

LEXICAL METAPHOR IN ENGLISH VERSION TEXT OF SURAH AL- ISRA

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ABSTRACT

This study deals with lexical metaphor in English version text of Surah Al Isra by applying Systemic Functional Linguistics (SFL). The objectives of the study are to describe the types of lexical metaphor used in English version text of Surah Al Isra how are the metaphors used in Surah Al Isra and the reason for the use of lexical metaphor in Surah Al Isra. This study was conducted by using descriptive research. The sources of data were Surah Al Isra. The findings indicated that firstly, there are three concepts of lexical metaphor in Sura' Al Isra such as 16 verses (36.36%) for Noun – Noun concept, 14 verses (31.81%) for Noun-Verb concept or verb-noun concept and 12 verses (27.27%) for Noun- Adj concept or adjective-noun concept. Secondly, linguistics realization of Lexical Metaphor in Sura' Al Isra are through comparing Noun – Noun, Noun-Verb or Verb-Noun and Noun – Adjective or Adjective-Noun. The dominant type of lexical metaphor in Surah Al Isra is Noun - noun concept or Verb-Noun Concept. It means that most of the lexical metaphor is compared by noun and verb or verb and noun. Because this Surah tells us about the night of journey. The night of journey mostly tells about what will happen before and after the night of journey. So, we can find the most lexical metaphor in Sura' Al Isra is comparing noun into verb or verb into noun. Finally, the reasons of lexical metaphors used in Surah Al Isra are explaining the idea which is out of human life experience, explaining an abstract thing concretely and explaining something unknown yet with something familiar. In this study, the most dominant reason of using lexical metaphor in Surah Al Isra is explaining an abstract thing concretely. There are 4 verses in surah Al Isra about Faith, Laws, Stories, and Prayer. Surah Al Al Isra tells us about the night of journey. This Sura' explains about what will happen before and after night of journey. The night of journey is an abstract thing. No one in this world has experience about the night of journey except Rasullullah. So, this Surah mostly discusses about it. That's why, the most dominant reason of using lexical metaphor in Surah Al Isra is explaining an abstract thing concretely.

Key Words : lexical metaphor, Systemic Functional Linguistics

I. INTRODUCTION

Readers are often faced to the use of metaphor as they can only see the surface meaning rather than the underlying one. The case is even more complex when they read sources of the holy book like Al Qur'an so that the study of using of metaphors is urgently needed to be conducted. People often use metaphor in their daily life. In general, everyone will get new knowledge after reading, seeing, hearing, and also to practicing what they have got. By having knowledge, the ability to think in a creatively, critically, like the school community. In general when reading the holy book Quran, nominally will gain so much knowledge as possible of new

knowledge that has not been obtained from other disciplines such as social culture, technology, multidisciplinary other. In general everyone understands that Muslims read the Qur'an and read translation they know so well, in this case of various agencies such as the statement of the public schools say the number of students from the fields of religion when reading the holy book of the Qur'an and translation many people said that they understand, and also understand what the original contents of the meaning in the Al Qur'an in surah Al Isra especially by convincing the reader that true meaning the Al Qur'an. Basically, most public schools lack of knowledge in understanding the original meaning very well about Qur'an, because they very rarely

do observation measure the ability of understanding the Qur'an, and translations of the surah they have read and understood themselves.

Related to phenomena from the researcher found that fact of phenomena occurring over most of the Muslims themselves and from the public schools especially in the public schools of Islamic religious education does not understand the meaning contained in the translation of the holy book Al Qur'an with real meaning in Qur'an itself. Although public schools is one Religion school of Islam that it contains the teachings of Islam. Problems that occur because not use commentaries of the Qur'an in metaphor therefore, most of the community, and school community not understand what the original meaning implied in the Qur'an. Preliminary data that had shown understanding of the situation in translating and understanding the contents of the content using the Metaphor in Qur'an school community and should be learn more about the interpretation especially Metaphor in Qur'an.

II. REVIEW OF LITERATURE

Metaphor defined as a core of figurative language which uses a word or a phrase referring to a certain object or activity to replace other words or phrase so that there is similarity or analogy between both. Metaphor has been viewed as the most important from of figurative language use. Metaphor has been regarded as a special phenomenon of language since the term was coined in ancient Greece. As described in the background of the research, the term metaphor comes from Greek (2003).

Metaphor comes up as one of people's options since it has its own uniqueness in carrying communicative messages more powerfully. Such a choice arises as there is an expectation that such a linguistic creativity can produce particular effect towards the audiences. In such a case, Orthony (in Orthony.ed; 1993:23) highlights that metaphor is basically a manifestation of language creativity to produce a non-standard effect with a not inferable meaning of the standard lexicon.

This means that speakers of any languages have a tendency of using a language not in a conventional way as they want to get a more impressive effect of their speech. According to Lakoff (1993, 202) et al there are three fundamental ways in which their "contemporary" theory of metaphor differs from "classical theories" for whom "metaphor was seen as matter of language, not thought"

According to Lakoff (1993, 202) et al there are three fundamental ways in which their "contemporary" theory of metaphor differs from "classical theories" for whom "metaphor was seen as matter of language, not thought" Based on Lakoff's view, metaphors are not linguistic expressions (or interpretations) but cross domain mappings in the conceptual system.

