and the message involvement used in the English translation of surah Luqman done by Taqqi-ud-Din and Muhsin Khan. The result shows that there are three categories of meaning can be found in this discussion, they are lexical meaning, sentential meaning, and discourse meaning, they almost can be found in every part of surah Luqman. Moreover, there are several messages involved in surah Luqman such as, they are Quran guarantee the success of people who believe in God, the advisees of Luqman to his son, and the authority of God upon this universe is absolute and the impact of denial of it.

Key word: Semantics, Translation, Surah Luqman, meaning, message.

©Pendidikan Bahasa Inggris FPISH IKIP BU Malang

INTRODUCTION

Qur'an in Islam has role as the highest source which is used as basic source in formulating laws, and other regulations concerning the relation between the creature and his creator and creature with other creature. Moreover, the story in the Qur'an has particularity 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 earth.

Furthermore, one of surahs in Qur'an is surah Luqman, which consists of many advices of a man whose name is Luqman. Surah Luqman consists of 34 verses, and it is included into makkiyah (surah which was revealed in Mecca). It is called "Luqman" because in the 12th verse, it is explained that "Luqman" had been given by God a widen knowledge and wisdom and he thanked to God for

the precious gift given. Moreover, in the verse 13th up to 19th consist of the advices of Luqman to his son. And the main content of his advices are about the belief in God, laws, stories of Luqman and the wisdom he got and the others.

Moreover, three categories which are in accordance with the division of surah Luqman, they are Qur'an guarantee the success of people who believe in God, the advisees of Luqman to his son, and the authority of God upon this universe is absolute and the impact of denial of it. In addition, There is educational aspect which can be learned from this surah, Luqman in delivering his advices is not by the way of saying in a harsh manner, but by the way of full of affection, in which it is shown in his hearty calling to his son. The hearty calling to his son done by Luqman is symbolized by the word *bunayya* (my son) which describes about the cute of his son, and it shows affection given by

Luqman to his son through calling. From the preceding description, we can learn that in educating be desirable that must be based on or surrounded by the affection feeling to the students.

The reason of the writer chooses to discuss about surah Luqman because there are some specific and general reason. The first, the message involved in the surah Luqman are obviously important to be known by Moslems especially for those who want to become teacher like what has been described in the previous paragraph. In addition, the writer tries to describe the meanings and messages involved by using semantics approach. Semantics in the philosophical and scientific study of meaning, it is the study of meaning of linguistics sign. Those are word, expression, and sentence. Furthermore, in semantics meaning may be categorized into three levels; they are lexical meaning, sentential meaning or utterance meaning, and discourse meaning. Therefore, by using semantic approach it is expected that the meaning in this Surah can be revealed properly to ease the reader to understand it. The second, the information of surah Luqman are various like other several surahs information in the Qur'an.

RESEARCH METHOD

Research Design

This research tends to be descriptive qualitative research since it does not deal with number at all, that describes about semantics aspects and the message involvement used in the English translation of surah Luqman done by Taqqi-ud-Din and Muhsin Khan.

Research Instrument

This research tends to be descriptive qualitative research since it does not deal with number at all, that describes about semantics aspects and

the message involvement used in the English translation of surah Luqman done by Taqqi-ud-Din and Muhsin Khan.

Data Collection

The data are collected by using the following techniques that are: first, the researcher collects the data by reading and trying to understand the whole text of the English translation of surah Luqman by Taq-ud-Din and Muhsin Khan. Second, from the texts, the elements of the stories and the way the messages involvement described intended to be identified, then they are analyzed while the following data collecting for the following parts is still done, by using semantics analysis.

Data Analysis

After the data had been collected from the text of holy Quran, they were analyzed in the following steps: first of all the writer categorizes the data into three categories which are in accordance with the division of surah Luqman, they are Quran guarantee the success of people who believe in God, the advisees of Luqman to his son, and the authority of God upon this universe is absolute and the impact of denial of it. The data of each category are presented in the form of tables based on division of the part, analyzed be based on three categories of meaning in semantic, lexical meaning, sentential meaning, and discourse meaning, and concluded. After the data of the whole categories have already been presented, analyzed and concluded, the writer makes tentative conclusion. After consulting with the informant, the writer makes final conclusion.

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 are the meanings involved in the English translation of surah Luqman by Taqi-ud-Din and Muhsin Khan?

There are three categories of meaning can be found in this discussion, they are lexical meaning, sentential meaning, and discourse meaning. As it has been stated in the previous chapter that there are three divisions of surah Luqman as they are mentioned in the previous chapter, they are Quran guarantee the success of people who believe in God, the advisees of Luqman to his son, and the authority of God upon this universe is absolute and the impact of denial of it. In addition, the discussion concerning the use of lexical meaning can be found almost in every part.

