



Linguistik Terapan 18 (2) (2021): 117 - 127

Jurnal Linguistik Terapan Pascasarjana

Available online

<http://jurnal.unimed.ac.id/2019/index.php/JLT-Unimed>

LEXICAL METAPHOR IN INDONESIAN VERSION OF SURAH AL-KAHFI

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Diterima Mei 2021; Disetujui Juni 2021; Dipublikasikan Agustus 2021

ABSTRACT

In communication, people often faced to the use of metaphor, but many of us sometimes don't understand the metaphor itself. People usually find metaphors when using language in communication where the language they want to say is different from the actual meaning. metaphor divided into two; lexical metaphor and grammatical metaphor and lexical metaphor. This research focus on lexical metaphor that shows variations of words in which there are veiled meanings or different meanings. This research aims to explain why lexical metaphors are used in the Surah Al-Kahfi. This research revealed that (+) specialized, un-equal, formal and written have some frequency. All of them were found 42 times or 100%. Meanwhile, the (-) specialized, equal, informal and spoken with zero experience. the researcher was interested to conduct a research about lexical metaphor that used in Surah Al-Kahfi with Bahasa Indonesia translation version of the Qur'an.

Keywords: *Metaphor, Lexical Metaphor, Al-Qur'an, Surah Al-Kahfi*

How to Cite: Siska, Mirwana. (2021). Lexical Metaphor in Indonesian Version of Surah Al-Kahfi. *Jurnal Linguistik Terapan-Pascasarjana Unimed*. 18 (2): 117 – 127.

ISSN: 2407 - 7410

INTRODUCTION

In communication, people often faced to the use of metaphor, but many of us sometimes don't understand the metaphor itself. People usually find metaphors when using language in communication where the language they want to say is different from the actual meaning. Metaphor is part of the linguistic component as an interesting means of communication. In communicating directly using metaphors, sometimes people cannot decipher ideas that are conveyed especially when ideas are abstracts. Wood[1] states that metaphor is one element of style not only giving ideas, but also as a tool for writers literally

to give color to their works. Metaphors express one object, event or action as actually being another object to make it more interesting. Lakoff and Johnson [2] states that metaphor divided into two; lexical metaphor and grammatical metaphor.

Saragih [3] declares that lexical metaphor shows lexical meaning is partly referred to understand another meaning. Lexical metaphor is also found in literature. Lexical metaphors are variations of words in which there are veiled meanings or different meanings. So, it can be understood that the lexical meaning of metaphor is emphasized in some lexical meanings in reference to other meanings.

Literature is everything that has been written. It includes poetry, comic, book, novel and song lyric. Quran is also one of written language. This holy book is a collection of decree by Allah (god of Muslims) that is conveyed to the prophet as a guide to the life of Muslims.

In general, every Muslim should understand the meaning of each verse in the holy book of Muslim so that it is not lost the original meaning in the verse. But, many of us (Muslims) are difficult to comprehend what the verse means because Al-Qur'an is revealed in Arabic. Nowadays, it is easier for everyone to understand the meaning in the Qur'an because some publishers provide translations of Indonesian language and English language. However, not all verses can be understood. Many verses contain other meanings than the fall out which makes the author have to learn more about religion to find the original meaning of the verse, we will not get real meaning just by reading the translation.

Some people always read the Qur'an but do not know what the meaning of the verses this is because the Qur'an is written in Arabic. They usually try to find the translations by reading the translation of the Qur'an. However, some verses in the Qur'an need to be interpreted. Public schools in general only learn about verses of the Qur'an but not with the interpretation of verses in the Qur'an. Therefore, it is very difficult for Muslims to understand the meaning contained in the verses of the Qur'an.

The Qur'an is a book that emphasizes deeds not ideas. This condition then leads the reader to truly understand the meaning of metaphors to apply ideas in people real life. The study of languages in the Qur'an is interesting because we can find the different types of semantics in them, one of which is metaphor. It becomes the triggered that lead the writer to conduct a research about lexical metaphor in one of Surah Quran, which is Surah Al-Kahfi. Surah Al-Kahfi has specialty.

