CHAPTER II

REVIEW OF LITERATURE

This chapter reviews related literature explaining theories used in this study and references supporting this study, including the definition of associative meaning, the types of associative meanings and the hadith of the prophet. Moreover, the researcher also describes the previous studies.

2.1. Semantics

Semantics is study about meaning. Studying meaning is a goal for studying semantics including lexical and grammatical meaning. It is not only looking for meaning in the dictionary but also understanding idioms, expressions, and proverbs. As Lyons (1984: 33) stated that the meaning cannot leave from another word's meaning.

> Semantics is the technical term used to refer to the study of meaning. Since meaning is part of a language, semantics is a part of linguistics. Unfortunately, 'meaning' covers a variety of aspects of language and there is no general agreement about the nature of meaning, what aspects of it may properly be included in semantics (Palmer, 1981:1).

It means that, semantics is a part of linguistics study that refers to the study of meaning, changes in meaning and the relationship between sentences or words and their meaning. Meanwhile, there is no certainty what the aspects of meaning that include in semantics. The term meaning is used in many ways. Such as in dictionary we will find many meanings in a word, of course, the using of these meanings are based on the context of the sentence (Palmer, 1981:3).

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

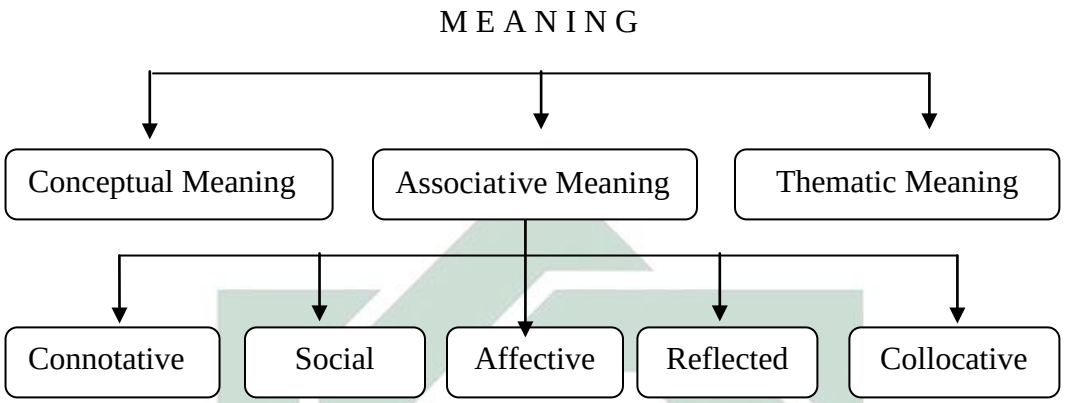
Djajasudarma (1999: 5) stated that the main point of studying meaning is to understand each other. So that, each person knows what the speaker means and what will be received by the hearer. Bloomfield (1969: 139) stated that "the linguistic meaning forms the situation in which the speaker utters it and the response of the hearer which as illustrated followed:

Speaker's situation ⟶ speech ⟶ hearer's response

The illustration above gives the sign that we usually will explain or tell something in terms of the stimulus of the speaker. A different use of meaning is found in such sentences as "it wasn't what he said, but what he meant" (Palmer, 1981: 4). Clearly, it is different between saying and meaning, so that it gives many curiosities to the hearer. It can be there are some other meanings besides literal meaning of the words. There are some different ways for understanding the meaning such as through intonation, sense, feeling, and intention (Richards cited on Aminuddin, 1988: 90).

According to Leech's theory (cited on Partana, 2003: 36) the important of meaning in communication is it becomes the media between the speaker and the hearer to understand each other. We can investigate easily the difference between how to deliver the meaning and how to make the hearer understand our intention. Leech's seven types division of meaning can be illustrated based on the diagram below:

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id



(Based on Leech's theory, 1983: 23)

2.2. Associative Meanings

Associative meaning is unstable meaning and has variants of individual experience (Leech, 1974: 21). It is divided into five kinds of meanings; they are connotative meaning, social meaning, affective meaning, reflected meaning, and collocative meaning. Associative meaning is different from conceptual meaning (Yule, 1985: 92). It is the lexical or literal meaning. It can be called by denotative or cognitive meaning that is considered to be the real meaning of the words or sentences. Sarifah (2008: 11) emphasized that associative meaning is the sense associations that have variants meaning based on individual experience or the context of the sentences.

