

**ANALYZING THE LEXICAL RELATION IN HOLY QURAN  
ENGLISH TRANSLATION OF SURAH MARY BY ABDULLAH  
YUSUF ALI**

**THESIS**



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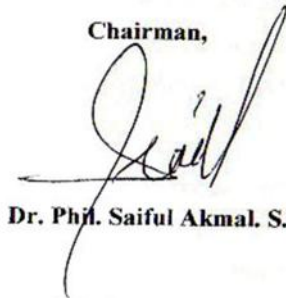
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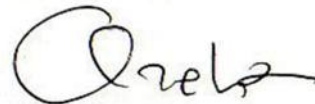
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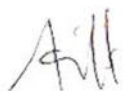
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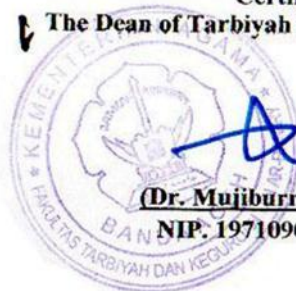
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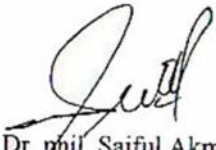
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All praise to be Allah, the Almighty, Who has given me the health and opportunity to write and to finish this thesis. Peace and salutation be upon to our prophet Muhammad S.A.W, who has brought human beings from the darkness to the lightness

I would like to express my gratitude and high appreciation to my beloved Mama and my other family members, for their loves, patience, attention and support. Also, My sincere gratitude to the supervisors ; Dr. Phil. Saiful Akmal, S.Pd.I, MA and Azizah S.Ag, M.Pd for their support through out this thesis with patience, insightful comments, and immense knowledge. This thesis would not have been finished without their patience and encouraged guidance.

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Finally, I believed that this thesis was far from perfect and need to be criticized in order to be useful especially for English Department of UIN Ar-Raniry.

Banda Aceh, July 18 th 2018

Hayatun Sabriana

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Menyatakan bahwa sesungguhnya skripsi tersebut adalah benar karya asli saya, kecuali lampiran yang disebutkan sumbernya. Apabila terdapat kesalahan dan kekeliruan didalamnya akan menjadi sepenuhnya tanggung jawab saya.

Demikian surat pernyataan ini saya buat dengan sebenar-benarnya.

Banda Aceh, 16 Juli 2018

Saya yang membuat surat pernyataan,

  
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## ABSTRACT

Name : Hayatun Sabriana  
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Title : Analyzing the Lexical Relation in Holy Quran English  
Translation of Surah Mary by Abdullah Yusuf Ali  
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Co Supervisor : Azizah, S.Ag, M.Pd  
Key Words : *lexical relation, descriptive analysis, surah Mary*

This study was conducted to indentify the lexical relation and its connection with principal meaning of different terms on English translation of Surah Mary on Holy Quran translated by Abdullah Yusuf Ali, and using theory from John Saeed and Albert Eugene Nida. The data analysed descriptively by searched the meaning of all surah consists of words, phrases and sentences, and classify them into eight types of lexical relation (synonymy, antonymy, homonymy, hyponymy, polysemy, meronymy, member collection and portion-mass) and related them into four principal meaning of different terms (contiguity, complementation, overlap, and inclusion). As a result, there were 6 types of lexical relation showed : synonym, antonym, homonym, hyponym, polysemy and meronymy. The dominant result found was synonym which has 22 cases.

## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background of Study**

Holy Quran known as a guidance for all Moslems in every aspect of life. As Moslem students who study in islamic university, it is an obligation to recite and comprehend the meaning inside this Holy book. However, not all of student , especially in English Departement recite Holy Quran and still lack in meaning comprehension. In order to understand the word in Holy Quran, we have to know the meaning of Holy Quran itself. Because of that, lexical relation is important to observe the meaning of word in Holy Quran. Furthermore, it is interesting to talk of the lexical relation in Holy Quran Surah Mary translated by Abdullah Yusuf Ali based in three reasons.

Firstly, as a guidance, Holy Quran has several main contents and one of its is histories. Surah Mary explains specifcly about the struggle of Mother Mary in gave birth of her son Prophet Isa PBUH. It can be a great lesson for Moslems to respect dan love parents more especially mother.

Secondly, beside the story of Mother Mary, Surah Mary also mention about the story of Prophet Zechariah PBUH, Prophet Isaac PBUH, Prophet John PBUH, and Prophet Abraham PBUH (Yusuf Ali, 1989). It will be useful for students who learn English for Islamic studies, to take the moral value from these prophets stories and apply it in daily life.

Thirdly, the writer used the Holy Quran entitled “ The meaning of Holy Quran” English translation by Abdullah Yusuf Ali as the source. Even it had criticized of using poetic and ancient English vocabulary, which impact, the text became dead and the reader would turn away from it (Jassem, 2009). However, this Holy Quran English translation is famous among moslem living in English speaking countries (Ibrahim, 2010). In addition, it has been proven by well-known e-commerce Amazon.com. The site shows this book is the most sold-out than other books of Holy Quran English translation.

The study of the meanings and words is defined as semantic. (Saeed, 2003). Meaning of word refers to part of language. So, the semantic is part of linguistic studied of how languages organize and express meanings (Kreidler, 2002).

Based on definition, it may conclude that once we understand the semantic of language, we completely understand the language. It is the technical term used to refer to study of meaning. The meaning of words is detemined by words arrangement in sentences or other word. (Palmer, 1976).

Lexical relation explains the meaning of each word relationships, such as synonymy, antonymy, hyponymy, homophony, polysemy, homonymy, portion mass and member-collection (Saeed John, 2003). It is interesting to be learned because lexical relation has relation with the Holy Quran. In the Holy Quran, each surah also connects with another surah because Holy Quran sent periodically (Shihab, 1996).

Many previous study related to analyzing of lexical relation. Firstly, there was a research conducted by Aginta Windy (2009) entitled '*An Analyzing of Lexical Relations and Meaning Properties in Articles in the Jakarta Post Daily Newspaper. In analyzing of lexical relation*'. The researcher used theory from F.R Palmer (1976) and Geoffrey Leech (1981) in analyzing the lexical relation. The dominant result in lexical relation was from antonym (8 cases) and 319 cases in meaningfulness. Secondly, Sutadi (2013) in his research of UIN Sunan Kalijaga entitled '*An analysis of Lexical relation in Abdullah Yusuf Ali's translation of Surah Ya-sin of the Holy Quran*'. The final result was 543 cases of lexical relation, and the dominant result of cases was opposites (217). Next research was done by Surianto (2010) '*An Analysis of Lexical Relation in Selected Surah of 30th Section of Holy Quran Translated by Abdullah Yusuf Ali*'. The final result : Majority types of lexical relation found in Selected surah of 30th Section was opposites (antonymy).

Here the writer find the gap of study. Dominantly, the researchers above only do research on types of lexical relation, except the research conducted by Windy (2009). She observed not only the types of lexical relation, but also meaning property found in articles Jakarta Post daily newspaper.

To continue the research or lexical relation, the writer focuses on analyzing types of lexical relation by using John. I Saeed theory ( 2009), and the principal meaning relation theory from Eugene Albert Nida (1975). The principle meaning relation is important to analyse considering of it is used understand the relationship in types of lexical realation.

Therefore, based on the explanations above, the writer dedicates to conduct a research under the title '*Analyzing the Lexical Relation in Holy Quran English Translation of Surah Mary by Abdullah Yusuf Ali*'.

## **B. Research Question**

In this research, the writer intends to focus on following problem :

1. What are types of lexical relation are found in Abdullah Yusuf Ali's translation of surah Mary ?
2. How is lexical relation related to principal meaning of different terms in Abdullah Yusuf Ali's translation of Surah Mary ?

## **C. Aims of Study**

The aims of study are as follow :

1. To find out the types of lexical relation found in Abdullah Yusuf Ali's translation of surah Mary
2. To describe the relation between lexical relation and principal meaning of different terms in Abdullah Yusuf Ali's translation of Surah Mary

## **D. Significance of Study**

1. For Reading Library of Departement of English Education

The writer hopes this research can develop literary study of Uin Ar-Raniry specificaly of Departement of English Education in analyzing the lexical relation, and enrich the source for translation of Holy Quran.

## 2. For English Departement Student and Lectures

This research will helpful for students who take subject on English Translation, Vocabulary and Pronounciation, and English for Islamic Studies. Then, for the lectures, the writer hopes this research can be the source of material related to subject in English, especially for the three subjects mentioned above.

## 3. For Future Researchers

This research contributes as additional knowlwdge to other researcher of reading who will analyze about lexical relation in English translation of Holy Quran.

