

Hyponymy and Synonymy in the Religious Discourse “*Islam Itu Indah*” as Indonesian Language Teaching Materials

Yesi Widi Arsita*, Agus Budi Wahyudi, Markhamah, and Atiqa Sabardila

Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

*Corresponding author. Email: a310180021@student.ums.ac.id

ABSTRACT

This article aims to describe the relationship between the meaning of hyponymy and synonymy in the religious discourse of "*Islam Itu Indah*" (Islam Is Beautiful) show. The research method used descriptive qualitative. The object of this research was the religious expressions taken from the television show "*Islam Itu Indah*". The data in this research were phrases that show hyponymy and synonymy in religious discourse. The data source in this research was the television show "*Islam Itu Indah*" with the themes "*Berhias dengan pahala*" and "*Jangan remehkan najis*". Data collection techniques used in this study were listening and note-taking techniques. The research results on discourse coherence tools used 11 hyponyms and 3 synonymies. The coherence of hyponymy and synonymy discourse includes (1) causal relationship, (2) condition-result, (3) means-purpose, (4) specific-generic, (5) cause-effect, (6) comparison, (7) background-conclusion, and (8) identification. The results of the study were in the form of teaching materials that were applied to lecture text material for class XI SMA with the basic competence "*Menganalisis isi, struktur, dan kebahasaan dalam ceramah*" (Analyzing content, structure, and language in lectures). This study only focuses on the relationship of meaning in coherence as seen from technical words related to topics such as hyponymy and synonymy.

Keywords: *Hyponymy, Synonymy, Coherence, Learning*

1. INTRODUCTION

Indonesia is known as a religious nation. This is evidenced through the religious television show "*Islam Itu Indah*". The show hosted by Natasya Rizky attracted the attention of the audience. In addition to the host of the event, there were also several preachers, including Ustadz Muhammad Nur Maulana, Ustadz Syam, and Ustadzah Oki Setiana Dewi. This television show with religious nuances is broadcasted at 05.30-06.30 a.m every day on Trans TV. The lectures delivered at the show tend to be monotonous with only lectures that cause boredom and drowsiness. Because the humorous characteristic of Ustadz Maulana made the audience entertained and interested in listening to the lectures delivered. In addition to being broadcast on television, the show is also documented on YouTube media so that viewers can freely enjoy the da'wah delivered.

This religious show explains many things that are stated in the hadith and the Qur'an. Every delivery of a lecture contains a lot of meaning in the language used. At the level of discourse, the relationship of meaning is

included in the level of coherence. The relationship of meaning can be seen through the hyponymy and synonymy expressed by the preachers when doing the show. Hyponymy and synonymy in the show were taken from the words conveyed by the preachers. According to Sumarlam in [1], relationships in discourse are divided into 2 types, namely cohesion which is the relationship of form, and coherence which is the relationship of meaning. The union of meaning between parts or between sentences in discourse has a position to realize the integrity of the text in speech is called coherence. Relationships between sentences on a written discourse systematic progress and build harmony. Therefore, the harmony of meaning and the neatness of form in written discourse are part of the aspects that are especially important in terms of expanding readability.

Hyponymy is an interesting thing for researchers to study. [2] states that hyponymy is a lingual unit in the form of words or sentences whose meanings are mixed in the meaning of other words or phrases. Because hyponymy is a form of involving several elements in

certain words/clauses, in the study of religious discourse "*Islam Itu Indah*" can be studied more deeply related to the relationship of meaning spoken by the preacher with the study of discourse in the form of coherence. In addition to hyponymy, synonymy is also a topic in the discussion of this research. There are similarities between hyponymy and synonymy. Synonymy is used to express the similarity of meaning while hyponymy refers to the meaning component of another word. In the media, there are discourses, one of which is YouTube which can be analyzed, seen from the meaning. Religious discourse using religious language has its own uniqueness and is interesting to study. Coherence is needed to regulate inner connection to one sentence or another. The element of coherence lies in the expertise of the reader or listener in connecting meaning and interpreting a form of discourse that is received, not only in the text.

Research that examines synonyms and hyponymy has been carried out related to a phenomenon that is currently happening. One of them is a study conducted by [3] entitled "*Analisis Penanda Hubungan Sinonimi dan Hponimi pada Puisi "Membaca TandaTanda" Karya Taufiq Ismail*". This study shows the form of hyponyms with subordinate hyponyms and superordinate hypernyms and there are 9 synonymous words in Taufiq Ismail's poetry. While this study analyzes the relationship of meaning in the form of coherence in the religious discourse "*Islam Itu Indah*" which is seen from hyponymy and synonymy aspects. Another relevant research is carried out by [4] with the title "A Short Analysis of Discourse Coherence". This research presents a new perspective in the study of discourse coherence in the form of a cognitive perspective which aims to provide insight into understanding and teaching discourse. In this case, those previous research become a support to this article as knowledge about coherence. Furthermore, relevant research was carried out [5] with the title "Cohesion and Coherence of Discourse in the Story of "*Layangan Putus*" on Social Media Facebook". The finding aspects are cohesion and coherence in the story of "*Layangan Putus*". The cohesion aspects used are lexical cohesion and grammatical cohesion. Meanwhile, coherence includes contrast coherence, causal coherence, chronological coherence, and intensity coherence. The difference in this study is that this study analyzes the Kridalaksana theory which explains the semantic relationship in coherence, while the previous study refers to cohesion and coherence in the form of contrast, causal, chronological, and intensity coherence.

