CHAPTER I

INTRODUCTION

This chapter discusses the background of study, problem formulation, objective of the study, benefits of the study, and definition of terms.

1.1 Background of the study

Language is the role of human life, not only for the daily life but also for all activities of human life such as research, illumination, news, or even giving an argument, thinking and feeling (*Rohmad: 2008, 3*). Knowledge, law, medic, politic, educations also need the language. By language, human being is able to communicate everything. However, language is not the only communication tools. There are language signals, any kind of symbols, codes, sounds which have meanings after being translated in human language. Therefore, it is no exaggeration to say if a language is important communication tool of human being. Language as the tool of communication has a close relation to semantics.

Semantics is the branch of linguistics which is the aspect of language function that relates to understanding the meanings (*Paul Portner: 2007:137*). Semantics focuses on the literal meanings of words, phrases, and sentences. Semantics is one component in linguistics, such as sound and grammatical component. It is the part of linguistics because meaning is part of language. The correlation between semantics and linguistics cannot be separated. The study of linguistics is not comprehended yet without talking about meaning. In fact, the measurement of

language is to convey the meaning. Thinking about language also involves the meaning itself.

In addition, other field within linguistics that studies meaning is pragmatics. Pragmatics focuses on the use of language in particular situation; it aims to explain how factors outside of language contribute to both literal meaning and nonliteral meanings which speakers communicate using language (*Paul Portner: 2007:137*). Therefore, semantics and pragmatics are the two branches of linguistics that deal with the meaning of language and link language to the world. However, the only obvious similarity between the two branches is that they both deal with the meanings of words and sentences but in different ways (Bianchi: 2005). Its difference can be shown in the picture below:

<u>Picture 1</u>

The coverage of semantics & pragmatics
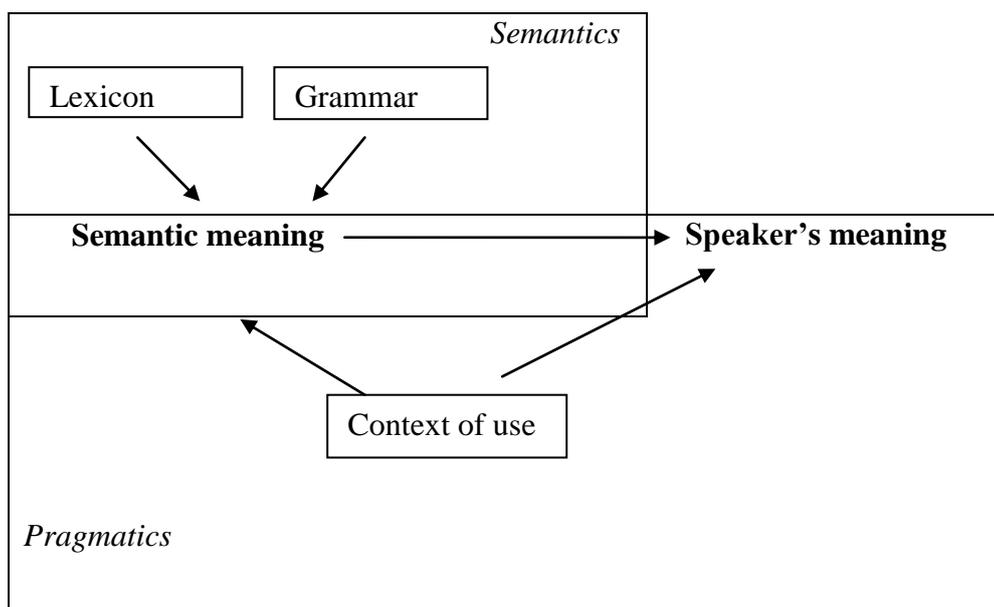
Adapted from an introduction to language and linguistics book by Paul Portner

The explanation based on the picture above according to Portner (2006:139) are, semantics focuses on the link between the lexicon and the grammar and semantic meaning. Pragmatics focuses on the connection between context of use and both semantic and speaker's meaning. To understand semantics meaning, bringing together three main components are important such as the context in which a sentence is used, the meanings of words in the sentence and its more phonological and syntactic structure.

