

CHAPTER I

INTRODUCTION

1.1. Background of the Study

One of the functions of language is a means of communication mostly used in society in which the communicator conveys ideas, thoughts, and so on to the communicant. Each of them is conveyed based on certain purposes in order that the communicant can catch the meaning clearly. In daily communication, human beings have different purpose of using a language. Keraf (2007:1) states that human beings always use their language based on their purposes. The purpose of using language can be various; for example for telling a story, describing an object, explaining a topic, persuading and arguing with someone. To reach those purposes, people need a good and understandable way which enables their thoughts to be well received by their audiences.

The roles of a language is not only restricted in oral communication but also in written communication. Ismiasari (2007) emphasized that the means of communication can be either oral or written communication. Oral communication is the process of conveying and receiving information from informant to the receiver directly. Written communication is the process of conveying and receiving information from the informant to the receiver through media such as texts.

A language is originated from one individual to another individual. Then both of them have communication in which the language used is extremely

affected by their regional accent and daily interaction. In fact, there are only one or two groups of people who use the same language. But it should be realized that a language cannot be separated from the background and the origin of the place from which it comes.

Language may refer either to the specifically human capacity for acquiring and using complex systems of communication, or to a specific instance of such a system of a complex communications. It is the expression of thought, with the translation of notions into words being the *act of understanding*. A language is also a tradition which establishes the words, spelling and grammar; hence it forms the basis of communal understanding, so that the corruption of tradition is the corruption of communal understanding.

People usually find metaphor while using language in their communication which changes the real meaning of what someone wants to tell about with the deviated meaning. Metaphor is a sub discussion in figurative language. It is a kind of comparative language which does not employ the words “like” or “as”. In Ismiasari (2007), metaphor is defined as a figurative language which uses a word or a phrase referring to a certain object or activity to replace other words or phrases so that there is similarity or analogy between both.

As a linguistic device, metaphor can be found in any human language. In other words, figurative language cannot be separated from human life. For example in the sentence *your mouth is your tiger*, there is a shift of meaning component of the referent *tiger* such as [+a wild and dangerous animal], [+endanger others' life] to the referent of *mouth*. Through the shifting of meaning

components of referent *tiger* to the referent of *mouth*, the sentence *your mouth is your tiger* can be understood that human beings' mouth can be as wild and dangerous as a tiger which can endanger others' life if they don't keep their words.

In Al-Qur'an, metaphor can be found in various verses. Some of them use another thing or figurative symbol which has similar characteristics as the reference.

For example:

And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset (*Q. S. Al-Baqarah: 187*).

The metaphor of the above verse is *benang putih* dari *benang hitam*. *Benang putih* is thing which is used for knitting, sewing, and binding. It is small, long, and flexible. It is also interpreted as light shining from the east which symbolizes the coming of the daybreak whereas *Benang hitam* is interpreted as dark night.

Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers (*Q. S. Al-Baqarah: 223*).

Wives (women) are described as a place of sowing of seed. The phrase *place of sowing of seed* is the figurative symbol of the role of wives (women) in reproduction. The owner of the place (husband) may come to it for sowing of seed in order that the seed can grow up well. Wives are the place of growing up the

fetuses. A husband is allowed to have sexual intercourse with his wife anyway he likes if it does not endanger both.

As a written text, the language used in Al-Qur'an is so interesting to be researched. The verses in Al-Qur'an are very rich in various kinds of language styles such as metaphor, personification, hyperbole, etc.

In Al-Qur'an it is clearly said that Al-Qur'an was revealed in Arabic (Q.S. Yusuf: 2). The vocabularies are also those which are commonly used by Arabian at the time Al-Qur'an was revealed. But that the style of its language arrangement is neither a prose nor a poetry as well as the beauty of the tone resulted while reading it had made the experts of Arabic language at that time realized that they could not make or arrange verses resembling those in Al-Qur'an. This implies that the language of Al-Qur'an is really different from the language commonly used at that time.

Though the original Arabic language is not different in phonological structure, it will be interpreted differently when translated into various languages. It will also happen among people even in one country. For example the translation of Arabic text which is translated into Bahasa Indonesia by the government will be differently coded by the other publishers.

From the above phenomena, the writer interests in conducting research related to the figurative language in Al-Qur'an as it has a great deal of significance to people not only in the way of understanding and comprehending a poetry or a text book, but also in the way of understanding and comprehending

Al-Qur'an. This research tries to answer the questions and misperceptions among those who have interest in studying Al-Qur'an.

1.2. Problems of the Study

Based on the elaboration in the background above, the problems are formulated as the following.

- 1) What types of metaphor are used in Surah *Al-Baqarah*?
- 2) In what context are the types of metaphor used in Surah *Al-Baqarah* in the way they are?

1.3. Objectives of the Study

In relation with the problems of the study above, the objectives of the study are

- 1) to describe the types of metaphor are used in *Surah Al-Baqarah*, and
- 2) to elaborate the context of the use of metaphor

1.4. Scope of the Study

This research is restricted to the translation of Q.S. *Al-Baqarah* in English published by PT. Syamil Cipta Media Bandung arranged by *Departemen Agama Republik Indonesia*. Surah *Al-Baqarah* is chosen since it is the longest surah of all so that there will be a huge numbers of data source. The verses chosen as data are those which contain metaphor.

1.5. Significance of the Study

Findings of the research are expected to be useful for the readers both theoretically and practically in some respects.

1. Theoretically the finding can be useful for enriching the theories on metaphor particularly for:

- a. knowing the metaphorical symbols used in *Al-Qur'an* especially surah *Al-Baqarah*, and
- b. understanding the metaphorical language styles in *Al-Qur'an* especially surah *Al-Baqarah*.

2. Practically the finding can be useful for those who have focus on theology study especially in the metaphor understanding in *Surah Al-Baqarah*.

Moreover, the ideas and the point of views of the finding can significantly be useful to be used as:

- a. review of literature for the coming researches, and
- b. material reference for language learning particularly related to metaphor.
- c. material for helping people particularly Moslem in comprehending and understanding the verses of *Surah Al-Baqarah*.