CHAPTER II

LITERATURE REVIEW

This chapter consists of many important aspects concerning the theoretical framework and the related studies.

2.1.   Semantic as the study about meaning

The term of semantics is from Greek: *sēmantikos*, means "sign" or "signficant". Semantic is the study about meaning. The term semantics is used in the 17th century with the phrase philosophy semantics. The term of semantics used in France is *semantique* introduced by M. Breal in his thesis *Essai de Semantique*. On the further development, semantic more used as a reference of the study about meaning. One of them is the book *Meaning of Meaning* written by C.K. Ogden and I.A. Richards, published in 1923.

At the beginning of expansion, semantic is considered as part of the philosophy study. This science does not have a place in the heart of linguistic experts like philological sciences and grammar in the modern linguistic era. Among the figures who are involved in the field of semantic philosophy was Wittgenstein (1922), Odgen and Richard (1923). Meanwhile, a linguistic expert who first enter the study about meaning in linguistic is Bloomfield (1939). Semantic study in linguistic expressed by Bloomfield talks about words that involve speakers and listeners based on stimulation and response. Other figures who also incorporate semantic in linguistics is J.R. Firth (1957). According to him,

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all meaning in the language originated from the Phonetics, phonology and syntax. It has a meaning based on context as a form of language used.

With several theories that continue to grow, semantic becomes part of the linguistics field that specifically studies about meaning of a language that is formed in the words, sentences or sounds of a language. In the discipline of science, semantics becomes one of the linguistic fields that examines the characteristics of meaning in a systematic and objective way. In this field, semantics help a lot of meaning studies of a text or language by giving a pedestal to how a meaning can interact with the language. Because language is a phenomenon that must be understood in communicating between humans wherever located.

Another area that also discusses about meaning or sense of symbols is semiotic. Semiotics is the study about symbols or signs. Semiotic is a method that states that all visible phenomena are symbols or signs of meaning that can be understood. Semiotics understand signals of meaning not only contained in the language, but also relate to the sign of non-linguistic meaning, it is symbols contained in an object that can be understood as a sign for communication. Such as red lights on traffic rules that have a *stop meaning for every vehicle.* In the field of linguistics, semantics are a component of linguistics, as well as phonetics and grammar. This component is based on the existence of the language as a system of information and communication. The system contains elements of a message symbolized in the sound of the language or written text. This analysis shows that

semantics have a close relationship with aspects of language that can be understood between one another. From this aspect the semantic can be said to be part of the linguistic field.

Semantic as an analysis of the meaning science has various theories that have been developed by the experts of philosophy and linguistics. Essentially, philosophers and linguists base the concept of meaning in the form of a relationship between the language (speech), the mind, and the developing reality. This thought spawned a theory of meaning correlated between speech, thought and reality in the real world. This concept is generally distinguishable in the theory of meaning, including referential theory, contextual theory, mental or conceptual theory, and several other theories developed in semantic analysis. Each of these theories has characterized the meaning analysis of each form of text in various backgrounds.

2.2. Semantic Types

When reviewing semantic, we will find semantic types that has very diverse forms. But to facilitate the discussion, the authors will describe two semantic models that are often found in several language studies namely grammatical semantics and lexical   semantic.

2.2.1. Grammatical Meaning

Grammatical meaning, in other terms 'structural meaning' is a change of meaning influenced by the function of grammar. As exemplified by the meaning

of the meaning of the form of subject, object and some elements of the grammar that affect the change of meaning.