## **E. Terminology**

### **1. Lexical Relation**

Saeed (2003) says that lexical relations are relationship of the meaning of a word of other word. This research tend to classified the data into eight types of lexical relation( synonym, antonym, homonym, hyponym, polysemy, metonymy, member –collection, and portion-mass) and identifiy those types into four principal meaning of different terms (contiguity, complementation, overlap, iclusion).

## **2. Surah Mary**

According to Britanica Encyclopedia of Word Religion (2006) surah define as a chapter in the sacred scripture of Islam, the Holy Quran. In the Bible, it uses word 'chapter' for a batch of verses.

However, in this research, the writer prefer to use 'surah' instead word 'chapter' consider the basic literature research is the Holy Quran English translation translated by Abdullah Yusuf Ali who also uses 'surah' to interpret the word 'chapter'

Surah Maryam is the 19th surah of Holy Quran, exactly in the 16th section of Holy Quran after surah Kahfi. It consist of 98 verses. The surah is icluding into surah Makkiyah. The name of 'Maryam', because of the first verse of the surah sounds 'Kaaf-haa-yaa-aiin-shaad', which according to Tafsir ibn Katsir, it is refers to the name of Maryam. Thus, this surah also explain specifcly about the story of Mother Maryam.

Beside the story of mother Maryam, Surah Maryam also discussed about the story of prophet Dzakaria PBUH , Prophet Ibrahim PBUH, Prophet Ismail PBUH, and the prophet Yahya PBUH. (Yusuf Ali, 1989)



## **CHAPTER II**

### **LITERATURE REVIEW**

#### **A. Linguistic and Semantic**

Saeed (2009) states that based on level of analysis, linguistic is divided into three branches : phonology, syntax and semantic. Phonology is study of what sound of language has and how the sounds combine to form word. Syntax refers to how words can combine into sentence. Then, semantic is the study of meaning of words and sentences. Moreover, Kreidler (2002). also adds the semantic is systematic study of meaning and linguistic semantics is the study of how languages organize and express meanings

Based on explanation above, it can be concluded the relation between linguistic and semantic : semantic is part of linguistic that analyze specifcily on the meaning of words, phrases and sentences.

Pateda (2010) mentions that the term semantics was firstly known around year 50. It was showed by M. Breal who was intellectual of France in 1883.

#### **B. Lexical Relation**

Lexical relation is used to call as word meaning. According to Murphy (2003), lexical relation is the paradigmatic semantic relation among words. It is including the phonetic relations ( rhyme or lliteration),

morphological relation (such as inflectional variation) and morpho-syntactic relations (such as co-membership in a grammatical category). Saeed (2009) adds, lexical relation is the study of meaning communicated through language . He also states several aims of lexical relation. First, it used to represent the meaning of each word in the language and to show how the meanings of word in a language are interrelated.

Based on explanation above, it might be concluded the lexical relation is part of semantic relation which describe on each word has meaning or relation to other words.

### **C. Types of Lexical Relation**

Saeed (2009) mentions, there are eight types of lexical relation. Those types are :

#### **1. Synonymy**

In simply way, synonym can be defined as two or several word that has similar meaning. As Saeed (2009) notes, synonyms are the words that have different phonological, but the meanings are same or similar. However, to find the exact similar meaning between two word or more is quite rare.

In synonym, the words may belong to different level of similarity, style of language, colloquial, formal, literary, and other else that have different situation.

For example :

Table 2.1 Example of Words and Meanings for Synonym	
<b><u>Word</u></b>	<b><u>Oxford Dictionary</u></b>
Family	<ul style="list-style-type: none"><li>- A group of people, typically consist of two parents and children</li><li>- Living together as a unit</li></ul>
Relatives	<ul style="list-style-type: none"><li>- People who are related by blood or marriage (such as uncle, aunty, husband, grandfather, grandmother and other member relatives)</li></ul>

It can be concluded that, generally the word ‘family’ and ‘relative’ has similar meaning or used to call as synonym. However, this similarity is not fully same. The word ‘family’ is more intimate that the word ‘relatives’

## 2. Antonymy

The words which have opposite in meaning is called as antonym. Thus, there are several types of antonym :

**Simply synonym**, it implies the effect from positive to negative meaning. Sometimes, it also called as complementary pairs or binary pairs.

For example:

- Dead/Alive ( e.g for animal)
- Pass/Fail ( for a test),
- Hit/ Miss ( a target)

**Gradable antonymy**, it is part of antonym that does not really implies from positive meanings to negative meanings and used to associate with adjective. E.g rich/poor, fast/slow, young/old, beautiful/ugly.

**Reverses**, It is the relation between term describing movement in one direction describes the other the same movement in the opposite direction.

For example :

- Go ( in/out)
- Turn (left/right)

**Converses**, it explain the relation between two entities from alternative viewpoints. For example :

- My office is **above** the library
- The library is **below** my office

**Taxonomic sister**, it used to describe the word that has same level in taxonomy or classification system. For example :

- Colour Adjective : Red / Blue ( His car is red, not blue)
- Days : Sunday / Monday ( Today is not Sunday, it is Monday)

### 3. Hyponymy

The general words which have specific words are defined as hyponym. The more general term is called the superordinate or hypernym. For example : sister and mother are hyponym of woman.

### 4. Homonymy

Homonyms refer to the same phonological words having unrelated senses. Saeed (2009) divided homonyms into several different types :

- Lexeme of same syntax category. E.g lap (circuit of a course), and lap (part of body when sitting down)
- Of the same category but different spelling. E.g verb 'ring' and 'wring'
- Of different category but same spelling. E.g the noun 'keep' and verb 'keep'
- Of different category and different spelling. E.g not and knot

### 5. Polysemy

There have similarity between polysemy, both of them have same meaning and phonological word. However, it can be called as polysemy if the sense is related or same. It is necessary to distinguish between homonym and polysemy,

because there are polysemous sense under the same lexical access while homonymous are given separated entries. For example :

The word 'hook (noun)' is explained in various sense as follow :

- 1.) 'a piece of material, usually metal, curves or bent and used to suspend.
- 2.) Short for fish-hook
- 3.) Trap or snare
- 4.) Chiefly
- 5.) Something resembling a hook in design or use.

## 6. Meronymy

Different with hyponymy, meronymy are the words which describe another words or things. The differences between hyponymy and meronymy are hyponymy are always transitive but meronymy may or may not be. For example the transitive meronymy: nail as a meronym of finger, and finger of hand. And we could say „a hand has nails“. A non-transitive meronymy is: pane is a meronym of window. And we could say „a window has a pane“.

## 7. Member-Collection

Member-collection is a place that the thing or unit collected.

For example:

Table 2.2 Example of Member Collection	
<u>Tree</u>	<u>Forest</u>
Bird	Flock
Book	Library
Sheep	Flock

## 8. Portion-Mass

Portion-mass is the relation between a mass noun and the usual unit of measurement or division”.

Portion-mass explains about unit, a count noun, is added to the mass noun, making the resulting noun phrase into a count nominal. For example :

Table 2.3 Example of Portion-mass		
Grain	Of	Salt/sand/wheat
Sheet	Of	Paper
Lump	Of	Coal
Strand	Of	Hair

### D. Principal Meaning Relation of Different Terms (Related Meaning)

Nida (1975) claims that there are four principle ways in which the meaning to different semantics units may be related to one another : inclusion, overlapping, complementation and contiguity.

### 1. Inclusion

Inclusion related to one word may be said to be included within the meaning of another. For example, the word 'poodle' is part of 'dog', and dog is part of 'animal'.

### 2. Overlap

Overlap principle is "one of the most obvious features of relatedness of meaning is the tendency for meaning to overlap. It is, one word explains or has the different meaning.

It also called same sound but different meaning. Usually, the words pairing is called synonym. But overlap is not synonym because they are unrelated in meaning. For example: the word "head" has any meanings. The first meaning is about our part of body. The second, if the word "head" adds suffix "headmaster", the meaning is change to be the leader of the school.

### 3. Complementation

Complementation principle is "the words that involve the number of shared of features of meaning but show certain marked contrast and often opposite meaning". The mark of complementation principle is contrast, but sometime opposite. There are three types of meaning relations that has omplementation; they are opposite, reversives, and conversives.



The opposite word has related to quality (good x bad); quantity (many x few); circumstance (single x marriage); time (day x night), state (e.g dead X alive) and movement (e.g go X come, enter X exit). The reversives word is the word that could be converted the former circumstance. For example quarrel x peace. And the conversives word could be seen with the movement of the actor, for example selling x buying; take x give.

