CHAPTER I

INTRODUCTION

The writer will introduce the present study in this chapter. It contains background of study, statement of problems, objectives of study, scope and limitation of study, significance of study, and definition of key terms.

1.1 Background of Study

Al-Quran is the most important book of Islamic religion. It is guidance for people in the world. As people, we should know the meaning of *Al-Quran*. The content of *Al-Quran* is perfect and complete. The composition and structure are very beautiful. Ibnu Katsir, Walid bin Mughirah said " From Allah, this is not the magic, poetry and the words of madman. It is *Kalamullah* that has the sweetness and beauty. Really, it (*Al-Qur'an*) is very high (exalted) and not that surpass" (juz 4:443).

Dr. Thoha Husein, an Egyptian Alumnus who was very famous in the Europe recognizes, " Words are divided into three, namely poetry, prose, and *Quran*. However *Qur`an* has its own style. It is not poetry or prose, but *Quran* is *Quran*. It is not subject to the rules of prose and poetry. It has its own rhythm that can be felt on the composition and order of verses pronunciation." It means that Al-*Quran* has many benefits and miracles in our daily activity.

Talking about daily activity related to society or people, communication is the most important process to understand when people do

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daily activity. Sometimes, communication makes fighting because addressor and addressed does not understand each other. Thus, they will get problems through communication.

Understanding of meaning about words is not an easy thing to do because sometimes misunderstanding and disagreement will appear. The meaning of one word can consist of more than one meaning because the meaning of a word is defined in part by its relation with other words in language (Saeed, 1997:53). The study of meaning is called Semantics. Semantics is needed to understand text or context. Yule (2010:112) stated that semantics is the study of meaning of word, phrase and sentence. It means that word, phrase or sentence has meaning. On the other hand, Leech (1981:11) stated that there are two categories of meaning. The first is conceptual meaning (denotation) and associative meaning (connotation). Conceptual meaning or called as denotative is to be central factor in linguistic communication. Denotative meaning is words which have specific and exact meaning, excluding all of its extended uses and emotional colorations.

The connotative meaning is defined as the secondary meaning of words or expression besides its explicit or primary meaning (Al-adaileh, 2012:1). Besides that Binkert (2003:163) said "A connotative meaning is any meaning carries some special implication or association." It means that connotation of words seems require common sense and word knowledge. Denotative and connotative meanings can not be separated because they exist together. In this time, writer analysed denotative and connotative meanings

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focused on some phrases and sentences in *Surah Yusuf*, because word to word have related meaning each other in *Surah Yusuf*.

The hole of *surah* in *Al-Quran* have many benefits and miracles. The reason why the writer chooses *Surah Yusuf* is as follows :

Yusuf is the most handsome prophet. He has a good knowledge, sign of honesty and morality. It is explained in *Surah Yusuf*. *Surah Yusuf* is a unique *surah*. Usually, many *surah* in *Al-Qur'an* have many themes. *Surah Yusuf* has only one theme. It is about Yusuf Story. *Al-Quran* usually tells a story in one episode or two episodes, but *Surah Yusuf* told only Yusuf Prophet in many episodes. Fuad al-Aris stated *Surah Yusuf* called *Ahsan Al-Qashash* means the great story in *Al-Qur'an*. *Surah Yusuf* also has many advices and warning to be a good person. It makes us realize that when living in the world we experienced phase by phase to be success. The writer interested in analyzing this *surah*, because this *surah* has a good meaning, good structure, and its really different from other *surah* where it tells about The Journey of Yusuf story. The most interesting is about love. There are many love cases are mentioned by Allah Swt in *Surah Yusuf*. Moreover, human automatically learn to love each other. Then, the writer focused on the meaning of *Surah Yusuf* especially the denotative and connotative meanings. Researcher choosen translation by Muhammad Taqi-ud-din al-Hilal and Muhammad Muhsin Khan because one book but have two writers. So that, translating book is unique from others (September,13.2015).

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Interpreting the denotative meaning in the translation of *Surah Yusuf*, the writer uses Oxford Advanced Learner Dictionary. According to Feras Hamza said "For the first time ever *Tafsir al-Jalalayn* is competently translated into an unabridged highly accurate and readable." Then, to interpret the connotative meaning uses *Tafsir Jalalain* (August,5,2016).

There are some previous studies to inspire her. The first study is "The Denotative and Connotative meaning in the AXE-advertisement" which is made by Zaenal Muttaqien (2011). The writer researched each sign of AXE-advertisement contains a system and it is supported by object, context, and text in the advertisement. These elements contribute to the meaning of denotative and connotative level upon AXE product. And the last, the writer states that AXE- advertisement manipulated and created the symbol and sign values of product to persuade the consumers. Second study is "A semiotic analysis in the A-mild advertisement using Roland Barthe's Theory" conducted by Tazkiyatul Fikriyah A'la (2011). The content As like "The Denotative and Connotative meaning inthe AXE-advertisement" is made by Zaenal Muttaqien (2011), But it is different subject. This subject is A-mild Advertisement.

The Third is "An Analysis On The Denotative And Connotative Meaning Of Lyrics Of Creed's Songs" which is made by M Hasan Hidayatullah (2008). The writer focuses in lexical meaning each the words. Then, explain more about the kinds of denotative and connotative meanings of the song.

