

# The Meaning of Nouns in the Translation of the Quran Surah Yunus and Its Use as Learning Materials

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## ABSTRACT

The purpose of the study is to determine the type of noun in the translation of the Qur'an Surah Yunus. It is selecting the meaning of nouns in the Indonesian Language Dictionary and the Jalalayn interpretation in the translation of the Qur'an Surah Yunus. Nouns are a class of words that express the name of a person, place, or all objects that are nouns. Nouns or nouns are classes that refer to something abstract and concrete. The nouns are divided into two abstract and concrete nouns interpreted according to the Indonesian Language Dictionary and the Jalalayn interpretation. A word class expresses a person's name, place, or objectified objects. Nouns are classes that refer to something abstract and real. The listening and note-taking techniques are carried out by studying the translation of Surah Yunus. This study method uses distribution and equivalent lingual methods. This method is chosen because it is appropriate. The result show that nouns in the translation of the Quran surah Yunus are abstract and concrete nouns.

**Keywords:** *Noun Meaning, Translation of the Quran, Surah Yunus*

## 1. INTRODUCTION

The Quran is a God's revelation given to the Prophet Muhammad through the angel Gabriel as a way of life and guidance for mankind's life. The Quran consists of 6,236 verses, 114 surah, and 30 chapters. The surah's contents in the Quran have miracles as well as this universe was formed everything in it, prohibitions, and guidance for mankind. According to Wahyudi (2019:41), the Quran is a law source for mankind as guidance to establish a character disciplined and obedient to command.

Zaenuddin & Nurbayan (cited in Azzuhri, 2012:129) state that grammar in the Quran has aspects of words choice and sentences that arise. Besides, the Quran is used to communicate da'wah. In delivering, a language is a fundamental tool that is understood easily to integrate that Allah SWT (God Almighty) uses to convey his teaching to mankind. Markhamah et al. (2012:140) mention the Quran containing politeness that applies language ethics in daily life with applicable values and norms.

Language is a communication tool to interact with mankind. Language is dynamic which is always evolves with the times and human civilization. In addition, language is also productive which produces something although the elements contained are limited. Kusuma &

Jakarta (2018:117) explain that good communication is the most crucial aspect of a language's function.

The Quran uses Arabic. People can learn Arabic with experts in the field of Arabic. It doesn't need to go through an institution or come to Mecca or even Medina to learn. The Quran began to be translated into languages worldwide in the development era, such as Indonesian, English, and Korean. Purnomo et al. (2015:101) mention that the Quran describes in two ways: (1) the Quran explains the prohibitions and allowing in detail and (2) the Quran describes in outline.

The Quran is the main source of Islamic teachings which includes all the principles of the Shari'a and the proposition as an aspect of punishment for all human's charity and action. Ahmadi (2015:58) translates the Quran is quite difficult because its language is not a science that people can easily learn the meaning contained in it.

Surah Yunus is the 10th surah revealed in Mecca, totaling 109 verses. It was revealed when the Prophet Muhammad SAW has not migrated to Medina, except for verses 40, 45, and 95 of three letters were revealed after the Propet Muhammad SAW migrated to Madina.

In Surah Yunus, there are nouns from each verse. The nouns contained in Surah Yunus have different meanings per its function. Nouns are word classes that contain objects, people, objects or places. Moeliono

(cited in Cintya, 2020:71) views nouns as a group of words that classify humans, animals, objects, and concepts, which consist of classifying a word. Wulandari (1988:13) mentioned that nouns are part of language, which has the most essential unit and has an element of language in a text. Kartika (2017:127) states that nouns can set and enrich a word that can be used as a verb or adjective of an object per its function.

Nouns are classes that refer to something abstract and concrete. Abstract nouns are nouns that cannot be seen by the five senses, while concrete nouns are nouns that the five senses can see. A noun can be found in noun meanings depending on the use of the sentence because each verse contains different events. A noun that we often find in daily life, such as astronomy, people’s name, charity, natural objects, animals, and rules that have been set. The word puts its position as a complete clause.

The contain of Surah Yunus has its uniqueness. The nouns contained in the Surah Yunus have different meanings as the meaning of each verse. The nouns in the Surah Yunus have categories as object classification, such as the word of the mountain, afternoon, night, orbit, and throne. The meaning of these nouns are different, but it relates to the events implied in the content of the Quran.

Meaning is a linguistic branch of semantics that studies the meaning of a word or sentence. Lutfiana (in Lafazh et al., 2021) says that the study of the Qur’an uses a linguistic and literary approach to the Quran because language is a point in understanding it.

This study is conducted because previous studies have not discussed the meaning and content of Surah Yunus. The content is not only surah Yunus tells the Prophet Musa AS and Prophet Yunus AS’ story but also Surah Yunus contains how day and night occur. Those uniqueness makes the Quran a guide for Muslims and relates to daily life.

