

CHAPTER IV

FINDING AND DISCUSSION

This chapter presents the data obtained from the data source and discussion of the results.

A. Findings

Based on the research problems, two topics are presented in this chapter. For the first, this research talks about the semantics involvement that concerns with literal meaning and deixises in English Translation of Surah Ar Rahman by Abudllah Yusuf Ali. The other about the messeges involvement found in the English Translation of Surah Ar Rahman by Abdullah Yusuf Ali.

1. Semantic Analysis

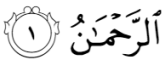
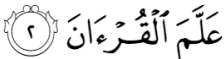
In this research, the data about semantic analysis is presented in some tables which consist of three main divisions. The first coloumn is the English translation of Surah Ar Rahman by Abdullah Yusuf Ali and the second coloumn is semantic analysis which concern of two parts of coloumns (literal meaning and deixies). Literal meaning as Rahman states on his book that lexical meanings are the meaning of a word in

isolation.¹ It means that the term of lexical meaning which is used in semantic is interpreted as the meaning of lexeme whether it is word lexeme or paraphrasal lexeme. For example “Horse” is the kind of animal which have four feet. And e.t.c. And the third column is a equivalence and non equivalence it means about dynamic equivalence are found in the translations.

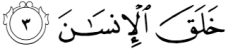
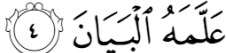
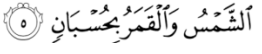
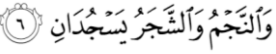
Table 4.1.1 Table 1

This section presents the analysis of surah Ar Rahman from verse 1-10

Tabel 4.1 Surah Ar Rahman from verse 1 up to 10

Verses Surah Ar Rahman		Semantic Analysis		Equivalences	
The Original Text	The Translation of Surah Ar Rahman	Literal Meaning	Deixises	Equivalence	Non-Equivalence
 Ar rahmaan	(Allah) Most Gracious!		Person	v	
 'allamal Qur'an	It is He Who has taught the	Denotation	Person	v	

¹ Rahman, Susana, Semantics in Action, (Yogyakarta: Deepublish press: 2013). P. 40.

	Qur'an.				
 Khalaqal insann	He has created man	Denotatio n	Person	v	
 'allamahul bayaan	He has taught him speech (and intelligence).	Denotatio n	Person	v	
 Assyamsu wal qomaru bihusbaan	The sun and the moon follow courses (exactly) computed;	Hyponym, Denotatio n		v	
 Wannajmu wasyajaru yasjudaan	And the herbs and the trees - both (alike) prostrate in adoration.	Hyponym, Denotatio n			v

<p>وَأَسْمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾</p> <p>Wassamaaaa a rafa'ahaa wawa dho'al miizaan</p>	<p>And the Firmament has He raised high, and He has set up the Balance (of Justice),</p>	<p>Polysemy</p>	<p>Person</p>	<p>v</p>	
<p>أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾</p> <p>Alla tathghowfil miizaan</p>	<p>In order that ye may not transgress (due) balance.</p>	<p>Denotatio n</p>			<p>v</p>
<p>وَأَقِيمُوا الزُّنْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾</p> <p>Wa aqimulwazna bilqisthi walaa tukhsirul miizan</p>	<p>So establish weight with justice and fall not short in the balance.</p>	<p>Antonym</p>		<p>v</p>	
<p>وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾</p> <p>Wal ardho</p>	<p>It is He Who has spread out the</p>	<p>Polysemy</p>	<p>Person and Spatial</p>	<p>v</p>	

wada'ahaa lil anaam	earth for (His) creatures:				
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Literal Meaning

Related to literal meaning, denotation can found in this section such as word “**Qur’an** (in verse 2), **the sun and the moon** (in verse 5), **the herbs and trees** (in verse 6), **transgress** (in verse 8)”. The Polysemy also found, such as the word “**raised and set up** (in verse 7) and **spread out** (in verse 10)”. The denotation of these words reveals that the words show the true meaning in a sentence, where the Qur'an really means the Qur'an in question, then "The Sun and The Moon" is also really the Sun and the Moon in question, then "The Herbs and Trees" is also really the Herbs and Trees in question. In addition, "Raised and Set Up and Spread Out" also shows that this meaning is the true meaning. The Denotation also found, such as “**Man** (in verse 3), **speech** (in verse 4)”. The Hyponym also found, such as “**the sun and the moon** (in verse 5), **the herbs and the trees** (in verse 6)”. These words can be called Hyponyms because Hyponyms are words or phrases whose meaning is contained / included in words or phrases

which are more general in nature such as the sun and the moon and "herbs and trees". Antonym also found, such as “**establish** and **fall not short** (in verse 9). Words that have opposite meanings in one sentence are found in the word "establish and fall not short".