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The fourth is “A Semantic and Pragmatic Analysis of Three English Translations of *Surat* ‘Yusuf’ ” conducted by Tasneem Naser Addeen Ashaer (2008). Study the work of three translators of the Holy Quran and analyze their translations of *surat* “Yusuf” both semantically and pragmatically. The three translations under study are *Koran* by the Christian orientalist George Sale (1734), *The Koran* by the Jewish N.J. Dawood (1956) and *The Meaning of the Holy Quran* by the Muslim A.Y. Ali (1934-1937).

Interestingly, the study has come to notice cases in which the translators failed to grasp the intended meaning of a word or a speech act (more discussion in chapter four), which leads to a lack and inaccuracy in the translations leaving an effect on the readers other than the intended effect of the original text. It is important to make it clear that the intention of this study is not to undermine the importance of the works of the three translators and their efforts in the field of translation.

The fifth is “An Analysis of ‘The Child’s Story’ by Charles Dickens: Connotation and Denotation of adjective” conducted by Bayu Hernawan Putra (2015). This thesis discusses an analysis of meaning adjective words in the child’s story by Charles Dickens. This thesis explore the meaning of adjective words that appear in the short story especially connotative and denotative meanings.

The sixth is “Approaches to Denotative and Connotative Meanings in The Translations of The Holy Quran” a journal made by Mazin Fawzi Ahmed (2008). This paper discusses denotation and connotation meanings as areas of

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difficulty in translating the *Al-Quran*. The Arabic verses are analyzed and compared to the different translations. Then, the different approaches to translating these linguistic phenomena are critically analyzed and compared. It is found that the translators approach to translating denotations and connotations of words vary.

Based on the text above, there are five theses and a journal take Semantics. Especially, they take and focus on the denotative and connotative meanings, because of there are many things in the world to know and understand about it. Learning and studying the denotative and connotative meanings is the one way to make us be better understand to all things. Then, the way to be successfull is written by Allah in *Al-Quran*.

The writer is concerned about the meaning of *Surah Yusuf*, that appears in the *Surah Yusuf* adopt extra meaning that hide message, especially some phrases and sentences contain denotative and connotative meanings. The researcher focused on *Surah Yusuf* translation by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan.

1.2 Statement of Problems

This study is conducted to answer the problems formulated in the following questions:

1. What denotative meaning do phrases and sentences in *Surah Yusuf* translation by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan have?

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2. What connotative meaning do phrases and sentences in *Surah Yusuf* translation by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan have ?

1.3 Objectives of Study

1. To describe the denotative meaning found in some phrases and sentences in *Surah Yusuf* translation by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan.
2. To describe the connotative meaning found in some phrases and sentences in *Surah Yusuf* translation by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan.

1.4 Scope and Limitation of Study

The researcher focuses on observing the denotative and connotative meanings of some phrases and sentences which contain the denotative and connotative meanings in *Surah Yusuf* translation by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan. Phrases include words, then sentences include clauses also. Then, to describing of denotative meaning will use Oxford Advanced Learner Dictionary, then to interprete connotative meaning uses *Tafsir Jalalain*.

1.5 Significance of Study

The result of the study is picturing on how phrases and sentences not only have denotative meaning but also connotative meaning. This study is expected to be useful and give new information to the semantic study

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especially about the denotative and connotative meanings on *Surah Yusuf* translation by Muhammad Taqi-ud-Din Al-Hilal and Muhammad Muhsin Khan.

On the other hand, the result of the study would give contribution for lecturers and the students of the State Islamic University of Sunan Ampel Surabaya, especially in English Department in Faculty of Arts and Humanities. It is expected to be able to broaden the knowledge in understanding the denotative and connotative meanings of one of the part *Al-Quran* especially *Surah Yusuf*. Also it is hoped to give contribution for readers who are interested in this study and it will be the alternative reference for the readers who are interested in researching this area.

1.6 Definition of Key Terms

These key terms are the method to get the right interpretation and understanding of the study.

- **Denotative**

  Denotative meaning is the meaning which contain actual meaning.

- **Connotative**

  Connotative meaning is the meaning which contain figurative meaning in certain situations.

- **Surah Yusuf**

  Surah Yusuf is the 12th *Surah* of *Qur'an*. *Sūrat Yūsuf* (Arabic: يوسف) is the 12th *surah* (chapter) of *Quran*. It has been revealed in a single sitting, being unique in this respect. It has 111 verses and Meccan *surah*, The text

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narrates the story of Yusuf. While other *surah* tend to jump between topics, it is special in sticking to its central theme throughout, telling a coherent story in chronological order (September,15,2015).

- **Muhammad Taqi-ud-Din Al Hilal and Muhammad Muhsin Khan**

  The writers of translating *Al-Quran* content more explanation about every verse. Muhammad taqi-ud-din al-hilal and Muhammad Muhsin Khan are the english translation of the meanings of *Qur'an* and *Sahih Al-Bukhari*. Their translation of *Qur'an* has been described as ambitious, incorporating commentary from *Tafsir al-Tabari, Tafsir ibn Kathir, Tafsir al-Qurtubi* and *Sahih al-Bukhari*. It has also been criticized for inserting the interpretations of the Wahabi School directly into the english rendition of *Qur'an*. It has been accused of inculcating muslims and potential muslims with militant interpretations of islam through parenthesis, as teachings of *Qur'an* itself (March,11,2015).

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