Based on the background explanation, the researchers examine hyponymy and synonymy in discourse studies in the form of coherence in terms of their meaning on the television program "*Islam Itu Indah*". While the formulation of the research problems is 1) What is the relationship form between the meaning of hyponymy in the religious discourse "*Islam Itu Indah*"?, 2) What is the relationship form between the

meanings of synonymy in the religious discourse "*Islam Itu Indah*"?, 3) How is the use of hyponymy and synonymy in religious discourse "*Islam Itu Indah*" as an Indonesian language teaching material?. The objectives of this research are 1) to describe the relationship form of hyponymy meaning in religious discourse "*Islam Itu Indah*", 2) to describe the form of synonymy meaning relationship in religious discourse "*Islam Itu Indah*", 3) to describe the use of hyponymy and synonymy in the religious discourse "*Islam Itu Indah*" as Indonesian language teaching materials. This research is expected to be able to broaden the reader's insight and knowledge about the relationship between the meanings of hyponymy and synonymy in the discourse study of coherence form and to be considered as information material for students when conducting research relevant to this topic.

1.1 Discourse in *Islam Itu Indah*

In the *Kamus Besar Bahasa Indonesia online* (KBBI) (Indonesian Dictionary online), a discourse has the meaning of completeness of speech which is referred to as unity. Another meaning of discourse is the most complete language unit that is realized in the form of essays or reports, such as books, novels/short stories, sermons, speeches, and articles. Discourse is structured by domination and every discourse is historically produced and interpreted [6]. According to [1] discourse is categorized based on its media including written and oral discourse. A discourse that is informed through written language and defined as the indirect communication between the writer and the reader is called written discourse, while the understanding that listeners need to do to understand verbal communication is called oral discourse. According to Dijk [7], discourse essentially involves three main dimensions, namely language use, cognition, and interaction in its sociocultural context. There are several approaches used to develop theories and methods of discourse analysis, one of which is linguistics [8]. In KBBI online, religious means spiritual. Religious means activities based on religion. According to [9] religion is knowledge taught by a group of people who are religious experts listed in the holy book and pass on from generation to generation to provide guidance and life instructions for humans to obtain happiness in the world and the hereafter, which contains belief in supernatural powers and causes emotional responses and beliefs, namely the happiness of life which depends on the existence of a good relationship with these powers.

Religious discourse or also called da'wah is defined as an activity carried out according to the heart wishes, in terms of giving messages in the teachings of Islam to the public to get knowledge and can run it well in social and individual life to get enjoyment in this world and the hereafter in certain ways. "*Islam Itu Indah*" as a form of improving the "*da'wah bil lisan*", a da'wah method which is improved based on broadcasting

publications that utilize television media. Actually, it is appropriate in today's modern era that the delivery of lectures must be able to utilize modern media such as television so that da'wah can be received by the community comprehensively. Based on some of these opinions, it can be stated that the religious discourse "*Islam Itu Indah*" is the messages delivered orally regarding discussions related to needs which include religion to guide human life in carrying out religious orders.

1.2 Hyponymy

According to [10], a hyponym is a name that has another name under it, it can be a phrase, word, or sentence whose meaning is considered part of the meaning of another expression. For example, the word fish is part of the word tuna, because the meaning of fish is included in the meaning of tuna which is a type of fish. Octavian in [11] interprets hyponyms, namely the relationship of general words to more specific words. The planned use of hyponyms to get rid of repetitive words that appear and build a meaning so that it can be needed in forming discourses that have variations in lexical form. Hyponymy is a semantic relationship between special meaning and general meaning, or between members of the taxonomy and the name of the taxonomy.

1.3 Synonymy

A synonymy is a form of language that has a similar meaning to other words and is interconnected between one meaning and another. A synonym is a form of language that has the same meaning as the meaning of another language. According to Kridalaksana in [3], a synonym is a form of language that has concurrence of meaning with other forms of the word. One linguistic form has a similar meaning to other linguistic forms. These linguistic forms that have similar meanings are called synonyms. According to Lyons in [12], there are two interpretations of synonymy, namely strict interpretation and loose interpretation. In the first interpretation, words can be said to have the same sense as two or more words can be called synonyms. While the second interpretation, two or more words can be called synonymous if the words express every possible degree of equality of meaning. So it can be said that synonyms are part of the most important language unit in realizing coherent communication (Anjani in [13]).

1.4 Coherence

Keraf in [14] defines coherence as the harmony of relationships between elements in a paragraph that are reciprocal and sentence solidarity in discourse. Discourse needs to have the right coherence to be understood and its meaning easily understood [15]. Several things must be understood when confirming the realization of coherence in discourse [16]. Kridalaksana

in [2] reveals that coherence discourse is actually a 'semantic relationship'. Thus, it can be said the relationship occurs between positions. Systematically, the relationship is represented in the semantical linkage between one sentence and another. This meaningful relationship is sometimes seen with lexical means, but also signifiers. Kridalaksana in [17] reveals that the markers of coherence relationships in discourse include causal relationships, means-result, reason-cause, means-purpose, background-conclusion, slack-result, term-result, comparison, paraphrase, amplification, time additive, non-time additive, generic-specific, and parable.

1.5 Teaching Materials

Teaching materials are a place to accommodate students' difficulties. Teaching materials that have an appeal to students are called good teaching materials. Teaching materials with good criteria must be useful for students and teachers. The function of teaching materials is divided into two, namely 1) a function for teachers to direct student activities in the learning process as well as a substance of competence that should be taught to students, 2) a function for students as a guide in the learning process and a substance of competence that must be learned [18]. Based on the explanations above, hyponymy and synonymy are expressions of word forms that refer to general words and are followed by specific word meanings and are interconnected between general word meanings and specific word meanings in language units. So in this study, general expressions and their relation to specific meanings will be described as well as the similarity of words in religious discourse with discourse studies in the form of coherence, namely semantic relationships.