According to Chaer (2009: 62) states, "Grammatical meaning is the meaning that is present as a result of grammatical processes such as affixation process, reduplication process, and composition process." The process of affixation prefix in the word lift in the sentence Stone was raised by the brother Gave birth to the meaning of 'can' and in the sentence when the beam was withdrawn, the board was lifted upward giving birth to the grammatical meaning 'unintentionally'. The process of reduplication such as the word book meaning 'a book' into books meaning 'many books' of English to declare 'plural' using the addition of morpheme (s) or using a special form. For example the book 'a book' becomes a book that means 'many books'; Said women who mean 'a bag' to be bags meaning 'many bags'. Equivalent deviations of meanings and grammatical forms also occur in different languages. In Indonesian, for example, forms of sadness, fear, joy and pleasure have the same grammatical food, the so-called basic word. But the form or word of the genitals whose grammatical form is the same as the above word, has another meaning. Another example of a word, a sad, scary, and defeated word has the same grammatical meaning of 'making so-called base word'. But the winning and promoting word formed of the same word class and affixes with the three words above has no meaning like those three words, because it does not mean 'to make it so' makes it so fierce to 'get meaningful' to win 'and encourage'.

2.2.2. Lexical meaning

Lexical is the study that concern with the identification and representation of the semantics of lexical item. Lexical items contain information about category (lexical and syntactic), form and meaning. The semantics related to these categories then relate to each lexical item in the lexicon. Lexical items can also be semantically classified based on whether their meanings are derived from single lexical units or from their surrounding environment.

Lexical items participate in regular patterns of association with each other. Some relations between lexical items include hyponimy, synonimy and antonimy, as well as homonymy.

a. Hyponimy and hypernimy refers to a relationship between a general term and the more specific terms that fall under the category of the general term. For example, the colors *red*, *green*, *blue* and *yellow* are hyponyms. They fall under the general term of *color*, which is the hypernym.

b. Synonimy refers to words that are pronounced and spelled differently but contain the same meaning. For example: *Happy, Joyful, glad*

c. Antonymy refers to words that are related by having the opposite meanings to each other. There are three types of antonyms: graded antonyms, complementary antonyms and relational antonyms. For example: *dead-alive*, *long-short*

d. Homonymy refers to the relationship between words that are spelled or pronounced the same way but hold different meanings. For example: *bank (of river), Bank (financial institution).*

2.3. Definition of Differences of Meaning

Before the author explains what the difference in meaning, first the author will parse the definition of meaning itself. First, meaning is sense. As in the phrase "he read the classic book at the same time paying attention to its meaning". Second is the speaker or author intent. And the third is the understanding given to a linguistic form the definition above, it can be seen that the fundamental aspect of each language is the meaning it contains. With the meaning, others can understand what the speaker means. It is hard to imagine how complicated to communicate if the language used has no meaning, between one another cannot understand each other. In linguistic studies, meaning is a matter that can be studied in depth. Investigation of meaning in linguistic studies is called semantic. By sincerity, semantics are an important part of linguistics. From a number of semantic definitions that have been exposed before, meaning is the point. Verhaar (1996) defines semantic as a theory of meaning. Likewise Lyons (1968), defines semantic with the study of the meaning investigation.

Based on the definition above can be concluded that what is meant by semantic is part of linguistic branches that examine problem of word meaning. According to Verhaar (1996; 124-125), the question of meaning touches most of

the linguistic level. Starting from the lowest thing that is lexical, where in it there is meaning and called with lexical meaning. At the morphological and syntactic levels are also meanings called structural meanings. Based on that, he divides the meaning into two types, namely lexical and grammatical meaning. In relation to the difference in meaning can occur in lexical meaning and grammatical meaning. According to Kridalaksana (1972;133), what is meant by lexical meaning is the elements meaning of symbolic language objects, events and others. Pateda defines lexical meanings as words that when the word stands alone, either in the form of a word or a form of affix which has a more or less fixed meaning, as can be read in a particular language dictionary. It is said to stand on its own because the meaning of a word can change when the word is in a sentence. While the meaning of grammatical meaning is the meaning that arises as a result of the functioning of the word in the sentence.

