

**METAPHORS IN ENGLISH TRANSLATION OF SURAH AL-
KAHF BY MARMADUKE PICKTHALL**

THESIS



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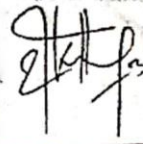
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ABSTRACT

Sari, N.F. (2022). *Metaphors in English Translation of Surah Al-Kahf by Marmaduke Pickthall*. English Departement, UIN Sunan Ampel Surabaya.
Advisor: Raudlotul Jannah, M.App. Ling.
Keywords: metaphors, strategies to translate metaphors, *Al-Kahf*

This study aims to analyze the metaphors and metaphor translation strategies used in the English translation of Surah *Al-Kahf*. In this study, the researcher focused on discovering the types of metaphors in Surah *Al-Kahf*. After that, find out the metaphor translation strategy used by the translator in translating the metaphorical sentences in Surah *Al-Kahf*.

The researcher used Marmaduke Pitckhall's English translation of the Qur'an as a data source. The data uses the theory of metaphor by Kovecses to analyze it and the theory of metaphor translation strategy by Newmark. In conducting this research, the researcher used a qualitative descriptive method to analyze.

This research reveals three metaphors; structural, ontological, and orientational. While there are seven strategies such as metaphors being reproduced equally in the target language, metaphors being replaced with standard target languages, metaphors translated into similes, metaphors translated into similes plus meaning, and metaphors converted into meanings, metaphors being removed along with their meaning components, metaphors are translated into meaningful metaphors that combine meaning.

There are fifteen verses in Surah *Al-Kahf* containing metaphors. The most dominant metaphor in this research is the ontological metaphor because this surah contains many meanings or messages. Comparatively, the structural and orientational are found at the least. At the same time, in Surah *Al-Kahf*, the metaphor translation strategies found only three types of strategies out of seven strategies.

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ABSTRACT

Sari, N.F. (2022). *Metafora dalam Terjemahan Bahasa Inggris dari Surah Al-Kahfi oleh Marmaduke Pickthall*. English Departement, UIN Sunan Ampel Surabaya. Advisor: Raudlotul Jannah, M.App. Ling.

Kata Kunci: Metafora, srategi penerjemahan, Al-Kahfi

Penelitian ini bertujuan untuk menganalisis metafora dan strategi penerjemahan metafora yang digunakan di surah Al-Kahf terjemahan Bahasa Inggris. Dalam penelitian ini, peneliti fokus mencari tahu jenis metafora yang ada di surah Al-Kahf. Setelah itu mencari tahu strategi terjemahan metafora yang digunakan oleh penerjemah dalam menerjemahkan kalimat metafora yang ada di surah Al-Kahf.

Peneliti menggunakan terjemahan Al-Qur'an bahasa Inggris versi Marmaduke Pitckhall sebagai sumber data. Data menggunakan teori metafora oleh Kovecses untuk menganalisisnya dan teori strategi terjemahan metafora oleh Newmark. Dalam melakukan penelitian ini, peneliti menggunakan metode deskriptif kualitatif untuk menganalisis.

Penelitian ini mengungkapkan bahwa tiga jenis metafora; struktural, ontologis, orientasional. Sementara ada tujuh strategi seperti metafora direproduksi dengan sama dalam bahasa target, metafora diganti dengan bahasa target standar, metafora diterjemahkan menjadi simile, dan metafora diterjemahkan menjadi simile plus makna, metafora adalah diubah menjadi makna, metafora dihapus beserta komponen maknanya, metafora diterjemahkan menjadi metafora yang menggabungkan makna. Terdapat lima belas ayat di surah Al-Kahf mengandung metafora. Metafora yang paling dominan adalah metafora ontologis karena surah ini mengandung banyak makna atau pesan sedangkan struktural dan orientasional. Pada saat yang sama, di surah Al-Kahf strategi terjemahan metafora ditemukan hanya tiga jenis strategi dari tujuh strategi.

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CHAPTER I

INTRODUCTION

This chapter presents the background of the study, problems of the study, significance of the study, scope and limitation, and definition of key terms.

1.1 Background of the Study

Humans communicate with others use a language. It could be using signs, words, or movements. It conveys thought, ideas, concepts, or feelings (Chaer, 2014). When using language, the important thing is the messages delivered by the speaker. In this case, there are implied messages, both directly and indirectly. Some of the speakers use figurative language such as metaphor. It means a metaphor is one of the ways in using language and is used a lot in daily life.

According to Zanotto, Cameron, and Cavalcanti (2008) says that humans use metaphors daily in work or family situations, which convey pleasure, affection, approval, and other positive and negative things. Humans often use metaphors that have an essential role in language structure. Lakoff and Johnson (2003) state that metaphor is the understanding and recognition of one thing through another. In line with Knowels and Moon (2006), that metaphor is the use of language to mention something that applies to another based on a similar relationship.

Understanding new things through understanding other things are obtained from things that have been known previously based on the cultural experience.

Metaphors can be used in religious texts such as hadith, Al-Qur'an, and other texts. The researcher used Al-Qur'an as the object of research.

Al-Qur'an is the manuscript of the Islamic religion written in Arabic. It contains the words of Allah as delivered to the Prophet Muhammad SAW (advanced oxford learner). There is a Saheeh al-Bukhari hadith that is very famous among Muslims, and the Prophet Muhammad SAW said, "The best of you are those who learn the Al-Qur'an and teach it." This hadith explain people not only read the Al-Qur'an but can study and learn about the Al-Qur'an. However, some verses in Al-Qur'an have several abstract meanings, and people misunderstand when reading the translation. So the metaphor used in the surah of the Al-Qur'an English version will be investigated by researchers so that people who read it will understand the meaning.

Translation from the source language to the target language becomes crucial in light of the aforementioned assertion. According to Newmark (1988), the interpretation of metaphor is the most crucial particular issue in translation, even though the primary issue is the general selection of a translation technique for a text's content. The metaphor section of the Al-Qur'an has been translated into a number of languages. Every surah in the Al-Qur'an has metaphoric expressions that convey abstract ideas through the use of Quranic words or sentences that have metaphors added in during translation. For example, in Surah Al-Mulk verse 1:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translate:” Blessed be He in whose Hands is Dominion, and He over all things hath power.”

The verse contains a metaphorical expression. The fact is that there are some verses in the Al- Qur'an that have abstract meanings and people sometimes

misunderstand when interpreting them themselves. Some translators also argue about the problem of translation in matters of Islam, such as the Al-Qur'an and other religious texts. (Hassan, 2016)

There are several verses in the Al-Qur'an that use metaphors and other types of figurative language. The reader can also understand a firm message. On the other hand, some in the Qur'an have an abstract meaning and an implied message.

