CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Quran has been translated into many languages in all over the world. One of the Quran translation is English, certainly. However, the authentic content of the Quran cannot be changed even it is translated into another language. Therefore, there are many studies analyze the Quran language in its translation.

The Quran language is different from the language used by Arabian speaker in their daily life although both are Arabic Language. Al Otaibi and Khan (2017) said that there are three types of Arabic. They are Classical Arabic language (CA), Modern Standard Arabic language (MSA), and informal Arabic language (also known as colloquial Arabic language). The language that use in the Quran is called as Classical Arabic Language. It is used by the Arabian speaker in their five daily prayer and reading Quran. While for the official language across the Arab world is Modern standard Arabic language, and in their daily life they use Informal Arabic language. The three types of Arabic language has their own grammar, lexicon and morphology for each. Because of that, when Quran is translated into another language such as English the grammar, lexicon and morphology of it can be different with what used by the English speaker in their daily life.

Quran as the holy book of Moslem is revealed by Allah that were brought dawn by Gabriel to Muhammad SAW for more than 23 years. Quran is the guidance for the Muslim in their life, it contains of command and prohibition, as it

has been stated in some verses of Quran such as surah Al-A'raf:52 *"For We had certainly sent unto them a Book, based on knowledge, which We explained in detail, - a guide and a mercy to all who believe."* (7: 52). The holy Quran explains about the Muslim need to do and what they may not to do. Therefore, Quran need to be read well whether in its Arabian language or in its translation to understand it well.

Therefore, the language used in the Quran is very interesting and challenging to be researched. The verses in the Quran contains of various language style. There are so many researchers that has conducted research related to analyze of Quran. One of them is the analysis of lexical metaphor in Surah Al-Waqi'ah by Tanjung (2017). He found that there were three kinds of lexical metaphor in Surah Al-Waqiah. The three kinds of them are noun-noun concepts, noun-verb concepts, and noun-adjective concept on noun adjective concept. They also found that the ways of using lexical metaphor in surah Al-Waqiah through comparing noun with noun, noun with verb or verb with noun and noun with adjective or adjective with noun. Additionally, he found that why metaphor used in surah Al-Waqia is because of three contextual reasons.

Nasution (2017), conducted a research that related to the Quran in Surah Ar-Rahman by analyze them using figures of speech. She found that there were 10 kinds figures of speech in surah Ar-Rahman namely 3 Simile 2 Personifications 1 Apophasis 31 Repetition 2 Parallelism 1 Apostrophe 2 Pleonasm 1 Prolepsis 1 Antonomasia 1 Tautology. Then, in realization figures of speech in surah Ar-rahman. The ways in figures of speech in surah Ar-Rahman namely explicitly, comparing things, noun, repetition, synonym, denial, redundancy, substitution,

and future. The last she said that the reason used figures of speech in surah Ar-Rahman namely faith, laws of justice, man and jinn, hell and favors heaven.

Related to some previous research above, we can see that analyze Qur'an by some language device can be done. Analyze the chain of relations between elements of text to the next will be interested too. There are many researchers have conducted research to see the relationship of the lexical based on its lexical elements to unfold a text especially in Quran, whether in its origin language or in its translation.

One of the analysis of the lexical relation in the Quran was done by Ilyas (2014). He analyzed the cohesive device in the short surah of the Quran. It is based on its reference, substitutions, ellipsis, conjunction and lexical cohesive device. The lexical cohesive device was taken from Halliday and Hasan (1976) that stated that "not only the words that are in some way or other related to it but also all other words in the preceding passage, but it is the occurrence of the item in the context of related lexical items that provide cohesion and gives to the passage the quality of text and that grammatical alone cannot form a text unless this is matched by cohesive patterning of a lexical kind" which is the main categories of lexical cohesive devices are synonym, repetition, antonym or opposition and hyponymy. There are ten Surah that analyzed by Ilyas, they are *Al-Kawthar Al- Nasr, Al-Ikhlas, Quraish, Al-Masad, Al-Feel, Al-Falaq, Al-Naas, Al-Kafirun, and Al-Fatiha*. He found that all the categorization of the cohesive device was found in the short surah of Quran. However, it is not all of the surah consist of all the types. Such as in Surah *Al-Kawthar* there is only opposition while the types such as repetition, synonym, and hyponymy cannot be found. It happen in

verse 1 which is opposite in verse 3 with the lexical *fount (of abundance)* opposite with the lexical *cut off*. While in Surah An-Nas repetition, synonym, and hyponyms can be found.