From the two types of meaning, the focus of this discussion is the difference in lexical meaning that occurs in the meaning of uptake from Arabic into English. Absorption words that differ in meaning can be classified according to category, these are noun, verb and adjective. Noun is a word (other than a pronoun) used to identify any of a class of people, places, or things common noun, or to name a particular one of these proper noun. For example "mosque" is a noun. Example: "Pucangan villagers build *mosque* in their village". Verbs are words used to describe an action, state, or occurrence, and forming the main part of the predicate

of a sentence, such as hear, become, happen., like the word 'read' in the sentence: "Dian *reads* a novel". The adjective is a word or phrase naming an attribute, added to or grammatically related to a noun to modify or describe it. As the word "nice" in the phrase "Adi's bag is very *nice*". In the semantic discussion there are several factors behind the difference in meaning that occurs along with the difference of words that are constantly changing according to the differences of thought and human needs. In addition, there is mention, among the causes of differences in meaning is due to the influence of foreign languages. Some factors that facilitate the change of meaning. Among them mentioned by J.D. Parera (2004; 108-109) - with some changes - quotes Antonie Meillet (1977), namely:

1. The language descends from generation to generation directly and indirectly. A child always learns the language in its fresh form. Children's perceptions and responses to meaning are based on the context of the user. Whether the child's perceptions and responses to the meaning of the word are the same as the speaker wants? Generally, no. Quite a lot of misperceptions and incorrect responses made by the child: there are incorrect contexts and time conditions corrected before proceeding further. However, quite a lot of misperceptions and responses about the meaning of the word are improved. From here the shift of meaning begins.

2. The vagueness and uncertainty of meaning becomes one of the causes of shifting and changing meaning. The boundaries between meanings are

unclear. The unfamiliarity of language users with the meaning of a word becomes a source of meaninglessness that results in shifts and changes in meaning.

3. Loss of motivation. Loss of motivation is also a factor in the shift of meaning, Meillet said. In his explanation, it is said that as long as a word remains firmly adhering to its root (basic initial meaning) and to the same mean field, it is still within limits rather than a shift in meaning or change in meaning. However, once this relationship is ignored, that meaning will roll away from its origin and grow uncontrollably.

In addition to the three factors put forward by Meillet above, J.D. Perera adds several factors as follows:

1. Faulty Factor also affects the shift and change of meaning. Wrong misfortune is a mistake that occurs because of custom or habit with something wrong and let it continue to run without repair effort by the language users. The repair effort came too late. The prevalence of the use of the meaning of the word becomes the pedestal even though its meaning is wrong.

2. The structure of vocabulary plays an important role in the change of meaning. The phonological, morphological and syntactic structures are more closed, while the vocabulary structure is very open. Any meaning of

vocabulary can evolve, grow, change, or even disappear from the language because it is not used.

Once described, it is understandable why changes in meaning can occur and which facilitate the change of meaning occurs. In addition there are also factors that cause the change of meaning. That is:

1. Linguistic (linguistic causes) Changes of meaning due to language factors related to morphology, phonology and syntax.

2. Historical cause. This historical factor can be described as being an object, an institution, a scientific idea and concept.

2.4. The Concept of the Al-Qur'an Translation

2.4.1. The definition of Al-Qur'an Translation

Literally, translation means copying or transferring a conversation from one language to another. While translation means copy of language. Transfer of language from one language to another. Etymologically, the word ترجمة or translation means explaining, as in the phrase "*tarjamatukalam*" means "*bayyinahuwawadihahu*" explaining a conversation and explaining its meaning. Thus, interpreting or explaining the Qur'an into various languages other than Arabic, including translating the Qur'an.

2.4.2. Kinds of Al-Quran Translations

The emergence of new problems along with the progressive dynamics of society, encouraging Muslims to devote great attention in answering contemporary problems that is increasingly complex from time to time. Therefore, the author will explain some models in translating the Qur'an, as follows:

a. *Harfiyah* translation (*lafziyah*), it is translating the Qur'an into the target language where the sentence and wording are adapted to the original language. For example, the word *bismillah* is defined by "in the name of Allah" which is literally two words translated into the language of users who have been circulating in society. In the *harfiyah* translation, in addition to some understanding above, there are two things to be followed when translating the Qur'an.