In other words, it is the meaning of words that has connection to the relationship of word with the condition beyond the language. The examples are the word "jasmine" is associated with the meaning of holy; the word "black" is associated with the meaning of darkness and sadness; the word "red" is

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

associated with the meaning of brave, etc. Associative meaning can be affected by the culture and the human experience. Finally, the classification of associative meanings based on Leech's theory which consists of five meanings can be seen on the table of associative meanings below:

Associative Meaning	Connotative Meaning	What is communicated by virtue of what language refers to.
	Social Meaning	What is communicated of the social circumstances of language use.
	Affective Meaning	What is communicated of the feeling and attitudes of the speaker or writer.
	Reflected Meaning	What is communicated through association with another sense of the same expression.
	Collocative Meaning	What is communicated through association with words which tend occur in the environment of another words.

(Seven types of meaning according to Leech, 1983: 23)

2.2.1. Connotative Meaning

Leech (1974: 14) stated that connotative meaning refers to what is communicated by virtue of what language refers to. To a large extent, the notion of 'reference' overlaps with conceptual meaning. For example, the word "woman", it is defined conceptually by three features; human, female and adult. Then, the three properties 'human, adult and female' must provide a criterion of the correct use of that word. These contrastive features, translated into 'real world' terms, become attributes of the referent (that which the word refers to).

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Meanwhile, there is a multitude of additional, non-criterial properties that we have learnt to expect a referent of 'woman' possess. They include the physical characteristics such as 'having womb'. It also contains of psychological and social properties such as 'gregarious and having maternal instinct'.

Further, Leech stated that when speaking of the connotative meaning, it means that we talk about the real world, so when one hears or uses an expression. This expression is associated with ones experience. It will have an effect on the meaning of the concept. In connotative meaning, there are three facts that become the characteristics of it. The first fact is about the real word experience one associates with an expression when uses or hears it. The second fact is it indicates that connotative meaning is peripheral compared with conceptual meaning is that connotations are relatively unstable. And the third fact is it is indeterminate and open-ended in a sense in which conceptual meaning is not (Leech, 1983: 13).

2.2.2. Social Meaning

Another type of meaning that Leech distinguishes is social meaning. It is that part of language which conveys about the social circumstances of its use (Nigel, 1983: 122). Language that we use in communication is related to the social circumstance of the speaker's culture. It is because the dialects appear from variety background's life. The difference of tone, style or choice of words will influence their speaking. The English style has recognized some main

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

dimensions variation. Further, Leech also stated that here is the category of the main dimensions of stylistic variation to distinguish on each dimension which shows something from the different style (Davy and Crystal about Investigating English style) (1974:16-17). It occurs in certain language, there are:

a. Dialect (The geography language area or social class)
b. Time (The language of the eighteenth century, etc)
c. Province (Language of law, science, advertising, etc)
d. Status (Polite, colloquial, slang, etc)
e. Modality (Language of memoranda, lectures, jokes, etc)
f. Singularity (The style of Dickens, Hemingway, etc)

Furthermore, Mwihaki (2004: 131) concluded that this type of meaning emphasizes to the experiences of people as found in greetings, apologies, blessings or condolences. It is the meaning which an expression conveys about the contexts or social circumstances of its use.

A recent account of English has recognized some main dimensions of stylistic variation. For instance:

1. They chucked a stone at the cops, and then did a bunk with the loot.
2. After casting a stone at the police, they absconded with the money.

Sentence (1) could be said by the two criminals, talking casually about the crime afterwards; sentence (2) might be said by the chief of the police in making the official report; both could describe the same happening (Leech, 1974: 15). These are said to differ in stylistic meaning in that the information

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

conveyed about the social status of the speakers is different in two cases (Nigel, 1983: 123).

2.2.3. Affective Meaning

In affective meaning, language is used to express personal feelings or attitudes to the listener. According to Leech (1974:18), it is a kind of language which reflects the personal feelings of the speaker or writer including his attitude to the listener or his attitude to something that is uttered. It is expression or communication of emotion or feeling of the speaker about something that is happened according to the situation.

The main function of affective meaning is to express the emotion because it relates with emotive devices. The tone of voice is really important to show the emotion since the listener will understand when we are angry, bad, sad, or happy through the intonation of the speaker. It will seem clearly as the example below: “Excuse me, I think, it would be better if you open the window.” That utterance is supposed to be polite impression. However, it will be sarcasm if the intonation used is stressed, and it will be a casual tone to express friendliness if it is uttered in a slow tone. As Mwihaki (2004: 134) stated that they are normally expressed through such forms of language use as insults, flattery, hyperbole, or sarcasm.