2. RESEARCH METHOD

This research used a qualitative descriptive research type. The television show "*Islam Itu Indah*" is documented on youtube as the object in this research. While the subject of this research was the language used by the preachers when doing the program "*Islam Itu Indah*". The data used were phrases that show hyponymy and synonymy from religious discourse. The data source was in the form of television shows "*Islam Itu Indah*" with the theme "*berhias dengan pahala*" and "*jangan remehkan najis*". The technique of collecting data from this research used listening and note-taking techniques. The listening technique was done by listening to the utterances in the show "*Islam Itu Indah*" which contains the meaning of hyponymy and synonymy. The note-taking technique was done by noting the theory that is needed, then assembling the recorded theory so that it becomes a harmonious device that functions as a basis for analyzing data. The data analysis technique was the step taken by the author in the research. Data analysis in this study used content analysis by classifying data, presenting data, and

drawing conclusions, namely by classifying or categorizing religious expressions that contain hyponymy and synonymy meanings, then presenting the data and drawing a conclusion using the data that has been grouped and then described clearly and precisely following the research objectives

3. RESULTS AND DISCUSSION

Analyzed data in this study is written data. The data source is taken from the use of the language of the preachers in the religious program "Islam Itu Indah" with the theme of "berhias dengan pahala" and "jangan remehkan najis" which contains hyponymy and synonymy. In this study, hyponymy and synonymy found are further classified based on the parts. From the show, 11 data were found for hyponymy, while 3 data were found for synonymy. Analysis of hyponymy and synonymy data in the form of a meaning or coherence relationship found on the television show "Islam Itu Indah" can be seen in tables 1 & 2.

Table 1. Hyponymy Data in the "Islam Itu Indah" Show

No. Data	General Form	Spesific Form
HP/01/ YTB/ III	Media sosial	Instagram dan facebook
HP/02/ YTB/ III	Syarat sah sholat	Wudhu
HP/03/ YTB/ II	Berhias	Memakai anting dan menindik hidung
HP/04/ YTB/ III	Maksiat	Memperlihatkan kepada yang bukan muhrimnya
HP/05/ YTB/ II	Warna	Hijau, putih, merah dan hitam
HP/06/ YTB/ III	Mengubah ciptaan Allah Subhanahu Wa Ta'ala	Merenggangkan gigi

HP/07/ YTB/ III	Ahli neraka	perempuan yang mereka berpakaian tapi seperti telanjang
HP/08/ YTB/ III	Syarat pakaian wanita	Tidak boleh yang namanya tersingkap auratnya, tidak boleh menerawang, tidak boleh membentuk lekukan, dan tidak menyerupai laki-laki
HP/09/ YTB/ III	Anjing	Anjing buruan dan anjing penjaga
HP/10/ YTB/ III	Mazhab	Mazhab maliki
HP/11/ YTB/ III	Najis	Najis mukhaffafah, najis mutawassitah dan najis mughalladah.

Table 2. Synonymy Data in the "Islam Itu Indah" Show

Data	Synonymy	Other Meaning
SN/12/ YTB/ III	Cantiknya	Indahnya
SN/13/ YTB/ III	Wanita	Perempuan
SN/14/ YTB/ III	Parfum	Wangi-wangian

3.1 The Meaning Form of Hyponymy in the “Islam Itu Indah” Show

Sumarlam in [1] stated that a hyponymy is a linguistic unit in the form of phrases, words, or sentences which its means is part of the lingual unit. Hyponymy in discourse functions as a link between the most important lingual elements or units to establish a relationship of meaning to subordinates, or elements that include and elements that are covered. The following is the use of hyponymy in the “Islam Itu Indah” show.

(1) HP/01/YTB/III

*“Mengenai kutek halal ini termasuk salah satu permasalahan di zaman kontemporer seperti ini, apalagi sekarang salon-salon kecantikan bertebaran dimana-mana **instagram**, **media sosial facebook**”.*

In data (1) there are the words *Instagram* and *Facebook* as hyponyms of the word “*media sosial*” or social media. The word *media sosial* is part of the general form (superordinate) while the words *Instagram* and *Facebook* are specific forms called hyponyms. So it can be said that the sentence has a clear relationship of meaning to each other from each element of language [14]. Social media has become part of the online media form that people use to socialize with one another. Instagram and Facebook are part of social media.

In the discourse fragment in data (1) which contains hyponymy, there is the use of coherence, namely the causal relationship. It can be seen in the initial sentence in the form of *mengenai kutek halal* (regarding halal nail polish) stating the reason that people become more aware of one way to beautify themselves, especially women, by using halal nail polish in the form of henna which can be found in beauty salons. As for the causal relationship, it is stated that in modern times all humans use social media as a form of disseminating information. One of them is a beauty salon that is promoted through social media Instagram and Facebook so that it is easier for people to know about beauty salons. This is following the meaning form of reason in the initial sentence stating the reason for the speech stated in the final sentence [19]. Based on this analysis, it can be said that the discourse fragment in data (1) contains the hyponymy of “*media sosial*” including Instagram and Facebook.