As a result, the researcher applies Kovecses conceptual metaphor theory and Newmark's metaphorical translation methods to identify and analyze the use of metaphors in Qur'anic verses that have abstract meanings. So this factor makes a speciality of what conceptual metaphors are utilized in Surah *Al-Kahf* and what techniques are used by translators. Next, the researcher examine the type of metaphor inside the Al-Qur'an and look into the that means to make the reader apprehend the message.

So this research above found the types of metaphors used in several verses in Surah *Al-Kahf*. The researchers believe this is very useful for readers and used the English translation of the Al- Qur'an by Marmaduke Pitchall. Al-Kahf tells the story of young men who fled to a cave to save their aqidah and faith from the surrounding community. In addition, surah *Al-Kahf* consists of 110 verses, making it easier for researchers to identify sentences that contain metaphors. For this reason, the researcher wants to investigate sentences or expressions that contain metaphors in Surah *Al-Kahf*. So researchers use *Al-Kahf* as a surah related to metaphors in the Al-Qur'an.

Several researchers have researched metaphors. The first researcher is Reni Ariyanti (2017), who analyzed the use of metaphor in slogans and advertisements in tourism destinations in ASEAN countries. She explained metaphors in the advertisements that affected customers' interest in the promoted goods. The researcher used Forceville's theory, and she examined metaphors through tourism slog. The second researcher is Faidah Yusuf and Andi Reski (2018), who analyzed metaphor in the song Fall for you. They analyzed the kind of metaphor and that means of the song lyrics. The method used in their research was qualitative because the data used was in the kind of song lyrics. They described seven kinds of meaning which are conceptual, connotative, social, affective, reflective, collocative, and thematic. They used the theory from Leech (1976) to analyze their research.

The third researcher is Zunanik Oktavia (2015), who analyzed metaphors in selected Maher Zain's song lyrics. She analyzed using the descriptive qualitative method. Her research aimed to determine the type and meaning of the metaphor in seven of Maher Zain's songs. The songs are: Forgiving Me, Number One for Me, Guide Me All the Way, I Love You So, My Little Girl, One Big Family, and Radhitsu Billlahi Rabba. She used the theory from Hurford et al. (2007) and Simpson (2004) to find the types of metaphors. The fourth is Rifki Maulana (2016), who analyzed metaphor in track lyrics with the aid The Script, Katty Perry, and Michael Buble. The researcher analyzed the metaphor theory to the data from Cristal, Beckson & Ganz (1999) and the theory of tenor and vehicle by Richards and Leech (1969). She described three metaphor categories, such as

conceptual, mixed, and poetic. She analyzed Slogans in ASEAN, and the slogans contained texts and images.

Several authors have carried out studies on metaphors and strategies for the translation of metaphors. Especially in analyzing metaphors, many objects have been carried out, such as songs, novels, and advertisements, as previously investigated by researchers. However, there are only a few studies on the English translation of the Qur'an, some of which are Ibrahim Diabi (2018), Bella Nabila (2018), Zana Aisyah Muludyan (2020), and Achmad Saifur Rijal (2017). Ibrahim Diabi (2017) analyzes the translation of the metaphors from the holy Quran into English. Following Newmark's theory (1988) and the linguistic and cultural differences between Arabic and English, which impact the translation of metaphors, he came up with three methods for translating metaphors in Surah al-Baqarah. All are extracted from the chapter of al-Baqarah that Egyptian scholar Rashad Khalifa translated (1981). The individuals express the majority of the metaphors. The absence of this analysis no longer examines metaphorical forms in line with Newmark's theory. Bella Nabila (2018) analyzes metaphors in the English translation of the Qur'an by Marmaduke Pickthall. She analyzed Surah Ash-Shuraa to find a type of metaphor. After researching surah Ash-Shuraa, he found two ontological metaphors and one structural metaphor. Zana Aisyah Muludyan (2020) analyzed the types of metaphors in the English translation of Juz Amma Al-Qur'an by Marmaduke Pickthall. She analyzed Juz Amma to find the types of metaphors and strategies for metaphorical translation. After research, it was found that three structural metaphors, twenty-two ontological metaphors,

and two orientational metaphors, use the translation strategy of Replacing the image source language with a standard target language image. Achmad Saifur Rijal (2017) analyzed the strategy of Yusuf Ali's English translation of Surah Ali Imran and Mora's Indonesian translation of the Indonesian Koran. In this study, the researcher only focused on the strategy of translating metaphors in the two English and Indonesian versions of the Qur'an. The research found that ten surah use the metaphorical translation strategy of Newmark's theory. In this study, two strategies were applied to translate the metaphor into English Al-Qur'an by Yusuf Ali, and three were applied to Indonesian. Both English and Indonesian translation use the same method of producing the same image in the target language and converting the metaphor into meaning while combining metaphor with its meaning is only used by Indonesian translation.

The researcher looks at potential research to conduct this and upgrade the research. Therefore, the researcher used Al-Qur'an surah *Al-Kahf* to continue the research in the field of metaphor. The researcher chose this surah because most of its content is about stories. In addition, the messages and prohibitions of Allah SWT are also conveyed using stories so that many languages are found that contain metaphors. So this surah is suitable to be used as data to analyze the current study.

The theory used in this study focuses on using Koveces theory to analyze it. Then the researcher explains the metaphor translation strategy. As a result, researchers can only understand the meaning and perform data analysis using this Al- Qur'an. This study uses Marmaduke Pitckhall's English translation of the Al-

Qur'an, which was released in the year two thousand and seventeen (Internet Archive, 2017). The reason for using Pitckthall's translation is because it is the first translation in English, and Al-Azhar University has also recognized the translation of the Qur'an. The researcher identified the metaphors and strategies used to translate the metaphors using descriptive qualitative methods. Reading this research allows interested readers to understand the meaning of metaphors in the Qur'an. Therefore, this research can be helpful for the reader's reference.

1.2 Problems of the Study

1. What types of metaphors are found in surah *Al-Kahf*?
2. How does Marmaduke Pitckhall translate surah *Al-Kahf* based on the translation strategies of metaphor?

1.3 Significance of the Study

The researcher hopes this research hopefully can give more understanding of the semantic field, especially in metaphors that should be significant. In other words, the researcher would inspire other researchers to explore deeper the metaphor and the strategies for translating metaphor into English Translation Surah *Al-Kahf*. It is also hoped that this study can be the references for the next researcher interested in using the Al-Qur'an for the research.

1.4 Scope ad Limitation

This study analysis metaphors of Surah *Al-Kahf* was main objective. The researcher made use of Marmaduke Pitckhall's Meaning Glorious of Koran, the first English-language translation of the Qur'an by a native English speaker. The researcher concentrated on words and sentences that contain metaphors. As a

result, the researcher categorize based on the metaphor type and describe the translation techniques employed by the translator. This surah is intended to help readers better understand the meaning of the verse.