Another example is, in order to get people attention to be quiet, we can say (1)”I’m terribly sorry to interrupt, but I wonder if you would be so kind as

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

to lower your voice as a little" or (2) "Will you belt up". The impression of politeness in the sentence (1) can be reserved by tone of biting sarcasm; sentence (2) can be turn into a playful utterance between close friends if it is delivered with the intonation of a slow request (Leech, 1974: 15).

2.2.4. Reflected Meaning

According to Leech (1974:19), reflected meaning is what is communicated through association with another sense of the same expression or the meaning which arises in case of multiple conceptual meaning when one sense of word forms part of our response to another sense. It means that one sense of a particular word affects the understanding and usage of the sentences. This is usually caused when with one sense of a word affects our interpretation to another meaning. For instance, on hearing the Church service, the synonymous expressions The Comforter and The Holy Ghost both refer to the Third Trinity, but the Comforter sounds warm and comforting, while the Holy Ghost sounds awesome (Leech, 1983: 1).

Leech (1974: 19) stated that reflected meaning often found in poem because it describes the highest sense of language and it works in the vague sense. For example to the line of this poem:

Are limbs, so dear-achieved, are sides,

Full-nerved-still warm-to hard to stir?

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

The poem is written above is to show a soldier who has died in the warfare, Wilfred Owen. The poet uses exaggerated words, dear, means "expensive(ly)" however, in another case it also defends to the people, then; other feels the context of "beloved." So that, reflected meaning here comes with emotive power and give the new meaning based on the context.

2.2.5. Collocative Meaning

Collocative meaning communicated through association with word tends to occur in the environment of another word (Leech, 1974:20). It refers to associate of a word because its usual co-occurrence with certain types of words such as, big business not large or great. Then, for instance, the word "pretty" and "handsome" "pretty" tends to collocate with "girl, woman, villages, garden, flower, etc." "handsome" tends to collocate with "boys, man, car, overcoat, etc."

In other word, Finch (1998: 143) adds the meaning of collocation from the verb "collocate" which means "to go with;" and one of the ways to know the meaning of a word. For instance, the words "clear" in clear conscience, clear sky, and clear case. Clear conscience means without guilt; clear sky means free from clouds; clear case means unmistakable. So those, the meaning of collocation words have different meaning based on the linguistic context in which it is used. Then, the examples taken from Mwihaki (2004: 135): "a good child", "a good job", "a good land" and "a good life". The word "good" of

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

those sentences have different sense in the case of association. “A good child” shows one who is respectful and obedient. “A good job” will be considered that it comes with comfortable salary. “A good land” is terms of soil composition and water retention properties. Then, the last is the phrase of “a good life” is something which relate with material or spiritual wealth.

2.3. Prophet Hadith

2.3.1 Definition of Hadith

The word hadith literary means al-jadid (something new), its opposite is al-qadim (something old). The word Hadith also means al-khabar (news), it is something told and moved from someone to another (TIM Penyusun MKD IAINSA, 2012: 1). In terminolgy, the expert of hadith and ushul give the different definition about hadith that appropriate with their background of knowledge. As well as the definition of hadith according to the expert of ushul will be different with definition of hadith based on the expert of hadith. according to the expert of hadith, hadith is:

اَقْوَالُ النَّبِى صَلّىَ اللهُ عَلَيْهِ وَسَلَّم وَاَفْعَالُهُ وَاَحْوَالُهُ

“All the words of the Prophet, actions and behavior”

واحواله means all of something that is narrated from the Prophet Muhammad PBUH which relate with characteristic, birth history and His habitual.

There is also someone give another definition:

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

مَا اُضِيْفُ اِلَى النَّبِى صَلَّى اللهَ عَلَيْهِ وَسَلَّمَ قَوْلًا اَوْ فِعْلاً اَوْ تَقْرِيْرًا اَوْ صِفَةً

"Something that propped to the Prophet PBUH, include the word, action, decision and His attitude".

While some ulama' ushul gives the definition of hadith such as below:

اَقْوَا لُهُ وَاَفْعَالُهُ وَ تَقْرِيْرَاتُهُ الَّتِى تَثْبُتُ الْاَحْكَامَ وَتُقَرِّرُهَا

"All of the words of Prophet PBUH, actions, decisions that relate with Islamic law and its firmness".