Fawas [4] states that the specialty of reading Surah Al-Kahfi on Friday, they are; 1) God will shine it with light between the two Fridays, 2) Memorizing the first ten verses and the last ten verses of surah Al-Kahfi, will be protected from Dajjal's libel, 3) Read the Surah

Al-Kahfi as it was revealed, so this Surah will be a light for him, on the day of resurrection from his residence to the Mecca. Friday is a special day for Muslims, making Friday as the day for doing worshippers and reducing worldly activities. One of them is reading Surah Al-Kahfi.

Here is one example of a verse containing lexical metaphor from surah Al-Kahf:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ
عَمَلًا

“Indeed, we have made that which is on the earth adornment for it that we may test them (as to) which of them is the best in deed.”

In “**on the earth adornment**”, the word “adornment” here doesn’t mean the glamorous and beautiful things that is wore to beautify people, but it refers to the various types of animal and plant in the ocean and on land, and the various mining goods that was created by God to the beautify the earth. So, it can be concluded that they were said as the jewelry of the earth because the function is same with jewelry, which is to beautify something, but the shape and the form are different. In “Indeed, we have made that which is on the earth adornment for it that we may test them (as to) which of them is the best in deed” this belongs to the noun-noun types because adornment in the earth refer to animal and vegetation to beautify the earth, not adornment in the sense of rings, bracelets and necklaces.

From the explanations about lexical metaphor in particular context above, the researcher was interested to conduct a research about lexical metaphor that used in Surah Al-Kahfi with Bahasa Indonesia translation version of the Qur’an.

Systematic Functional Linguistics (SFL)

The basic theory use is the Systematic Functional Linguistics (SFL) approach. It is a functional language is interpreted as a social context so that one can begin to analyze and explain how meaning is created in any linguistic interaction. Halliday [5] states that firstly, SFL concerns to the meaning of the language rather than the rules of the grammar itself; secondly, systematic functional linguistics is concerned with the text, rather than sentences as the basic unit through which meaning is negotiated; thirdly, systematic functional linguistics focuses on the relation between text and system of meaning it instantiate; fourth, SFL concerned with language as a system for construing meaning, rather than as a conduct

through which thoughts and feelings are poured. So, systemic functional linguistics is a tool in language that can be used to analyze text.

A. Metaphor

In the linguistic view, metaphors are defined as understanding one conceptual in terms of another conceptual. Lakoff and Johnson [6] states that metaphor was seen as a part of novel poetic language and was claimed to play an ornamental function in speech. In the classical view metaphor can be defined as a figure of speech in which a comparison is made between two unlike things that share certain characteristics. Metaphor is commonly considered as a means of communicating an idea. Using metaphor gives aesthetic effect and make the idea communicated can be understood more clearly.

McGlone [7] explains that metaphor is an allusion to speech in which a word or phrase is used to describe something that does not literally indicate. Metaphor divides into lexical metaphor and grammatical metaphor.

Duranti [8] states that metaphor is define as representing meaning in or interpreting meaning from two sides or perspectives. Metaphor inherently implies two points: comparison and uncommon representation. So it can be interpreted as a metaphor is a hidden meaning which is different from the original meaning.

Lakoff and Johnson [9] states that metaphor is divided into lexical and grammatical metaphor, which lexical metaphor has been well known for long, Halliday (2004) grammatical metaphor is relatively new. Saragih (2012) states the first characteristic of metaphor is related to some similarity of an entity or thing to another. This is to say that the nation of similarity is inherent in metaphor. Due to the similarity, the one entity is coded as if it was the other entity. The second nation in metaphor is that of congruence. Metaphor which involves the nation of similarity and congruence as previously describe involve words or lexical items. In other words, the metaphor occurs at the lexical level. This kind of metaphor is technically termed lexical metaphor.