1.5 Definition of Key Terms

- **Metaphor:** Metaphor is an inevitable process of human thought and reasoning, here metaphor is understood as the way of our mind thing it is not only a language it is the way of our mind think, metaphor can be used to understand complicated concept easily so that's also the way our brain works our brain will try to understand the complex concept by comparing with the real or the easy comparisons (Lakoff and Johnson, 1980).
- **Al-Qur'an English version:** This Al-Qur'an was translated by Muhammad Marmaduke Pickthall.
- **Surah Al-Kahf:** means that the Cave, also called *Ashabul Kahf* is the 18th surah and consists of 110 verses.
- **Translation:** The interpretation of meaning from a source language to a target language.
- **Marmaduke Pickthall:** One of the translators whose work became the first work of writing the meaning of the Al-Qur'an in English. His translation work is also very popular.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents an explanation of the theory used to conduct the research. The theories described in the following paragraphs are metaphorical theory, translation strategies of metaphor, translation, and information related to the data to be analyzed, namely the English translation of the Al-Qur'an and *surah Al-Kahf*.

2.1 Understanding Metaphor

A metaphor is a kind of metaphor that implies comparing two different entities. Unlike simile, it is an explicit comparison model through the words "like" or "as." Tiara (cited from Lakoff and Johnson, 1980, p.53) has the most common definition of metaphor in research:

1. Metaphor is the attribute of words in a language.
2. Metaphor is helpful for artistic purposes, such as in poetry.
3. Metaphor is a rhetorical device used for special effects, part of daily human communication.

At the same time, metaphor was viewed as a concept of human mind by Lakoff and Johnson (1980). A human conceptual system is metaphor. Our daily activities, experiences, and ways of thinking all use metaphors. Humans have determined that the most prevalent conceptual system in nature is metaphorical, which forms the basis of linguistics. Metaphor also serves as the framework for how we see, think, and act. This theory is called the cognitive linguistic view of metaphor. Therefore, the appropriate theory for research comes from Lakoff and Johnson

(1980) and Kovecses (2010), the author of the second edition of the book titled "what we live by" (1980) from Lakoff and Johnson (1980), supports this research on metaphors. Metaphor is an abstract concept of life, and speaks naturally for daily purposes.

2.2 Conceptual Metaphor

According to Kovecses (2010), metaphor is defined as understanding one conceptual domain in terms of another conceptual domain. So, conceptual domain A is conceptual domain B, called conceptual metaphor. Kovecses states that the concept of metaphor consists of two conceptual domains, where one domain is understood in terms of the other. The conceptual domain is a coherent organization of experiences. For example, when we have several experiences with the same knowledge of travel and compare it with our understanding of life, it can be discussed in one of the conceptual metaphors. The important thing that emerges from conceptual metaphors is that conceptual metaphors usually use abstract concepts as targets and concrete or physical concepts as sources.

Conceptual metaphors are generally known as abstract things; metaphorical images are concrete ones. Two conceptual domains, the conceptual from which the metaphorical expression to understand another conceptual domain is called the source domain. In contrast, the other conceptual domain that must be understood is the target domain. Like, life, argument, love, theory, idea, social organization, and others are target domains; besides, travel, war, buildings, food, plants, and others are source domains. The target domain is the domain that must be understood through the use of the source domain.

To understand the target domain by knowing the source domain, such as war and journey, these are examples respectively according to Lakoff, and Johnson's we live by as follows:

Love is a journey
Look how far we've come.
We're at a crossroads.
We'll just have to go our separate ways.
We can't turn back now
I don't think this relationship is going anywhere.
Where are we? We're stuck.
It's been a long, bumpy road
This relationship a dead-end street.
We're just spinning our wheels.
Our marriage is on the rocks.
We've gotten off the track.
This relationship is foundering.

One illustration of a metaphor frequently used in relation to mapping is the paragraph above. Therefore, "Love is a journey," with journey as the source domain and love as the objective. As a result, love clarifies the figurative meaning, and journey the literal one. Every partnership has a difficulty because the partners work for dreams and objectives together, grow together, and are always together.

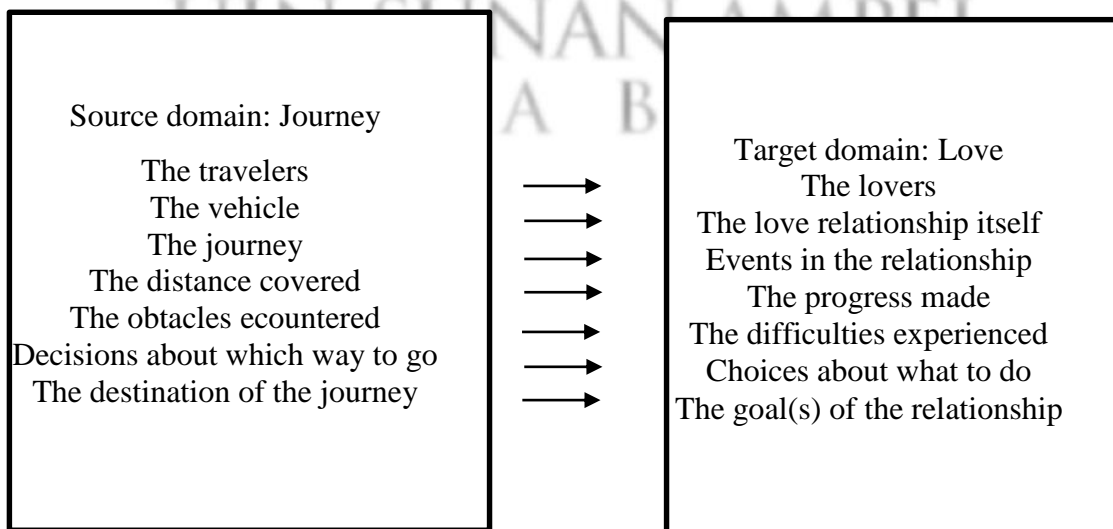


Figure 2 1 Conceptual Metaphor

2.3 Types of Metaphors

Kovecses (2010) states that conceptual metaphors are divided into three general types, such as:

a. Structural Metaphor

The source domain provides much knowledge for the target concept or what is commonly called a structural metaphor. In this metaphor, a cognitive function makes the speakers understand target A through the arrangement in source b.

Take, for example, life is a journey, our understanding of life as a journey uses our knowledge about journeys, such as:

Life is a journey

So the journey has a clear structure, elements of entities, and relations among them. Thus, the main correspondences remain the participants, space, and time.

As indicated above, travelers are common elements in the two concepts of journey and life. Space is more salient in the journey concept, and time is more salient in life. Therefore, reasonable to conclude that the main difference (with all the consequences) lies in the salience of space in journey and time in life.

b. Ontological Metaphors

In the Ontological metaphor, it provides the cognitive structuring for target concepts than structural ones. Ontological metaphors give various purposes and various types of metaphors. In other words, people can understand without classifying what kind of object, substances, and containers rather than the general level. It differed from the structural metaphor that needed elaborate structure for

abstract concepts to be discussed. Conversely, ontological metaphors can easily understand by the object.