Deixises

Related to deixises, person deixis can found in this section as word “Allah (in verse 1)”, He (in verse 2,3,4, 7 and 10), These words are included in the Deixises Person because "Allah" and "He" denote a person or a Essence (Allah). Spatial dexises also can found in verse 10 “the earth”. Dexises which states a place or location including spatial dexises, which is found in the word "The Earth".

This section presents the analysis of surah Ar Rahmah from verse 11-20

Table 4.2 SurahAr Rahman from Verse 11-20

Verse of Surah Ar Rahman		Semantic Analysis		Equivalences	
The Original Text	The Translation of Surah Ar Rahman	Literal Meaning	Dexises	Equivalence	Non- Equivalenc e

<p>فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾</p> <p>Fiihaa faakihatun wannakhlu zaatul akmaam</p>	<p>Therein is fruit and date-palms, producing spathes (enclosing dates);</p>	<p>Hyponym, polysemy</p>			v
<p>وَالْقَبُ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾</p> <p>Wal habbu zul'ashfi warryhaan</p>	<p>Also corn, with (its) leaves and stalk for fodder, and sweet- smelling plants.</p>	<p>Hyponym</p>		v	
<p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾</p> <p>Fabiayi aalaaa i robbikumaa</p>	<p>Then which of the favor of your Lord</p>	<p>Denotation</p>	<p>Person</p>	v	

tukazzibaan	will ye deny ?				
<p>خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٦﴾</p> <p>Kholaqol insaana min sholsoolin kalfakhhoor</p>	<p>He created man from sounding clay like unto pottery..</p>	Denotation	Person		V
<p>وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿١٧﴾</p> <p>Wa kholaqa jaaanna min maa rijin minnaar</p>	<p>And He created Jinns from fire free of smoke:</p>	Denotation	Person		V
<p>يَأْتِي آلَاءَهُمْ كَمَا يَكْفُرُونَ ﴿١٨﴾</p> <p>Fabiayi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favors of your Lord will ye deny?</p>	Denotation	Person	V	
<p>رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٩﴾</p> <p>Rabbul</p>	<p>(He is) Lord of the two</p>	Antonym	Person		V

masyriqoyni warobbul maghribayn	East s and Lord of the two West s:				
فَبِأَيِّ آٰلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ Fabiayi aalaaa i robbikumaa tukazzibaan	Then which of the favors of your Lord will ye deny ?	Denotation	Person	V	
مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ Marojal bahroyni yaltaqiyaan	He has let free the two bodies of flowing water, meeting together :	Denotation	Person, temporal		V
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾ Baynahumaa barzakhullaa	Between them is a Barrier which		Spatial		v

yabghiyaan	they do not transgress				
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Literal Meaning

Hyponym “fruit and date palms” verse 11, “corn with its leaves and stalks for fodder and sweet smelling plants” verse 12. These words can be called Hyponyms because Hyponyms are words or phrases whose meaning is contained / included in words or phrases which are more general in nature such as “Fruit and Date Palms” and “corn with its leaves and stalks for fodder and sweet smelling plants”. Denotation also can found as word “deny, pottery, fire, deny” in verse (13,14,15,16, 18). The denotation in these words shows that the word contains the real meaning, namely "deny" with the real meaning, "pottery" with the real meaning, "fire" with the real meaning. Denotation also found as word “created man, meeting together” in verse (4, 9). Antonym also found in verse 17 as word “east and west”. Polysemy also can found in a sentence “**fruit and date-palms**, producing **spathes** (enclosing dates)”. This sentence is included in Polysemy because it has more than one meaning and the cause of the emergence of polysemy is due to

shifting usage, specialization in the social environment, figurative language, reinterpretation of homonym pairs, and the influence of foreign languages.

Deixises

Relates to dexieses, person deixies can found in this section as word “your Lord (verse 13), He (verse 14), He (verse15), Your Lord (in verse 16), He is Lord (in verse 17), your Lord (in verse 18), He has (in verse 19). The existence of Deixis Person in these words refers to a person or Essence or subject in a sentence in the form of an individual. Temporal Deixies also found as word "and then meeting together" (in verse 19), and spatial deixies as word "do not transgress" in verse 20. Temporal Deixis refers to time.