Based on the explanation about, it can be concludes that the use of metaphors is an inappropriate sentence that has a different meaning than the actual sentence, which is usually used to convey the meaning of a particular purpose or sentence that has the veiled meaning of the actual sentence

B. Lexical Metaphor

Lexical meaning is the smallest part of the unit in the meaning system of that can be distinguished from other similar parts. Lexeme is a form of sentence not only oral but also written. It is considered the same lexeme even when inflected.

Halliday [10] declares that the lexical metaphor is variation of wordings in which the meanings of words realized different from their congruent meanings.

For example: Romi is a snake.

There is a regular code of meaning in a language for example, the word snake in the snake clause crawling on the grass refers to 'animal' or 'reptile' but there is a coding of meaning which can produce unusual meanings. In the clause of not trusting Romi; He's a snake. Snakes no longer refer to reptiles. This is an unusual way to encode the experience. Romi is not a snake; he was human but he was considered as if he was a snake. It is implicitly understood in the metaphorical representation that Romi compared to the snake in which some characteristics of snakes are seen in Romi's personality. Halliday [11] in SFL approach on metaphor divided lexical metaphor into four concepts such as; concept of noun-noun, concept of noun-verb, concept of noun-adjective and concept of social/ideology.

Saragih [12] states that lexical metaphor show lexical meaning is partly referred to understand another meaning.

Based on some of the opinion above, it can be understood that the lexical meaning of metaphor is emphasized in partly meaning to refer other meanings.

C. Reason for using Lexical Metaphor

Lakof and Johnsen [13] states that metaphors are used due to some contextual situations, the context is;

1. Explain the idea that comes out of the human life experience
2. Explain an abstract with concretely
3. Explain something unknown with something familiar
4. Explain the idea of something untouchable becoming us if it can be touched and felt.

Based on the understanding above, it is understandable that metaphors can improve writing in many ways that make writers use it.

Metaphors are used to give the reader an idea of what is being discussed. Metaphors can also be used to make writing more interesting to read, example; for a novel, it may feel boring to read if the author uses literal language. Using metaphors can make writing more interesting.

As Halliday [14] states there are three key dimensions identified as having significant and predictable impacts on language use. They are followed by field (topic or focus of the activity), tenor (relations of power and solidarity), and mode (indicate how interaction takes place)

1. Field

The component of the experiential function field leads to the subject and it may be similar to certain matters of the term domain in linguistics, what happens, to whom, where and when, why it occurs and so on. In certain fields refer to, social activities, topics, events or text content. Elements of social activity indicate location interaction that gives hints to features of the institution that set activity. A social activity is identified with reference to its institution as a determinative factor. Participant's characteristics involve physical and mental inherent include a race, social class, age, intelligent, level of education, position, occupation and knowledge. Meanwhile, semantic domain indicates topic or content of the text which consists of (+) specialized like discussion or seminar on chemistry, ideology, computer, and science typically attended by specialist, (-) specialized like talking about hobbies or casual conversation that involve all persons from various backgrounds not necessarily specialist

2. Tenor

Components of interpersonal functions lead to existing social relationships interaction including relationship formalities, power and influence of effect. Status refers to participants' positions in interactions such as sex, physical appearance, social position, occupation and competency level determining equal and un-equal. For example, interaction between a manager and the staff is relation of un-equal status while a casual conversation between two old friends is equal status. Formality consists of (+) formal and (-) formal. (+) formal situation in managerial meeting while (-) formal no predetermined rules of interaction which involve two friends interaction freely take their turn in speaking.

3. Mode

The component of textual function describes how language is used in speech interaction, including medium mode (spoken, written, written to speak, etc.) as well as rhetorical mode (expository, instructive, persuasive) Mode shows how and medium of interaction, involving, the role of language in interaction

D. Al-Qur'an

The word Qur'an comes from Arabic, which is the plural form of the noun *gara'a* - *yaqra'u* - *qur'aran* which means to read or something is read repeatedly. The Qur'an is gradually passed down over a period of 22 years 2 months and 22 days. The Qur'an is not a book of science knowledge is but a guide book for Muslims, but in it many we find verses that give clues about the truth of science. The Qur'an is the revelation of God delivered to his apostle, Muhammad SAW. Fifteen centuries ago, the Qur'an has signaled and encouraged mankind to demand and develop science. Among t the revelations of the Qur'an or verse that first came down to Prophet Muhammad SAW, begins with a sentence "Read".