The translation of Surah Yunus is used as study material because it is relevant as a source of motivation for society always to be grateful for the blessing that God gave to servants and always remember his prohibitions.

Based on the explanation above, this study investigates the meaning of nouns in the translation of surah Yunus. This study aims to determine the meaning of nouns in the Indonesian Language Dictionary and Jalalayn interpretation in the translation of the Quran surah Yunus.

**2. METHOD**

The type of study is a qualitative study with a descriptive design combined into a qualitative descriptive study. The authors are trying to get more in-depth study data. The study object is nouns contained in the translation of Surah Yunus. The subject study is the meaning of nouns contained in the translation of Surah Yunus.

Primary data is data used by the authors in this study as a data source, the data source is the meaning of a noun in the translated Quran which is analyzed according to the type of nouns, and its meaning is interpreted. In contrast, secondary data uses references from documents relevant to the study document in the article, Indonesian Language Dictionary, and Jalalayn interpretation. The authors can compare the current study with relevant studies with previous studies. Secondary data needs to be used to fulfill study data as discussed. The data source of this study is the Quran Surah Yunus. As with the translation of Surah Yunus, there is the meaning of the noun contained in the surah.

The authors use note-taking and listening methods. They are carried out by studying the translation of Surah Yunus, then note-taking the nouns contained in the translation of Surah Yunus. This study method uses distribution and equivalent lingual methods. This method is chosen because it is appropriate for the study. Distribution is a method whose scope is outside the language. While the equivalent lingual method covers the language.

**3. RESULT AND DISCUSSION**

Surah Yunus has 30 nouns, including abstract and concrete nouns. The type of noun is the meaning of the Indonesian Language Dictionary and the Jalalayn interpretation.

**Table 1.** Types of Nouns in the Translation of the Quran Surah Yunus

No	Abstract Nouns	Concrete Nouns
1.	Grandeur	Water
2.	Wealth	The Quran
3.	Power	Wind
4.	Orbit	Throne
5.		Storm
6.		Month
7.		Land
8.		Dust
9.		World
10.		Pharaoh
11.		Wave
12.		Aaron
13.		Heart
14.		Property
15.		Cattle
16.		Boat

17.		Holy book
18.		Ocean
19.		sky and earth
20.		Sun
21.		Muhammad
22.		Musa
23.		Jewellery
24.		House
25.		Plant
26.		Yunus

### **3.1 The meaning of Nouns in Indonesian Language Dictionary and Jalalayn Interpretation in the Translation of the Quran Surah Yunus**

#### **3.1.1 The Verse Containing the Noun "Orbit"**

...Dialah yang menetapkan tempat-tempat **orbitnya**, agar kamu mengetahui bilangan tahun, dan perhitungan (waktu)... (He is the one who determines for its orbit phases, so that you may know the number of years and calculation time)

(Surah Yunus verse (5))

The meaning of the noun '**orbit**' in Surah Yunus verse 5, according to the Indonesian Language Dictionary and Jalalayn interpretation, has the same meaning as 'the path traversed by a celestial body during one full moon whose number of days and months is always different as its predetermined axis'.

Its orbit is a celestial body that has its path. Its orbital path is twenty-nine days. The relationship of noun orbit with the Prophet Yunus does not exist because God created the orbit as a celestial body. In learning Indonesian, nouns are used to know the types of nouns and its classification and use.

#### **3.1.2 The Verse Containing the Noun "Wealth"**

...Fir'aun dan pemuka-pemuka kaumnya perhiasan dan harta **kekayaan** dalam kehidupan dunia... (Pharaoh and his chiefs splendor and **wealth** in this worldly life)

(Surah Yunus verse (88))

The meaning of the noun '**wealth**' in Surah Yunus verse 88 according to the Indonesian Language Dictionary and Jalalayn interpretation has the meaning

of property that belongs to people. And in the end, it will be misleading. If it is not used correctly and is not given to those in need, the property will mislead them.

The relationship between the noun wealth and Prophet Yunus' story is not related because, in Q.S Yunus verse 88, it is explained that wealth belongs to Pharaoh. While Pharaoh's story has related to Prophet Moses. The property that we have is only something given from God that is not eternal. It should be given to people in need. The lesson that can be taken is that all the wealth entrusted to us will return to the Creator and are too arrogant with what we have got.

#### **3.1.3 The Verse Containing the Noun "Power"**

...manusia lengah dari tanda-tanda **kekuasaan** Kami... (Mankind are heedless of Our power)

(Surah Yunus verse (92))

The meaning of the noun '**power**' in Surah Yunus verse 92 according to the Indonesian Language Dictionary and Jalalayn interpretation has the meaning of the ability to control based on the authority. The **Power** of God has the will over all His creatures. So don't ever be negligent of the signs of His power.