➢ There is a perfect vocabulary in the translation is the same as the vocabulary the original language vocabulary.

➢ There should be two language adjustments of pronouns and connecting sentences that connect between one phrase and another to compose a sentence.

b. *Tafsiriyah* Translation. It is translating from Qur'anic verses where the translator focuses on the meaning of the Qur'an translated with some sentences which is not bound by the words and sentences in the original

language. This Qur'an translation model is also widely circulated in the community.

2.4.3. Terms of Qur'an translation

The Qur'an translation is to divert the message of the Qur'an, to a foreign language other than Arabic. The translation is printed for the purpose of being reviewed by those who do not speak Arabic, so that the meaning of the God words is understood with the aid of translation. Terms to be a translator of the Qur'an

a. The translator must be a Muslim. So the responsibility of Islam is trustworthy.

b. Translators should be fair and *tsiqa*. Therefore, a wicked person is not allowed to translate the Qur'an.

c. Mastering the target language with word-writing techniques. The translator should be able to write in the target language well.

d. Hold on to the principles of Qur'anic interpretation and meet the criteria as *mufassir*, since the translator is essentially a *mufassir*.

The knowledge that must be possessed by mufassir

Mufassir required to master a wide range of science and knowledge, then it becomes a truly expert mufassir, if not, so it belongs to God as a threat which was spoken by the Prophet Muhammad, which reads:

منكذب على متعمدا فليتبو امقعده من الناس، ومن قال في القران برايه فليتبو أ مقعده من النار

"Whoever intentionally lied to me, then it will put into the fire. And whoever interprets Qur'an by his own ijtihad then he will be admitted to a Fire". (Hadith narrated from Ibn Abbas Turmizi)

Among the Science that must be owned by a mufassir are:

Manna 'Khalil al-Qattan (2002) in his book, mentions fifteen sciences that must be mastered by a mufassir who will lead him in interpretation:

a. Linguistics as with a description of commentators find a pronunciation and vocabulary means in accordance with the object.

b. *Nahwu* Science. With this knowledge can be known changes in meaning according to the difference *i'rab*.

c. *Tashrîf (sharaf)* because with it can know the structure and form of a word.

d. The science of *Isytiqâq* (because of a name when its *isytiqâq* comes from two different subjects, then the meaning must also be different.

e. *Al-Ma'âni* by which the characteristics of a sentence can be found in terms of the benefit of a meaning.

f. *Al-Bayân,* to know his characteristics from the side of the differences in terms of strength and guidance disgust

g. *Al-Badî ',* to beautify a conversation. (The three sciences above, number five, six, and seven, are called *Balaghah* science)

h. The science of *qirâ'ah*, with this knowledge can be known how to read Al-Quran and the most powerful meaning that may be contained by a verse.

i. Science on Ushûluddîn.

j. *UshulFiqih*, because with it can be known method of taking theorem and *ijtihad* against a law.

k. The Science of *AsbâbunNuzûl* and the stories, to know the intent of the verse in accordance with the events revealed.

l. Knowledge of*An-Nâsikhwaal-Mansûkh*, to determine the sentence *muhkam* (no nasakh) and others.

m. Science of Fiqih.

n. The hadiths sinking to interpret the *mujmal* (global) and *mubham* (unknown).

o. *Mauhibah* Sciences (talent), the science of Allah bestowed upon those who practice what he knew.