(2) HP/02/YTB/III

*“Nah kalau sedang sholat, salah satu **syarat sah salat** itu adalah **wudhu**”.*

In data (2), there is the word “*wudhu*” (ablution). The word *wudhu* here is a hyponymous form of *syarat*

sah salat (legitimate requirements of prayer or *sholat*). *Sholat* is the main form of worship that humans must do as a form of obedience to Allah SWT. For our prayers to be accepted by Allah, we must perform *wudhu*. In the discourse fragment in data (2) which contains hyponymy, there is the use of coherence, namely the conditional-result relationship. The conditional-result relationship can happen if one of the sentences in the paragraph indicates the condition for achieving the purpose in the other sentence [19]. It can be seen from the word “*wudhu*” in the speech above. The word “*wudhu*” states one of the conditions that must be carried out when we want to pray. While regarding the relationship between results, it states that with doing *wudhu*, which is a legitimate requirement for praying, it can be said that the prayers we do are following Islamic rules. However, even though one of the conditions for prayer has been carried out, if the other conditions for prayer are not performed ways, then it can be said that the prayer we are doing is invalid. Based on this analysis, it can be said that the discourse fragment in data (2) contains the hyponymy of “*wudhu*” which has a relationship with “*syarat sah sholat*”.

(3) HP/03/YTB/III

*“Ini cara mempercantik terutama para wanita nih, walaupun laki-laki juga sekarang **berhias** juga ya. Nah ini memang bisa dalam berbagai cara salah satunya adalah **memakai anting** atau juga ada yang **menindik hidung** pun juga ada”.*

In data (3), there are the words “*memakai anting*” (wearing earrings) and “*menindik hidung*” (nose piercing). The two forms are hyponymy of *berhias* (beautify). *Berhias* in the *online KBBI* means to beautify personal with clothes or accessories that are good, preen, and dressed up. In general, *berhias* is not solely based on clothing but can be in the form of jewelry used on body parts. One of them is in the form of earrings that are worn on the body, namely the ears, while piercings are usually worn on the body, namely the nose

In the discourse fragment in data (3) which contains hyponymy, there is the use of coherence, namely a means-purpose relationship. Seen in the words “*memakai anting*” and “*menindik hidung*”. The two words state the relationship of means, in the *online KBBI*, means has a definition as everything that is used to achieve certain objectives. In this case, wearing earrings and piercing the nose are the means/needs of every human being that is used on body parts in the form of ears and nose. This coherence is stated in the second sentence which expresses the means for the acquisition stated in the first sentence [19]. Meanwhile, regarding the relationship of purpose, it is stated that wearing earrings and piercing the nose is a form of human way to beautify themselves which can be called *berhias*. Based on this analysis, it can be said that the discourse fragment in data (3) contains hyponymy

“*memakai anting*” and “*menindik hidung*” which are part of “*berhias*”.

(4) HP/04/YTB/III

“Menggunakan soflen itu diperbolehkan, tetapi kalau niatnya untuk maksiat yaitu dengan memperlihatkan cara berhias kepada yang bukan muhrimnya, kepada bukan suaminya itu diharamkan dan sangat sangat dilarang sekali”.

In data (4), there is a form of the statement “*memperlihatkan cara berhias kepada yang bukan muhrimnya*”. The statement is a hyponym of the word “*maksiat*” (immorality) because it shows part of one of the immoral acts. In the discourse fragment in data (4) which contains hyponymy, there is the use of coherence, namely the causal relationship because the word *maksiat* shows general ideas, and the statement “*memperlihatkan cara berhias kepada yang bukan muhrimnya*” indicates a specific or narrow idea that shows the reason relationship. While the cause relationship states with the word “*maksiat*”, with showing our beautiful sides to those who are not our spouse and family. It is forbidden (a person who has sinned) and prohibited because it is not following Islamic teachings.

(5) HP/05/YTB/III

“Muqtasabah yaitu ditambah-tambahkan. Misalnya ditambah-tambahkan matanya yang tadinya warna hitam dirubah jadi warna hijau rambutnya yang tadinya warna hitam dia cat menjadi warna merah atau yang tadi tangannya tidak pakai perhiasan dia tambahkan cincin perhiasan untuk lebih indah lagi. Ini yang disebut dengan perhiasan tambahan dalam dirinya”

In data (5), there are words *hitam*, *hijau*, and *merah* (black, green, and red). Those words are hyponymy of the word “*warna*” (color) because *hitam*, *hijau*, and *merah* are part of color so the color is part of the general form while *hitam*, *hijau*, and *merah* are the specific form. In the discourse fragment in data (5) which contains hyponymy, there is the use of coherence in the means-purpose relationship. This explains that the addition of eye color, hair color, and jewelry rings are human means or needs to beautify themselves. While the relationship of purpose states that adding some of these means it is intended to make oneself more beautiful. This coherence is expressed in sentences that state the conditions for achieving the statements of other sentences [20]. Based on this analysis, it can be said that the discourse fragment in data (5) contains the hyponymy of “*warna*” including *hitam*, *hijau*, and *merah*.

(6) HP/06/YTB/III

“Allah melaknat orang-orang yang **mengubah ciptaan Allah Subhanahu Wa Ta'ala** termasuk diantaranya yakni **merenggangkan gigi**”.