4.1.3 Table 3

This section presents the analysis of surah Ar Rahmah from verse 21-

30

Table 4.3 SurahAr Rahman from Verse 21-30

Verse of Surah Ar Rahman		Semantic Analysis		Equivalences	
The Original Text	The Translation of Surah Ar Rahman	Literal Meaning	Dexises	Equivalence	Non-Equivalence
فَيَأْتِي آءِآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ Fabiayyi aalaaa i robbikumaa tukazzibaan	Then which of the favors of your Lord will ye deny ?	Denotation	Person	V	
يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٤﴾ Yakhruju minhumaa lu'lu u wal marjaan	Out of them come Pearls and Coral	Polysemy, Synonym			V
				V	
فَيَأْتِي آءِآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ Fabiayyi aalaaa i robbikumaa tukazzibaan	Then which of the favors of your Lord will ye deny ?	Denotation	Person		V
وَكُلُّ الْجَوَارِ الْيُسْخَرُونَ ﴿٢٦﴾ Waku lla jawaari yusxaruun	And His are the	Connotation	Person	V	

<p>Walahul jawaari munsha aa tu fil bahri kal a'laam</p>	<p>Ships sailing smoothly through the seas lofty as mountains:</p>				
<p>فَيَأْتِي آءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favors of your Lord will ye deny?</p>	Denotatio n	Person	V	
<p>كُلُّ مَنَّ عَلَيَّهَا فَاَنِ ﴿٣٦﴾ Kulluma 'alayahaa faan</p>	<p>All that is on earth will perish;</p>	Polysemy		V	
<p>وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ Wayabqaa wajhu robbika zul jalaali wal ikraam</p>	<p>But will abide (forever) the Face of thy Lord full of Majesty Bounty and Honor.</p>	Connotati on, Synonym	Person	V	
<p>فَيَأْتِي آءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ Fabiayyi aalaaa i</p>	<p>Then which of the favors of your</p>	Denotatio n	Person	V	

robbikumaa tukazzibaan	Lord will ye deny ?				
<p>يَسْتَلْهُمَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢١﴾</p> <p>Yas aluhu man fissamaawaati wal ardh kulla yawmin huwa fii sya'n</p>	Of Him seeks (its needs) every creature in the heavens and on earth : every day in (new) Splendor doth He (shine)!	Polysemy, Antonym	Person	V	
<p>فَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾</p> <p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	Then which of the favors of your Lord will ye deny ?	Denotatio n	Person	v	

Literal Meaning

Related in this section, the semantic analysis can found. Denotation can found in this section as word “deny (verse 21, 23, 25,28, 30)”. This shows the true meaning of the words in the sentence. Polysemy also found in this section as word “come (in verse 22)”, “earth (in verse

26)”, “creature (in verse 29)”. This sentence is included in Polysemy because it has more than one meaning and the cause of the emergence of polysemy is due to shifting usage, specialization in the social environment, figurative language, reinterpretation of homonym pairs, and the influence of foreign languages. Synonym also found in this section as word “Pearls and Coral (in verse 22), Majesty Bounty and Honor (in verse 27). This can be seen from the meaning contained, namely the similarity of the words "Pearl ad Coral", "Majesty Bounty and Honor". Polysemy also found as the words "come (in verse 22)," earth (in verse 26), and "creature (in verse 29). This sentence is included in Polysemy because it has more than one meaning and the cause of the emergence of polysemy is due to shifting usage, specialization in the social environment, figurative language, reinterpretation of homonym pairs, and the influence of foreign languages. Connotation also found in this section as word "mountains (in verse 24)," face of thy Lord (in verse 27). The connotation in the sentence shows that there is a difference in meaning from the real meaning. Antonym also found as word “heavens and on earth (in verse 29). Antonyms here mean that there are words that are opposite to other words.

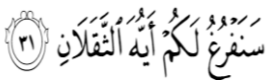
Dexises

Person dexies as word “your Lord (in verse 21,23,25,28, 30)”, “His (in verse 24), “He (in verse 29), “Lord (in verse 27). The existence of Deixis Person in these words refers to a person or Essence or subject in a sentence in the form of an individual. Spatial dexises also found as word “on earth (in verse 26). Dexises which states a place or location including spatial dexises, which is found in the word “on earth”.

4.1.4 Tabel 4

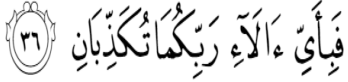
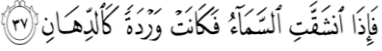
This section presents the analysis of surah Ar Rahmah from verse 31-40

Tabel 4.4 Surah Ar Rahman Verse 31-40


Verse of Surah Ar Rahman		Semantic Analysis		Equivalences	
The Original Text	The Translation of Surah Ar Rahman	Literal Meaning	Dexises	Equivalence	Non-Equivalence
	Soon shall We settle	Denotation	Person	v	