#### 4. Contiguity

Contiguity is the effect of similarity of meanings. Each meaning is part of other related meaning by at least having the important feature. Pateda (2010, 242) adds the opinion that contiguous meaning could be seen from the distinguishing factors, for example alive or not, countable or uncountable, function, familiar with human, character, size, and colors.

The more explanation is explained by the example the words: bench, seat, chair, and sofa. The distinguishing factor are the material (wood or cork), there is a hand chair or not, expensive or cheap.

## **E. Surah Mary**

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## **F. Abdullah Yusuf Ali**

Abdullah Yusuf Ali (14 April 1872 – 10 December 1953) was a South Asia Islamic Scholar who translated Quran into English. Ali was born in Bombay, India to a wealthy merchant family with a Dawoodi Bohra as a father. In his childhood, Ali receive a religious education, eventually could recite the entire Quran from memory. He spoke both Arabic and English fluently. He studied English literature at several European Universities including University of Leeds. He concentrated his effort on the Quran and studied the Quranic commentaries beginning with those written in early days of Islamic history.

One of his book is The Meaning of Holy Quran published by Amana publication. This book is the resourse of material of analysis to this research. It is one of famous Holy Quran English translation since it firstly publish until now. The words used on this English translation is archaic, old-fashioned, literary, and formal word. However, this book is mostly become the source or object of analysis done by sholars in analyzing of Holy Quran English translation in linguistic terms (Ibrahim , 2010).

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **A. Type of the Research**

Monsen & Horn (2007) states that there are two genres of descriptive research, the descriptive epidemiologic research and descriptive qualitative research. Epidemiologic research refers to descriptive when data detailing person, place, and time data collected, and encompasses correlational studies, case report, surveys and demographics. Then, qualitative research describes the narrative data into word instead number. The information or data collected is taken from textual material such as interview transcript, fieldnotes, or document (Saldana, 2011).

Thus, this research applied the descriptive qualitative research. Descriptive qualitative is applied by giving a narrative description of types of lexical relation found in surah Mary and its relation to principal meaning of different term.

#### **B. Material of Analysis**

The source of main data of this research is all verses of surah Mary translated into English by Abdullah Yusuf Ali, consist of all words, phrases and sentences.

### C. Data Collection Procedures

Yin (2011) states that there are four types of data collection activity : interviewing ; observing; collecting and examining. However, in this research, the types of data collection used are collecting and examining method. Yin (2011) also add, the object looked by collecting and examining method are the content of personal document, other printed material, graphics, archival records, and physical artifacts.

For data collection procedure, the writer collects the main data from book of Abdullah Yusuf Ali entitled ‘ The Meaning of the Holy Quran’. The writer conclude the steps of collecting data as mention below

1. Read and comprehend data carefully.
2. Collect the data such as word, phrase and sentence that are potential and related to be part of lexical relation.

*“She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.” (19 :17)*

3. Mark the work that has related to lexical relation.

*“She placed a **screen** (to **screen** herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.” (19 :17)*

4. Analyse the data that has been classified as lexical relation into the principle of meaning relation.

Screen ; Screen      **Overlap**

#### D. Data analysis

In analyzing the data, the writer needs to identify, classify, and calculate the data to find the result and the conclusion.

The steps of data analysis :

1. Classify the data into several types of lexical relation, e.g synonym, antonym, hyponym, homonym, polysemy, and metonymy based on Saeed theory.

Table 3.1								
Data Classification for Types of Lexical Relation								
<u>Data</u>	<u>Ant</u>	<u>Syn</u>	Pol	<u>Hom</u>	<u>Hyp</u>	<u>Mrm</u>	<u>Mc</u>	<u>Pm</u>
Screen; Screen								
Note : Types of Lexical Relation  Ant = Antonym      Hyp=Hyponym      Syn = Symonym Mrm = Meronymy      Pol = Polysemy      Pm = Portion Mass Hom = Homonym      Mc = Member Collection								

2. Display the data into narration text.

In this step, the writer will arrange, select and describe the meaning of data categorized into which one is related to principal of lexical relation.

Table 3.2	
The Meaning of Data Based on Dictionary	
<u>Data</u>	<u>Oxford English Dictionary</u>
Screen	Something that prevents sb from seeing or being aware of sth, or that protects somebody or something
Screen	to hide or protect something by placing something in front of or around them

The data above is included into overlapping principle of lexical relation. Overlapping occur two ways. The first way is a word explains the different meaning. Second way, many words in the same sound but has different meaning.

Table 3.3					
The Relation between Lexical Relation data and Principal Meaning of Different Terms					
<u>Data</u>	<u>Type of Lexical Relation</u>	<u>Inc</u>	<u>Ovl</u>	<u>Cmpl</u>	<u>Cont</u>
Screen; Screen	Homonym				
Note : The principle of Lexical Relation Inc = Inclusion    Cmpl = Complementation Ovl = Overlap    Cont = Contiguity					

### 3. Verification and Conclusion

This step of analyzing the data, the writer make conclusion wether the word, phrase or sentence related to types or principle of lexical relation.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

#### **A. Findings**

In this point, the data analyzed will be classified into types of lexical relation based on Saeed John theory and its relation to principal meaning of different terms. There are eight categories of lexical relation provided, such as synonym, antonym, polysemy, homonym, hyponym, meronymy, member-collection and portion-mass. There also have provided four principal meanings of different terms based on theory from Albert Eugene Nida, such as inclusion, Overlap, complementation and contiguity.

#### **1. Types of Lexical Relation and Its Relation to Principal Meaning**

##### **of Different Terms**

##### **a. Synonym**

There are 21 cases of synonym and found in Surah Mary, and it also the most common result found in this data. Contiguity as effect of synonym also has 21 cases. The result can be seen in the table below.



Table 4.1 Result of Synonym and its Relation with Principal Meaning of Different Terms			
<u>No</u>	<u>Word</u>	<u>Types of Lexical Relation</u>	<u>Principal Meaning of Different Terms</u>
1.	Family ; Relative	Synonym	Contiguity
2.	Speak ; Talk ; Say	Synonym	Contiguity
3.	Grace ; Mercy	Synonym	Contiguity
4.	Sinner ; Wrong doer	Synonym	Contiguity
5.	Messenger ; Apostle	Synonym	Contiguity
6.	Skies ; Heavens	Synonym	Contiguity
7.	Allah ; Lord ; God	Synonym	Contiguity
8.	Evil One ; Satan	Synonym	Contiguity
9.	Decrepit ; Infirm	Synonym	Contiguity
10.	Gift ; reward	Synonym	Contiguity
11.	Fall ; Descend	Synonym	Contiguity
12.	Create ; Make	Synonym	Contiguity
13.	Indeed ; Nay	Synonym	Contiguity
14.	Certainly ; Verily	Synonym	Contiguity
15.	Call on ; Pray	Synonym	Contiguity
16.	Give ; Bestow	Synonym	Contiguity
17.	Decree ; Command	Synonym	Contiguity
18.	Devout ; Holy	Synonym	Contiguity
19.	Thy ; your	Synonym	Contiguity
20.	Thou ; You	Synonym	Contiguity
21.	Good ; Righteous	Synonym	Contiguity

#### 1. **Family (noun) = Relatives (noun)**

The word 'family' found in surah Mary verse 16, and the word 'relatives' is stated in verse 5 of Surah Maryam.

*"Now I fear (what) my **relatives** (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-" (19:5)*

*"Relate in the Book (the story of) Mary, when she withdrew from her **family** to a place in the East." (19:16)*

Based on Oxford dictionary, the word family is defined as *“a group of people, typically consisting of two parents and their children, living together as a unit”*. Then, relatives are *“people who are related by blood or marriage”*. Based on explanation of similar meaning above, the data can be concluded as synonym.

The principal meaning of different terms of the word contiguity. Contiguity is the effect of synonym. But it has more differences level similarity. The level similarity of the data (family ; relatives) is the number of person. The number of person in word ‘family’ is limited, only parents and their children lived together. Ofcourse they have blood connection. However, relatives, is all member of people related by blood and marriage, such as uncle, unty, husband, grandpa, grandma and other member of relatives, and they might do not live together.

## **2. Speak = Talk = Say**

The word ‘Speak’ found in verse 10. The word “talk” found in verse 26, 29, and 80. The word ‘say’ found in verse 26, 35, 64 66, 73, 75, 77, 79, and 88.