Furthermore, the elements of lexical meaning found are dominated by denotation and synonymy. Denotation can be found in almost all of verses. For synonymy, they can be found in many verses, they are: the phrase "The Wise Book" verse second which has similar meaning with the word "Al Qur'an" verse six and seven (later on the phrase 'has similar meaning with' will be symbolized by '=' sign), the word "purchases" (verse 6th) = "perform" (verse 4th) word "Lord" (verse 5th) = "Allah" (verse 6th and 11th) = phrase "the All-Mighty" (verse 9th) = "the All-Wise" (verse 9th), phrase "Gardens of Delight" (verse 8th) = word "heavens" (verse 10th), and the word "path" = "way" both of them can be found in the sixth verse. In verse 12th we can find word "bestowed" = "give" in the same verse. The word "enjoined" (verse 14th) = "forbid" in verse 17th. In phrase "To Me is the final destination" (verse 14th) = "To Me will be your return" (verse 15th). In and 18th, the word "commandments" verse 17th = "order" (same verse), the word "order" = "enjoin" (verse 17th), the word "pride" =

"insolence", arrogant", and "boaster" (all are in verse 18th), word 'pleasure' verse 20th = 'delight' (in same verse), the word 'disbelieves' verse 23rd = word 'denies' and 'ingrate' verse 32nd, and the word 'Allah' verse 20th = 'All-Knower' verse 23rd = 'Al- Ghoni' verse 26th = All-Mighty = All-Wise both in the verse 27th = 'All-Hearer' = 'All-Seer' in the verse 28th = 'The Most High' verse 30th = 'Lord' verse 32nd.

The second elements of lexical meaning is antonymy, they can be found in third verse "Muhsinun (good- doers)" and "Zalimun (wrong- doers)" in the verse 11th, the word "monotheism" (verse 8th) X "polytheism" (verse 11th), the word "successful" (verse 5th) X "plain error" (verse 11th), are the word "guide" (verse 3rd) X "Mislead" (verse 6th), the phrase "Hell-Fire" (verse 6th) X "Gardens of delight (verse 8th), the word "thankful" and "unthankful" (verse 12th), "forbid" X "enjoin" (verse 17th), "order" X "forbid" (verse 17th), the words "kind" (verse 15th) X "evil" (verse 17th), "good" X "bad" (verse 17th), and "moderate" (verse 19th) X "arrogant (insolence, pride, boaster)" (verse 18th), the words "monotheism" X "polytheism" (verse 17th), two Arabic words "Al-Ma'ruf" and "Al-Munkar" (verse 17th), the word 'apparent' X 'hidden' (verse 20th), the word 'dispute' (verse 20th) X 'follow' (verse 21st), the word 'truth' X 'falsehood' (verse 30th), the word 'keeping' and 'avoiding' (in verse 32nd), the word 'the day' X 'the night' (verse 29th), and the word 'heaven' X 'earth' (verse 25th and 26th).

Connotation is divided into three categories, positive, neutral, and negative connotation. Positive connotation can be found in words and phrases such as 'Muhsinun' (good-doer) (verse second), Gardens of Delight (paradise, place which is full with enjoyment promised by God for those who perform good deeds) (verse 8th), al-

ma'ruf (everything which is good) (verse 17th), Muhsin (people who perform good deeds totally for Allah sake without any show off or to gain praise) (verse 22nd). The negative connotation is found in the words and phrases such as humiliating torment (verse 6th), Zalimun (wrong- doers and those who does not believe in the Oneness of God) (verse 11th), Zulm (wrong)(verse 13th), Al-munkar (all that is evil and bad) (verse 17th), pride, insolence, arrogant, boaster (verse 18th), torment of fire (verse 21st), a great torment (verse 24th), Shaitan (Satan) (verse 21st), Al-bathil (falsehood, Satan and all other false deities) (verse 30th), and perfidious ingrate (verse 32nd).

In addition, hyponymy can be found in the (verse 11th and verse 10th). The words and phrases such as "heavens", "the earth firm mountains", "creatures of all kinds", "rain", and "plaints" (all of them are in the verse 10th) are hyponyms of the super ordinate "creation of Allah" (verse 11th), the words such as "insolence", "pride", "boaster", and "arrogant" (verse 18th) are hyponyms of the super ordinate the words "evil and bad" (verse 17th). The last element of lexical meaning can be found is ambiguity, for instance the word "heavens" (verse 10th, verse 25th, and verse 26th).

The second meaning can be found is sentential meaning. In addition, almost all of sentences stated in the surah Luqman are categorized into sentence, except verse first, second, third, fourth, fifth, and eighth. Furthermore, the discussions of analytic and synthetic sentence are also found in the surah Luqman. Analytic sentence can be found in the verse third and fourth. In addition, synthetic sentence cases found are in verse 10th verse 14th, and verse 34th.