In data (6), there is a phrase “*merenggangkan gigi*” (stretched teeth). This is a form of hyponymy of “*mengubah ciptaan Allah Subhanahu Wa Ta'ala*” (change God's creation) because stretching one's teeth is an act that is forbidden by Allah, namely by changing His creation. In the discourse fragment in data (6) which contains hyponymy, there is the use of coherence of cause-effect relationship. The cause-effect relationship happens if part of the proposition describes the cause of the occurrence of circumstances or conditions that can result [21]. The cause relationship states with “*mengubah ciptaan Allah Subhanahu Wa Ta'ala*” or changing God's creation because this act is strictly prohibited by Islam. Meanwhile, effect relationship is stated with people who make changes in themselves by changing one of Allah's creations are cursed for that person for not obeying Islamic rules. Based on this analysis, it can be said that the discourse fragment in data (6) contains the hyponymy of “*merenggangkan gigi*” which is part of changing Allah's creation (*mengubah ciptaan Allah Subhanahu Wa Ta'ala*).

(7) HP/07/YTB/III

“Dalam hadis rasullullah disebutkan ada golongan termasuk dari ahli neraka. Siapakah itu? Ia adalah perempuan yang mereka berpakaian tapi seperti telanjang”.

In data (7), there is a statement “*perempuan yang mereka berpakaian tapi seperti telanjang*” (women who they dress but look like naked). This is a form of hyponymy of “*ahli neraka*” because one part of the experts of hell is women who are dressed but look naked. In the fragment of discourse in data (7) which contains hyponymy, there is the use of coherence comparison relationship. It is a relationship in one discourse that contains between the two parts of the sentence, namely the content [21]. Comparison relationships state that someone who becomes an expert in hell is those who are compared or equated with someone who is dressed but looks naked. That is, people dress but not according to their purpose, namely covering their genitals, dressing just wearing clothes according to their wishes without thinking about clothes that really proper to be worn. Therefore, the discourse in data (7) contains hyponymy in the form of coherence of comparison relationship by comparing someone who is dressed but looks like naked (*perempuan yang mereka berpakaian tapi seperti telanjang*”).

(8) HP/08/YTB/III

“Jadi kalau pakai celana tapi memenuhi empat syarat yaitu 1. tidak boleh yang namanya tersingkap auratnya, 2. tidak membentuk lekukan tubuh, 3. tidak menerawang, 4. tidak menyerupai laki-laki, maka celananya aman, bahkan disunahkan perempuan pakai celana panjang sebelum memakai rok”.

In data (8), there are phrase forms of **1. tidak tersingkap** (not being exposed), **2. tidak membentuk lekukan tubuh** (not forming body curves), **3. tidak menerawang** (not being translucent) **4. tidak menyerupai laki-laki** (not resembling men). This form is hyponymy of **syarat memakai celana** (the requirement to wear pants). In the fragment of discourse in data (8) which contains hyponymy, there is the use of coherence in the form of condition-result relationship. It can be seen in several statements that indicate conditions, namely, the conditions for wearing pants for women such as not being exposed, not forming body curves, not being translucent, and not resembling men. This is following the meaning of the conditions that occur when one of the clauses expresses the conditions so that the conditions, events, and actions stated in other clauses can be carried out [15]. While in the relationship of result it is stated that if these four conditions are imposed by women then the law is *sunnah* or allowed, so women can wear pants if they follow the conditions specified in Islam. Based on this analysis, it can be said that the fragment of discourse in data (8) contains hyponymy of conditions for wearing pants for women (**syarat memakai celana**).

(9) HP/09/YTB/III

*“Pertanyaan langsung ya, bagaimana hukumnya memelihara anjing maka orang yang memelihara **anjing** kecuali **anjing buruan** atau **anjing penjaga** maka setiap hari dikurangi pahalanya seperti gunung uhud” (I I I/4/11/2021)*

In data (9), there is a form of the phrase **“anjing buruan”** (a hunting dog) and **“anjing penjaga”** (a guard dog). The two phrases are hyponyms of the word **“anjing”** or dog because there are two terms of dog, a hunting dog, and guard dog. Hunting dogs and guard dogs are included in the animal category, namely dogs. In the fragment of discourse in data (9) which contains hyponymy, there is the use of coherence, namely a generic-specific relationship. It is stating the first sentence that expresses general or broad ideas while the next sentence expresses a specific or narrow idea [11]. It can be seen in the word **“anjing”** which is considered as a haram animal in Islam, it states a generic relationship, which is included in the general word. Meanwhile, the specific relationship or special word is

stated with there are two types of dogs including hunting dog which is a dog that is usually hunted by humans, either in the forest or in areas that do not have residents, and guard dog that is kept by humans to guard the house. The generic-specific relationship contains a general statement and then is narrowed down with a specific statement, this is following the opinion of [20]. Based on this analysis, it can be said that the discourse fragment in data (9) contains the hyponymy **“anjing buruan”** (a hunting dog) and **“anjing penjaga”** (a guard dog) which are part of the animal species, namely dog.

(10) HP/10/YTB/III

*“Di antara **mazhab** ada **mazhab maliki** yang mengatakan bahwa anjing itu tidak najis bahkan liurnya. Tapi, kebanyakan ulama pada umumnya mengatakan bahwa anjing itu adalah najis dan najisnya adalah najis besar.*

In data (10) there is the form of the phrase **“mazhab maliki”**. This form is hyponymy of the *mazhab* or madhhab because there are several madhhabs, one of which is the Maliki madhhab which is part of the madhhabs. In the fragment of discourse in the data (10) which contains hyponymy, there is the use of coherence in the form of a background-conclusion relationship. It can be seen in the statement that states there are madhhabs that say dogs are not *najis* (unclean) and there are also some Ulama who say that dogs are unclean. This shows a conclusion relationship. While the background relationship states that there are several opinions of Ulama and madhhabs of stating the law of dogs. Based on this analysis, it can be said that the discourse fragment in the data (10) contains the hyponymy of the **“mazhab maliki”** which is part of madhhabs.