Based on the definition above, it is clear that hadith is everything which comes from the Prophet Muhammad PBUH, including the words, actions, and decisions that relate with the Islamic law and decisions of God that is addressed to all of people.

2.3.2. Forms of Hadits

As explained before, that hadith is covering all the words, actions, and decisions of the Prophet Muhammad PBUH. So, this part will explain about them.

a) Hadits Qouli

It means that all the words that propped by the Prophet Muhammad PBUH which contain of Islamic law, events and condition that have relationship with aqidah, syari'ah and akhlaq (Suparta, 2011: 18). The example of this hadith is about the pray of the prophet Muhammad to the listener, memorizer and someone who conveys the knowledge. The hadith is below:

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

نَضَّرَ اللهُ امْرَأً سَمِعَ مِنَّا حَدِيْثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرَهُ فَإِنَّهُ رُبَّ حَامِلِ فِقْهٍ لَيْسَ بِفَقِيْهٍ وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ خِصَا لٍ لَايَغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ أَبَدًا إِخْلَاصُ الْعَمَلِ للهِ وَمُنَا صَحَةُ وُلَاةِ الْأَمْرِ وَلُزُوْمُ الْجَمَاعَةِ فَإِنَّ دَعْوَتَهُمْ تُحِيْطُ مِنْ وَرَائِهِمْ (رواه احمد)

"May God give the kindness to those who listen my words and then memorize and deliver to others, because a lot of people talking about the jurisprudence when he was not an expert. There are three characteristics that will not arise envy in the hearts of the muslims, it is sincere to charity solely to God, advising, and obedient to the ruler; loyal to the congregation (HR. Ahmad)".

(Suparta, 2011: 19)

Based on the levels, hadith qauli is the first ranks of other forms of hadith. This sequence shows the quality of the hadith qauli occupies the first quality between quality fi'li hadith and taqriri hadith.

b) Hadits Fi'liyah

The meaning of the hadith fi'liyah is that everything which are anchored to the Prophet Muhammad PBUH in the form of actions that come down to us (Suparta, 2011: 20). As the hadith about prayer above vehicle:

كَا نَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى عَلَى رَا حِلَتِهِ حَيْثُ مَا تَوَجَّهَتْ بِهِ (رواه الترمذى)

"*The Prophet Muhammad PBUH prays on his mount, anywhere the mount is facing.* (HR Mutafaq ' alaih , also at- Turmudzi and Ahmad Amir bin Rabi'ah).

Another example of hadith is following:

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

صَلُّوْ كَمَا رَأَيْتُمُوْنِيْ أُصَلِّى (رواه البخرى)

"Pray as you see I pray". (HR. Bukhari)

The quality of hadith fi'liyah is the second ranks after qauli hadith. To know the hadith which includes this category, there are words characteristics, such as; ka/ yakunu , or raitu / raina.

c) Hadits Taqririyah

The meaning of hadith taqririyah is hadith that contains of Prophet's decisions of what comes or carried by the His companions; allow or suppress an act committed by His companions, without giving affirmation, whether he justifies or reproach. These Prophet's attitudes were made basic by the companions as taqriri hadith that can be used proof or have legal power to establish a certainty law (Suparta, 2011: 20).

The example of hadith taqriri is the attitude of the prophet when He lets his companions in having interpretation about praying in a war, which reads:

لاَ يُصَلِّيَنَّ اَحَدٌ الْعَصْرَ إِلاَّ فِى بَنِي قُرَيْظَةَ (رواه البخا رى)

"Do not pray of ashar except one later in the descendants of Quraidhah". (HR. Bukhari).

Some of companions understand the prohibition is based on the nature of the order, so that they are late in implementing the ashar pray. While the other companions understand the command that they have to immediately to the descendants of Quraidhah and serious in battle and his journey, so they can do

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

the ashar pray on time. This attitude of the Companions was left by the Prophet Muhammad PBUH with no blaming or denying (Suparta, 2011: 21).