For example, in the metaphor, according to Lakoff and Johnson 1998 "Mind is a machine."

The mind is commonly conceptualized as an object; at the same time, it is quite "clear that it is a process. So at least, the important machine is not its structure but its function, in other words, a process. Meanwhile, the mind is fully abstract, and there does not seem to be any physical element with which it could be associated. At least not as directly as people with life, possibly only through the projection from the brain.

Ontological metaphors are also included in personification (Lakoff and Johnson: 2003). Personification is the usage and handling of entities that take the shape of inanimate objects, both abstract and tangible objects, with all of their components and actions. As an illustration, inflation is reducing his income. Based only on this circumstance, it is assumed that the inflation entity is capable of acting in human-like ways, particularly when it comes to "eating."

c. Orientational Metaphors

Even less conceptual structure for concepts is provided by orientational metaphors than by ontological ones. Their cognitive process is to make a set of goal concepts coherent within the conceptual framework. Coherence can be viewed as the fact that different target concepts are frequently imagined in a variety of ways with "up" as their orientation and "down" as their alternative to top orientation. The word "orientation" refers to the basic human orientations to

space, such as up-down, front-back, in-out, deep-shallow, on-off, and central-peripheral, that most of these metaphors refer to.

The orientational metaphor refers to the concept of spatial or space by associating areas of abstract spatial knowledge with aspects of human experience and knowledge about how humans are aware of real space. The upper (upward) metaphoric orientation has a more positive meaning. In contrast, the downward (downward) metaphorical orientation has a more negative meaning.

Example: happy is up, sad is down

1. Your smile makes **up** my day so much.
2. Andre feels **down** after he moves to another country.

In the example above, happy is up. On the other hand, sad is down is spoken in different languages and refers to a direction, such as the words happy with up and sad with down, which have the opposite meaning of happy. In addition, the signal word listed is the word orientation space itself (upward-downward).

Another example: more is up, less is down

1. You need to speak **up** with your teacher about that.
2. My father tells me to calm **down**.

In this example, more is up, and less is down spoken in different languages and refers to a volume directive as in the example, which represents more with up and less with down, which have the same meaning. Of course, this metaphor is primarily based on human condition and knowledge in the area of abstract space.

2.4 Translation

Translation is the process of conveying a text's meaning from one language to another in the manner intended by the text's author. So long as one speaks both the mother tongue and the foreign language, translating should be easy. On the other hand, individuals could view translation as being challenging. The temptation to translate as much as possible from the source language to the target language is thus increased in some types of literature (Newmark, 1988). No matter whether the language is spoken or written, translation is the general term used to convey thoughts and ideas from one (source) to another (target), according to Brislin (1976).

In addition, Catford (1974) noted that translation substitutes text from one language (SL) with text from another language. According to this definition, the translator will only translate text from the source language or individual paragraphs into the target language. The translators must deliver the contents and take into account language style and culture in addition to the actual activities.

Eugene Nida (1993) says that the translation elicits the same reaction in the recipient as the original metaphor of the original text translation. Therefore, a good translation should transfer the original text's meaning to the target language without any deletion so the reader can understand it at a glance.

According to Newmark (1988), translation conveys a text's meaning into a different language in the way the author intended. Newmark divides the processes of metaphor translation into eight categories: reproducing the same image in the target language (TL), replacing the image in the source language (SL) with a

standard language, translating metaphor through simile, keeping the image, translating metaphor through simile in addition to the sense, converting the sense of the metaphor, deleting the metaphor, and reproducing the same metaphor combined with sense.

2.5 The Translation Strategies of Metaphor

Newmark (1981) sets up several strategies to translate metaphor as follows:

2.5.1 Reproducing the Same Image in the Target Language

This method refers to the translation by reproducing the same metaphorical image from the source language to the target language. This strategy is suitable for metaphors with equal frequency and validity between source language and target language.

Example:

Source language = foot of the mountain.

Target language = kaki gunung.

2.5.2 Replacing the Image in the Source Language with a Standard Target Language

The metaphor is translated into another in this procedure but has the same meaning. Metaphorical images are replaced with images closer to Source language so they do not clash with the culture of source language. Common approaches are used to translate complex standard metaphors, such as idioms and

proverbs whose images always support cultural connotations, so they cannot be systematically translated into target language.

As Siryawanata and Hariyanto (2003) have exemplified, "Would you like me to compare you with you in the summer." The description of summer as a metaphor for beauty does not exist in countries that describe summer, in contrast to the description of summer in England. So translated summer in other words.

2.5.3 Translating Metaphor by Simile Retaining the Image

This method entails translating metaphors from source language to target language while maintaining their meaning. There is a variation even though the translator is able to convey the same meaning by using a simile. Since a simile paints a more precise depiction of the image than a metaphor does, it is more disciplined and scientific than a metaphor.

For instance:

Metaphor: burning eyes

Similes: the eyes like a raging fire.

Both express the same meaning, but the simile is clearer and more scientific.

2.5.4 Translation of Metaphor Through Simile in Addition to the Sense

Newmark (1981) states this strategy is almost the same as a metaphor with a simile. However, this strategy is not only translated into similes but also adds the meaning of the metaphor itself.

Example: He is a giant because he is very tall and big just like a giant.

2.5.5 Conversion of The Metaphor Sense

Depending on the type of text, this technique is common. It takes precedence over any meaning or register that is too broad (including current frequency, formality, sensibility, universality, and others). In principle, when a metaphor changes into meaning. The meaning is analyzed in this component because the essence of the image is multidimensional; otherwise, literal language will be used. In addition, an image's meaning usually has emotional and factual components. An exaggerated element will reduce the vividness of the inverse translation metaphor.

Contohnya: She is gold diterjemahkan menjadi "Dia sangat cerdas".

2.5.6 Deletion

It is required to remove the metaphor because it is superfluous or irrelevant. The SL writing is not authoritative or expressive, along with its meaning components, according to the premise (i.e., it primarily expresses the author's personality). Only when the translator weighs which texts he believes are connected to the text's goals can such a selection be made.

Example: Goodnight sunshine become goodnight.

2.5.7 Reproducing the Same Metaphor Combined with a Sense

The target language can comprehend the metaphor's translation, and it is occasionally provided to provide context for the metaphor. James iii is quoted by Beekman and Callow (1974) as saying, "The tongue is a fire, and the addition of fire by interpreters will destroy things; what we say will destroy everything." This

tactic demonstrates a lack of faith in the potency and precision of metaphor.

However, it improves the metaphor's clarity.

Example: The tongue is fire = tongue is a fire that will bear things down.

2.6 Metaphor in Al-Qur'an

According to Watt (1991), verses of the Qur'an are very poetic, and words contain metaphors more often than similes appear. This opinion is based on the results of research by a scholar named Sabbagh, who has collected more than four hundred words used metaphorically in the Qur'an.