<p>Sanafrughu lakum ayyuhassyaqolaan</p>	<p>your affairs O both ye worlds!</p>				
<p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favors of your Lord will ye deny?</p>	<p>Denotatio n</p>	<p>Perso n</p>	<p>v</p>	
<p>يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَفْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِإِذْنِ سُلْطٰنِ ﴿٣٣﴾ Wama'syarol jinnii wal insi innistatho'tum an tanfuzu min aqtaarissamaawaati wal ardhi fanfuzu la tanfuzuuna illa bisulthaan</p>	<p>O ye assembly of Jinns and men! if it be ye can pass beyond the zones of</p>	<p>Polysemy, Antonym</p>			<p>v</p>

	<p>the</p> <p>heavens</p> <p>and the</p> <p>earth pass</p> <p>ye! not</p> <p>without</p> <p>authority</p> <p>shall ye be</p> <p>able to</p> <p>pass!</p>				
<p>فَيَأَيُّ آءِآلِهَ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾</p> <p>Fabiyyi aalaaa i robbikumaa</p> <p>tukazzibaan</p>	<p>Then which</p> <p>of the</p> <p>favors of</p> <p>your Lord</p> <p>will ye</p> <p>deny?</p>	Denotatio n	Perso n	V	
<p>يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾</p>	<p>On you will</p> <p>be sent (O</p> <p>ye evil ones</p>	Denotatio n			V

<p>Yursalu ‘alaykumaa syuwaazhun minnaarin wanuhaa sun falaa tantashiraan</p>	<p>twain!) a flame of fire (to burn) and a smoke (to choke): No defence will ye have:</p>				
<p> Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favours of your Lord will ye deny?</p>	Denotatio n	Perso n	V	
<p> Faizansyaqotissamaaa u fakanat wardatan kaddihaan</p>	<p>When the sky is rent asunder</p>	Connotati on			v

	<p>and it</p> <p>becomes</p> <p>red like</p> <p>ointment:</p>				
<p>فَبَايَٰٓءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾</p> <p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favours of your Lord will ye deny?</p>	<p>Denotatio n</p>	<p>Perso n</p>	<p>v</p>	
<p>فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذُنُوبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾</p> <p>Fayawmaizinn laa yus alu ‘an zambihii insun walaa jaaan</p>	<p>On that day no question will be asked of man or Jinn as to his</p>	<p>Denotatio n</p>	<p>Temp oral, Perso n</p>	<p>v</p>	

	sin.				
 فَبَيِّءَ الْآءِ رَبِّكُمْ تَكْذِبَانَ Fabiayyi aalaaa i robbikumaa tukazzibaan	Then which of the favors of your Lord will ye deny?	Denotatio n	Perso n	v	

Literal Meaning

Related in this section, the semantic analysis can found. Denotation can found in this section as word “Settle (verse 31)”, “Deny (in verse 32,34,36,38)”, “sent, fire to burn (in verse 35), “sin (in verse 40)”. This shows the true meaning of the words in the sentence. Polysemy also can found in a sentence ““pass beyond (in verse 33)”. This sentence is included in Polysemy because it has more than one meaning and the cause of the emergence of polysemy is due to shifting usage, specialization in the social environment, figurative language, reinterpretation of homonym pairs, and the influence of foreign

languages. Antonym also found in this section as word “heavens and the earth (in verse 33)”. There are opposites or opposite meanings in one sentence such as the word "Heavens and the Earth". Connotation also found as word “becomes red like ointment (in verse 38)”. The connotation in this sentence shows that there is a difference in meaning from the real meaning

Dexises

Dexises can found in this section, person dexises as word “your Lord (in verse 32,34,36, 38). The existence of Deixis Person in these words refers to a person or Essence or subject in a sentence in the form of an individual. Temporal dexises also found as word “that day (in verse 40)”. Temporal Deixis refers to time.

Tabel 5

This section presents the analysis of surah Ar Rahmah from verse

Tabel 4.5 Surah Ar Rahman Verse 41-50

Verse of Surah Ar Rahman		Semantic Analysis		Equivalences	
The Original Text	The Translation of Surah Ar Rahman	Literal Meaning	Dexises	Equivalence	Non-Equivalence

					nce
<p>يعرف العجرون لبيعتهم فيؤخذ بالترصص والأقدام</p> <p>٤١</p> <p>Yu'raful mujrimuuna bisiimaahum fayu'khazu binnawasi wal aqdaam</p>	<p>(For) the sinners will be known by their Marks: and they will be seized by their forelocks and their feet.</p>	<p>Polysemy, Denotation</p>	<p>Person</p>		<p>V</p>
<p>فَيَايَءِ الْآءِ رَبِّكُمْ أَنْ تَكْذِبَانَ</p> <p>٤٢</p> <p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favors of your Lord will ye deny?</p>	<p>Denotation</p>	<p>Person</p>	<p>v</p>	
<p>هَذِهِ جَهَنَّمُ الَّتِي يُكذَّبُ بِهَا الْمُجْرِمُونَ</p> <p>٤٣</p> <p>Haazihi jahaanmullatii yukazibu bihaal mujrimuun</p>	<p>This is the Hell which the Sinners deny.</p>	<p>Denotation</p>	<p>Spatial</p>	<p>V</p>	