III. RESEARCH METHOD

The researcher applies qualitative descriptive or content analysis research design. Descriptive research design simply describes what data shown or what is going on by counting the percentage of what is set source of the data. Qualitative analysis is then applied to find out theoretically which one seems to be the better Surah convey metaphors in Al-Qur'an . Bogdan and Biklen (1982) explained that official documents data include memos, newsletters, policy document, books, proposals, code of ethnic, student's record, statement of philosophy, and news releases. Base on the statement, Surah Al Isra' in Al-Quran is available to be researched. Moreover, Bogdan and Biklen (1982) also state that a research is descriptive with the natural setting as the direct source of the data and the researcher is the key instrument. Thus the data collection is very much dependent on the researcher. If the data have been recurrent, the researcher may decide to stop collecting the data. The data are collected in the form of words.

Data and Source of the Data The data were taken and analyzed from 111 verses written in *Surah Al Isra*. Therefore the source of the data in this research is the English translation of each verses in *Surah Al Isra* from the Al-Qur'an Aljamil Al

Qur'an Terjemah English by Agus Hidayatulloh, Lc., M.A. and data source is taken from Surah Al-Isra'. Al-Isra' is the 17th Surah of Al-Qur'an which is a Prayer It consists of 111 Verses.

IV. DATA ANALYSIS FINDINGS AND DISCUSSION

The data in this study were the lexical metaphor in English version of Surah Al Isra in Al Qur'an from January 05, to February 01, 2017. See on appendix A page 105. The data were analyzed to find the answer of research questions about types of lexical metaphor, how are the metaphor realized in surah Al Isra of Al Qur'an and in what context are the types of metaphor used in English version of the Surah Al Isra in Al Qur'an.

Data Analysis In analyzing data, the data analysis was done in line with Miles, Huberman, and Saldana (2014) who stated that there were three steps, namely: data condensation, data display, and drawing conclusion.. Data Condensation Data condensation is aimed at the procession the raw data that appear in the written-up field notes in order to be analyzed. The process can be in form of selecting, focusing, simplifying, abstracting, and transforming.

Selecting In data condensation, the first step was data selection. The data were selected from meaning lexical metaphor in Surah Al Isra of Al Qur'an. That is why the researcher tried to select whether the lexical metaphor in Surah Al Isra lexical metaphor consists of Noun-Noun, Noun-verb, Noun-Adjective, Comparing Two Social Concepts, Sound Concept. All of the lexical metaphor were selected as including as types of them that fit the criteria have been found, because every meaning being applied to another meaning must be one or other part of this case. In this section only supporting text or meaning in Surah Al Isra that can be said as this part of this selecting, where the lexical metaphor was chosen from the entire contents of the text then taken in Al Qur'an. It can be seen in the following type of lexical metaphor in the verses of Surah Al Isra.

Table 4.1 Selecting Data

Verse	Source Data Analysis of Surah Al Isra
4	And We decreed for the Children of Israel <i>in the Scripture</i> : "Indeed you would do mischief in the face earth land twice and you will become tyrants and extremely arrogant !
8	It may be that your Lord may bestow his blessing you, but if you return (to sins), We shall return (to Our punishment). And <i>We have made Hell</i> a prison for the disbelievers.
16	And when We decide to destroy a town (population), Amarna those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is just if ied against it (them). Then <i>We destroy it with complete destruction.</i>
18	Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; <i>he will burn therein disgraced and rejected</i>
92	"Or you <i>cause the heaven to fall upon us in pieces</i> , as you have pretended, or you bring Allah and the angels before (us) face to face; <i>pieces</i>
106	And <i>a Qur'an which We have divided (into parts)</i> , in order that you might recite it to men at intervals. And We have revealed it by stages
74	And had <i>We not made you heart stand firm</i> , you would nearly have inclined to them a little

78	<i>Perform the Shalat</i> from midday till the darkness of the night , and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed
56	Say: "Call upon those - besides Him whom you pretend. They have neither the power <i>to remove the adversity from you nor even to shift</i> (it from you to another person
97	And he whom Allah guides, he is led aright ; and whomever He leaves astray can never find helpers other than Him, and We shall gather them together on the Day of <i>Resurrection on their faces</i> , blind, dumb and deaf ; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire
62	He said: "See this one whom You have honored above me, if You give me respite to the Day of Resurrect ion, I will surely, seize <i>and mislead his of offspring</i> , all but a few!
82	<i>And We send down of the Qur'an</i> that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss
17	And how many generations have We destroyed after Nuh! And sufficient is <i>your Lord as All-Knower and Seer of the sins of His servants</i> .
21	See how We prefer one above another (in this world), <i>and verily, the Hereafter will be greater in degrees</i> and greater in preferment
31	And kill not your children for fear of poverty. We shall provide for them as well as for you. <i>Surely, the killing of them is a great sin</i>

20	On each these as well as those We bestow from the bounties of your Lord. <i>And the bounties of your Lord</i> can never be forbidden.
40	Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters Verily, <i>you indeed utter an awful saying</i> .
58	And there is not a town (population) but We shall destroy it before the Day of Resurrect ion, <i>or punish it with a severe torment</i> . That is writ ten in the Book (of Our decrees).
72	<i>And whoever is blind heart in this (world)</i> then he will be blind in the Hereafter, and most astray from the path.
74	And had We not made you heart stand firm, you would nearly <i>have inclined to them</i> a little.

In qualitative research, the data can be taken several times. It's different from quantitative that just need once to take the data in the Al Qur'an . But in qualitative the researcher may go to the Al Qur'an several times as long as the researcher still need the data.

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