Additionally the lexical relation was done by Omari (2014). However he limited it and focused only to one type of sense relation that is synonymy involving English and Arabic. His study aims at viewing synonymy in both English and Arabic with specific reference to the Holy Qur'an. He stated that Muslim interpreters pay this phenomenon a great deal of attention since the synonymous words have a tremendous impact on clarifying and explicating the Qur'an meaning. Opinions and stances regarding synonymy vary greatly among those scholars whose primary goal is to interpret the intended meaning of the Holy Qur'an verse. He found that the synonymous words such as 'broad highways', (Al-Anbiya, Verse 31) and 'black intense in hue', (Fater, Verse 27). Another way of achieving emphasis is through the use of two successive synonymous words separated by (and) as a connective such as 'Without fear of being overtaken (by Pharaoh) and without (any other) fear', (Taha, Verse 77) and 'Naught doth it permit to endure, and naught doth it leave alone!', (Al-Muddaththir, Verse 28).

In addition toward the lexical relation in synonym, Fadlilah (2018) found that synonymy was dominated in Surah Al-Muzammil that translated in by Yusuf Ali. She found that such as the word *wrapped* from verse 1 has the actual meaning like a wrapper of cigarette or cover of box in which *folded* from text 2 in verse 1 has the same meaning which is the cover of the things. Besides, she also found that repetition occurs in this surah. It is in verse 20 "*read ye, therefore, of the*

Quran as much as may be easy for you… read ye, therefore as much as of the Quran as may be easy for you". The lexical read has the purpose to command the reader to which easy or able to read.

From the previous studies above, we can see that analyze the relationship between lexical elements to unfold the text can be done in Qur'an. One of language device that can be use is by using taxonomic relation by Martin and Rose (2007). Taxonomic relation is the part of Ideation. While the ideation itself has function to construe the experience. It focuses on sequences of activities, people and things which is involve in a discourse. Besides, how they associated to the places, qualities, and on how these elements are build up are related to each other as a text unfolds. Taxonomic relation describes the chains of relations between lexical elements in a text. It also describe as the overall pictures of people and things that a text construe. It consist of repetition, synonyms, contrast, class and part. The types of contrast in taxonomic relation is divided into two, they are oppositions and series. Opposition consists of antonyms and converses while series consists of scales and cycles. Then the class type divided into two, they are class member and co-class. The last type, part, also divided into two, they are whole part and co-part.

Therefore, this paper had analyzed the popular English Quran translation by Abdullah Yusuf Ali. The English translation of this Quran has been spread out all over the world included Indonesia. The style of the language that tends to be soften and avoid the word with sexual connotation such as in Surah Yusuf to said the women that purified spouses as companions pure (and holy). Therefore, there are so many research related to Quran that has taken from his book by the title

Holy Quran: Text, Translation and Commentary. This research will take surah Al-Baqarah which means *the cow*. Surah Al-Baqarah consist of 286 verses and it is revealed in Medina. It is the second surah on the Quran. This surah was named the heifer because there is a story about slaughtering a heifer that ordered by Allah to the Israel. It is also the longest surah in the Quran. Besides, this surah also contain about the Israelite which there is 101 verses that will be made as the data of this study.

Based on the statements above, the analysis of the Quran by taxonomic relation can be seen in the verses 1-20 of surah Al-Baqarah which is the topic about the three qualities of the God-fearing as follows:

1. A. L. M.
2. This is the Book; in it is **guidance** sure, without doubt, to those who fear Allah;
3. Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;
4. And who believe in the Revelation sent to thee, and sent before thy time, and [in their hearts] have the assurance of the Hereafter.
5. They are on [true] **guidance**, from their Lord, and it is these who will prosper.
6. As to those who reject **Faith**, it is the same to **them** whether thou warn **them** or do not warn **them**; they will not believe.
7. Allah hath set a seal on **their hearts** and on **their hearing**, and on **their eyes** is a veil; great is the penalty they [incur].
8. Of the people there are some who say: "We believe in Allah and the Last Day;" but they do not [really] believe.
9. Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise [it] not!
10. In their hearts is **a disease**; and Allah has increased **their disease**: And grievous is the penalty they [incur], because they are false [to themselves].
11. When it is said to them: "Make not **mischief** on the earth," they say: "Why, we only Want to make **peace**!"
12. Of a surety, they are the ones who make **mischief**, but they realise [it] not.
13. When it is said to them: "Believe as the others believe:" They say: "Shall we believe as **the fools** believe?" Nay, of a surety they are **the fools**, but they do not know.