*“(Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt **speak** to no man for three nights, although thou art not dumb."  
(19 : 10)*

*“So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being” (19 :26)*

According to Oxford dictionary, the word ‘speak’ refers to 1. *talk to somebody about something; to have a conversation with somebody*, 2. *to mention or describe something or somebody*, 3. *to be able to use a particular language*, 4. *to make a speech to an audience*. Next, ‘Talk’ means 1. *to say things; to speak in order to give information or to express feelings, ideas, etc.* 2. *to discuss something, usually something serious or important*, 3. *to give information to somebody, especially unwillingly*, 4. *to say things that are/are not sensible*. Then, the word ‘say’ means, 1. *to speak or tell somebody something, using words to repeat words, phrases, etc* , 2. *to express an opinion on something*, 3. *to suggest or give something as an example or a possibility*. Based on explanation of similar meaning above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (Speak = Talk = Say) is formality degree. The word ‘speak’ has highest formality degree than two other words, it consider the word not only used to have a conversation with somebody, but also used when somebody is in speech agenda. Thus, the word ‘talk’ has higher

formality than the word 'say'. The word 'talk' used in important discussion while the word 'say' usually used in informal conversation.

### **3. Grace = Mercy**

The word 'grace' found in verse 58, and the word 'mercy' found in verse 2, 21, 50, and 53.

*"(This is) a recital of the Mercy of thy Lord to His servant Zakariya." (19 :2)*

*"Those were some of the prophets on whom Allah did bestow His Grace, - of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of ((Allah)) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears. (19 :58)*

Based on Oxford dictionary, the word 'grace' defines as *the kindness that God shows towards the human race*. Then, according to Merriam Webster online dictionary, the word 'mercy' refers to *kindness or help given to people who are in a very bad or desperate, and kind or forgiving treatment of someone who could be treated harshly*. Even based on dictionary, the word 'mercy' does not strictly refers to God, however, it closely refers to God when we look up into verses (Mercy of thy Lord , 19 : 2, Mercy from Us, 19 : 21, Our Mercy, 19 : 50 and 19 : 53). Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has

different level of similarity. The level of similarity of the data (Grace = Mercy) is the specific behaviour. The word 'Grace' shows the kindness from God to human race without any specific on what kind of the kindness is about. In other hand, the word 'mercy' defines kindness specifcly toward helping and forgiving.

#### **4. Sinners = wrongdoers**

The word 'sinners' found in verse 86 and the word 'wrongdoers' found in verse 72.

*"But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees." (19 : 72)*

*"And We shall drive the sinners to Hell, like thirsty cattle driven down to water,-" (19:86)*

Based on Oxford English dictionary, the word 'sinners' defines as *persons who has committed a sin or sins ( broken God's law)*.

Then, the word 'wrongdoer' refers to *persons who do something dishonest or illegal*. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (Sinner = Wrongdoer) is the context of bad moral. The word 'sinner' pointly shows the bad moral based on God's law, while the word 'wrongdoer'

refers to bad moral not only based on God's law, but also in criminal context that usually used by police or people who work in laws.

## **5. Messenger = apostle**

The word 'messenger' found in verse 19, and the word 'apostle' can be found in verse 51 and 54.

*"He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son. " (19:19)*

*"Also mention in the Book (the story of) Moses: for he was specially chosen, and he was an apostle (and) a prophet." (19:51)*

According to Oxford English dictionary, the word 'messenger' defines as *a person who give a message to somebody or deliver the message*. Then, the word 'apostle' *means a person who strongly believes in a policy or an idea and tries to make other people believe in it*. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data ( messenger = apostle ) is the impact to the person as deliverer. The word 'apostle' refers to a man who knows the contain of message or idea given to him/her and believe it deeply before sent or tell to others. So, the message has impact to the person.

Besides, in the word ‘messenger’, a person may be know what the message is, but it does not have impact to him/her . As mention in verse 19 (*He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son )*), the word ‘messenger’ here refers to Jibril. It shows that Jibril knows the content of message, but it does not have effect to him. He just as a deliverer.

## **6. Skies = Heavens**

The word ‘skies’ found in verse 90, and the word ‘heavens’ found in verse 65 and 93.

*“At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,”(19 :90)*

*“Not one of the beings in the heavens and the earth but must come to ((Allah)) Most Gracious as a servant.” (19:93)*

Based on Oxford English Dictionary, the word ‘skies’ is the plural to word ‘sky’ which means *the space above the earth that you can see when you look up, where clouds and the sun, moon and stars appear*. Then, the word ‘heavens’ means *the skies*. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has

different level of similarity. The level of similarity of the data (skies = heavens) is formal and literary. The word 'heavens' usually used in literature content and formal, while the word 'skies' is rather informal and less literary.

## **7. Allah = Lord**

The word 'Allah' found in verse 11, 18, 26, 30, 35, 36, 44, 45, 48, 49, 58, 61, 69, 75, 76, 78, 81, 85, 87, 88, 91, 92, 93 and 96. The word 'Lord' found in verse 2, 3, 4, 6, 8, 9, 10, 19, 21, 24, 36, 47, 48, 55, 64, 65, 68, 71 and 76.

*"This is) a recital of the Mercy of thy Lord to His servant Zakariya." (19:2)*

*"So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah.s praises in the morning and in the evening." (19:11)*

According to Oxford English Dictionary, the word 'Allah' defines as *the name of God among Muslims*. Next, the word 'Lord' means *a title used to refer to God*. . Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (Allah = Lord = God ) is the specific possession to plural or singular object. All these three word means God. However, The word 'Allah' is God



specificly belong to Muslims. On the other hand, the word 'Lord' is God belong to the singular object . For example, “ *Behold! he cried to his Lord in secret, (19 : 3) ” “(This is) a recital of the Mercy of thy Lord to His servant Zakariya. (19 : 2)”*.

## 8. Evil One = Satan

The phrase word 'evil one' found in verse 68 and 83. The word 'satan' found in verse 44, 44 and 45.

*“O my father! serve not Satan: for Satan is a rebel against ((Allah)) Most Gracious.” (19 : 44)*

*“So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;.” (19:6)*

According to Oxford English dictionary, the phrase 'Evil One' means “a spirit that connected with the devil and with what is bad in the world”. Then, the word 'satan' is refers to “the devil”. Based on explanation on meaning of words above, the data can be concluded as synonym.

Unfortunately, the data (Evil one = Satan) is hard to include into principal meaning of different terms. Based on Tafsheer Ibn Katseer (), both of the word Evil One and Satan refers into the word 'syaitaan' in all verses mentioned. So, the data has same level of similarity.

## 9. Thy = Your

The word ‘Thy’ found in verse 2, 9, 10, 19, 21, 24, 28, 28, 47, 64, 64, 68, 71, and 76. The word ‘Your’ found in verse 36.

*“He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"(19:9)*

*“Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.” (19 : 36)*

According to Oxford English Dictionary, the word ‘thy’ defines as a word meaning ‘your’, used when talking to only one person. Then, the word ‘your’ means of or belonging to the person or people being spoken or written to. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (Thy = your) is period of word used and the number of person. Based on Oxford English Dictionary, the word ‘Thy’ is categorized as old-use word. Then , this word also in conversation or written refers no more than one person. Besides, the word ‘Your’ is such a common word, and it uses not only to one person, but also for people in a large number.

## 10. Thou = You

The word 'thou' found in verse 6, 9, 10, 10, 18, 26, 27, 45, 46, 46, 65, 77, 83, 97, and 98. The word 'you' found in verse 48 and 71.

*"O my father! I fear lest a Penalty afflict thee from ((Allah)) Most Gracious, so that thou become to Satan a friend." (19 : 45)*

*"Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished." (19 : 71)*

According to Oxford English Dictionary, the word 'thou' defines as a word meaning 'you', used when talking to only one person who is the subject of the verb. Then, the word 'you' means used as the subject or object of a verb or after a preposition to refer to the person or people being spoken or written to. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (Thou = You) is period of using word. Based on Oxford English, The word 'Thou' categorized as old-use word. On the other hand, the word "You" is such a common word used. However, the data (Thou = You) has similar meaning.

## 11. Decrepit = Infirm

The word ‘decrepit’ found in verse 8, and the word ‘infirm’ found in verse 4.

*“ Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!" (19 : 4)*

*“He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?" (19 :8)*

According to Oxford English dictionary, the word ‘decrepit’ defines as ( *of a thing or person* ) *very old and not in good condition or health*. Then, the word ‘Infirm’ means *1. ill/sick and weak, especially over a long period or as a result of being old, 2. people who are weak and ill/sick for a long period*. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (Decrepit = Infirm) is the length of sick and the person who get sick. In the word ‘Decrepit, the Old person get sick or weak only in Old age, it means when the person was in young age, he or her did not have the sick or the weak like he or her get when in Old age. However, the word ‘infirm’ the Old person get sick or weak in long period since young until old. Then, the word ‘infirm not only used for

the Old person, but it also used for people who are not in Old age but they have long period illness or weakness.

