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Meanwhile, a proper text is one of non-verbal communication where must pay attention to the relationship between the sentences to other sentences depend on forms and grammatical conventions (De Beaugrande & Dressler, 1981: 3). De Beaugrande and Dressler also indicate that text is a communicative event which should be associated with a standard textual and non-communicative events are assumed as non-texts or it called spoken communication.

This means that there are several ways to study a text, one of them using the referring expression approach. It can be taken in other spoken forms such as conversation, speech and so on, as well as in the form of written such as newspaper, magazine and so on. Quirk (1985: 142) indicates that text applies both orally or writing that is a semantic and pragmatic unit, but the sentences of text are considered as a grammatical unit.

Semantics describe the meaning of words or texts and categorize the languages and rules that are used to interact (Kreidler, 1998: 13), whereas pragmatic is the study of the relationship between language and context in



grammar or encoded in the structure and language comprehension (Levinson, 1983: 9). Thus, both oral and written texts are closely related to the semantic meaning or pragmatic meaning, whereas sentences are related to grammatically structure. In communication, people use referring expression in order to introduce a specific entity and establish the topic, also to shift another topic as pragmatic proceeds, whether in spoken or written text.

Referring Expression is an expression used when speaking that referred to anything from a person (or a series of things or people that are clearly defined) which is used with particular reference in mind (Hurford, 2007: 37). Someone expressed referring expression using a pronoun that is one of the less informative pragmatic forms and must be received by the listener's interpretation through the surrounding context (Emily & Elsi, 2014: 2). Hearers did not provide enough information on their own to identify a referent and they are frequently used in a language without difficulty. Two approaches that used to identify what information of hearers or readers used to interpret pronouns are anaphora and cataphora. The linguistic phenomenon of anaphora and cataphora has been the concerned of today's linguists.

Certainly, the text consists of anaphora and cataphora. Anaphora focuses on introducing truly the same entities that are turned by antecedents (Yule, 1996: 37). Yule (1996: 22) also says that anaphoric reference or anaphora is the subsequent reference for reference that has introduced. Levinson (1983: 67) states in his book that the use of anaphora is where some term take as a reference to the same entity (or class objects) that some of the prior terms in the discourse are chosen. Laure

(2012: 1) says anaphora is typically said to be endophoric that has antecedents which are text segments. From the definition above, it can be concluded that basically, anaphora is a phenomenon of repetition of an entity (antecedent) by the speaker (anaphor) which shows back to that entity.

Cataphoric reference is looking forward in the text to know the particles which are referring to that pronoun (Halliday and Hasan, 1976: 17). Brown and Yule (1983: 192) define cataphoric reference as the meaning of a pronoun by looking forward in its interpretation text. Yule (1996: 38) himself states that cataphoric reference is a reference which has not been introduced earlier in the sentence. However, the pronoun still refers to the reference mentioned in the following word. In addition, cataphoric reference as the reader or listener must expect to draw further into the text in order to identify the elements that are the reference to reference items (Nunan, 1993: 22). That is to say, the cataphoric reference refers to any reference that indicates the information that will be presented later in the text.

There are many prior researchers who analyzed anaphora and cataphora such as articles from Emily & Elsi (2014), and Laure (2012) also thesis of Huang (2000).

Emily and Elsi (2014) examined anaphoric and cataphoric references in the Italian language which entitled "*Looking Back and Looking Forward: Anaphora and Cataphora in Italian*". Their data used Italian pronouns and grammatical properties. They observed two research problems investigating the human language processing mechanism that understood the different types of linguistic

expressions, especially null and overt pronouns in Italian. The result of their articles found that strong grammatical principle (Binding Theory) was powerful enough to block the processing effects and found that how the different components of language processing interacted. There are two claims of their research, first is explored the interplay between processing biases (i.e., the active search mechanism) and linguistic, specific-form referential biases (i.e., preference for preceding subject vs. object). The second clarified specific-form biases of null and overt pronouns, also the existing findings are mixed. Twenty-four native speakers of Italian participated in a web-based questionnaire that made using Qualtrics. In addition, Emily and Elsi did not limit the age of participants, so the accuracy of the result was doubtful. Second, the purpose of Emily and Elsi's research can be seen that they compared this research with prior research, but a lot of previous researches were described by Emily and Elsi in their article, such as unfocused on overcoming the shortcomings of prior research which would be refined by present research.

Laure (2012) observed the definition and theoretical implications of nominal anaphora, entitled “*Anaphora*, *Anaphor*, and *Antecedent* in *Nominal Anaphora: Definitions and Theoretical Implications*”. Her paper gave an overview of the meanings that is obtained by these words in various theoretical frameworks, more specifically in one domain which is the noun phrase. The aim was to make the theoretical implications of these choices, for a better understanding, ultimately mechanisms that worked in processing anaphora. Three theoretical approaches are examined in turn: Binding Theory, textual anaphora,

and cognitive pragmatic definition. The object of her research that is her own sentences and analyzed it based on the various approaches which she used. The writer drew diagrams for several approaches and exposed the shortcomings of some approaches, to provide her research was very accurate, reliable and flawless. In fact, her paper is lacked of examples in each approach, so that readers did not understand well about the various approaches to review anaphora. It would make the reader less interest to read the research. As a result of her research in sentences, binding limits selection, and processing on purely syntactic grounds that Binding Theory isolated the type of expression category and termed anaphors, which is inbound contexts, also the selection between groups was compulsory. Anaphora is interpreted as a relational phenomenon in which the reflections are not bound by their bound nature.