Meanwhile, according to Eliman (2016), the text in the Al-Quran is included in the category of religious text and is different from the others. That is why when we read the Qur'an at the first reading, the meaning seems to be clear to us. However, if we read it again, we will find other meanings that are different from the previous meaning. And so on, until you find a word or sentence with various meanings.

2.7 Surah *Al-Kahf*

Surah *Al-Kahf* is the 18th chapter and consist of 110 verses, including the Surah Makkiyah group. This surah explains Ashabul Kahf's, faith, the context of the end of time, namely when Dajjal, Yajuj, and Majuj attack Islam and humans, and many other stories contained in the surah.

CHAPTER III

RESEARCH METHODS

This chapter of the research method consists of design in this research, data collection, and data analysis.

3.1 Research Design

The researcher employed descriptive qualitative methodologies to complete this study. The acquired information had been presented in sentences, it is known as descriptive. The descriptive approach, according to Sugiyono (2014), is the method used to obtain the statistic in the form of words or a picture rather than a number. The researcher examined the kinds of metaphors and methods for their translation in this Surah *Al-Kahf* using a descriptive qualitative method. The use of a tool to gather data as part of a qualitative study.

3.2 Data Collection

3.2.1 Research Data

The researcher uses Marmaduke Pickthall's version of *Al-Kahf's* English translation of the Qur'an in analyzing metaphor theory and metaphorical translation strategies in the English translation of Surah *Al-Kahf*. The researcher uses the English translation of Surah *Al-Kahf* by Marmaduke Pickthall, the translated version of the Arabic version. Language shifts often occur in the translation process due to cultural differences between the source and target languages. So, After finding the translation strategy used by the translator to translate the metaphor in the English translation of surah *Al-Kahf*.

The author chose the English translation of the Al- Qur'an Marmaduke Pickthall's version because analyzing his translation is the clearest and easiest to understand. This English translation of the Al-Qur'an is one of the most popular in the world and the first work of writing the meaning of the Al- Qur'an in English by native English. Al Azhar University (Egypt) has recognized translation as the standard of translation in Egypt. Therefore, the translation of the Al-Qur'an is called Pickthall's best achievement.

3.2.2 Data Source

The data was taken from the Al-Qur'an English version of Surah *Al-Kahf* by Marmaduke Pickthall, and first Al-Qur'an was published in 1930. The data consists of some phrases and sentences in that surah in which there is a verse that expresses a metaphor.

3.2.3 Instruments

The researcher collected data for this observation using qualitative approaches. The researcher serves as the primary instrument in this study's qualitative analysis of the data by examining the text of Marmaduke Pickthall's English translation of Surah *Al-Kahf* from the Al-Qur'an. Additionally, the researcher reads the entirety of Marmaduke Pickthall's Surah *Al-Kahf* in order to gather data.

3.2.4 Data Collection Techniques

In the first step, the researcher downloaded the Arabic version of the Al-Quran Surah *Al-Kahf* and the translation by Marmaduke Pickthall. Then the data collection process is divided into three parts. In the first step, to analyze the

metaphor, the researcher carefully reads the English translation of the Surah *Al-Kahf*. After that, the author chooses the metaphors contained in Surah *Al-Kahf* from the first verse to the 110th verse.

In the second step, the author reads both the Arabic version of Surah *Al-Kahf* and the English translation by Marmaduke Pickthall. Then, in the second last step, after reading the two texts, the following process is the selection of verses that contain metaphors in the Arabic and English translation versions.

It was then analyzing the metaphor translation strategy. Finally, the researcher reads the results of the translation strategy that has been carried out and then selects verses that contain metaphors in the Arabic and English translation versions.

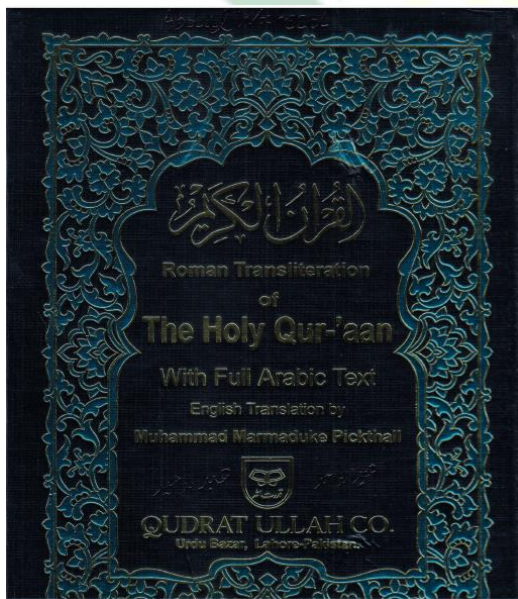


Figure 3.1 The Picture of Al-Qur'an Cover

3.3 Data Analysis

To answer the question, and find out what types of metaphors are used in the source text, so the metaphors used in the kinds of metaphors. After that answer the question about what is strategies translation used translation procedures in the source text and the target text. Therefore, the researcher is divided into several steps from the beginning to identifying data, classifying data, and analyzing data. The researcher used various approaches to answer each research question when examining the data. For example, the first question is about metaphor, using the following steps:

1. Read and understand all the verses in Surah *Al-Kahf*.
2. Collect several verses that contain metaphors in the English translation of Surah *Al-Kahf* Al-Qur'an by Marmaduke Pickthall.
2. Describe the types of Kovecses metaphors in the English translation of the Surah *Al-Kahf* Al-Quran by Marmaduke Pickthall.
3. Classify each of the metaphors contained in Marmaduke Pitckhall's English translation of the Surah *Al-Kahf* Al-Quran in each type of metaphor.
4. Concluding the results of the metaphorical analysis in Surah *Al-Kahf*.

The second analysis answers what metaphor translation strategies Marmaduke Pitckhall used to translate metaphors in the English translation of Surah *Al-Kahf* with the following procedure.

1. Source and target languages which are Arabic and English translations of Surah *Al-Kahf*, to understand the meaning and structure of the source language.

2. Comparing the source language and target language in terms of meaning, structure, and context. After being compared, so will be known what metaphor translation strategy is used.
3. Classify the data that has undergone the previous process to determine each type of translation strategy.
4. Concluding the analysis of the metaphorical translation method in the English and Arabic versions of the Surah *Al-Kahf* Al-Quran.



UIN SUNAN AMPEL
S U R A B A Y A

CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the researcher explains the finding and discussion of the research, which includes the types of metaphors and strategies used in the English translation of Al-Qur'an surah *Al-Kahf*. This research is the answer to the research problem in chapter I.

4.1 Finding

Using the theory from Koveces, the researcher identified the categories of metaphors and methods used to understand the metaphors in the English translation of surah *Al-Kahf*, according to the data analysis presented above. Metaphors can be categorised as structural, ontological, and orientational. While the target language is replaced with a standard target language that does not conflict with the culture of the target language, the metaphor is translated into a simile, translated into a simile plus meaning, converted into sense, deleted along with its component of definition, and translated into a metaphor that combined meaning and metaphor.