## **12. Gift = reward**

The word 'gift' found in verse 19 (*He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.*), and the word 'reward' found in verse 76 (*And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return*).

According to Oxford English Dictionary, the word 'gift' defines as *a thing that you give to somebody, especially on a special occasion or to say thank you*. Then, the word 'reward' means *a thing that you are given because you have done something good, worked hard, etc*. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (Gift = Reward) is the effort. The word 'gift', used to have possibility to spend effort to get the thing/things given or it could be do not need the effort. Besides, the word 'reward' is absolutely used to have enough effort to get the thing or tings given.

### 13. Fall = Descend

The word 'fall' found in verse 25, 58, and 90. The word 'descend' found in verse 64.

*"And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee. (19 :25)*

*“(The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-“ (19 :64)*

According to Oxford English Dictionary, the word 'fall' defines as *to drop down from a higher level to a lower level*. Then, the word 'descend' means *to come or go down from a higher to a lower level*. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (fall = descend) is aware or unaware. The word 'fall' used for the person or thing drop down without plan or in unaware condition. For example ,  
*1. He fell 20 metres onto the rocks below, 2. The rain was falling steadily*. On the other hand, the word 'descend' is used by person or thing in aware condition. For example, *1. She descended the stairs slowly. 2. The plane began to descend*.

#### 14. Good = Righteous

The word 'good' found in verse 76. Then, the word 'righteous' found in verse 85 and 97.

*"And Allah doth advance in guidance those who seek guidance: and the things that endure, **Good Deeds**, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return." (19 :76)*

*" The day We shall gather the **righteous** to ((Allah)) Most Gracious, like a band presented before a king for honours,." (19 :76)*

According to Oxford English Dictionary, the word 'good' defines as 1. morally right; behaving in a way that is morally right , 2. willing to help; showing kindness to other people. Then, the word 'righteous' means 1. morally right and good, 2. that you think is morally acceptable or fair . Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (good = righteous) is formal or informal. The word 'righteous' is more formal than the word 'good'.

#### 15. Create = make

The word 'create' found in verse 9 and 67. Then, the word 'make' found in verse 6, 73, and 84.

*“(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!” (19 :6)*

*“But does not man call to mind that We created him before out of nothing?” (19 :67)*

According to Oxford English Dictionary, the word ‘create’ defines as 1. *to make sth happen or exist*, 2. *to produce a particular feeling or impression*. Then, the word ‘make’ means *to cause sth to exist, happen or be done*, 2. *Construct, produce or prepare something*. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (Create = make) is the way of constructing.

The word ‘create’ is used to produce something start from nothing or not exist. Besides, the word ‘make’ is used to produce something begins from others thing that has created . It just modify the thing already exist.

#### **16. Indeed = Nay**

The word ‘indeed’ found in verse 4, 9, 30, 46, 89. Then, the word ‘nay’ found in verse 19.

*“He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.” (19 :19)*



*He said: "I am **indeed** a servant of Allah. He hath given me revelation and made me a prophet;" (19 :30)*

According to Oxford English Dictionary, the word 'Indeed' defines as "used to emphasize a positive statement or answer". Then, the word 'nay' "means used to emphasize sth you have just said by introducing a stronger word or phrase". Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (indeed = nay) is the content emphasized. The word 'indeed' is emphasize only for the positive statement or answer. On the other hand, the word 'nay' is used to emphasize the statement by add another strong statement that could be positive or negative.

#### **17. Certainly = Verily**

The word 'certainly' found in verse 69, 70 and 77. The word 'verily' found in verse 36.

*"**Verily** Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight."(19:36)*

*"Then shall We **certainly** drag out from every sect all those who were worst in obstinate rebellion against ((Allah)) Most Gracious."(19:69)*

According to Oxford English dictionary, the word ‘certainly’ defines as “*without doubt*”. Then, the word ‘verily’ means “*really; truly*”. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (certainly = verily) is the period of the word used. Based on Oxford English Dictionary, the word verily is categorized as old-used word, while the word ‘certainly’ is a common word used.

#### **18. Call on = Pray**

The phrase ‘call on’ found in verse 48 (*And I will turn away from you (all) and from those whom ye invoke besides Allah. I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest*), and the word ‘pray’ found in verse 47 (*Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious*).

According to Oxford English Dictionary, the phrase ‘call on’ defines as to “*ask or demand that somebody do something*” . Then, the word ‘pray’ means “*to speak to God, especially to give thanks or ask for help*”. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (call on = pray) is formal and informal. The word 'pray' is strictly used for God formally, while the phrase 'call on' is used not only for God, yet it usually used in informal situation to ask help from people.

### **19. Give = Bestow**

The word 'give' found in verse 5, 7, 10, 30, 63, 77, 81 and 97.

The word 'bestow' found in verse 49, 50, 58 and 96.

*"Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so **give** me an heir as from Thyself,-" (19:5)*

*"On those who believe and work deeds of righteousness, will ((Allah)) Most Gracious **bestow** love." 19:96)*

According to Oxford English Dictionary, the word 'give' defines as "1. to hand something to somebody so that they can look at it, use it or keep it for a time, 2. to hand something to somebody as a present; to allow somebody to have something as a present, 3. to provide somebody with something." Then, the word 'Bestow' means "to give something to somebody, especially to show how much they are respected." Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (give = bestow) is formal and informal. The word 'bestow' is only used in formal situation, while the word 'give' is less formal than the word 'bestow' and it can be used in formal and informal situation.

## **20. Decree = Command**

The word 'decree' found in verse 71 and the word 'command' found in verse 12 and 64.

*“(The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-“ (19:64)*

*"Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.” (19:71)*

Based on Cambridge English dictionary online, the word 'decree' defines as “an official statement that something must happen”. Then, the word 'command' means “an order given to a person or an animal”. Based on explanation on meaning of words above, the data can be concluded as synonym.

The principal meaning of different terms of the data is contiguity. Contiguity is the closely related meanings yet has different level of similarity. The level of similarity of the data (Decree = Command) is the specific order. The word 'decree' is more specific used than the word comman.

## 21. Devout = Holy

The word ‘devout’ found in verse 13 and the word ‘holy’ found in verse 19.

*“And piety (for all creatures) as from Us, and purity: He was **devout**,” (19:13)*

*“He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a **holy** son.” (19:19)*

Based on Oxford English dictionary and English Oxford Living dictionary online, the word ‘devout’ defines as “( of a person ) believing strongly in a particular religion and obeying its laws and”. Then, the word ‘holy’ means “1. (of a person) devoted to the service of God, 2. Morally and spiritually excellent.”

Based on explanation on meaning of words above, the data can be concluded as synonym. The principal meaning of different terms of the data is contiguity.

### b. Antonym (Opposite)

There are 14 cases of synonym and found in Surah Mary, and complementation as effect of antonym also has 14 cases. The result can be seen in the table below.

Table 4.2 The Result of Antonym and its Relation with Principal Meaning of Different Terms			
<u>No.</u>	<u>Word</u>	<u>Types of Lexical Relation</u>	<u>Principal Meaning of Different Terms</u>
1.	Heaven ; Earth	Antonym	Complemetation
2	Dead ; Alive	Antonym	Complemetation
3	Day ; Night	Antonym	Complemetation
4	Best ; Worst	Antonym	Complemetation
5	Righteous ; Unjust	Antonym	Complemetation
6	Descend ; Raise	Antonym	Complemetation
7	Create ; Destroy	Antonym	Complemetation
8	Before ; Behind	Antonym	Complemetation
9.	Reward ;Punishment	Antonym	Complemetation
10.	Good ; Evil	Antonym	Complemetation
11.	Receive ; Reject	Antonym	Complemetation
12.	Come ; Withdraw	Antonym	Complemetation
13.	Friend ; Adversary	Antonym	Complemetation
14.	Hell ; Garden / Garden of Eternity	Antonym	Complemetation

### 1. Heaven X Earth

The word ‘Heaven’ found in verse 65 and 93. The word ‘Earth’ found in verse 40, 65, 90, and 93.

*“Not one of the beings in the heavens and the earth but must come to ((Allah)) Most Gracious as a servant.”  
(19:93)*

Based on Oxford English Dictionary, the word ‘Heaven’ defines as *the sky*. Then, the word ‘Earth’ means 1. *the world; the planet that we live on*, 2. *land; the hard surface of the world that is not the sea or the sky; the ground*. Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Heaven X Earth) is opposites, it because of the context of data explain about space.

## **2. Dead X Alive**

The word 'dead' and 'alive' can be found in verse 66.