Quththan states that the Qur'an is defined as the sentences of Allah SWT revealed to Muhammad SAW and when reading it will be considered as goodness and worship. Qur'an as a guide for humans in the life of the world in order to obtain the happiness of the life of the world and the hereafter, explicitly in it there are clues as to how man obtained science, and how to use and what is the purpose of science. Muslims believe that the Quran was verbally passed down from Allah to Muhammad through the angel Gabriel (Gabriel), gradually over a period of about 23 years, when Muhammad was 40 and the year of his death. Shortly after Muhammad's death, the Quran was collected by his comrades using written Quran materials and everything that had been memorized by the Quran.

E. Background of Surah Al-Kahfi

Surah Al Kahfi is one of the verses in the Qur'an. This verse is in 15th chapter and at the beginning of 16th chapter. The verse of Al-Kahfi is one of the Makiyyah which was revealed in Makah. In Al-Kahfi, there are 110 verses.

Khalidy [15] argues that the majority of cleric, all verses in this Surah goes down at once before the prophet Muhammad moved to Medina. This Surah is named Al-Kahfi which language means cave. Surah Al-Kahfi is a Mecca Surah meaning it was revealed when Prophet Muhammad was in Mecca. It was revealed to Prophet Muhammad ﷺ before the Migration to Medina when the persecution of Muslims and Islam was at its peak. It was revealed somewhere between 8th and 10th year of Prophet Hood. The matters contained in Surah Al-Kahfi: 1) Trial of Faith – People of the Cave/ Ashabu Al-Kahfi (Verses 9 – 26), about Faith (Tawhid) The story of Ashabul Kahfi – A young man who upholds his faith. From this, we can take the lesson that to continue to uphold and strongly maintain our Tawhid and faith, even though the environment around us is a lot of disbelief. One solution is to immigrate to a better place and always ask for protection from Allah. 2) Trial of Wealth –

The story of the rich and the poor (Verses 32 – 44), this story provides a lesson that wealth is a temporary depository. And at any time it can be very easy for God to take it back, don't let life in the world only focus on seeking the wealth of the world for a moment, and until forget yourself even shirk against God. We can see today also the people are vying for wealth that is even obtained in a bad way and this Surah Al-Kahfi has warned us 3) Trial of Knowledge – Moses and Al-Khidr (Verses 60–82), The point of this story teaches that as Muslims must have tawadhu / humble. Because there could be others whose knowledge is higher than ours, only they are very tawadhu / humble than us. Never consider us the greatest. 4) Trial of Power – Dhul-Qar-nayn with Yajuj Majuj (Verses 83–98). This story teaches to remain humble despite having great power and being able to do everything you want. From his story taught the importance of power held by people who have full awareness that the position and throne is a mandate that will be accounted for Allah SWT.

METHODOLOGY

This study is conducted by using qualitative research. Qualitative research is a research procedures which produce descriptive data. The data of this research are lexical metaphor in Surah Al-Kahfi with Bahasa Indonesia translation version of the Qur'an from Al-jamil Al-Qur'an terjemahan bahasa Indonesia published in 2018. The source of the data in this research is the Bahasa Indonesia translation of each verse in Surah Al-Kahfi because this Surah has some specialty, they are; shining between the two Fridays, will be protected from Dajjal's libel and this Surah will be a light for from residence to the Mecca. Surah Al-Kahfi is a Surah from Al-Qur'an Al-jamil that 18th Surah Al-Qur'an which is consists of 110 verses.

FINDINGS AND DISCUSSION

The analysis below is to explain why lexical metaphor used in Surah Al-Kahfi. there were three reasons with some component in lexical Metaphor in Surah Al-Kahfi, there are field, tenor and mode.