4.1.1 Types of Metaphors

There is structural, ontological, and orientational metaphors.

4.1.1.1 Structural Metaphor

The following verse is an example of the discovery of structural metaphors

Verses 1

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

Praise be to Allah Who hath **revealed the Scripture** unto His slave, and hath not placed therein any crookedness. QS Al-Kahf (18:1, Pickthall)

According to the verse above, the conceptual metaphor is used in this type of structural metaphor to comprehend the term of a different conceptual domain. Instructions or regulations found in books, articles, and other sources of knowledge are referred to as "scripture." Scripture serves as the source, and included abstracts. Additionally, it is pointed out to the reader that the Qur'anic verses were originally written on sheets before the Qur'an was revealed and preserved as a copy. The prophet Muhammad SAW received revelations from Allah SWT that the goal of the revelation of the Qur'an was to guide people toward salvation. This was revealed as a target domain.

Verses 109

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Say: **Though the sea became ink for the Words of my Lord**, verily the sea would be used up before the Words of my Lord were exhausted, even though We brought the like thereof to help. QS Al-Kahf (18:109, Pickthall)

Sentences that have been underlined contain elements of structural metaphor. The word "the sea" includes the target domain and the type of abstract word. The sea is the most extensive, free, and abundant area known to man. While the ink is the source domain, it means that humans write with ink on their writings. The ink becomes something important in human life to write because writing teaches readers to see from various points of view. The more points of view there are, the more lessons can be drawn from various aspects of life. So every science they write down is unexpected as the knowledge that is abundant and broad. However, if the sea water can run out, the words of Allah will never

run out. The ocean in this parable describes human knowledge, which he thinks is wide and abundant. In contrast, his knowledge (as broad and as abundant as any) is still limited.

4.1.1.2 Ontological Metaphor

Here are some verses that belong to a group of ontological metaphors. This kind, according to Lakoff & Johnson (2003), describes a "non-physical thing as an entity or substance." As a result, the scholars categorize the Qur'anic verses in various ways. The verses that follow describe metaphors where one idea was explained in terms of another one.

Verses 16

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يُغْبِئُونَ إِلَّا اللَّهَ فَأَوْا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِزْفًا

And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a **pillow in your plight**. QS Al-Kahf (18:16, Pickthall)

In those verses, the researcher found a metaphor: a pillow in your plight.

This metaphor is included in the ontological metaphor. The use of ontological metaphor is identified through a pillow in this verse. That is explained by a physical object given to a nonphysical object. A pillow in this verse explains the abstract idea of plight into a physical thing. As we know, pillows complement sleep as a head support object. Pillows also provide a sense of comfort to the body so that it becomes one of the items that must exist when humans sleep. This verse addresses people who believe without regard for worldly adornments and other servants of Allah who are negligent in remembering Allah SWT, called the

ashabul kahf. Allah SWT has made the cave a shelter for the youth of Ashabul Kahf a comfortable, pleasant place. The narrow walls of the cave disappear, and the rigid walls become soft. The stone in the cave becomes a pillow, giving a sense of comfort to the body without having to grieve anymore thinking about the conditions outside the cave.

Verses 8

وَأِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

And lo! **We shall make all that is therein a barren mound.** QS Al-Kahf (18:8, Pickthall)

In verse 8, the underlined sentence indicates an event that occurred before that day. Only Allah SWT can make what is on earth barren, dry, flat, and there is no plant or whatever it is all that is earth.

Verses 11

فَصَرَبْنَا عَلَىٰ أذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

Then **We sealed up their hearing** in the Cave for a number of years. QS Al-Kahf (18:11, Pickthall)

Verses 14

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوا مِنْ دُونِهَا لَقَدْ قُلْنَا إِذًا شَطَطًا

And We made firm their hearts when they stood forth and said: **Our Lord is the Lord of the heavens and the earth.** We cry unto no god beside Him, for then should we utter an enormity. QS Al-Kahf (18:14, Pickthall)

Verses 22

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

(Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): **My Lord is best aware of their number.** None knoweth them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them. QS Al-Kahf (18:22, Pickthall)

If examined from the three verses, they contain metaphors related to the story of *Ashabul Kahf* and contain ontological metaphors. In the 11th verse, the word "we sealed up their hearing" from the research found that the word hearing is the target domain, and the word sealed up is the source domain that describes the hearing. The word sealed up has a negative connotation: to close the dead or close until not open again. However, if Allah promises, it will open again, as explained in verse. So indicates the event where Allah SWT closed the ears of the youths so as not to listen to various sounds by putting them to sleep.

Furthermore, in the 14th verse, the sentence "our Lord is the Lord of heavens and the earth" shows that only Allah controls the heavens and the earth and everything. Therefore, the researcher investigated the words "our Lord" as a source domain and the Lord of heavens and the earth as the target domain. Therefore, our Lord means Allah SWT is almighty.

The next verse is 22, with the sentence that has been underlined. The word "My Lord" is a source domain, and "best aware" is a target domain. The phrase best aware includes abstract, which means truth, while "My Lord is God," The verse shows the number of Ashabul Kahf that no one except Allah SWT will know. Knowledge of it only Allah SWT who knows. The lesson that can be learned from the story of Ashabul Kahf is faith and piety to Allah SWT.

Verses 33

كَلَّمْنَا الْجَنَّتَيْنِ اِنَّهُنَّ اَكْلَاهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا

Each of the gardens gave its fruit and withheld naught thereof. And **We caused a river to gush forth therein**. QS Al-Kahf (18:33, Pickthall)

The verse above shows the incident in the story of the garden owner. The underlined sentence is an ontological metaphor. Where the words "river" is a source domain and "to gush forth therein" is a target domain, which is interpreted as river water that releases as much water as possible so that it flows through the gardens around the river. Besides that, the phrase "each of gardens gave its fruit and withheld naugh thereof" is a picture of the owner of the two gardens whose souls are filled with pride for their gardens, so that both of them become arrogant and ungrateful.

Verses 29

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! **We have prepared for disbelievers Fire**. Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting place! QS Al-Kahf (18:29, Pickthall)

Verses 99

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا
And on that day We shall let some of them surge against others, and the Trumpet will be blown. Then **We shall gather them together in one gathering**. QS Al-Kahf (18:99, Pickthall)

Verses 104

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work. QS Al- Kahf (18:104, Pickthall)

The three verses contain ontological metaphors. Verse 29 is shown to the wrongdoers that fire has been prepared. The word fire is conceptualized as heat

and light from something that burns. In verse, it is not fire but an indication that it is hell. The phrase “we have prepared” explains that God has prepared hellfire. Allah SWT does not require significant effort to light it and does not spend a long time preparing the fire. Here, the sentence “we have prepared” is a source domain and “for disbelievers fire” is a target domain.