<p>يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ٤٤</p> <p>Yatufuna baynahaa wabayna hamiimin aan</p>	<p>In its midst and in the midst of boiling hot water will they wander round!</p>	Polysemy	Person		V
<p>فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٥</p> <p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favours of your Lord will ye deny?</p>	Denotation	Person	V	
<p>وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ٤٦</p> <p>Waliman khaafa maqaama robbihi jannataan</p>	<p>But for such as fear the time when they will stand before (the Judgment Seat of) their Lord there will be two Gardens</p>	Denotation	Person	V	
<p>فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٧</p>	<p>Then which of the favours of your</p>	Denotation	Person	v	

<p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Lord will ye deny?</p>				
<p>ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾ Zawaataaa afnaan</p>	<p>Containing all kinds (of trees and delights)</p>	<p>Hyponym</p>		<p>v</p>	
<p>فِي أَيِّ آيَةٍ رَبِّكُمْ كَذَبَانِ ﴿٤٩﴾ Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favors of your Lord will ye deny?</p>	<p>Denotation</p>	<p>Person</p>	<p>v</p>	
<p>فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ Fiihimaa ‘aynaani tajriyaan</p>	<p>In them (each) will be two Springs flowing (free);</p>	<p>Connotation</p>			<p>v</p>

Literal Meaning

Related in this section, the semantic analysis can found. Denotation can found in this section as word “forelocks and their feet (verse 41)”,

“deny (verse 42, 45, 47, 49)”, “Hell (verse 43)”, “fear (verse 50)”. The words that have denotative meanings show that this shows the true meaning of the words in the sentence. Polysemy as word “seized (in verse 41)”, “midst (in verse 44)”. Connotation as word “springs (in verse 50), The connotation in this sentence shows that there is a difference in meaning from the real meaning, and Hyponym also found in this section as word “of trees and delights (in verse 48)”. These words can be called Hyponyms because Hyponyms are words or phrases whose meaning is contained / included in words or phrases which are more general in nature such as “of trees and delights (in verse 48)”.




Dexises

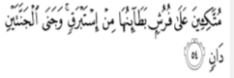
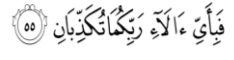
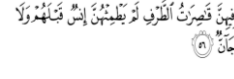
Dexises can found in this section, person dexises as word “your Lord (in verse 42,45,47,49). The existence of Deixis Person in these words refers to a person or Essence or subject in a sentence in the form of an individual. Temporal dexises also found as word “sinners day (in verse 43)”. Temporal Deixis refers to time.

Table 6

This section presents the analysis of surah Ar Rahman from verse

Tabel 4.6 Surah Ar Rahman Verse 51-60

Verse of Surah Ar Rahman		Semantic Analysis		Equivalences	
The Original Text	The Translation of Surah Ar Rahman	Literal Meaning	Dexises	Ewuivalence	Non Equivalen ce
 فَيَا أَيُّهَا رَبِّكُمَا تُكذِّبَانِ Fabiayyi aalaaa i robbikumaa tukazzibaan	Then which of the favors of your Lord will ye deny ?	Denotatio n	Person	V	
 فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ Fiihimaa min kulli faakihatini zawjaan	In them will be Fruits of every kind two and two.	Polysemy			V
 فَيَا أَيُّهَا رَبِّكُمَا تُكذِّبَانِ Fabiayyi aalaaa i	Then which of the favors of your	Denotatio n	Person	v	

robbikumaa tukazzibaan	Lord will ye deny?				
 Muttaki iina ‘ala furusyiin bathaaa i nuhaa min istabraq wajanal jannatayni daan	They will recline on Carpets whose inner linings will be of rich brocade : the Fruit of the Gardens will be Near (and easy of reach).	Polysemy	Person		v
 Fabiayyi aalaaa i robbikumaa tukazzibaan	Then which of the favors of your Lord will ye deny?	Denotatio n	Person	v	
 Fiihinna qaasiraatull tharfi	In them will be (Maidens) Chaste restraining their	Connotati on	Person		v

lam yathmishunna insun qablahum walaajaaan	glances whom no man or Jinn before them has touched				
فِي أَيِّ آيَاتِنَا نَكْذِبَانِ ﴿٥٧﴾ Fabiayyi aalaaa i robbikumaa tukazzibaan	Then which of the favours of your Lord will ye deny ?	Denotatio n	Person	v	
كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ Ka annahunnal yaaqutu wal marjaan	Like unto rubies and coral.	Synonym			v
فِي أَيِّ آيَاتِنَا نَكْذِبَانِ ﴿٥٩﴾ Fabiayyi aalaaa i robbikumaa tukazzibaan	Then which of the favours of your Lord will ye deny ?	Denotatio n	Person	v	
هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾	Is there any	Synonym		v	

