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Lexical Metaphor in Indonesian Version of Surah Al-Kahfi

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ABSTRACT
This research deals with Lexical Metaphor in Indonesian Version of Surah Al-Kahfi. The objective of this research was: to find out the types of lexical metaphor used in Surah Al-Kahfi. This research design of this study descriptive qualitative research where the researcher explained the result of the research by describing the data gained. The sources of the data were Indonesian translation of each verse in Surah Al-Kahfi. There were 42 lexical metaphors in Indonesian Version of Surah Al-Kahfi namely 33.33% for noun-adjective, 26.19% for noun-verb, 16.6% for noun-verb/adjective-circumstance, 7.14% for noun-noun, 4.76% for noun-noun-noun and noun-circumstance, and 2.38% for noun-noun-adjective, adjective-circumstance and verb-circumstance. The dominant type of lexical metaphor in Indonesian Version of Surah Al-Kahfi was noun-adjective. There are new findings- the new type lexical metaphors, there are noun-circumstance, verb-circumstance, adjective-circumstance, noun-noun-noun and noun-noun-adjective

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

1. 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. Metaphor is one element of style not only giving ideas, but also as a tool for writers literally to give color to their works [1]. Metaphors express one object, event or action as actually being another object to make it more interesting. Metaphor divided into two; lexical metaphor and grammatical metaphor [2].

Lexical metaphor shows lexical meaning is partly referred to understand another meaning [3]. 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. The 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.

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[4]. 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 the example of a verse containing lexical metaphor from surah Al-Kafhi:

إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

"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. The problem, background and preliminary data of this research were different with the previous studies. This research was conducted because triggered by the preliminary data as the different phenomenon and the different findings from the previous studies. This research aims to find out what types of lexical metaphor realized.

Based on the explanation on the background of the study before, the objective of the research is formulated as in the following

1. to find out the types of lexical metaphor are used in the Surah Al-Kahfi,
   The scope of the research is limited to analyze the lexical metaphors found in Bahasa Indonesia translation of Surah Al-Kahfi with Indonesian translation version of the Qur'an by using halliday's theory. The Surah consists of 110 verses; Surah Al-Kahfi is the 18th Surah of 114 in Al-Qur'an.

1.1. Metaphor

In the linguistic view, metaphors are defined as understanding one conceptual in terms of another conceptual. Metaphor was seen as a part of novel poetic language and was claimed to play an ornamental function in speech[5]. 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.

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 [6].

Metaphor is defines as representing meaning in or interpreting meaning from two sides or perspectives. Metaphor inherently implies two points: comparison and uncommon representation [7]. So it can be interpreted as a metaphor is a hidden meaning which is different from the original meaning.

Metaphor is divided into lexical and grammatical metaphor, which lexical metaphor has been well known for long [8], grammatical metaphor is relatively new [9]. 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 [10].

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

1.2. 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 infected.

Lexical metaphor is variation of wordings in which the meanings of words realized different from their congruent meanings [11].

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. 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 [12].

Lexical metaphor show lexical meaning is partly referred to understand another meaning [13]

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.

1.3. Types of Lexical Metaphor

Lexical metaphors are classified into four concepts namely: noun-noun, noun-adjective, noun-verb, and noun – verb/adjective and circumstance [14].

a. Noun-noun

Noun-noun is to view a feature of one noun being applied to another noun. This concept is often found in social communication. For example:

1) The **foot** of the **table** is not symmetric
   Source: foot is one of human's bodies

   Target: a part of table that support table to stand

2) His daughter is the **pearl** of his **heart**
   Source: pearl is one of jewelry

   Target: the dearest one

3) Money is the **key** of my **happiness**
   Source: key is a thing to open or lock something

   Target: a thing that become a determinant of happiness

b. Noun-Verb

In noun-verb, the concept is to compare the verb that still relates to noun.

1) She sinks to her sadness.
   Her sadness is compared with sink. It appears as if her sadness was the sea and she sink on it.

c. Noun-adjective

To compare noun and adjective that still relates to the noun

1) George will have a bright future
   Source: bright is related to characteristic of the sun

   Target: the future is fate

d. Noun–verb/adjective and circumstance

Metaphor potentially occurs by comparing or linking the three components, namely nouns, verbs or adjectives, a circumstance. The formation of metaphor in this way is less than the three preceding categories. These are text relevant to the three components;

For the examples:

1) We are going **to raise the issue** to the **surface**.
2) All that I say is a **sweet dream in endless waves**

1.4. 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.

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.

1.5. 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 Makiyyahwhich was revealed in Makah. In Al-Kahfi, there are 110 verses.

The majority of cleric, all verses in this Surah goes down at once before the prophet Muhammad moved to Medina [15]. 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 AshabulKahfi – 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 YajujMajuj (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.