2.5 Qur'an Surah Adh-dhuha and Ash-Sharh

2.5.1. Surah Adh-Dhuha

Sura Ad-Dhuha (الضحى) is the 93rd sura in the Qur'an consisting of 11 verses. This sura is a makkiyah and was revealed after the sura *al-Fajr* and before Surat *al-Insyirah*. The Surah takes its name Aḍ-Ḍuḥā from the very first word. SuraAdh-dhuha explains about the guidance of Allah's maintenance of the prophet Muhammad in a continuous way and also contains the command to the prophet to be grateful for all His blessings. This surah begins by invoking the Morning and

the Night, meaning that God's will acts both during the day (when the Light of God is obvious), and the night (when it seems to man that God is absent). The Qur'an comforts the new Prophet with the message that God is not angered with him, nor has God abandoned him; indeed, God says He is pleased with him. It goes on saying that "The Last will be better for thee than the First" - things will end better as they are now, meaning either (or both) in Muhammad's victories on Earth, or in the Afterlife.

About *asababunnuzul* of sura Adh-Dhuha, there is some debate amongst scholars, this surah is often considered to be the second revealed to Muhammad. After the first surah (surah Al- Alaq) was received, there was a period of silence in which no further messages were revealed. During this time, the new prophet wondered if he had somehow displeased God, who it seemed for a while was no longer sending down His message. This surah broke that silence, and reassured Muhammad that all will be understood in time. The image of the morning (Adh-dhuha) is the first word of the surah, and can be understood as symbolizing Muhammad's "new day" as the Messenger of God, as well as the "dawn" of the new way of life that would become Islam. After this surah, the visitations of Gabriel with the words of the Qur'an would come to Muhammad regularly until his death.

2.5.2. Surah Ash-Sharh

Surah Ash-Sharh is 94th surah of the Qur'an with eight verses and it is a surah of *makkiyah*. It is typically assumed that this surah is referring to the early days of the prophethood of Muhammad, when he would have been unsure about how his people would receive him. Because of subject matter, length, style, and placement in the Qur'an, this surah is often coupled with Sura Adh-Dhuha. They are generally considered to have been revealed around the same time. The aim and object of this Surah too is to console and encourage Muhammad. Before his call he never had to encounter the conditions which he suddenly had to encounter after it, when he embarked on his mission of inviting the people to Islam. This was by itself a great revolution in his own life of which he had no idea in his life before prophethood. No sooner had he started preaching the message of Islam than the same society which had esteemed him with unique honor, turned hostile to him. The same relatives and friends, the same clansmen and neighbors, who used to treat him with the highest respect, began to shower him with abuse and invective. No one in Makkah was prepared to listen to him; he began to be ridiculed and mocked in the street and on the road; and at every step he had to face new difficulties. Although gradually he became accustomed to the hardships, even much severer ones, yet the initial stage was very discouraging for him. That is why first Surah Adh-Dhuha was sent down to console him, and then this Surah.

In it, at the outset, Allah says: "We have favored you, O Prophet, with three great blessings; therefore you have no cause to be disheartened. The first is the blessing of Sharh Sadr (opening up of the breast), the second of removing from you the heavy burden that was weighing down your back before the call, and the third of exalting your renown the like of which has never been granted to any man before. Further below in the notes we have explained what is implied by each of these blessings and how great and unique these blessings indeed are!

After this, Allah has reassured Muhammad that the period of hardships which he is passing through, is not very long, but following close behind it there is also a period of ease. This same thing has been described in Surah Adh-Dhuha, saying: "Every later period is better for you than the former period, and soon your Lord will give you so much that you will be well pleased." If we look at the contents of the contents of this letter, we will find a number of God's favor shown to the Prophet Muhammad SAW. There are three important blessings mentioned in the previous surah (Adh-Dhuha), and in this sura ash-sharh conveys great pleasure. Surah Adh-Dhuha contains the material and spiritual pleasures, while in surah ash-Sharh all the verses describe the spiritual pleasures. The theme described in this chapter revolves around a different subject. First, the expression of the three favors in question. Second, the good news for Prophet Muhammad SAW about the burden and the difficulties that will soon end.