2.3.3. Function of Hadith

The Muslims agree that the hadith is one source of Islamic teaching. It occupies the second position after the Qur'an. The necessity to follow the hadith for muslims either in the form of commands and prohibitions is similar with the obligation to follow the Qur'an. Al-Quran and hadith are the life guide and the source of Islamic religion. Of course, both of them cannot be separated. Al-Quran as the law source contains of precepts commonly and globally which needs to be explained more detail. Here, hadith becomes the function as explanation to the al-Quran. There are many kinds of hadith function as the explanation to the al-Quran. Malik ibn Anas said that there are five kinds, they are bayan at-taqrir, bayan at-tafsir, bayan at-tafshil, bayan al-basth and bayan at-tasyri' (Tim Penyusun MKD IAINSA, 2012: 57). Meanwhile, Imam Syafi'i said that hadith has five functions, bayan at-tafshil, bayan at-takhshish, bayan at-ta'yin, bayan at-tasyri' and bayan an-nasakh. In the book "Ar-Risalah" he also stated that by bayan isyarah. Imam Ahmad bin Hanbal mentioned that there are four functions, they are; bayan at-ta'kid, bayan at-tafsir, bayan at-tasyri' and bayan at-takhshish. Clearly, those will be explained as follows one by one (Suparta, 2011: 58).

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

1. Bayan at-Taqrir

Bayan at-taqrir can be called by bayan al-ta'kid and bayan al-itsbat. It means that it is deciding and strengthening what did explain in al-Quran. In this case, the function of hadith is explaining al-Quran values. As an example is hadith which is narrated by Muslim from Ibnu Umar:

فَإِذَا رَأَيْتُمَوْالْهِلاَلَ فَصُوْمُوْ فَإِذَا رَأَيْتُمَوْهُ فأَفْطِرُوْا (رواه مسلم)

"If you see (ru'yah) the moon, fast, if you also see (ru'yah), broke fast" (H.R. Muslim)

This hadith comes to explains al-Quran verse below:

فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُ ..... ﴿١٨٥﴾

"Who sees at that time the moon, fast……" (QS. Al-Baqarah: 185)

2. Bayan at-Tafsir

Bayan at-tafsir is the function of hadith to give the interpretation to al-Quran verses that it is still global, to give limitation (taqyid) to the absolute verses of al-Quran and specify to the common verses of al-Quran. Examples of the common verses of al-Quran are the obligation to do pray, fasting, zakat, getting married, etc. These verses are still global, including ways of doing them, reasons, requisites, or obstacles. So that, Rasulullah PBUH interpreted and explained these problems through His hadith. As an example that hadith as bayan at-tafsir is:

صَلُّوْا كَمَا رَأَيْتُمُوْنِى أُصَلِّى (رواه بخارى)

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

"Pray as you see I pray". (HR. Bukhari)

This hadith explained how to pray because in al-Quran which did not explained in more detail. One of verse that commanded pray is:

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾

"And do the pray, pay zakat and deep bow from the waist during prayer ritual with people who do deep bow from the waist during prayer ritual".

3. Bayan at-Tasyri'

Bayan at-tasyri' means creating a laws or precepts that do not exist in al-Quran or in al-Quran only exist the basics. Hadiths of Rasulullah PBUH that include in this case are decision of forbidden to marry two women that has family relationship (between wife and her aunts), syuf'ah law, punishing virgin woman adulterer by throwing stone until death (rajam) and the law about heir right to the son or daughter. The example is hadith about zakat fitrah as below:

أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَضَ زَكَا ةَ الْفِطْرِ مِنْ رَمَضَا نَ عَلَى النَّاسِ صَا عًا مِنْ تَمَرٍ أَوْ صَا عًا مِنْ شَعِيْرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنَ الْمُسْلِمِيْنَ (رواه مسلم)

"Indeed Rasulullah Saw made compulsory of zakat fitrah to muslims in month of Ramadhan one sha' of date or wheat to everyone; slave or not, men or women muslim." (HR. Muslim).

Hadith of Rasulullah which includes bayan at-tasyri' must be worked as the obligation to do other hadiths. Ibnu al-Qayyim said that hadiths of the

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

prophet Muhammad Saw that contains of adding to al-Quran are the obligation or rule that must be obedient and not to refuse them and this is not to give the priority to hadith but it is His command.

4. Bayan an-Nasakh

For this kind of bayan happens the difference opinion among some ulama'. Some of them accept this function of hadith as nasikh to several parts of al-Quran law and the others refuse it. The word nasakh means breaking of, moving or changing. Ulama' interprets bayan an-nasakh through phenomenological language, so among them happen the differentiation opinion in interpretation, including between ulama mutaakhirin and mutaqaddimin. According to ulama mutaqaddimin, nasakh happens because there is argumentation of canon law that changes the law although it is clear because the validity period ended and cannot be done anymore, and Creator sends down the verse just for while (temporary).