Furthermore, in the 99th verse, the sentence that has been underlined indicates the events of the Day of Judgment. “we shall gather then together” means all living things are raised, gathered, they mix and shove together like waves that do not know the direction. Meanwhile, the word “in one gathering” is conceptualized as everyone gathering and organizing themselves in an orderly manner in one place.

Next, in verse 104, the sentence “yet they reckon that they do good work” contains an ontological metaphor. The sentence means that the disbelievers are in their negligence, so they do not realize the error of their efforts and their futility. They are still in this deceptive endeavour. They put all their efforts in vain.

Verses 46

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Wealth and children are an ornament of life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope. QS *Al-Kahf* (18:46, Pickthall)

The underlined phrase above is a type of ontological metaphor because the phrase is interpreted to mean that the jewels in the world are wealth and children. The sentence "an ornament" is abstract. The phrase shows that having wealth and

children is the most beautiful thing on earth. So-called world jewelry because, with wealth, people can improve social status, making life more beautiful. Meanwhile, children also get strength and support, so parents are eager to find money to get rich.

4.1.1.3 Orientational Metaphor

Verses 28

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَيسَىٰ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ
الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

Restrain thyself along with those who cry unto their Lord at morn and evening, **seeking His countenance**; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned. QS *Al-Kahf* (18:28, Pickthall)

Verses 84

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَاتَّبَعْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

Lo! **We made him strong in the land** and gave unto every thing a road. QS *Al-Kahf* (18:84, Pickthall)

Verse 28 above, which has been lined, includes an orientational metaphor; the word seeking contains an abstract. The researcher found that the phrase "his countenance" is not the true meaning of the face but about the pleasure, obedience, and sincerity in worshipping Allah SWT. If it is understood, it will result in the assumption that Allah has a face in physical form.

The above verse 84 includes an orientational metaphor, the word "made" is the target domain and "strong" is the source domain. This sentence is also interpreted as Allah's protection and power over creatures. Anyway, everything that makes someone powerful in life on this earth.

Verses 42

وَأَحْبَطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي
أَحَدًا

And his fruit was beset (with destruction). Then began **he to wring his hands** for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord! QS *Al-Kahf* (18:42, Pickthall)

The sentence above shows feelings of a heart that show an attitude of disappointment, so it can be said to be an orientational metaphor. The verse describes the story of the state of two gardens belonging to a man. The garden was originally in perfect condition and fertile. For that reason, with complete confidence and disbelief, the owner said that his garden would not be destroyed. However, God's destiny changed his fertile garden, which was suddenly destroyed. So the garden owner could only squeeze his hand because he felt sorry for not being able to handle the situation. In the story of the owner of this garden, there is also an element of metaphor that every life will surely end in death, like the state of two gardens that live and thrive and produce good plants, eventually meeting destruction and death.

4.1.2 The Findings of Translation Strategies of Metaphor

4.1.2.1 The Metaphor is Reproduced with the Same in the Target Language

SL: الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

TL: Praise be to Allah Who hath **revealed the Scripture** unto His slave, and hath not placed therein any crookedness. (18:1, Pickthall)

Pickthall translates the underlined sentences following the rules of the strategy; the metaphor is reproduced with the same in the target language because the translator uses the same meaning in translating. The target language is translated from the sentence's grammatical structure that does not change. Such as عَلَىٰ عِبْدِهِ الْكِتَابَ is translated into a book, where the word scripture is the same as a religious book or text.

SL: قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا
 TL: Say: **Though the sea became ink for the Words of my Lord**, verily the sea would be used up before the Words of my Lord were exhausted, even though We brought the like thereof to help. (18:109, Pickthall)

Like the previous example, the translator used the strategy reproduced with the same in the target language because the grammatical sentence is organized after analysis. The word الْبَحْرُ also has the same meaning, namely the sea. If interpreted as a whole shows the same meaning.

SL: وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا
 TL: And lo! **We shall make all that is therein a barren mound.** (18:8, Pickthall)

In verse, there is a description of the events that are displayed. The word جُرُزًا has a barren meaning, and the word صَعِيدًا describes smoothing and hardening events. From this, it can be seen that the verse is translated with the strategy of reproducing the same image as the target language because it has the same meaning as the target language. In addition, the translator uses the word “we” as an image of God.

SL: فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا
 TL: Then **We sealed up their hearing** in the Cave for a number of years. (18:11, Pickthall)

The verse is translated using the strategy of reproducing the same image as the target language because the word "we" describe God. Meanwhile, "sealed up" also means closing their ears so they do not hear any sound like someone who died.

SL: سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ۚ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

TL: (Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): **My Lord is best aware of their number.** None knoweth them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them. (18:22, Pickthall)

The translator explains that only Allah knows everything, so easy to understand. The strategy used is reproduced with the same in the TL. The verse explains that the debate about the number of *Ashabul Kahf* will never end with the actual number because only Allah SWT who know about the number.

SL: كُلُّنَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا

TL: Each of the gardens gave its fruit and withheld naught thereof. And **We caused a river to gush forth therein.** (18:33, Pickthall)

The translator uses the strategy of reproducing the SL in the TL. The word وَفَجَّرْنَا Translated to "to gush" has the same meaning: spraying water continuously without stopping, so both are fertile and have much fruit.

SL: وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِينُوا يَعْثُبُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

TL: Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! **We have prepared for disbelievers Fire.** Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting place! (18:29, Pickthall)

Based on these results, it can be concluded that the strategy used is to replace images in SL with standard TL images. As seen by using the lexical meaning "we have prepared for disbelievers fire," the word hell is replaced with fire.

SL: **وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا**

TL: And on that day We shall let some of them surge against others, and the Trumpet will be blown. Then **We shall gather them together in one gathering.** (18:99, Pickthall)

The verse concludes that all groups of people of colour, type, place of residence, from each generation and so on. So they are resurrected, then gathered into one jostling and mixed up like the crashing waves. So the translator uses the strategy of reproducing the same image in TL because it has the same meaning: gathering into one.

SL: **الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا**

TL: **Those whose effort goeth astray in the life of the world,** and yet they reckon that they do good work. (18:104, Pickthall)

Reproducing the same image in TL is the strategy used in the metaphor. The word ضَلَّ, translated as "goeth stray", has the same meaning: wrong or doing something that deviates from the truth

SL: **الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالنَّاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ تَوَابًا وَخَيْرٌ أَمَلًا**

TL: **Wealth and children are an ornament of life of the world.** But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope. (18: 46, Pickthall)

If the interpreted word for word, the metaphor uses the same image reproduction strategy in TL. The word زِينَةُ has the same meaning as an ornament, which is equally beautiful. This verse explains that wealth and children are adornments, but

they are not valued. Indeed, the real value is things that are eternal and good, in the form of deeds, words, and worship.