1.6. Relevant Studies

Lexical metaphors used in the selected poems of Sylvia Plath entitled "Full Fathom Five", "The Colossus", "I am Vertical", "Ariel", "Lady Lazarus" and "Edge" which focused on representation of sequence changes of death ideas in the poems with conducted by using systemic functional linguistics theory by Halliday. Their used the combination of distributional method and referential identity method. Every lexical metaphor in the selected poems is classified into certain concept such as lexical metaphor of noun-noun, noun-verb or noun-adjective based on SFL approach. The article explores the various forms of comparison the metaphor concept with Six Plath's poems. The resulting nominalization is seen as the single most powerful for the lexical metaphor concept is metaphor with noun-noun concept [16].

2. METHOD

This study applies descriptive qualitative research design in order to describes the meaning realize in Surah Al-Kahfi. Bogdan and Taylor, (2016) states that qualitative research is as research procedures that produce descriptive data containing of spoken or written words which can be observed. In this study, what type, why and how the realization of lexical metaphor occurs described normatively as a whole not as a breaking it down into variables. 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 terjemahanbahasa Indonesia by Kementrian Agama, published in 2018. The source of the data in this research is the Bahasa Indonesia translation of each verse in Surah Al-Kahfi.

In doing the research, the researcher has to use qualitative research. Data was collected by using documentary techniques. The basic technique is to record recordings in the form of writing when the observer can only observe the language using or writing documents such as ancient documents. Translations of the Qur'an are included in the written text so that these techniques can used in this study. The technique of data collection that used in this subject of the research was by reading and selecting the metaphorical words from the Surah Al-Kahfi verse and reading other references to support the data.

In this research, the data were analyzed by using interactive model of Miles and Saldana (2014) with some steps; they are: 1. data collection, 2. data condensation, 3. data display, and 4. verification and conclusion.

3. RESULT AND DISCUSSION

This study deals with lexical metaphor in Surah Al-Kahfi. There were three problems of the research need to be described, they were (a) What types of lexical metaphor used in Surah Al-Kahfi?. The answer of lexical metaphor in Surah Al-Kahfi towards this problem is needed to answer.

The data of this study are the Indonesian translations which contained the lexical metaphor in Surah Al-Kahfi. While, the source data of this study were taken from the Holy Quran with verse of "Al-Kahfi".

The analysis below is to find out the types of lexical metaphor in Surah Al-Kahfi. Lexical metaphor has four types, and these types appeared in Surah Al-Kahfi. The four types of Lexical metaphor were noun – noun, noun – adjective, noun – verb, and noun – verb/adjective – circumstance.

Table 1. Percentage of Lexical Metaphor types

No	Types of lexical metaphor	Total	Percentages (%)
1	noun – adjective	14	33.33
2	noun – verb	11	26.19
3	noun – verb/adjective – circumstance	7	16.6
4	noun – noun	3	7.14
5	noun – noun – noun	2	4.76
6	noun – circumstance	2	4.76
7	noun – noun – adjective	1	2.38
8	adjective – circumstance	1	2.38
9	verb – circumstance	1	2.38
Total		**42**	**100**

The percentage of lexical metaphor in Surah Al-Kahfi was formed into the Table 4.1. The table above indicates that all types of lexical metaphor were found there. They are noun - adjective that is found as the most frequent types for about 14 times appearing or 33.33%, followed by noun – verb type that appeared 11 times or about 26.19%, Noun – verb/adjective – circumstance that appeared 7 times or 16.66%, Noun – noun appeared 3 times or 7.14%, noun – noun – noun, and Noun – circumstance appeared 2 times or 2.76% and the last type is noun – noun – adjective, verb – circumstance, and adjective circumstance that was found only once or 2.38%.

The findings have revealed the lexical metaphor in Bahasa Indonesia translation of Surah Al-Kahfi. It was found that the types of lexical metaphor used in Bahasa Indonesia translation of Surah Al-Kahfi were in line with the theory of Halliday such us; they were noun – noun, noun – verb, noun – adjective and noun – verb/adjective – circumstance. The finding also showed that there were some new findings, such us; adjective – circumstance, noun- circumstance, verb – circumstance, and noun – noun – noun. The conclusion from lexical metaphor types found in Surah Al-Kahfi Bahasa Indonesia translation showed that noun – adjective is the most dominant type of lexical metaphor

4. CONCLUSION

Based on the research findings, some conclusion are the researcher found nine types of lexical metaphor in Bahasa Indonesia translation of Surah Al-Kahfi. Four types as in theory, namely; noun - noun, noun - verb, noun - adjective and noun - verb/adjective - circumstance and five types as a new types namely; verb – circumstance, adjective – circumstance, noun – noun – noun, noun – circumstance, noun – noun – adjective. So, in this case it indicated that there are likely to be found in the literature of other types.

In relation to the conclusions, the researcher suggested for further studies should be conducted to find out more types of lexical metaphor in other context, for the same context by providing more data to enrich the analysis of lexical in books and it is advisable for the readers especially other researcher to understand the meaning of metaphor deeply and be careful so that avoiding from misinterpreted in understanding the meaning and it is advice that other research should conduct studies on metaphor related to Surah Al-Kahfi in English or Arabic version. The findings potential change the present study finding or add new horizon.

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