*"Man says: "What! When I am dead, shall I then be raised up alive?" (19:93)*

According Oxford dictionary, dead means *no longer alive while alive refers to living, not dead*. Based on explanation, it can take conclusion the word 'dead' and 'alive' is antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Dead X Alive) is opposites because the context of the data is explain about states.

### 3. Day X Night

The word 'day' found in verse 15, 26, 33, 37, 38, 39, 84, 85 and 95. Then, the word 'night' found in verse 10.

*"(Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."  
(19: 10)*

*"So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being" (19:26)*

Based on Oxford English Dictionary, the word 'day' defines as

1. *a period of 24 hours*, 2.*the time between when it becomes light in the morning and when it becomes dark in the evening*. Then, the word 'night' means 1. *the time between one day and the next when it is dark, when people usually sleep*, 2.*the evening until you go to bed*.

Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Day X Night) is opposites because the context of the data is explain about time.



#### 4. Best X Worst

The word 'best' found in verse 70, 73, 76. The word 'worst' found in verse 69 and 75.

*"When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?" (19:73)*

*"Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against ((Allah)) Most Gracious." (19:69)*

Based on Oxford English Dictionary, the word 'best' defines as *"of the most excellent type or quality"*. Then, the word 'worst' means *"of the poorest quality or lowest standard; worse than any other person or thing of a similar kind"*. Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Best X Worst) is opposites because the context of the data is explain about quality.

## 5. Righteous = Unjust

The word 'Righteous' found in verse 85 and 97. The word 'Unjust' found in verse 38.

*"The day We shall gather the **righteous** to ((Allah)) Most Gracious, like a band presented before a king for honours," (19:73)*

*"How plainly will they see and hear, the Day that they will appear before Us! but the **unjust** today are in error manifest!." (19:38)*

Based on Oxford English Dictionary, the word 'righteous' defines as *"1. morally right and good, 2. that you think is morally acceptable or fair"*.

Then, the word 'unjust' means *"not deserved or fair"*. Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Righteous X Unjust) is opposites because the context of the data is explain about quality.

## 6. Descend X Raise

The word 'descend' found in verse 64 and the word 'raise' found in verse 15, 33, 57 and 66.

*“And We raised him to a lofty station.” (19:57)*

*“(The angels say:) “We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-“ (19:64)*

Based on Oxford English Dictionary, the word ‘descend’ defines as “to come or go down from a higher to a lower level”. Then, the word ‘raise’ means “to lift or move sth to a higher level”. Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Descend X Raise) is opposites because the context of the data is explain about movement.

## **7. Create x Destroy**

The word ‘create’ found in verse 9 and 67. The word ‘destroy’ found in verse 74 and 98.

*“But does not man call to mind that We created him before out of nothing?” (19:67)*

*“But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?” (19:64)*

Based on Oxford English Dictionary, the word 'create' defines as *"to make sth happen or exist"*. Then, the word 'destroy' means *"End the existence of (something) by damaging or attacking it"*. Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives.

The types of complementation of the data (Create x Destroy) is converse because the context of the data is return to the first action.

## **8. Before x Behind**

The word 'before' found in verse 17, 38, 64, 80 and 85. Then, the word 'behind' found in verse 64.

*"She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared **before** her as a man in all respects."* (19:17)

*"(The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is **behind** us, and what is between: and thy Lord never doth forget,-" (19:64)*

Based on Oxford English Dictionary, the word 'before' defines as *"used to say that sb/sth is in a position in front of something or*

somebody”. Then, the word ‘behind’ means “at or towards the back of somebody or something, and often hidden by it or them ”. Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Before X Behind) is opposites because the context of the data is explain about space.

## **9. Reward X Punishment**

The word ‘Reward’ found in verse 76 and the word ‘punishment’ found in verse 75 and 79. Based on Oxford English dictionary, the word ‘reward’ defines as *a thing that you are given because you have done something good, worked hard, etc.* Then, According to Merriam Webster Online dictionary, the word ‘punishment’ means *1. The act of punishing, 2. Suffering, pain, or loss that serve as retribution.* In addition, let’s take a look into the verses as source of the data.

*“Say: "If any men go astray, ((Allah)) Most Gracious extends (the rope) to them, until, when they see the warning of Allah (being fulfilled) - either in **punishment** or in (the approach of) the Hour,- they will at length realise who is worst in position, and (who) weakest in forces!" (19 :75)*

*"And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as **rewards**, and best in respect of (their) eventual return." (19 : 76)*

*"Nay! We shall record what he says, and We shall add and add to his **punishment**." (19 : 79).*

The verses shows that the word 'reward' is the respond for one who obey the command from Allah. Then, the word 'punishment' is the the respond for ones who rebel against Allah. Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Reward X Punishment) is opposites because the context of the data is explain about quality.

#### **10. Good X Evil**

The word 'good' found in verse 76 and the word 'evil' found in verse 28, 63, and 72.

*"O sister of Aaron! Thy father was not a man of **evil**, nor thy mother a woman unchaste!" (19:28)*

*"And Allah doth advance in guidance those who seek guidance: and the things that endure, **Good** Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."(19:76)*

Based on Oxford English Dictionary, the word 'good' defines as *"1. of high quality or an acceptable standard, 2. pleasant; that you enjoy or want, 3. morally right; behaving in a way that is morally right"*. Then, the word 'evil' means *"1. having a harmful effect on people; morally bad, 2. extremely unpleasant, 3. ( of people ) enjoying harming others; morally bad and cruel"*.

Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Good X Evil) is opposites because the context of the data is explain about quality.

## **11. Receive X Reject**

The word 'receive' found in verse 87 and the word 'reject' found 77 and 82.

*" Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?" (19:77)*

*" None shall have the power of intercession, but such a one as has received permission (or promise) from ((Allah)) Most Gracious" (19:87)*

Based on Oxford English dictionary, the word 'receive' defines as *"to get or accept sth that is sent or given to you"*. Then, the word 'reject' means *"to refuse to accept or consider sth"*. Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives.

The types of complementation of the data (Receive X Reject) is converse because the context of the data is return to the first action.

## **12. Come X Withdraw**

The word 'come' found in verse 43, 93, and 95. Then, the word 'withdraw' found in verse 16.

*"Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East."*  
(19:16)

*" And everyone of them will come to Him singly on the Day of Judgment." (19:95)*

Based on Oxford English dictionary, the word 'come' defines as *"1. to move to or towards a person or place, 2. to arrive at or reach a place "*. Then, the word 'withdraw' means *"to move or take*



*away from a place or situation*". Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Come X Withdraw) is opposites because the context of the data is about movement.

### **13. Friend X Adversary**

The word 'friend' found in verse 45 and the word 'adversary' found in verse 82.

*"O my father! I fear lest a Penalty afflict thee from ((Allah)) Most Gracious, so that thou become to Satan a friend." (19:16)*

*"Instead, they shall reject their worship, and become adversaries against them. (19:82)*

Based on Oxford English dictionary and Cambridge dictionary , the word 'friend' defines as "*1. a person you know well and like, and who is not usually a member of your family, 2. someone who is not an enemy and who you can trust*". Then, the word 'adversary' means "*1. An enemy, 2. a person that somebody is opposed to and competing with in an argument or a battle*".

Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives. The types of complementation of the data (Friend x Adversary) is opposites because the context of the data is about status.

#### **14. Hell X Garden / Garden of Eternity**

The word ‘hell’ found in verse 68 and 86. The word ‘garden’ or ‘garden of eternity’ found in verse 60, 61 and 63. Based on Oxford English dictionary, the word ‘hell’ defines as “( ) in some religions, the place believed to be the home of devils and where bad people go after death”. Then, the meaning word ‘garden’ or ‘garden of eternity’ can be seen in the verses below.

*“Except those who repent and believe, and work righteousness: for these will enter the **Garden** and will not be wronged in the least,-“ (19 : 60)*

*“**Gardens of Eternity**, those which ((Allah)) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass.” (19 : 61)*

*“ Such is the **Garden** which We give as an inheritance to those of Our servants who guard against Evil.” (19 : 63)*

According to Tafsheer Ibn Katsir, the word ‘garden’ ( الْجَنَّة ) and ‘garden of eternity’ ( جَنَّاتِ عَدْنٍ ) refers to paradise or heaven. Based on explanation on meaning of words above, the data can be concluded as antonym.

The principal meaning of different term of the data is complementation. The complementation occur when the data has opposite meaning. Complementation has three types : Opposites, reversives and conversives.

The types of complementation of the data (Hell X Garden / Garden of Eternity) is opposites because the context of the data is about space.

### c. Homonym

#### 1. Know ; No

The word ‘know’ found in verse 70 and the word ‘no’ found in verse 10, 20 and 84.