(11) HP/11/YTB/III

“Hukum najis itu kan ada 3, ada najis mukhaffafah, ada najis mutawassithah dan ada najis mugholadoh”.

In data (11) there is a phrase **“najis mukhaffafah, najis mutawassithah dan najis mugholadoh”**. This form is hyponymy of **“najis”** (unclean) because it is part of the najis types. In the fragment of discourse in the data (11) which contains hyponymy, there is the use of coherence in the form of identification relationship. This is following the identification relationship which contains explanations related to sentences [20]. It can be seen in the types of *najis* which is an explanation of *najis*. Stating that there are 3 types of *najis* including severe uncleanness (*mugholadoh*), moderate uncleanness (*mutawassithah*), and mild uncleanness (*mukhaffafah*) that must be known in Islam.

3.2 The Meaning Form of Synonymy in the “Islam Itu Indah” Show

Synonymy is defined as other categories for the same object or thing or an expression whose meaning is similar to another expression. Synonymy is one of the lexical aspects to accommodate the involvement of discourse elements into one coherence. Synonymy functions to compose the relationship of meaning appropriate between certain lingual units and others in discourse. The following is a discourse analysis that uses coherence in the form of synonymy.

(12) SN/12/YTB/III

*“Imam al-ghazali mengatakan: “siapa orang yang tidak suka dengan **cantiknya** suatu hal atau **indahnyanya** suatu suara maka dia sudah terkena penyakit yang sulit untuk disembuhkan”.*

In data (12) there are forms of the words “**cantiknya**” (beauty) and “**indahnyanya**” (loveliness). This is following the opinion of [13] that two synonymous words are seen in the initial word and the second word which is repeated. The two words both have the meaning form of something pleasing to the eye. So the synonym contained in the word is “**cantiknya**” which can be synonymous with “**indahnyanya**”. In the fragment of discourse in data (12) which contains synonymy, there is the use of coherence in the form of a cause-effect relationship. Seen in the words “**cantiknya**” and “**indahnyanya**”. The causal relationship in the word “**cantiknya**” states that someone is not happy with something while the word “**indahnyanya**” states the reason for someone who does not like a sound. While the effect relationship states that it will be exposed to a disease that is difficult to cure for people who do not like beauty or the loveliness of a thing. This is following the opinion [21] that the cause-effect relationship between the two contents of the sentence in the discourse or cause and effect occurs if one proposition indicates the cause of a certain condition which is the result or vice versa. Based on this analysis, it can be said that the discourse fragment in data (12) contains synonymy or similarity of “**cantiknya**” (beauty) and “**indahnyanya**” (loveliness).

(13) SN/14/YTB/III

*“Baginda Nabi shallallahu alaihi wasallam menjelaskan bahwa dilaknatlah oleh Allah orang-orang yang menyerupai **wanita** dari kalangan laki-laki dan **perempuan** yang menyerupai laki-laki”.*

In data (13) above, there is a form of the word “**wanita**” (female) and “**perempuan**” (woman). These

two words have the form of meaning a female human being. “**Wanita**” and “**perempuan**” are synonymous words that mean adult women. Therefore, based on the speech conveyed by the ulama above, there is a relationship in the form of synonymy, namely “**Wanita**” and “**perempuan**”. In the discourse fragment in the data (13) which contains synonymy, there is the use of coherence in the form of a cause-effect relationship. Seen in the words “**Wanita**” and “**perempuan**”. The cause-effect relationship in the speech above states about women's and men's clothes that are not used according to the provisions. While the effect relationship states that the consequences of not wearing clothes according to their provisions (male and female) will be cursed by Allah SWT. It can be said that a text is coherent if it makes sense and its elements relate to each other (Halliday in [22]).

(14) SN/14/YTB/III

*“Memakai **parfum** atau **wangi-wangian** saat keluar rumah itu kan pasti pengen supaya menghindari bau badan yang tidak sedap”.*

In data (14) above, there are forms of the words “**parfum**” (perfume) and “**wangi-wangian**” (fragrance). The two words have a related form of meaning which both have the meaning of oil that has a pleasant aroma and is used to give a fragrant smell to the human body. This is in line with the opinion of [23] that is, there are two or more who consider the form of synonyms with similar meanings that can be exchanged with certain contexts to ignore the nuances of meaning. Based on the preacher's speech in data (14), the sentence contains synonyms in the form of “**parfum**” (perfume) and “**wangi-wangian**” (fragrance) because they have the same lingual unit form in their interpretation. In the discourse fragment in the data (14) which contains synonyms, there is the use of coherence in the form of a means-purpose relationship. Seen in the words “**parfum**” and “**wangi-wangian**”. The two words are a form of means relationship which states that “**parfum**” and “**wangi-wangian**” is a form of means/needs for every human being used in everyday life. While the relationship of purpose states that wearing perfume can avoid us from body odor to make ourselves more well-groomed. This shows the relationship of purpose occurs in the content of discourse [21]. Synonymy analysis in coherence used is a means-result relationship.

3.3 The Use of Hyponymy and Synonymy in the Religious Discourse “Islam Itu Indah” as Indonesian Language Teaching Materials.