Moreover, the conclusion based on statement above is pragmatics concerns both on the relationship between context of use and sentence meaning, and the relationship among sentence meaning, context of use, and speaker's meaning. In this section, focus on those aspects of pragmatics has to do with how the context of use contributes to semantic meaning. However, this research focuses on both semantics and pragmatics. Semantics is used to investigate lexical meaning, while pragmatics is used to investigate contextual meaning.

Meaning as the shape of the component of semantic discussion is complicated because it is not only related to language but also the outer part of the language

such as the view of life, culture, and the value which belongs to the society whom use the language.

In Islamic perspective, every Muslim studies *Qur'an* and *al-Hadist* as their guidance of life, on the other hand, studying *Qur'an* is not easy to comprehend the meaning. There are many differences of meaning in studying *Qur'an* when people examine it. *Qur'an* passages about polygamy and men and women, those case belong to *surah An-Nisa verse 3 and 34*. In those cases, perhaps most often misunderstood or misused by both Muslims and non-Muslims. Sometime it has to be explained with *al-Hadist*. Furthermore, people shall interpret this passage in the light of the authentic *sunnah* (tradition) of Prophet Muhammad, peace and blessing be upon him. They shall study the meaning of by explaining the crucial Arabic words in question correct. Therefore, investigating the meaning of *surah An-Nisa verse 3 and 34* lexically and contextually will result in the appropriate meaning.

The wrong perspective made by Muslims in Surah *An-Nisa verse 3 and 34* cause the wrong statement. This case appears because they can't interpret those *verses* in the right meaning. It matter happened in *verse 3* which reveal polygamy topic. While *in verse 34,* most of people especially non-Muslims who don't have knowledge of Islam often reveal wrong way conclusion to conclude this *verse.* It result many people blamed Islam religion. This stage is support by non-Muslims opinion; non-Muslims think Islam gives the low position for woman. Moreover, provide the appropriate meaning of those *verses* give exact understanding of many people especially Muslims who don't know exactly meaning of those *verses*.

Holy Qur'an, informally known as the Abdullah Yusuf Ali translation, was a British-Indian Islamic scholar who translated the Qur'an into English. It is reported to be the most popular and now the most widely disseminated *Qur'an* in most Islamic bookstores and mosques throughout the English-speaking world. Therefore, the writer surely believes that Abdullah Yusuf Ali translation is more accurate and is the best choice to be taken into account for this present study.

In relation to this present study, there are some previous studies that are chosen as considerations. The first is Al-Hamad (2013) who conducted a study the translatability of euphemism in the *Holy Qur'an.* The main focus of his study was on finding out 23 examples of euphemistic expression cited from different surahs of the *Holy Qur'an.* The study has revealed that euphemism is an evident phenomenon in the Holy Quran and that the process of translating it into English is generally problematic for reasons such as linguistic and cultural diversity. Finally, the researcher suggested – where necessary – more appropriate translations of these Quranic euphemisms consider the criteria of meaning and euphemism.

The second is Najim (2010) who conducted a study on the meaning of *hudā* in the *Qurʿan* with reference to three English translations. Iman found every *Qurʿanic verse* that includes the term *hudā* or one of its derivatives (*h-d-y*) is grouped and analyzed to establish the correct meaning accurately. *Hudā* in this *āyah* does not refer to any of the four types of *hidāyah*. Instead, *hudā* refers to the act of giving aid or success. This *āyah* deals with the concept of unfaithfulness as the context reveals. The three translators chose to use the verb guideʿ for لِ ۸٭ن

yahdī. In fact the *āyahs* before and after this *āyah* deal with some religious rulings that regulate one's life.

From the phenomena above, this present study is intended to analyze the meaning. Because the writer is interested in analyzing the case into a thesis entitled "An Analysis on Lexical and Contextual Meanings in the Translation Versions (English- Bahasa Indonesia) of The Holy Qur'an *Surah An-Nisa Verse 3 and 34* Interpreted by the Minister of Religion and Abdullah Yusuf Ali." *Holy Qur'an* as an object analysis makes this study different, unique and challenging. This research is important in order to clarify misinterpreted and misunderstood in society of those verse and to result the real meaning. The writer expects this clarification can give people the right knowledge of those verses.

Last but not least, based on the writer's personal observation, it comes to a conclusion that there are still very few researches conducted lexical and contextual meaning in the Translation Versions (English- Bahasa Indonesia) of the *Holy Qur'an Surah An-Nisa Verse 3 and 34*. Therefore, the writer believes that *Holy Qur'an* becomes the most suitable choice of being the object of analysis in this study.