Table 1. Percentages of Lexical Metaphor Reason

No	Reason of Lexical Metaphor	Component	Sub Component	Total Verses	Percentages (%)
1	Field	Semantic Domain	(+) Specialized	42	100
			(-) Specialized	-	-
			Equal	-	-
2	Tenor	Social	Un-equal	42	100
			Formality	42	100
3	Mode	Medium	Informal	-	-
			Spoken	-	-

The data then transformed into percentage into the table 1. From the table above it can be conclude that that (+) specialized, un-equal, formal and written have some frequency. All of them were found 42 times or 100%. Meanwhile, the (-) specialized, equal, informal and spoken with zero experience.

1. *Katakanlah (Muhammad), “Seandainya lautan menjadi tinta untuk (menulis) **kalimat-kalimat Tuhanku**, maka pasti habislah lautan itu sebelum selesai (penulisan) **kalimat-kalimat Tuhanku**, meskipun Kami datangkan tambahan sebanyak itu (pula).”*

Filed: in element of semantic domain is identify with reference to (+) specialized as determinate factor because this verse talking about special topic that it is the word of Allah addressed to his servant as written in Al-Qur’an

Tenor: in element of social with reference to un-equal factor because this is interaction between God and his servants.

Mode: in element of medium, this metaphor is a written text

2. *Dan bersabarlah engkau (Muhammad) bersama orang yang **menyeru Tuhannya pada pagi dan senja hari** dengan mengharap keridaan-Nya; dan janganlah kedua matamu berpaling dari mereka (karena) mengharapkan perhiasan kehidupan dunia; dan janganlah engkau mengikuti orang yang hatinya telah Kami lalaikan dari mengingat Kami, serta menuruti keinginannya dan keadaannya sudah melewati batas.*

Filed: in element of semantic domain is identify with reference to (+) specialized as determinate factor this verse talking about special topic. In this verse explains that be patient those who worship God not because we expect the world even if we are incapable and do not turn away from GOD because of the hope of wealth and power in the world

Tenor: in element of social with reference to un-equal factor because this is interaction between God and his servants

Mode: in element of medium, this metaphor is a written text

3. *Katakanlah, “Allah lebih mengetahui berapa lamanya mereka tinggal (di gua); milik-Nya semua yang tersembunyi di langit dan di bumi. Alangkah terang penglihatan-Nya dan*

alangkah tajam pendengaran-Nya; tidak ada seorang pelindung pun bagi mereka selain Dia; dan Dia tidak mengambil seorang pun menjadi sekutu-Nya dalam menetapkan keputusan.”

Filed: in element of semantic domain is identify with reference to (+) specialized as determinate factor, this verse speak of a special topic which is about His greatness where so clear and sharp his vision and hearing that there is nothing He does not know

Tenor: in the social element with reference to unequal factors because this is the interaction between God and His servants.

Mode: in medium elements, this metaphor is written text.

The most dominant reason from the used of lexical metaphor in Surah Al-Kahfi are specialized, un-equal, formal and written. The four reasons have same frequency which found in the same times from 42 lexical metaphors. In the “field” of in reason, specialized semantic domain used in all of the lexical metaphor. Meanwhile, un – equal social as the part of “tenor” also used in all lexical metaphor in Surah Al-Kahfi. Moreover, formal formality as the component of “tenor” also used in the whole lexical metaphor found. The last written medium also became the most used “mode”.

The findings above means that from the “filed” reason n of lexical metaphor, shows that all the lexical metaphor found there talk/discuss special topic, not a casual or daily topic that can be discuss with friend. The special topic here is the topic that was delivered by God to his servant. Meanwhile, in “tenor” reason lexical metaphor divided into 2, they are social and formality. Unequal is the most frequent in social component, it implies that Surah Al-Kahfi is conversation between th Almighty God and the servant. The last, written medium is the most used in “mode’ it implies that the medium used to delivered God’s words to all Muslims by written medium.

CONCLUSIONS

The reasons of lexical metaphor realized in Bahasa Indonesia translation of Surah Al-Kahfi namely; field, tenor and mode where to explain the idea which is out human life experience.

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