The utilization of religious discourse can be in the form of teaching materials for Indonesian subjects, especially at the high school level. This utilization can

be applied in the lecture text material for class XI SMA. The basic competence that is following the research results is KD 3.6 Analyzing content, structure, and language in lectures. Competency suitability is based on appropriate teaching materials. This is in line with Kurniawati's statement in [18] that teaching materials must be adapted to the needs of students which have been regulated in the curriculum. Religious discourses used as teaching materials in SMA class XI are very relevant to be taught, based on core competencies, namely understanding and applying knowledge (factual, conceptual, and procedural) based on their curiosity about science, technology, art, culture related to phenomena and events. real. With basic competence in analyzing linguistic content in lectures and having indicators so that students listen to religious discourse, find technical words according to Islamic topics that contain hyponymy and synonymy in religious discourse. This learning is the stages used by a teacher presented in the form of audio-visual media. This is following the statement [24] that audio-visual media that displays the reality of the material can provide real experiences for students when studying it to encourage self-activity.

The stages of learning the type of coherence of meaning in discourse in the form of hyponymy and synonymy. In the first stage, students are asked to read an example of a lecture text in the *Islam Itu Indah* show with "*Sahabat Sampai Akhirat*" (Friends until the Hereafter). At the second stage, an individual exercise is used to find technical words or terms regarding speech containing hyponymy and synonymy that are conveyed according to the topic of religious discourse spoken by the preacher. In the third stage, students are asked to analyze utterances that contain hyponymy and synonyms with discourse coherence in the linguistic aspect of the lecture text and present the results of their work individually or in groups. The research only focuses on the relationship of meaning in the form of coherence which is seen from the linguistic aspect using hyponymy and synonymy. Religious discourse is very suitable with KD 3.6 because religious discourse has a relationship with the lecture text which is following the results of this study, namely in the linguistic aspect in the form of technical words such as hyponymy and synonymy.

4. CONCLUSION

Based on the analysis results of coherence in the religious discourse of "*Islam Itu Indah*", found 11 hyponymy data while synonymy found 3 data. The coherence used in the religious discourse is (1) the causal relationship, (2) condition-result, (3) means-purpose, (4) generic-specific, (5) cause-effect, (6) comparison, (7) background-conclusion, and (8) identification. The most commonly found coherence of meaning relationships is hyponymy, which is the relationship between the meaning of the general form and the specific form. The utterances of the preachers

go to the parts contained in the form of general words to clarify the da'wah delivered. The results of this study can be in the form of teaching materials that are applied in lecture text material for class XI SMA with the basic competence "Analyzing content, structure, and language in lectures". Research only focuses on the relationship of meaning in the form of coherence seen from technical words related to topics such as hyponymy and synonymy. Because religious discourse has a relationship with the lecture text which is following the results of this study, namely in the linguistic aspect in the form of technical words such as hyponymy and synonymy.

AUTHORS' CONTRIBUTION

Yesi Widi Arsita: compiling, conducting research, and analyzing data, Agus Budi Wahyudi: as a reviewer or guiding article writing and proofreading, Markhamah and Atiqa Sabardila: as reviewers.

ACKNOWLEDGMENTS

The author expresses his gratitude to those who helped in completing this article. I would like to express my gratitude to the Universitas Muhammadiyah Surakarta for allowing me to participate in this article. Thank you to the speaker of the ISETH manuscript writing workshop seminar (International Summit on Science Technology and Humanity) which has provided detailed explanations or information. Thank you also to friends who provided input and support for this research plan.

REFERENCES

- [1] N. dan S. Auliya, "Penggunaan Hiponimi Pada Caption Postingan Akun Instagram Resmi Presiden Joko Widodo," *J. Ilm. Telaah*, vol. 5, no. 2, pp. 8–17, 2020, [Online]. Available: <http://journal.ummat.ac.id/index.php/telaah/article/view/2176>.
- [2] W. Widiatmoko, "Analisis Kohesi Dan Koherensi Wacana Berita Rubrik Nasional Di Majalah Online Detik," *J. Sastra Indones.*, vol. 4, no. 1, pp. 1–12, 2015.
- [3] N. P. Paino, D. D. S. Hutagaol, and A. U. S. Hutagaol, "Analisis Penanda Hubungan Sinonimi Dan Hiponimi Pada Puisi 'Membaca Tanda-Tanda' Karya Taufiq Ismail," *Pena Literasi*, pp. 37–44, 2021.
- [4] Y. Wang and M. Guo, "A Short Analysis of Discourse Coherence," *J. Lang. Teach. Res.*, vol. 5, no. 2, pp. 460–465, 2014, doi: 10.4304/jltr.5.2.460-465.
- [5] A. Latifah and S. Triyono, "Cohesion and Coherence of Discourse in the Story of 'Layangan Putus' on Social Media Facebook,"