14. When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We [were] only **jesting**."
15. Allah will throw back their **mockery** on them, and give them rope in their trespasses; so they will wander like blind ones [To and fro].
16. These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,
17. Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away **their light** and left them in **utter darkness**. So they could not see.
18. **Deaf, dumb, and blind,** they will not return [to the path].
19. Or [another similitude] is that of **a rain-laden cloud** from the sky: In it are zones of darkness, and **thunder and lightning**: They press their fingers in their ears to keep out the stunning **thunder-clap**, the while they are in terror of death. But Allah is ever round the rejecters of **Faith**!
20. The lightning all but snatches away **their sight**; every time the light [Helps] them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty **of hearing** and **seeing**; for Allah hath power over all things.

From the example above we can see that the bold words are the examples of taxonomic relation which describe repetition, synonym, contrast, class and part. For example the word *guidance* in verse one and five is repeated to show the chain elements of the text as the verse 2 until verse 5 discuss about someone's belief on the Quran and command to use Quran as the guidance. While synonymy can be found in verse 14 with the word *jesting* and *mockery* which means a ludicrous circumstance or incidents. We also can found contrast which belongs to type antonym such as the word *mischief* and *peace* in verse 11. The type converse also found in word *light* and *darkness* in verse 17. The type of class member such the word *rain-laden cloud, thunder lightning, and thunder clap*. While the type part are such as the words *deaf, dumb and blind* in verse 19.

This case is suitable with the theory of Martin and Rose (2007) that taxonomic relation is the chains of lexical relation in text that consist of repetition, synonym, contrast, member and part. It unfold the text more detail with the types of lexical relation because such the type of contrast that consist of opposition and series. Then, opposition divided into antonym and converse, while series divided into scales and cycles while the previous studies only describe it as one type antonym. Related to this, it is different with the theory from Martin and Rose (2007) that proposed contrast became four branch type while in the example above, there are only two types of contrast. It also happen to the type's class which also called as hyponym that divided into two they are class member and co-class and only found one type, class member, in the example above. Additionally, similar with the part types which is called as meronym that divided into whole part and co-part that only found the branch type part. Through taxonomic relation we can unfold the text more detail cause of the branch types. Therefore, it become the reason to conduct the research in the longer text or more verses of Surah Al-Baqarah through the Taxonomic Relation that proposed by Martin and Rose (2007).

How the taxonomic relation realized in the Quran could be seen by the pattern of logogenesis. From the text above we could see that the density of the lexical is related to the medium. Because we could see the repetition that happen in the clause of the text was not happen in each clause.

The reason of taxonomic relation is to present the command and prohibition to the reader as the topic that involves here is +institutionalized because the words are constrained by rules such as when mention the hypocrite by

saying *people believe in Allah but they do not really believe*. While the participant's characteristics is social because the *guidance* that mentioned is for the three qualities of the God-fearing which typically by presents the word pronoun *they*. While the semantic domain is related to +specialized because it regulates by discipline of religion field.

1.2 The Problems of the Study

Based on the background of the research, the problem of the research are formulated as follow:

1) What types of taxonomic relation are employed in English Quran translation of Surah Al-Baqarah?
2) How are the taxonomic relation realized in English Quran translation of Surah Al-Baqarah?
3) Why are the taxonomic relations realized in the ways they are?

1.3 The Objectives of the Study

In relation to the problems of the study above, the objectives are on the following:

1) To investigate the types of taxonomic relation used in English Quran translation of Surah Al-Baqarah
2) To explain how taxonomic relation realized in English Quran translation of Surah Al-Baqarah
3) To elaborate the reason of taxonomic relations used in the way they are.

1.4 The Scope of the Study

This study was focused in English Quran translation that translated by Yusuf Ali. It was surah Al-Baqarah which means *heifer*. It consists of 286 verses. It is the longest Surah in Quran that consist of some sections, they are verse 1-20, verse 21-39, verse 40-103, verse 104-141, verse 142-152, verse 153-177, verse 178-253, verse 254-284, verse 285-286. However in this study, it only took two sections. It was from the verse 40 until 141 (section 3 and section 4) that discussed about Israel then analyzed based on taxonomic relation by Martin and Rose (2007)

1.5 The Significances of the Study

Findings of this research are expected to be useful for:

1) Theoretically, this research finding could enrich the theories about taxonomic relation in language and made references for further studies.
2) Practically, this research could be useful for people who focus on Surah Al-Baqarah. Moreover, the finding was useful to be used as material references for language learning and as the material for helping particularly Muslim in comprehending and understanding the verses of Surah Al-Baqarah.

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