Huang (2000) decided to build a frame work of theoretical assumptions and broaden the horizons of typological, entitled "*Anaphora: A Cross-Linguistic Study*". Huang drew on data from about 550 languages that are genetically and structurally diverse, far more than just an overview of system typological anaphoric. His research is purely syntactic and pragmatic analyses of (NP and VP) anaphora that are theoretically and empirically inadequate. First, Huang discussed Chomsky's binding conditions and showed that these did not apply in various languages. Huang listed universal tendencies, in addition to the scale implications for this kind of long-distance reflexive complement and some specific language properties. He argued that generative analyses did not sufficient to account for the data. Within this framework, meaning can be broadly divided into what is said and



angel Gabriel. God's revelations are regulated in 114 *Surahs* which are divided into several verses. People who read and learned the Holy Quran continuously these are a form of worship to Allah (Islam House, 2006: 2-4).

Translation means the process of changing the original written text into spoken native language and written text in a variety of verbal languages (Munday, 2008: 5). While translating original text into written text, the translator must consider several elements such as equivalent meanings. In order to get the equivalent meanings in the Arabic into English translation, there are several ways to consider for Arabic and English that have different grammatical structures. Verspoor and Sauter (2000: 88-112) state that there are eight-word classes in English, namely nouns, verbs, adjectives, adverbs, pronouns, numerals and articles, connectors, and interjections. Therefore, this research will analyze more about the word class of pronouns in Holy Quran translation with anaphoric and cataphoric references as an approaches. The purpose of Holy Quran translation into some languages is to understand its message.

As explained above about the Holy Quran, it has 114 chapters and 30 parts with different title and meaning. Some of them explained about a woman and one of them is Surah An – Nisa, the fourth surah. Surah An – Nisa is one of the longest *surahs* in the Holy Quran, it consists of 176 verses which is Madaniyah surah. This Surah consists of some legal verses, according to Khallaf (1996: 40), the kinds of law in the Holy Quran are divided into three parts those are faith, moral, and charitable law. Khallaf (1996: 40) also classifies the charitable law into two kinds. The first kind of charitable law is the law of worship such as fasting,











## 1.6 Definition of Key Terms

According to the American Heritage Dictionary, reference is a very complicated concept and it is beyond the scope of this work to present a complete fine-grained classification of its types. It characterizes the particular kinds of anaphora and cataphora theories. Anaphora is a phenomenon of repetition of an entity (antecedent) by the speaker (anaphor) which shows back to that entity (Yule, 1996: 37). Cataphoric reference is contrasted with an anaphoric reference which is the meaning of referring expression has never shown before in a sentence that will be mentioned in the next sentence (Yule, 1996: 38). Abdullah Yusuf Ali's translation of Surah An-Nisa is Qur'anic English translation which tells about the hassle of the Messengers to spreading Islam religion. Surah An – Nisa is the fourth Surah in the Holy Quran that more explains about the woman than other Surah (Akhun, 2007: 109).













the spoken or written, whatever its length as to form a unified whole. A text may be spoken or written, prose or verse, dialogue or monologue, a single proverb to whole play, because text is unit of language in use.

Quirk (1985: 142) indicates that semantic and pragmatic texts apply both orally or in writing, but the sentences of text are considered as grammatical unit. So, it means that text is unit of language used, it is not lexicon-grammatical unit such as a clause or sentence and it is not determined by size. A text does not consist of sentences but it is realized or encoded in sentences.

## **2.6 Translation**

Catford (1969: 20) states that translation is the substitution of textual material in a language (source language) with equivalent textual material in other languages (target language). In translating a text, the translator must require an understanding of syntactic, systematic, and pragmatic also processing of source language analysis. Translators always face the risk of accidentally slipping language styles and idiom of source language into the target language. On the other hand, the infiltration of language styles and idioms can enrich the target language with the appearance of absorption words. So that way, translators are involved significantly in the process of language formation and development.

Also, translation means the process of changing the original written text into spoken native language and written text in a variety of verbal languages (Munday, 2008: 5). While translating original text into written text, the translator must consider several elements such as equivalent meanings. In order to get the equivalent meanings in the Arabic translation into English, there are several ways

to consider for Arabic and English have different grammatical structures. Verspoor and Sauter (2000: 88-112) state there are eight-word classes in English, namely nouns, verbs, adjectives, adverbs, pronouns, numerals and articles, connectors, and interjections.