Hal jazaaa ul ihsaani illal ihsaan	Reward for Good other than Good?				
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Literal Meaning

Related in this section, the semantic analysis can found. Denotation can found in this section as word “Deny (in verse 51,53, 55, 57, 59)”. The words that have denotative meanings show that this shows the true meaning of the words in the sentence, Polysemy also found as word “two and two (verse 52)”, “carpets and rich brocade (verse 54)”,). This sentence is included in Polysemy because it has more than one meaning and the cause of the emergence of polysemy is due to shifting usage, specialization in the social environment, figurative language, reinterpretation of homonym pairs, and the influence of foreign languages. Synonym also found as word “rubies and coral (verse 58)”, “reward for good oher than good(verse 60)”. Synonyms in the sentence indicate the synonym for two different words. Connotation also found as word “restraining their glances (verse 56). The connotation in this

sentence shows that there is a difference in meaning from the real meaning.

Dexises

Dexises can found in this section, person dexises as word “your Lord (in verse 42,45,47,49) and “them and their (verse 56)”. The existence of Deixis Person in these words refers to a person or Essence or subject in a sentence in the form of an individual. Temporal dexises also found as word “sinners day (in verse 43)”, “your Lord (in verse 51,53,55,57,59), “they (in verse 54)”. Temporal Deixis refers to time.

4.1.7 Tabel 7

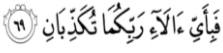
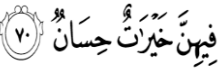
This section presents the analysis of surah Ar Rahmah from verse

Tabel 4.7 Surah Ar Rahman Verse 61-70

Verse of Surah Ar Rahman		Semantic Analysis		Equivalences	
The Original Text	The Translation of Surah Ar Rahman	Literal Meaning	Dexises	Equivalence	Non-Equivalence

<p>فَيَأْتِي ٱلْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿١١﴾</p> <p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favors of your Lord will ye deny?</p>	Denotation	Person	v	
<p>وَمِن دُونِهِمَا جَنَّاتٌ ﴿١٢﴾</p> <p>Wamin duunihimaa jannataan</p>	<p>And besides these two there are two other Gardens</p>		Spatial	v	
<p>فَيَأْتِي ٱلْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿١٣﴾</p> <p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favors of your Lord will ye deny?</p>	Denotation	Person	v	
<p>مُدَّهَامَّتَانِ ﴿٦٤﴾</p> <p>Mudhaaammataan</p>	<p>Dark green in color (from plentiful watering).</p>	Connotation		v	

<p>فِي أَيِّ آءِ آلَاءِ رَبِّكُمَا تُكذِّبَانِ ﴿١٥﴾</p> <p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favors of your Lord will ye deny?</p>	Denotation	Person	v	
<p>فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿١٦﴾</p> <p>Fiihimaa</p>	<p>In them (each) will be two springs pouring forth water in continuous abundance:</p>	Polysemy	Spatial		v
<p>فِي أَيِّ آءِ آلَاءِ رَبِّكُمَا تُكذِّبَانِ ﴿١٧﴾</p> <p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favors of your Lord will ye deny?</p>	Denotation	Person	v	
<p>فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿١٨﴾</p> <p>Fiihimaa faakihatun</p>	<p>In them will be Fruits and dates and</p>	Hyponym		v	

wanakhulun warumaan	pomegranates:				
 Fabiayyi aalaaa i robbikumaa tukazzibaan	Then which of the favors of your Lord will ye deny ?	Denotation	Person	v	
 Fiihinna khayratuun hisaan	In them will be fair (companions) good beautiful	Synonym	Spatial	v	

Literal Meaning

Related in this section, the semantic analysis can found. Denotation can found in this section as word “Deny (60, 62, 64, 67, 69)”. The words that have denotative meanings show that this shows the true meaning of the words in the sentence. Connotation also found in this section as word “green in color (verse 64)”. The connotation in this sentence shows that there is a difference in meaning from the real meaning.

Polysemy also found as word “springs (verse 66)”. This sentence is included in Polysemy because it has more than one meaning and the cause of the emergence of polysemy is due to shifting usage, specialization in the social environment, figurative language, reinterpretation of homonym pairs, and the influence of foreign languages. Hyponym also found as word “fruit and dates and pomegranates (verse 68)”. These words can be called Hyponyms because Hyponyms are words or phrases whose meaning is contained / included in words or phrases which are more general in nature such as the sun and the moon and "fruit and dates and pomegranates".