Moreover, in this discussion the elements of sentential meaning found are

dominated by presupposition, presupposition almost can be found in the whole of the text especially in the case of reference, such as the pronouns 'He' (verse 9th and 10th), 'We' (verse 10th), 'Me' and 'Him' (verse 11th), 'Me' (verse 14th, verse 15th and 12th), 'His Graces' (verse 20th), 'To Us' and 'We' (verse 23rd and verse 24th), 'He' and 'Him' (verse 30th), 'His signs' (verse 31st), 'Him', 'He', and 'Our signs' stated in different sentences but in the same verse,(verse 32nd), and 'Him' (verse 34th), all of the words mentioned has one reference namely God. ". In addition the reader will have assumption automatically that those words refer to God since there is a sign which shows it, the indication which shows the capital letter in the fist letter. In addition, the case of truth condition can be found in verse 10th.

Furthermore, all of the sentences in Surah Luqman have fulfilled the requirement of grammaticality, acceptability, and meaningfulness.

The third meaning of semantics found is discourse meaning, based on the two main elements of discourse meaning, cohesion and coherence, discussion is done. However, all of the results found are concerned cohesion and its elements. The occurrence of coherence is not detected at all since the data analyzed is in the form of text not utterance. The presence of elements of discourse meaning, cohesion, can be found in the word 'those', 'they', and 'their' (verse 4th) which refer to the word Muhsinun (verse 3rd), 'such a one', 'he', 'his' (verse 7th) and 'those' (verse 8th) refer to 'mankind' (Verse 6th), the word 'them' refer to 'Our Verses' (verse 8th), 'them' (verse 8th) refers to 'mankind who believe (in Islamic monotheism) and do righteous good deeds' (verse 8th), and the words 'He' (verse 9th), 'He' (verse 10th), 'We' (verse 10th), and 'Me' and 'Him' (verse 11th) refer to 'Allah' (verse

9th), the words 'his mother', pronoun 'him', his weaning', and 'your parents' (verse 14th) refer to the word 'man' (verse 13th), the pronouns 'they' and 'them' (verse 15th) refer to the word 'parents' (verse 14th), the word 'these' (verse 17th) refers to three points stated in the previous sentence, 'them' and 'they' (verse 21st) refer to the word 'mankind' (verse 20th), 'them' and 'they' (verse 23rd), 'them' (verse 24th), 'them' and 'they' (verse 25th) all refer to the phrase 'whoever disbelieves' (verse 23rd), and pronoun 'they', 'their', and 'them' (verse 31st) all refer to the phrase 'every patient, grateful person' (verse 32nd), All of them are included into anaphora. For the case of the other elements of discourse such as conjunction, substitution, lexical discourse can be found in these following verses: verse 4th, 5th, 6th, 7th, 8th, 9th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 31st, 32nd, 33rd, and 34th.

It can be concluded that in the English translation of surah Luqman by Taqqi-ud-Din and Muhsin Khan there are three kinds of meaning found they are lexical meaning, sentential meaning, and discourse meaning. Moreover in this study the occurrence of discourse meaning and its elements are dominant than the two other kinds of meaning. Moreover, the second research problem of this study is what are the messages found in the English translation of surah Luqman by Taqqi-ud-Din and Muhsin Khan?

The grand message of the first part is Qur'an guarantees the success of people who believe in God. Quran is the best guidance in gaining goodness and avoiding badness and it is guidance in the past, present and future for Muhsinun, those people who are given by God successful and able to gain whatever they desire and those people

who also are given high position beside God.

The second part consists of the advices of a man whose name Luqman who is bestowed upon him Al-Hikmah (wisdom and religious understanding) to his son, in which the main content of his advises, focused on several aspects such as belief in God, laws, stories of Luqman and the wisdom he got and the others. Moreover, There is educational aspect which can be learned from this surah, Luqman in delivering his advices is not by the way of saying in a harsh manner, but by the way of full of affection, in which it is shown in his hearty calling to his son. The hearty calling to his son done by Luqman is symbolized by the word bunayya (my son) which describes about the cute of his son, and it shows affection given by Luqman to his son through calling. From the preceding description, it can be concluded that in educating be desirable that must be based on or surrounded by the affection feeling to the students.

The third part consists of messages concerning the authority of God upon this universe is absolute and the impact of denial of it. There are some points involved can be learned from this third part, they are God has subjected whatever in the earth and sky which becomes the signs of His Mighty only for human and perfected His Grace, in the other verses are explained about imagery of the condition of mu'minin (people who believe in Allah). He will never give up in whatever situation because he has grasped the most trustworthy hand-hold, and eventually the last verse explains about the knowledge of God concerning the End of Day (Armageddon).

