

CHAPTER I

INTRODUCTION

1.1. Background of the Study

A language is a systematic means of communication by the use of sounds or conventional symbols. It is the code we all use to express ourselves and communicate to others. It is a system for communicating ideas and feelings using sounds, gestures, signs or marks. Any means of communicating ideas, specifically, human speech, the expression of ideas by the voice and sounds articulated by the organs of the throat and mouth is a language. This is a system for communication. A language is the written and spoken methods of combining words to create meaning used by a particular group of people. Language attracts people because of the wealth of literature and knowledge enshrined in it.

Language is very interesting to study since different person will have different way of saying something. Holmes (2001) states that languages provide a variety of ways of saying the same thing, addressing and greeting others, describing things, paying compliments. Then, it brings people's creativity in delivering their topic of speaking, for instance in terms of metaphor. Consciously or not people often use metaphor in their daily life. People always say flower in terms of love or even plants in terms of organization. The word 'flower' and the word 'plants' is called metaphor.

Metaphor is an interesting topic to be discussed because it bears on issues or questions based on the field which is intrinsically meaningful. As Stern (2000) tells that one of the interesting topic to be discussed is about metaphor. Many linguists defines metaphor from different perspective. In his paper, Black (1962) takes the metaphor to be the constituent word and in yet other passages talks as ¹ is not the individual word but "the system of associated common places" that is metaphorical. In another statement Kronfeld and Sweetser

in Romainne (2000) states that theories of metaphor are often a function of their authors' examples. This explanation then lead the people to have a further research why metaphor should be the choice of language users whether spoken or written.

Some philosophers take metaphor as the exemplary of human creativity, or the fundamental mode of expression in thought and language, or the window into the imagination. While others view metaphor as the basic unit, or work, or art of poetry, and still others as a central tool of scientific explanation or as an essential element of theological discourse (Stern : 2000). Therefore, the metaphor is thought on language which come from the creativity of the human or the the theological discourse. The latter term is the concern of this research.

It is known that theological discourse is a product of language whether spoken or written related to the study of religion. One important subject of this term is Al Qur'an. Al – Qur'an contains of 6666 verses in its 30 juz and 114 Sura. Sura is also divided in two kinds, Mecca and Median Sura. The study of language in Al Qur'an is interesting because people can find some various kind of semantics in it which is also contains metaphor. Almisend (2001) investigated how translators interpret the metaphors in Surah Al-Hajj. He found that the appropriate way to translate the metaphor is to explain or paraphrase the translation to make it more comprehensive for the target audience. It can be seen by the following :

You have already had a sign in the two hosts that met in battle, one host fighting in God's cause and the other denying Him; with their own eyes [the former] saw the others as twice their own number: but God strengthens with His succour whom He wills. In this, behold, there is indeed a lesson for all who have eyes to see. (*Ali Imran* (3) : 13).

People can see the metaphor from the underlined words in the above verse. "eyes to see". The word *eyes* is metaphorical. The fact that in this Qur'an-verse the believers are

spoken of as being faced by an enemy "twice their number" (while at the battle of Badr the pagan Quraysh were more than three times the number of the Muslims) lends great plausibility to this explanation (The Message of the Qur'an : 1980). Relating the metaphor with the background, the *eyes* has its own meaning. Based on Ibnu Katsir's explanation in Tafseer of Sura Ali Imran (p.22), the word *eyes* means *mind* to have the guidance from God. Then, people can see the next example still on the same verse:

You bring the living out of the dead, and you bring the dead out of the living (*Ali Imran* (3) : 27).

The living out of the dead and the dead out of the living are not only talking about the life, but they are about *God's creature* that can bear or dead by God's decision written in Ibnu Katsir's explanation in Tafseer of Sura Ali Imran (p.40). Therefore, there is also a metaphor in this verse.

By seeing these examples, it is interesting to study metaphor of the Al Qur'an. In this research the researcher will study the metaphor in the third Sura which is called Sura *Ali Imran*. This Sura is the second longest Sura after Al Baqarah. This special Sura Al `Imran was revealed in Al-Madinah. It contains four topics, they are Allah SWT (God's) Oneness and Power, Imran Family, Allah SWT (God's) word on Scribes' Mistake, and The story of Badr and Uhud (J-art Al Qur'an: 2004). As the others Sura that explain the way of life of human being, this Sura also has the same function. Many messages are delivered from this sura. More over this Sura also contain the guidance and the impact of the people's deed in the world afterlife later. Because of this important reasons, the researcher try to observe the metaphor in this Sura.

In the previous research, Ismanuddin (2013) studies the types of metaphor in Sura Al Baqarah. The similarity is the researcher try to find also the kinds of the sura. However, the

previous study observe the different Sura which is also did not related to the functions of the metaphor in the Sura. Besides finding the functions, this research also will observe the use of metaphor and its relation to the background of the Sura according to Ibnu Katsir's Tafseer. It is important to do this kind of analysis as Sperber and Wilson (1986) states that metaphor is provided in three comprehensive accounts which includes (a) the knowledge of the language system, (b) the knowledge of the context: situation and co-text, and (c) the background schematic knowledge: factual and socio-cultural. It is because the background of the Sura in tafseer is important in build the understanding toward words of God, Allah SWT (Ibnu Katsir Tafseer, P.xii). These differences lead the researcher to conduct the difference research and analysis.

1.2. Problems of the Study

Based on the explanation of the background, the problems are formulated as follows:

1. How is the metaphor used in Sura *Ali Imran*?
2. What are the functions of metaphor used in Sura *Ali Imran*?
3. Why is the metaphor used in Sura *Ali Imran* the way it is?

1.3. Objectives of the Study

Based on the problems of the study, the objectives of the research are to find out:

1. How about the metaphor used in Sura *Ali Imran*.
2. The functions of metaphor used in Sura *Ali Imran*.
3. A description why such metaphor used in Sura *Ali Imran* the way they are.

1.4.Scope of the Study

This study talks about metaphor in English Version of Al Qur'an. Al Qur'an it self has 112 Sura in its 30 juz. In this study, the researcher will observe the metaphor in Sura *Ali Imran* as the further research of the previous study.

1.5. Significance of the Study

The significance of this study is written as below:

The findings of this study will be expected to enrich the research and analysis on Al Qur'an studies. The research and analysis in the form of the kinds, functions, and also reasons of the metaphor used in this sura will help the reader understand more the meaning and interpretation of the sura. This is also build the understandings of the readers on the studies of the language in Al Qur'an which is special and unique as the word of God, Allah SWT. Then, it help the reader have a clear message and avoid misunderstanding of each verses.