Synonym also found as word "good beautiful (verse 70)". In the words Good and Beautiful, it has a similar meaning, so it has a semantic synonym.

Dexises

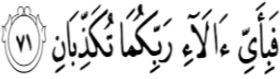
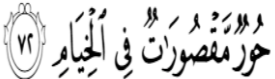
Dexises can found in this section, person dexises as word “your Lord (in verse 60, 62, 64, 67, 69). The existence of Deixis Person in these words refers to a person or Essence or subject in a sentence in the form of an individual. Spatial Dexises also found as word “beside(verse 56)”, “continuous (verse 67)” and “will (verse 70)”. Dexises which


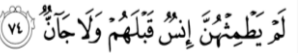

states a place or location including spatial dexises, which is found in the word “beside, continuous and will”.

4.1.8 Tabel 8

This section presents the analysis of surah Ar Rahman from verse

Tabel 4.8 Surah Ar Rahman Verse 71-78

Verse of Surah Ar Rahman		Semantic Analysis		Equivalences	
The Original Text	The Translation of Surah Ar Rahman	Literal Meaning	Dexises	Equivalence	Non-Equivalence
 <p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	Then which of the favors of your Lord will ye deny ??	Denotation	Person	v	
	Companions restrained (as		Spatial		v

Khayrum maqshuuraatun fiil khiyaam	to their glances) in (goodly) pavilions				
 Fabiayyi aalaaa i robbikumaa tukazzibaan	Then which of the favors of your Lord will ye deny ?	Denotatio n	Person	v	
 Lam yathmishthunna insun qablahum walaa jaaan	Whom no man or Jinn before them has touched	Denotatio ns	Person	v	
 Fabiayyi aalaaa i robbikumaa tukazzibaan	Then which of the favors of your Lord will ye deny ?	Denotatio n	Person	v	

<p>مُتَكِينٍ عَلَى رُفُوفٍ خُضْرٍ وَعَبَقَرِي حِسَانٍ ﴿٧٦﴾</p> <p>Mutaki iina ‘alaa rafrafin khudhriin wa’abqari yin hisaan</p>	<p>Reclining on green Cushions and rich Carpets of beauty.</p>	<p>Connotati on</p>			v
<p>فَبِأَيِّ آءِ آءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾</p> <p>Fabiayyi aalaaa i robbikumaa tukazzibaan</p>	<p>Then which of the favors of your Lord will ye deny?</p>	<p>Denotatio n</p>	Person	v	
<p>تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾</p> <p>Tabaarakasmu rabiika zil jalaali wal ikraam</p>	<p>Blessed be the name of thy Lord full of Majesty Bounty and Honor.</p>		Person	v	

Literal Meaning

Related in this section, the semantic analysis can found. Denotation can found in this section as word “Deny (71, 73, 75, 77)”, connotation also found in this section as word “green cushions and rich carpets (verse 76)”. The words that have denotative meanings show that this shows the true meaning of the words in the sentence. The connotation in this sentence shows that there is a difference in meaning from the real meaning.

Dexises

Dexises can found in this section, person dexises as word “your Lord (in verse 71, 73, 75, 77)”, “Lord (verse 78)”, “Whom (verse 74)”. The existence of Deixis Person in these words refers to a person or Essence or subject in a sentence in the form of an individual. Spatial dexises also found as word “in (verse 72)”.

Table 4.9 Number of Data in Each Table

No	Verse	Denotation	Connotation	Hyponym	Antonym	Synonym	Polysemy
1.	1-10	6	-	2	1	-	2
2.	11-20	6	-	1	1	-	1
3.	21-30	5	1	-	1	2	3
4.	31-40	8	1	-	1	-	1
5.	41-50	7	1	1	-	-	2
6.	51-60	5	-	-	-	2	2
7.	61-70	5	1	-	-	-	1
8.	71-78	5	1	-	-	-	-

- In verses 1-10 there are 6 verses that have denotative meanings, which means Abdullah Yusuf Ali translates directly to the core of the meaning of the verse firmly and clearly, besides that there are other literal meanings such as hyponyms which means the denotative meaning in the previous translation is explained in more detail with not specifically mentioned in detail. Furthermore, there is one meaning that is not true, and is supported behind it with a sentence containing the meaning of polysemy.
- In verses 11-20, there are 6 which contain denotative meanings which means affirmation of the meaning of the verse and are described with 1 verse containing hyponyms. In addition, in

verses 11-20 there are also 1 antonym and 1 polysemy which means that the meaning contains a figure of speech or figure of speech.