- Indones. J. EFL Linguist.*, vol. 5, no. 1, pp. 41–56, 2020, doi: 10.21462/ijefl.v5i1.215.
- [6] R. Surjowati, “Exploring Interpersonal Meanings on the Discourse of the Indonesian National Anthem from the CDA Perspectives,” *Stud. English Lang. Educ.*, vol. 8, no. 1, pp. 360–380, 2021, doi: 10.24815/siele.v8i1.17439.
- [7] I. Jaya and B. Daud, “A Discourse Analysis of Melengkan at a Gayonese Wedding Ceremony,” *Stud. English Lang. Educ.*, vol. 4, no. 1, pp. 105–119, 2017, doi: 10.24815/siele.v4i1.7008.
- [8] M. A. Nawawi and A. M. N, “Konstruksi Wacana Rasionalitas dalam Buku Argumen Kesetaraan Jender Karya Nasaruddin Umar,” *Al Amin J. Kaji. Ilmu dan Budaya Islam*, vol. 2, no. 02, pp. 196–210, 2019, doi: 10.36670/alamin.v2i02.27.
- [9] M. K. Rifa’i, “Internalisasi Nilai-Nilai Religius Berbasis Multikultural Dalam Membentuk Insan Kamil,” *J. Pendidik. Agama Islam*, vol. 4, no. 1, pp. 117–133, 2016, doi: 10.15642/pai.2016.4.1.116-133.
- [10] F. dan A. W. A. Amalia, *Semantik Konsep dan Contoh Analisis*. 2017.
- [11] Nurfitriani; Rajab Bahry dan Azwardi, “Analisis Kohesi dan Koherensi dalam Proposal Mahasiswa Pbsi Tanggal 23 Desember 2014,” *J. Bhs. dan Sastra*, vol. 12, no. 1, pp. 39–48, 2018.
- [12] D. W. Yogyanti, “Analisis Sinonimi Tiga Leksem Penanda Waktu dalam Bahasa Jepang,” *Kaji. Linguist. dan Sastra*, vol. 4, no. 2, pp. 91–98, 2019, doi: 10.23917/cls.v4i2.3468.
- [13] S. Sakrim and M. Ulfa, “Perwujudan Kohesi dan Koherensi Tulisan Makalah Mahasiswa,” *BELAJAR Bhs. J. Ilm. Progr. Stud. Pendidik. Bhs. dan Sastra Indones.*, vol. 6, no. 1, pp. 83–94, 2021, doi: 10.32528/bb.v6i1.4379.
- [14] W. Hanafiah, “Analisis Kohesi Dan Koherensi Pada Wacana Buletin Jumat,” *Epigram*, vol. 11, no. 2, pp. 135–152, 2014, [Online]. Available: <http://jurnal.pnj.ac.id/index.php/epigram/article/view/676/401>.
- [15] A. Budiono, “Analisis Bentuk Kohesi dan Koherensi Wacana Cerkak sebagai Materi Pembelajaran Bahasa Jawa Siswa SMP,” *Syntax Idea*, vol. 3, no. 10, pp. 2007–2020, 2021.
- [16] E. Rahmawati and Wahyu Oktavia, “Analisis Wacana Lisan Luar Kelas di Ruang Tunggu Terminal Tirtonadi Surakarta (Kajian Kohesi dan Koherensi),” *J. Pendidik. Bhs. dan Sastra Indones.*, vol. 5, no. 1, pp. 39–47, 2020, [Online]. Available: <https://journal.unnes.ac.id/sju/index.php/jpbsi/article/view/24018>.
- [17] D. P. Lestari, M. Ekawati, and D. D. Cahyani, “Relasi Makna Sinonimi dan Antonimi pada Kalimat dalam Rubrik Opini Kompas edisi November 2018 sebagai Bahan Ajar di SMA,” *Repetisi Ris. Pendidik. Bhs. dan Sastra Indones.*, vol. 2, no. 2, pp. 19–32, 2019, [Online]. Available: <http://jom.untidar.ac.id/index.php/repetisi/>.
- [18] N. T. Maulana, E. Suryanto, P. Studi, and P. Bahasa, “Analisis Struktural dan Nilai Pendidikan Cerita Rakyat Serta Relevansinya Sebagai Bahan Ajar Bahasa Indonesia di Smp,” *Gramatika STKIP PGRI Sumatera Barat*, vol. 4, no. 1, 2018, doi: 10.22202/jg.2018.v4i1.2424.
- [19] H. Lukman, M. Darwis, and A. Abbas, “Pewujudan Kohesi dan Koherensi pada Jurnal Refleksi Guru Bahasa Indonesia Smp di Kabupaten Maros,” *J. Ilmu Budaya*, vol. 6, no. 2, pp. 221–229, 2018, doi: 10.34050/jib.v6i2.4726.
- [20] A. Nurkholifah, O. Supriadi, and S. Mujtaba, “Analisis Kohesi dan Koherensi pada Isu Nasional di Media Online Kompas . com dan Jawapos.com Edisi April 2021,” *Edukatif J. Ilmu Pendidik.*, vol. 3, no. 6, pp. 4309–4319, 2021.
- [21] G. Goziyah and H. Rizka Insani, “Kohesi dan Koherensi dalam Koran Bisnis Indonesia dengan Judul Kemenperin Jamin Serap Garam Rakyat,” *Silampari Bisa J. Penelit. Pendidik. Bhs. Indones. Daerah, dan Asing*, vol. 1, no. 1, pp. 138–153, 2018, doi: 10.31540/silamparibisa.v1i1.21.
- [22] A. W. Patriana, S. Rachmajanti, and N. Mukminatien, “Students’ Ability in Using Discourse Markers To Build Coherence in Compositions,” *TEFLIN J. - A Publ. Teach. Learn. English*, vol. 27, no. 2, p. 203, 2016, doi: 10.15639/teflinjournal.v27i2/203-216.
- [23] T. S. Setiawaty, RaniAtiqa Sabardila, Markhamah, “Bentuk-Bentuk Sinonimi dan Antonimi dalam Wacana Autobiografi Narapidana (Kajian Aspek Leksikal),” vol. 2, no. 2, pp. 79–101.
- [24] A. Fujiyanto, A. K. Jayadinata, and D. Kurnia, “Penggunaan Media Audio Visual untuk Meningkatkan Hasil Belajar Siswa pada Materi Hubungan Antarmakhluk Hidup,” *J. Pena Ilm.*, vol. 1, no. 1, pp. 841–850, 2016.