## 2.7 Holy Quran

The Arabic word *Quran* can be interpreted as read, recite and literature' (IslamHouse, 2014: 3). Whereas, the term of Holy Quran is a Muslims Holy Book containing the words of Allah (God) that revealed in Arabic to the Prophet Muhammad and if a Muslim read it, then it is worth as worship to Allah. The Holy Quran serves as a guideline for all mankind in order to achieve happiness of living in the world and the hereafter. As a rule of life then, the content of Holy Quran is divided into three those are *aqeedah*, worship, and *Shari'a* principles.

Al-Quran consists of 114 chapters that have different lengths. Every chapter of the Holy Quran is called *surah* in Arabic and every phrase of the surah is called *aaya* or it can be called sign (IslamHouse, 2014: 3). Because of every surah has a different length, then the Holy Quran is divided by scholars into thirty parts and it is called *juz* in Arabic. This was done since the first century after the death of the Prophet Muhammad.

Holy Quran has a style and its functions are to strengthen the message, persuade and dissuade. One of a stylistic feature in the Holy Quran that Allah speaks to his Prophet, he often uses **We** that is the first person of Majesty to represent Allah (Haleem, 2014: 1). Another stylistic feature in the Holy Quran are using grammatical shift to one personal pronoun to another and the tense of verbs.



















































































































































































Yusuf Ali. This research identified types of anaphoric reference and cataphoric reference of pragmatic approach by George Yule those are an anaphoric reference, zero anaphora and cataphoric reference that used in Holy Quran translation of Surah An-Nisa which is translated by Abdullah Yusuf Ali and the meaning of pronouns that used in it. The researcher took the data source from *The Only Quran Website*, then researcher limited the data source which is only focused in verses 1 – 88 because these data sources had met the types of anaphoric reference and cataphoric reference. The results of the research stated that anaphoric reference is must found, then cataphoric reference, and last is zero anaphora.

The researcher identified Holy Quran translation of Surah An-Nisa to find the types of anaphoric reference and cataphoric reference by codification. Then, the researcher classified the data source of each type with a table those are an anaphoric reference, zero anaphora, and cataphoric reference. In the table of anaphoric reference, those are antecedent and anaphor, in the table of zero anaphora is the only ellipsis, while in the table of cataphoric reference those post antecedent and cataphor. Researcher included a table in chapter 4 of the finding section.

The result of anaphoric reference indicated that the user of same pronouns is mostly found in different verses but the same pronouns have different meanings. A pronoun could have five or more different meanings, however, it is also only had one meaning in a small amount. The result also showed that there are different pronouns but had the same meaning. The result of cataphoric reference is also same as an anaphoric reference, the differences between them are cataphoric



reference rarely used in Holy Quran translation of Surah An-Nisa. Whereas, the result of zero anaphora indicated that many similar pronouns are disappeared in different verses. The same missing pronouns could be found in five or more different verses. However, there is only one pronoun found in one verse.

To solve the second of research problems, the researcher gave a detailed explanation of each pronoun found in Holy Quran translation of Surah An-Nisa. In one verse, there are many pronouns could be found. The researcher could even find approximately 4 pronouns because the length of each verse is different. Three categories of referring expressions could be found in one verse only if the verse is long. The researcher identified Holy Quran translation of Surah An-Nisa sequentially because all verses are related to each other. Therefore, the researcher took the data source of verses sequentially from verses 1 – 88. From this data source, there are a lot of repetitions on using same pronouns with its meanings in different verses.

The purpose of this research is related to previous research that had been explained in the first chapter. The previous researches that had been mentioned before those are Emily and Elsi (2014) examined anaphoric and cataphoric references in Italian language which entitled “*Looking Back and Looking Forward: Anaphora and Cataphora in Italian*”; Laure (2012) observed the definition and theoretical implications of nominal anaphora, entitled “‘*Anaphora*’, ‘*Anaphor*’, and ‘*Antecedent*’ in *Nominal Anaphora: Definitions and Theoretical Implications*”; and Huang (2000) reviewed a framework of theoretical

assumptions and broaden the horizons of typological, entitled “*Anaphora: A Cross-Linguistic Study*”.

Therefore, the researcher wanted to make a new perspective that is examined anaphoric and cataphoric references in the text and it is not only ordinary text but the Holy Books of Muslims, namely the Holy Quran. In addition, the researcher chose the Holy Quran translation by Abdullah Yusuf Ali because his translation is widely used as a reference and it is closely related to Arabic.

Researcher hoped with the present research that people who Muslims or non-Muslims can understand the meaning of Holy Quran translation easily, especially Surah An-Nisa. For the existence of this present research with great expectations of researcher could also attract the interest of Muslims to learn the Holy Quran deeply, and then non-Muslims to be interested into the Islamic religion and learned the knowledge of the world and hereafter that had been described detail in the Holy Quran. The purposes of Surah An-Nisa itself that people no longer looked down on women because Islam kept the rights of women and established the degree of women in property, law, marriage, etc. Beside that in Surah An-Nisa also explained that Allah gave severe punishments for people who do evil intentionally and Allah would give great gifts to people who obey Allah. Allah also told the things that are forbidden in the religion of Islam and that all of them are commanded by Allah for the good of himself as well as people around him.

This research is the first research that applied at the Islamic University of Sunan Ampel Surabaya in the English Department. Another purpose of this





