- In verses 21-30, the denotation meaning section is found as many as 5 verses and is further detailed with hyponyms 3 times. In this case, there were also 2 translations containing synonyms and 1 connotation which means the translation of the verse which is not direct or show and also found 1 antonym.
- In verses 31-40 found 8 times the lexical denotation and 1 verse containing polysemy meaning which means more meanings that are addressed directly followed by a detailed explanation of the hyponym. In addition, there is 1 antonym and 1 connotation whose contents are still stars.
- In verses 41-50 found the meaning of denotation 7 times followed by polysemy 2 times, and connotative meaning followed by hyponym.
- In verses 51-60 in this section, not too many lexical meanings are found, only 9 are found consisting of 5 denotations which mean clear and straightforward and offer with 2 polysemy

which means to explain in more detail and 2 synonyms to think about the original meaning with figurative meaning.

- In verses 61-70 found as many as 5 denotations with 1 polysemy, and 1 connotation.
- In verses 71-78 only 2 kinds of lexical are found, namely denotation 5 times and connotation 1 time.

B. Discussion

This part discuss about the whole materials which have been explained in the previous part. This discussion is conducted to answer the research problem of this research: How the semantic analysis on English translation of surah Ar Rahman by Abdullah Yusuf Ali? What found out the literal meaning and deixises are found in surah ar rahman by abdullah usuf ali's translation? There are two categories of meaning that are found in the discussion. There are literal meaning and dexises .

1. Literal Meaning

From the analysis above the researcher found the literal meaning in surah Ar Rahman. The detotation can be found as word "Qur'an (in verse 2), the sun and the moon (in verse 5), the herbs and

trees (in verse 6), transgress (in verse 8), deny, pottery, fire, deny” in verse (13,14,15,16, 18), deny (verse 21, 23, 25,28, 30), forelocks and their feet (verse 41)”, “deny (verse 42, 45, 47, 49)”, “Hell (verse 43)”, “fear (verse 50), Deny (in verse 51,53, 55, 57, 59), Deny (60, 62, 64, 67, 69), Deny (71, 73, 75, 77)”.

The Polysemy found such as the word “raised and set up (in verse 7) and spread out (in verse 10), spathes, created man, meeting together” in verse (4, 9), come (in verse 22)”, “earth (in verse 26)”, “creature (in verse 29), seized (in verse 41)”, “midst (in verse 44), two and two (verse 52)”, “carpets and rich brocade (verse 54), springs (verse 66)”.

The Connotation also found, such as “Man (in verse 3), speech (in verse 4), mountains (in verse 24), “face of thy Lord (in verse 27), springs (in verse 50), restraining their glances (verse 56), green in color (verse 64), green cushions and rich carpets (verse 76)”.

The Hyponym also found, such as “the sun and the moon (in verse 5), the herbs and the trees (in verse 6), “fruit and date palms” verse 11, “corn with its leaves and stalks for fodder and sweet smelling

plants” verse 12, of trees and delights (in verse 48), fruit and dates and pomegranates (verse 68).

Antonym also found, such as “establish and fall not short (in verse 9), verse 17 as word “east and west”, heavens and on earth (in verse 29)”. Synonym also found, such as “earls and Coral (in verse 22), Majesty Bounty and Honor (in verse 27), Rubies and coral (verse 58)”.

2. Dexises

Related to deixises, person deixis can found in this research such as “Allah (in verse 1)”, He (in verse 2,3,4, 7 and 10), your Lord (verse 13), He (verse 14), He (verse15), Your Lord (in verse 16), He is Lord (in verse 17), your Lord (in verse 18), He has (in verse 19), your Lord (in verse 21,23,25,28, 30)”, “His (in verse 24), “He (in verse 29), “Lord (in verse 27), your Lord (in verse 42,45,47,49), your Lord (in verse 42,45,47,49), our Lord (in verse 60, 62, 64, 67, 69), your Lord (in verse 71, 73, 75, 77)”, “Lord (verse 78)”, “Whom (verse 74)”. Besides that, the spatial dexisel also found such as “verse 10 “the earth”, do not transgress” in verse 20, on earth (in verse 26), them and their (verse 56), beside(verse 56)”, “continuous (verse 67)” and “will (verse 70), in (verse 72)”. And temporal dexises also found, such as “and then

meeting together” (in verse 19), sinners day (in verse 43), sinners day (in verse 43)”.

Furthermore, the message that is found in this surah can be categorized as religious message, because Surah Ar Rahman invites people to be aware of the blessings Allah given, remember hell and heaven and ask Allah for forgiveness. And also this surah assert that Allah will give punishment to people that violates God's commandments.