*" She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" (19:20)*

*"And certainly We know best those who are most worthy of being burned therein." (19:70)*

Based on Oxford English dictionary, the word ‘know (/ n /)’ has same phonological with the word ‘no (/ n /)’. However, both of word has different category, different spelling, and different meaning . The word ‘know’ is related to verb, while the word ‘no’ is related to determiner. Then, the word ‘know’ has the consonant alphabet *k* in the

prefix and w in the suffix. Then, the word 'know' defines as *"to realize, understand or be aware of something"* yet the word 'no' refers to *"not one; not any"*. From those analysis, it might conclude the data refers to *homonym*.

The principal meaning of different term of the data is overlapping. Overlapping comes in two ways. First, one word has different meaning. Second, several words that has same sound but different meaning.

The word 'know' and 'no' is same sound but different meaning. So, in meaning relation, the data included into overlapping.

## **2. Screen ; Screen**

Both of the word 'screen' found in verse 17.

*"She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.19:70)*

Based on Oxford English dictionary, the word 'screen (/ skri n /)' has same phonological with another word 'screen (/ skri n /)'. However, both of word has different meaning, different category yet has the same spelling. The word first word 'screen' refers to *"something that prevents something from seeing or being aware of something, or that protects somebody or something"*, while the next word 'screen' means *"to protect somebody from something dangerous or unpleasant, especially to protect somebody who has done something illegal or dishonest"*. Then, The word 'screen' is related to

noun , while the another word 'screen' is related to verb. From those analysis, it might conclude the data refers to *homonym*.

The principal meaning of different term of the data is overlapping. Overlapping comes in two ways. First, one word has different meaning. Second, several words that has same sound but different meaning. The word 'know' and 'no' is same sound but different meaning. So, in meaning relation, the data included into overlapping.

#### **d. Polysemy**

1. - Give me as **sign** (10),
  - Our Clear **Sign** (73)

The sentence 'give me a sign' found in verse 10 and the sentence 'Our clear sign' found in verse 73.

*"(Zakariya) said: "O my Lord! **give me a Sign.**" "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."(19:70)*

*When **Our Clear Signs** are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"(19:73)*

Based on Tafsir Ibn Katsir (10-11), the word 'sign' from the sentence in the first point explain about the signal of pregnancy to wife of prophet Zechariah. On the other hand, the word 'sign' in the second point refers to "*ayat*" which means the word from Allah stated

in Holy Quran. However, the sense of both of the words is related. These words are referred to the direction or path in get something. From those analysis, it might conclude the data refers to polysemy.

The principal meaning of different term of the data is overlapping. Overlapping comes in two ways. First, one word has different meaning. Second, several words that has same sound but different meaning. The word 'Sign' in the data has similar sound but different meaning. So, the data included into overlapping.

## **2. - Man I ( verse 28)**

### **- Man II (verse 67)**

Both of the word 'man' can be seen in the sentences below.

*"O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"(19:28) (Man I)*

*"But does not man call to mind that We created him before out of nothing?"(19:67) ( Man II)*

The word 'man' in the first sentence refers to especially for an adult male human. Besides, the word 'man' in the second sentence means human race, wether male or female , adult or young. However, the sense of both of the words is related. These word are referred to the person. From those analysis, it might conclude the data refers to polysemy.

The principal meaning of different term of the data is overlapping. Overlapping comes in two ways. First, one word has

different meaning. Second, several words that has same sound but different meaning. The word 'man' in the data has similar sound but different meaning. So, in meaning relation, the data included into overlapping.

#### e. Hyponym

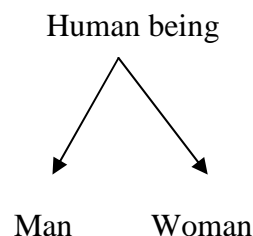
##### 1. Human being : man; woman.

The word human can be found in verse 26, word man can be found in verse 10,17, 26, 28, 66, and 77. Then, the word woman can be found in verse 28.

*"So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being'"(19:26)*

*"O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"(19:28) (Man I)*

The hypernym word is human being, and its word has specific word : man and woman. Because of that, the data refers to hyponym.



The principal meaning of different term of the word is inclusion. Inclusion occur in two ways. First, the data has horizontal

relation. Second, the data has part-whole relationship. The data (Human being : man;woman) as type of hyponym is related to inclusion relation meaning because of those words have horizontal relation.

## 2. Man : Father ; Brother

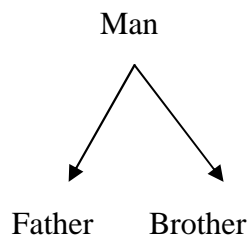
The word 'man' found in verse 10, 20, 26, 67 and 77. The word 'father' found in verse 28, 42, 43, 44, 45 and 46. Then, the word 'brother' found in verse 53.

*"O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"(19:28) (Man I)*

*And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.*

*"But does not man call to mind that We created him before out of nothing?"(19:67)*

The hypernym word is man, and its word has specific word : father and mother. Because of that, the data refers to hyponym.



The principal meaning of different term of the word is inclusion. Inclusion occur in two ways. First, the data has horizontal



relation. Second, the data has part-whole relationship. The data (Man : Father ; Brother) as type of hyponym is related to inclusion relation meaning because of those words have horizontal relation.

### **3. Woman : Mother ; Sister**

The word 'woman' found in verse 28. The word 'mother' found in verse 28 and 32.

*"O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"(19:28) (Man I)*

Then, the word 'sister' found in verse 28. The hypernym word is woman, and its word has specific word : mother and sister. Because of that, the data refers to hyponym.

The principal meaning of different term of the word is inclusion. Inclusion occur in two ways. First, the data has horizontal relation. Second, the data has part-whole relationship. The data (Woman : Mother ; Sister) as type of hyponym is related to inclusion relation meaning because of those words have horizontal relation.

### **4. Family : Father ; Mother ; Son**

The word 'family' found in verse 16. The word 'father' found in verse 28, 42, 43, 44, 45 and 46. Next, the word 'mother' found in verse 28 and 32. Then, the word 'son' found in verse 7, 8, 12, 19, 20, 34, 35.

*"Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East."(19:16)*

*"O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman\_unchaste!"(19:28) (Man I)*

*Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.(19:34)*

The hypernym word is family, and its word has specific word : father, mother and son. Because of that, the data refers to hyponym.

The principal meaning of different term of the word is inclusion. Inclusion occur in two ways. First, the data has horizontal relation. Second, the data has part-whole relationship. The data (Family : Father ; Mother ; Son) as type of hyponym is related to inclusion because of those words have part-whole relationship.

## **f. Meronymy**

### **1. Hair ; Head**

The word 'hair' and 'head' found in verse 4.

*" Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!" (19:4)*

The relation both of the word is transivity. The word 'head' is the whole term, and the word ' hair' is part of head. It seems that a

head has hair. Therefore, based on explanation above, the data (head ; hair) is concluded in meronymy.

The principal meaning of different term of the word is inclusion. Inclusion occur in two ways. First, the data has horizontal relation. Second, the data has part-whole relationship.

The data (head ; hair) as type of meronymy is related to inclusion relation meaning because of those words have part whole relationship.

## **2. Trunk ; Tree**

The word 'trunk' found in verse 23 and 25. The word 'tree' found in verse 23, 24, 25.

*" Praying: "O my Lord! infirm indeed are my bones,  
and the hair of my head doth glisten with grey: but  
never am I unblest, O my Lord, in my prayer to Thee!"  
(19:4)*

The relation both of the word is transivity. The word 'tree' is the whole term, and the word 'trunk' is part of tree. It seems that the tree has trunk. Therefore, based on explanation above, the data (trunk ; tree) is concluded in meronymy.

The principal meaning of different term of the word is inclusion. Inclusion occur in two ways. First, the data has horizontal relation. Second, the data has part-whole relationship. The data (trunk

; tree) as type of meronymy is related to inclusion relation meaning because of those words have part-whole relationship.

## B. Discussion

In order to see the result of analysis has been done, the table below shows the complete data found in holy Quran surah Mary.

Table 4.3 Result of Data Types of Lexical Relation and Principal Meaning Relation		
<u>Data</u>	<u>Lexical Relation</u>	<u>Principal Meaning of Different Terms</u>
Synonym	21	Contiguity (21)
Antonym	14	Complementation (14)
Homonym	2	Overlap (2)
Polysemy	2	Overlap (2)
Hyponym	4	Inclusion (4)
Meronymy	2	Inclusion (2)
Total	46	46

Based on table above, There are 46 cases related to types of lexical relation and principal meaning of different term found in English translation of Holy Quran surah Mary. The dominant types of lexical relation comes from synonym that has 21 data. The least data found in homonym and polysemy, each of them has 2 data. Unfortunately, member collection and portion-mass, both of them did not find in the data. Then, the dominant principal meaning of different terms used is contiguity which has 21 data, and also relate to synonym. The least data found in overlap which has 4 data.