CONCLUSION

1. Lexical meaning; The elements of lexical meaning found in surah Luqman are denotation,

synonymy, antonymy, connotation, ambiguity, and hyponymy. In addition, from all of lexical meaning found in surah Luqman, they are dominated by denotation and synonymy.

2. Sentential meaning; here are the elements of sentential meaning are found in surah Luqman, synthetic sentence, analytic sentence, presupposition, and entailment. Moreover, almost all of sentences in this surah are categorized into sentence, except verse first, second, third, fourth, fifth, and eight. Based on the data analysis, the writer does not found verse or sentence which does not fulfill the requirement of grammaticality, acceptability, and meaningfulness. In addition, for sentential meaning are dominated by the occurrence of presupposition.
3. Discourse meaning, since the data analyzed in the form of text not utterance, for discourse meaning, the elements of cohesion found dominate, such as anaphora can be found almost in all of verses, conjunction, substitution, and lexical discourse. Moreover, for the elements of cohesion found are dominated by anaphora and conjunction.

There are several messages found in the surah Luqman, they are, the grand message of the first part is Qur'an guarantees the success of people who believe in God.

The second part consists of the advices of a man whose name Luqman who is bestowed upon him Al-Hikmah (wisdom and religious understanding) to his son, in which the main content of his advises, focused on several aspects such as belief in God, laws, stories of Luqman and the wisdom he got and the others.

The third part consists of messages concerning the authority of God upon this universe is absolute and the impact of denial of it.

REFERENCE

- Ahmadin, Dimjati. 2002. *Thesis: Semantic Analysis on The Meaning of The Glorious Qur'an by Marmaduke Pickthall*. English Education Post Graduation Program, State University of Malang.
- Al-Hilali, Muhammad Taqi-ud-Din and Muhsin Khan. 1996. *Translation of The Meaning of The Noble Qur'an in The English Language*. Madinah: King Fahd Complex For The Printing of The Holy Qur'an Madinah K.S.A..
- Ary, Donald, Lucy Cheser Jacobs and Asghar Razavieh. 2002. *Introduction to Research in Education*. Belmont: Wadsworth Thompson Learning.
- Chaer, Abdul. 2003. *Linguistik Umum*. Jakarta: Rineka Cipta.
- Djajasudarma, Fatimah. 1993. *Semantik 2 Pemahaman Ilmu Makna*. Bandung: Eresco.
- Echols, John M. and Hassan Shadily. 1998. *Kamus Indonesia Inggris*. Jakarta: Gramedia.
- _____. 1998. *Kamus Inggris Indonesia*. Jakarta: Gramedia.
- Grundy, Peter. 2000. *Doing Pragmatics Second Edition*. London: Oxford University Press.
- Hanifiyah, Lina. 2003. *Thesis: Semantic Analysis on The Translation Of Surah Mariyam By Marmaduke Pickthall*. English Study Program, Language and Letters Department, State Islamic University of Malang.
- Hassan, Abdullah. 1989. *Semantik*. Kuala Lumpur: Universiti Sains Malaysia Pulau Pinang dan Dewan Bahasa dan Pustaka

- Kementrian Pendidikan
Malaysia.
- Lyons, John. 2012. *Semantics Volume 1*.
Cambridge: Cambridge
University Press.
- _____. 2012. *Semantics Volume 2*.
Cambridge: Cambridge
University Press.
- _____. 2012. *Introduction to Theoretical
Linguistics*. Cambridge:
Cambridge University Press.
- Mahadi, A. Mudjab. 1989. *Asbabun
Nuzul Studi Pendalaman Al
Qur'an*. Jakarta: Rajawali Pers.
- Nababan, Rudolf. 1999. *Teori
Menerjemah Bahasa Inggris*.
Yogyakarta: Pustaka Pelajar.
- Nurgiantoro, Burhan. 2002. *Teori
Pengkajian Fiksi*. Yogyakarta:
Gajah Mada University Press.
- Partana, Paina. 1998. *Semantik*.
Yogyakarta: Pustaka Pelajar.
- Renkema, Jan. 1993. *Discourse Studies
An Introductory Textbook*.
Amsterdam/Philadelphia: John
Benjamins Publishing Company.
- Robins, R.H. 1992 *Linguistik Umum
Sebuah Pengantar*. Yogyakarta:
Kanisius.
- Shihab, M. Quraish. 2003. *Tafsir Al-
Mishbah Pesan, Kesan dan
Keserasian Al Qur'an*. Jakarta:
Lentera Hati.
- Wahab, Abdul. 1995. *Teori Semantik*.
Surabaya: Airlangga University
Press.
- Yulianti. 2005. *Thesis: Semantic
Analysis on The Translation of
surah Yassin by Dr. Taqqi-ud-
Din Al-Hilali and Dr. Muhsin
Khan*. English Study Program,
Langugae and Letters
Department, State Islamic
University of Malang