1.2 Statement of Problems

Based on the background of the study, the writer would like to formulate some problems as follows:

1. What are the lexical meanings of *surah An-Nisa verse 3 and 34* interpreted by The Minister of Religion and Abdullah Yusuf Ali?

2. What are the contextual meanings of *surah An-Nisa verse 3 and 34* interpreted by The Minister of Religion and Abdullah Yusuf Ali?

1.3 Purpose of the Study

In the writing this thesis, the writer has some objectives as follows:

1. To find out the lexical meanings of *surah An-Nisa verse 3 and 34* semantically.

2. To analyze the contextual meaning of *surah An-Nisa verse 3 and 34* pragmatically.

1.4 Significance of the Study

1. Theoretical Benefit

This study is expected to be beneficial to the world of semantics and complement to the study of meaning in *surah An-Nisa verse 3 and 34* in *Holy Qur'an*.

2. Practical Benefit

The writer expects the result of the study will give additional information to the reader. The writer expects that the study can contribute to the development of semantics study especially lexically and contextually, particularly among students who study of religious texts such as *Holy Qur'an* as Holy Scripture. Moreover, the readers can concern on analyzing the study of semantics in *surah An-Nisa verse 3 and 34* in *Holy Qur'an*. Therefore, this study of linguistic texts, which enables us to uncover how language is maneuvered to make meaning, has received popular application in (critical) discourse analysis and (foreign) language teaching and pedagogy.

1.5 Scope and Limitation

The scope in this study is on investigating the lexical and contextual meaning in Holy Qur'an translation versions (English-Indonesian) in which it has 114 Surah. This study is limited on Holy Qur'an *Surah An-Nisa verse 3 and 34*.

1.6 Definition of Key Terms

To avoid mistakes of the title, the writer clarifies the terms as the followings:

1. Semantics Analysis

Semantics is the branch of linguistics which is the aspect of language function that relates to understanding the meanings (*Caroline Bowen: 2011*). It focuses on the relation between signifiers, such as words, phrases, signs, and symbols.

In linguistics, semantic analysis is the process of relating syntactic structures, from the levels of phrases, clauses, sentences, and paragraphs to the level of the writing as a whole, to their language-independent meanings. It also involves removing features specific to particular linguistic and cultural contexts, to the extent that such a project is possible. The elements of idiom and figurative speech, being cultural, are often also converted into relatively invariant meanings in semantic analysis.

2. Lexical Meaning

The lexical meaning is study of semantics which concerns on the meaning based on the dictionary. Lyons (1995) states lexical meaning is a meaning describes in the lexicon or dictionary. A lexical meaning usually the type expected from a request for definition, and it is generally expected that such a definition will be stated as simply as possible in order to convey information to the widest readers. Another case, the meaning of a content word that depends on the nonlinguistic concepts it is used to express content word and open-class word, a word to which an independent meaning can be assigned meaning, signification and import, the message that is intended or expressed or signified.

3. Contextual Meaning

Contextual meaning is the study of semantics which concern with the meaning based on the situation. According to Lyons (1995), contextual meaning is the meaning of word according to the situations in which context is used.

4. Translation

Translation is the most important thing in transferring the source language to the target language.

4. *Surah An-Nisa verse 3 and 34*

Surah *An-Nisa verse 3 and 34* have different topic. Verse 3 shows polygamy topic, it reveals the right statement of polygamy in guidance of Islam. The real Islamic person must be submissive in *Qur'an.* It also explains the rules of polygamy in Islam, while *verse 34* of this surah states the position men and woman based on Islam perspective and the obligation between men and women as a couple in the family.

Surah An-Nisa verse 3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَٰمَىٰ فَٱنكِحُوا مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ۝٣

"And if ye fear that ye shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if ye fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That will be more suitable, to prevent you from doing injustice".

Surah An-Nisa verse 34

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُواْ مِنْ أَمْوَٰلِهِمْ ۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ۚ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُواْ عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

"Men are the protectors and maintainers of women, because Allah has given the one more [strength] than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in [the husband's] absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them [first], [Next], refuse to share their beds, [And last] beat them [lightly]; but if they return to obedience, seek not against them Means [of annoyance]: For Allah is Most High,great [above you all]." (*Abdullah Yusuf Ali: 1987*).