At the heart of matter, the decision that comes later removes the last provisions because they are considered more suitable in its era. The invalidity of law must fulfill requirements determined, ultimately, the certainty of nasakh and mansukh. Finally, hadith as provisions that comes later can remove values of al-Quran. Thus opinion of several ulama' who consider the presence of hadith function as bayan an-nasakh. (Suparta, 2011: 58-67)

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

An example which is usually used by some ulama' is:

لَا وَصِيَّةَ لِوَارِثٍ

"There is no dying exhortation to heir"

According to them, this hadith removes the value of verse al-Quran surah al-baqarah: 180.

كُتِبَ عَلَيۡكُمۡ إِذَا حَضَرَ أَحَدَكُمُ ٱلۡمَوۡتُ إِن تَرَكَ خَيۡرًا ٱلۡوَصِيَّةُ لِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ١٨٠

"It is obligation for you, if signs of death come to one of you, if he leaves much wealth, making of dying exhortation for his mother, father, relatives well is the duty to pious people".

Briefly, there are three functions of hadith to the al-Quran:

1. Deciding and strengthen the law which exist in Al-Quran. So, the law can have two sources; al-Quran and hadith. Such as the obligation of shalat, zakat, etc.
2. Specifying and explaining Al-Quran laws which are globally, limiting the absolute things and specifying the general Al-Quran verses. All of them are done for explaining purposes of al-Quran. For instances, the obligation of al-Quran about doing shalat, so hadith explain in detail about manners of shalat. Another example is the obligation of zakat, so hadith explains some wealth that must be used to zakat.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

3. Making or deciding the law which does not decided in al-Quran. Such as prohibition to eat the wild animal that has tusk and fingers, prohibition to wear silk clothes and gold ring to men, etc (Tim Penyusun MKD IAINSA, 2012: 67-٦٨).

2.4. Previous Study

Associative meaning was investigated by some researchers before. One of them is Nanang (2014), his thesis entitled "Associative Meaning of Love in Both Wali's "Cari Jodoh" and Fabrizio Vaneillos "I No Can Do" Song". He investigated the semantic similarities differences between Wali's "Cari Jodoh" and Fabrizio Vaneillos "I No Can Do" Song. It is about words were used in Wali's "Cari Jodoh" and Fabrizio Vaneillos "I No Can Do" Song to express love. The researcher used a qualitative method in this research. The lyric verse line both "Cari Jodoh" and "I No Can Do" were collected and put into the table. After that, the Geoffrey Leech's semantic theory was used to identify the meaning of love.

The result of his study showed that there were two data analysis. First, the songs were similar in the theme and the using of poetic freedom. Furthermore, they were different in grammatical structure "I No Can Do" is a sentence while "Cari Jodoh" was a phrase. Second, it was in terms of word that contained in both songs. They had fifteen connotative meanings, forty four stylistic meanings,

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

thirty five affective meanings, three reflective meanings and ten collocative meanings.

The next previous study was titled "The Associative Meaning on the Headlines of the Jakarta Post," Sarifah (2008) analyzed the types and the ways of using associative meanings based on Leech's theory. Her research design was descriptive qualitative approach which directly applied collecting the utterances from the Headlines of the Jakarta Post newspaper. The result of her study showed that there were some types of associative meanings (connotative, stylistic, affective, reflected and collocative meaning). Her analysis did not only refer to one theory (Leech's theory) but also she used Mwihaki, and Finch so that the analyzing are extended.

Then, In "Cognitive and Associative Meaning Analysis of Body Care Advertisement on TV Commercial," Hardhini (2003), she investigated two kinds of meanings that included the cognitive and associative meaning on TV commercial Body Care advertisement. In her research design, she used descriptive quantitative research. The data was classified based on cognitive and associative meaning of the lexical items or phrases. The result of her study showed that there were thirty nine words in the utterances which contained of lexical items or phrases with both cognitive and associative meaning taken from TV Indonesian commercial of Body Care advertisement. In analyzing, she established the two theories are: cognitive meaning by Richard, Platt, and

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Weeber; and associative meaning by Geoffrey. Then, the data was written in Indonesia language which was interpreted into English.

Furthermore, the writer of this research investigates the associative meaning in different object. The present research takes the data from song lyric of Maher Zain “This Worldly Life”, “Love will Prevail”, “Number one for Me”, “Freedom” and relates it with the hadith of the prophet. Then, the writer analyzes them by using Leech’s theory.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id