SL: إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا ۝

TL: Lo! **We made him strong in the land** and gave unto every thing a road. (18: 84, Pickthall)

The strategy used is the metaphor is reproduced with the same in the target language. The word الْأَرْضِ means earth, but translated with the word "land" also has the same meaning that it is occupied by living things; the land is part of the earth. While "we" is shown to God, the phrase "strong" is something that makes a person powerful in life. The verse explains that Allah has given the power to Zulkarnain on earth.

SL: وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

TL: And his fruit was beset (with destruction). Then began **he to wring his hands** for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord! (18: 42, Pickthall)

The word فَأَصْبَحَ يُقَلِّبُ in Arabic has the real meaning of turning while كَفَّيْهِ in hand. So, Pickthall uses a translation strategy to produce the same picture because the meaning of turning the hand and squeezing the hand is the same, namely a sign of regret.

4.1.2.2 The metaphor is translated into a metaphor that combined with sense

SL: وَإِذْ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا

TL: And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and **will prepare for you a pillow in your plight**. (18:16, Pickthall)

In Arabic **وَيُهَيِّئْ لَكُمْ** has the meaning of providing, **لَكُمْ** is for you, **مِنْ أَمْرِكُمْ** is in your business, **مَرَفَقًا** is something valuable. While in Pickthall's translation, it has a different meaning but is added a word that can make the reader understand.

SL: **وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوا مِنْ دُونِهَا لَقَدْ قُلْنَا إِذًا شَطَطًا**

TL: And We made firm their hearts when they stood forth and said: **Our Lord is the Lord of the heavens and the earth**. We cry unto no god beside Him, for then should we utter an enormity. (18:14, Pickthall)

The strategy used to translate is to combine the same metaphor with sense. From the sentence "the lord of the heavens and the earth" shows that the translator provides an explanation of God so that it is easy for readers to understand that only God holds the power in heaven and the sky.

4.1.2.3 Conversion of the Metaphor Sense

SL: **وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا**

TL: Restrain thyself along with those who cry unto their Lord at morn and evening, **seeking His countenance**; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned. (18: 28, Pickthall)

The strategy used is the metaphor is converted into meaning, and the sentence "seeking his countenance" is complicated for readers to understand. If the meaning of the sentence is understood, it is seeking the pleasure of Allah SWT.

4.2 Discussion

This section discusses the findings that have been presented previously. First, this research refers to the problem of the study, namely, what kind of metaphor is found in the English translation of Surah *Al-Kahf*, the translated version of Marmaduke Pickthall. The next step is the strategy of translating metaphors into verses containing metaphors.

Surah *Al-Kahf* consists of 110 verses, and in this study, the researcher analyzed all the verses in Surah *Al-Kahf*. The first analysis of the types of metaphors contained in the English translation of Surah *Al-Kahf* by Marmaduke Pickthall, based on Kovecses theory, there are three types of metaphors. After analyzing 110 verses in Surah *Al-Kahf*, the researcher found metaphors in the surah: ten ontological verses, two structural verses, and two orientational verses. Ontological is the most common type of metaphor in Surah *Al-Kahf*. This analysis proves that many Surahs of *Al-Kahf* contain metaphorical sentences that must be understood in their true meaning.

The following discussion is the metaphor translation strategy used by the translator in the English translation of Surah *Al-Kahf*. The researcher found 11 metaphor strategies produced in the same target language, two metaphors were translated into a metaphor that combined with meaning, and one metaphor was converted into meaning. Of the seven translation strategies found, only three strategies are in Surah *Al-Kahf*. The most dominant translation strategy is the translation strategy of producing the same image with the target language. That

shows that metaphorical translation strategies mostly use sentences with the same meaning even though they use other languages.

Based on previous research, the findings that have been described in the previous section indicate that there are some differences in findings from previous studies. For example, previous research discusses the types of metaphors in the song lyrics. It analyzes the meaning of the song lyrics, such as research conducted by Faidah Yusuf and Andi Reski (2018), Zunanik Oktavia (2015), and Rifki Maulana (2016). Another study by Reni Ariyanti (2017) also analyzed the types of metaphors in slogans and advertisements. Finally, the research discusses the metaphors in Surah Al-Baqarah, namely Ibrahim Diabi (2018), Zana Aisyah Muludyana (2020) analyzes conceptual metaphor used in Juz Amma, Bella Nabila (2018) discussed metaphors in surah Ash-Shuura. Meanwhile, Achmad Saifur Rijal (2017) discussed about strategies of metaphor translation Yusuf Ali's English version and Mora's Indonesian version found in surah Ali Imran.

In this study, the researcher not only focuses on the types of metaphors in the English translation of Surah Al-Kahf but also on analyzing the metaphorical strategies of metaphor used in Marmaduke Pickthall's English version translating verses containing metaphors from English to Arabic. In addition, this study contains the fact that many verses contain metaphors. For example, the researcher found 15 metaphors in the English translation of Surah Al-Kahf. A study that analyzed Surah Al-Baqarah found that 15 metaphors were carried out by Ibrahim Diabi (2018), Zana Aisyah Muludyana (2020) found twenty seven metaphors, and Bella Nabila (2018) found three metaphors.

This study shows its contribution to previous research by developing researchers in the field of metaphor in Surah Al-Kahf because the use of Surah Al-Kahf has not previously been studied using any theory. Furthermore, this study combines metaphors and metaphor translation strategies that have never been done in previous studies. To complete this part of the discussion, the researcher hopes that this finding can add knowledge about metaphors in the Al-Qur'an. So that metaphorical sentences are also easy to understand and hopes the readers can understand.



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CHAPTER V

CONCLUSIONS AND SUGGESTION

This chapter is the last chapter of the research. The researcher will also explain the conclusions and suggestions of this research penelitian.

5.1 Conclusion

The research above found 14 verses containing metaphors according to Kovecses's theory, kinds of metaphors: structural, ontological, orientational . According to Newmark, the strategy for translating a metaphor is to reproduce it exactly in the target language, replace it with a standard target language that does not conflict with the target language's culture, translate it into a simile, translate it into a simile plus meaning, translate it into sense, delete the definition's component, and then translate it into a metaphor that combines meaning and metaphor.

From the research above, only 14 verses contain metaphors out of 110 verses; 2 verse structural, 10 contain ontological, and 2 verse ontological metaphors. The most dominant metaphor is the ontological metaphor because this surah contains many meanings or messages.

The strategy used strategies to translate, and the researcher only found 3 out of 7 strategies. The metaphor is reproduced with the same image in the target language, converted into meaning, translated into metaphor that combined with meaning.

5.2 Suggestion

First, the researcher suggests that other researchers look for the meaning of verses in Surah *Al-Kahf* so that know deeper about the meaning of the surah. Second, other researchers can find metaphors, according to Lakoff. So can be compared between the theory of Newmark and the theory of Lakoff. This research, hopefully, can increase knowledge and become the motivation for other researchers to analyze about meaning in the Al-Qur'an.



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