The relationship between the noun power and the Prophet Yunus' story is that God's power is all things and don't be careless with what God has outlined. God's power can not be contested because every single thing that God has determined will happen, except for those who believe who is always by God's side.

An abstract noun is an object that exists but cannot be seen, heard, and felt by mankind. From the data above, 3 data have been analyzed. The data is adjusted to the meaning of the Indonesian Language Dictionary and the Jalalayn interpretation. The nouns that have been analyzed are orbit, wealth, and power. Judging from the Prophet Yunus' story, the rotation has no connection with his story because it includes the path passed by the solar system. Wealth has no relationship as in the story of Prophet Yunus there is no Pharaoh's story, then the noun power has something to do with the Prophet Yunus' story because God's power is above all. If God will, what is impossible will be possible.

A concrete noun is an object that can be seen, heard, and felt by mankind. Concrete nouns in the translation of Surah Yunus consist of 26 nouns. According to the Indonesian Language Dictionary and the Jalalayn interpretation., the nouns have been classified and then their meaning.

#### **3.1.4 The Verse Containing the Noun "Wind"**

...sehingga apabila kamu berada di dalam bahtera, dan meluncurlah bahtera itu membawa orang-orang yang ada di dalamnya dengan tiupan **angin** yang baik,

dan mereka bergembira karenanya, datanglah **angin** badai... (When you are in the ship and the sail with them with a fair breeze and they are glad therein, a storm **wind** reached)

(Surah Yunus verse (22))

The meaning of the noun '**wind**' in Surah Yunus verse 22, according to the Indonesia Language Dictionary and the Jalalayn interpretation, has the meaning 'a blow of air from a high-pressure area towards a low-pressure area, where the wind can destroy everything it hits'.

The relationship between the noun wind and Prophet Yunus' story is that when Prophet Yunus left Nineveh in an angry condition which came to an excellent wind that could destroy the Prophet Yunus' ship. From Prophet Yunus's story, if we go out in anger, then everything right we think is wrong and what has been made easy by Allah will appear hard. Before making a decision, it would be better to think about it with a calm mind and not be provoked by emotions. Think before you act to not hurt other people's feelings.

### 3.1.5 *The Verse Containing the Noun "Moon"*

Dialah yang menjadikan matahari bersinar dan **bulan** bercahaya dan ditetapkan-Nya... (He is the one who made the sun a radiant source and the moon a reflected light and it's determined)

(Surah Yunus verse (5))

The meaning of the noun '**moon**' in Surah Yunus verse 5 according to Indonesian Language Dictionary and Jalalayn interpretation, the moon is an astronomical object in the form of a moon with a slightly hollow texture and a lot of celestial particles, shining at night that orbits the earth because of the reflection of the sun. The moon is also interpreted as the turn of the year between 28 nights that get position.

The relationship between the noun moon and Prophet Yunus' story is that the moon is a sanction for the occurrence of a storm that hit Prophet Yunus's ship and the people which caused Prophet Yunus to sink in the sea and be eaten by whales. The moonlight at night can illuminate the earth, and the moonlight is lovely. The lesson that we can take is that there will be ease because Allah will not give a trial if his service cannot do it. Fear Allah so that you will find comfort in each path that we will take and involve Allah in all your affairs.

### 3.1.6 *The Verse Containing the Noun "Throne"*

...Dia bersemayam di atas '**Arsy** untuk mengatur segala urusan... (He roses over the Throne to conduct every affair)

(Surah Yunus verse (3))

The meaning of the noun 'throne' in Surah Yunus verse 3 according to Indonesian Language Dictionary and Jalalayn interpretation has the meaning of 'the royal chair where the king sits' or the grace possessed by God who resides in the throne according to the grace of His nature.

The word 'throne' means the power possessed by someone who has great power in a region or country. God's throne or majesty will remain because God is excellent, omnipotent.

The relationship between the noun 'throne' and the Prophet Yunus' life is that in Prophet Yunus' story throne, there is a power possessed by someone who has power in a particular area like a king or queen.

## 4. CONCLUSION

Based on the analysis data above, it appears that nouns in the translation of the Quran Surah Yunus are abstract and concrete nouns. Each verse has more than one noun; then, nouns are categorized as the type of nouns. Abstract nouns are orbit, grandeur, wealth, and authority. However, concrete nouns are water, the Quran, wind, throne, storm, moth, land, dust, world, Pharaoh, wave, Aaron, heart, property, cattle, boat, holy book, ocean, sky and earth, sun, Muhammad, Musa, jewelry, house, plant, Yunus. Those nouns are interpreted in the Indonesian Language Dictionary and the Jalalayn interpretation.

The relationship of nouns in the translation of the Quran surah Yunus with Prophet Yunus' story is related to daily life, not far from mankind's life. The lesson taken from nouns in Surah Yunus is that if we do something with anger, it will not solve the problems, and all the things given by God will never last forever.

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