Compared with previous study, mostly the dominant result of the previous study in the types of lexical relation is opposites. It is different with the result of this study which the dominant result in types of lexical relation is synonym. However, this study qualify with the previous studies. Because the number of cases of opposites is not different significantly. In the study conducted by Sutadi (2013) entitled *An analysis of Lexical relation in Abdullah Yusuf Ali's translation of Surah Ya-sin of the Holy Quran*, The number of case of antonym is 217, and the number of case of synonym is 212. They are different only 5 data.

The different finding of dominant result, perhaps comes from the content of surah. In surah Yaasin, the content of its mostly related to the condition of human being in after life, especially about the draw of people who get in Paradise (Yaasin : 55-58), and also the people who stay in the Hell (Yaasin : 59-64). In the context of lexical relation, the content (Yaasin : 55-58) is sharply opposite to others (Yaasin : 59-64) . Besides, In the surah Mary, mostly tells about the story of mother Mary ( Mary : 16-37). Then, another possible reason why in English translation of surah Mary by Abdullah Yusuf Ali, the dominant result is synonym, it is because of the translator want the reader to understand the meaning clearly and to avoid repitition.

To analyze the meaning of words in holy Quran, we can not only depend on the meaning stated in Oxford dictionary or other kind of dictionary. It because of Quran is the word from Allah that has high qualification on literature. In some cases, the meaning of word stated in dictionary does not on what the Quran mean about.

Here is the result found in surah Mary :

. "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!" (19 : 28)

Based on Oxford English dictionary, the word 'sister' means "*a girl or woman who has the same mother and father as another person*". If we go with the meaning from Oxford dictionary, so it means that mother Mary is sister prophet Aaron. However, when we take a look into tafsir Ibn Katsir, the word 'sister' here does not mean the sister strictly connected by blood to prophet Aaron. The length period of mother Mary and prophet Aaron is almost 600 years. The meaning of sister of Aaron is related to the habitual of the tribes at that time who like to call some body as brother or sister of other else because of similar behaviour between mother Mary and prophet Aaron. That's why, in order to understand Quran clearly, the tafsir of holy Quran is needed.

## **CHAPTER V**

### **CONCLUSION**

#### **5.1 Conclusion**

The types of lexical relation based on Saeed theory (2009) found in holy Quran surah Mary are synonym, antonym, polysemy, homonym, hyponym, and meronymy. Unfortunately, there are no result for member collection and portion-mass. Then, the principal meaning of different term found in the data are contiguity, complementation, overlap and inclusion.

There are 45 cases found in holy Quran surah Mary related to lexical relation and principal meaning of different term. The dominant case is synonym (21 cases or 46,6 %) and contiguity (21 cases or 46,6 %) which has relation to synonym. Then followed with antonym (14 cases or 31 %) which has relation to complementation (14 cases or 31 %), then hyponym (4 cases or 8,8 %) which has relation to Inclusion (4 cases or 8,8 %), next homonym (2 cases or 4, 44%) which has relation to overlap (2 cases or 4, 44 %), after that polysemy (2 cases or 4, 44%) which has relation to overlap (2 cases or 4, 44 %), and last meronymy (2 cases or 4, 44 %) which has relation to inclusion (2 cases or 4, 44 %).

## **5.2. Suggestion**

For Reading Library of Departement of English Education, the writer hopes this research can develop literary study of Uin Ar-Raniry specifcly of Departement of English Education in analyzing the lexical relation, and enrich the source for translation of Holy Quran. For the Researcher, this research makes the writer comprehends of types of lexical relation and its related meaning. Thus, it become a homework for the writer to recite Holy Quran surah Mary and the meaning of its. For Other Researchers, this research contributes as additional knowlwdge to other researcher of reading who will analyze about lexical relation in English translation of Holy Quran.



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**SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY**  
**Nomor : B-547/UN.08/FTK/KP.07.6/01/2018**  
**TENTANG**  
**PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH DAN KEGURUAN**  
**UIN AR-RANIRY**

**DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY**

- Menimbang** : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;
- b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.
- Mengingat** : 1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
6. Peraturan Presiden RI Nomor 64 Tahun 2013; tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;
7. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;
10. Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;
11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
- Memperhatikan** : Keputusan Sidang/Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 12 Desember 2017

**MEMUTUSKAN**

- Menetapkan** :  
**PERTAMA** : Menunjuk Saudara:
- |  |                            |
|--|----------------------------|
| 1. Dr.phil. Saiful Akmal, S.Pd.I., M.A | Sebagai Pembimbing Pertama |
| 2. Azizah, M.Pd                        | Sebagai Pembimbing Kedua   |
- Untuk membimbing Skripsi :
- Nama : Hayatun Sabriana
- NIM : 140203008
- Program Studi : Pendidikan Bahasa Inggris
- Judul Skripsi : Analyzing the Lexical Relation in English Translation of Surah Mary by Abdullah Yusuf
- KEDUA** : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Tahun 2018;
- KETIGA** : Surat keputusan ini berlaku sampai akhir semester Genap Tahun Akademik 2017/2018
- KEEMPAT** : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh  
Pada Tanggal: 12 Januari 2018  
An: Rektor  
Dekan,

  
Muliburrahman

**Tembusan**

1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;

### RESULT OF DATA ANALYSIS

	Word	Types of Lexical Relation	Inclusion	Overlap	Contiguity	Complementation
1.	Family ; Relative	Synonym			✓	
2.	Speak ; Talk ; Say	Synonym			✓	
3.	Grace ; Mercy	Synonym			✓	
4.	Sinner ; Wrong doer	Synonym			✓	
5.	Messenger ; Apostle	Synonym			✓	
6.	Skies ; Heavens	Synonym			✓	
7.	Allah ; Lord ; God	Synonym			✓	
8.	Evil One ; Satan	Synonym			✓	
9.	Decrepit ; Infirm	Synonym			✓	
10.	Gift ; reward	Synonym			✓	
11.	Fall ; Descend	Synonym			✓	
12.	Create ; Make	Synonym			✓	
13.	Indeed ; Nay	Synonym			✓	
14.	Certainly ; Verily	Synonym			✓	
15.	Call on ; Pray	Synonym			✓	
16.	Give ; Bestow	Synonym			✓	
17.	Command ; Power	Synonym			✓	
18.	Decree ; Command	Synonym			✓	
19.	Devout ; Holy	Synonym			✓	
20.	Thy ; your	Synonym			✓	
21.	Thou ; You	Synonym			✓	
22.	Good ; Righteous	Synonym			✓	
23.	Heaven ; Earth	Antonym				✓
24.	Dead ; Alive	Antonym				✓
25.	Day ; Night	Antonym				✓
26.	Best ; Worst	Antonym				✓
27.	Righteous ; Unjust	Antonym				✓
28.	Descend ; Raise	Antonym				✓
29.	Create ; Destroy	Antonym				✓
30.	Before ; Behind	Antonym				✓
31.	Reward ; Punishment	Antonym				✓
32.	Good ; Evil	Antonym				✓
33.	Receive ; Reject	Antonym				✓
34.	Come ; Withdraw	Antonym				✓
35.	Friend ; Adversary	Antonym				✓
36.	Hell ; Garden	Antonym				✓
37.	Know ; No	Homonym		✓		
38.	Screen ; Screen	Homonym		✓		
39.	Give me as sign ; Our Clear Sign	Polysemy		✓		

40.	Man ; Man	Polysemy		✓		
41.	Human being : man; woman.	Hyponym	✓			
42.	Man : Father ; Brother	Hyponym	✓			
43.	Woman : Mother ; Sister	Hyponym	✓			
44.	Family : Father ; Mother ; Son	Hyponym	✓			
45.	Hair ; Head	Meronymy	✓			
46.	Trunk ; Tree	Meronymy	✓			

**ENGLISH TRANSLATION OF HOLY QURAN SURAH MARY BY  
ABDULLAH YUSUF ALI**

- 1.** Kaf. Ha. Ya. 'Ain. Sad.
- 2.** (This is) a recital of the Mercy of thy Lord to His servant Zakariya.
- 3.** Behold! he cried to his Lord in secret,
- 4.** Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!
- 5.** "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-
- 6.** "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"
- 7.** (His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."
- 8.** He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"
- 9.** He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"
- 10.** (Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."
- 11.** So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening.

**12.** (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth,

**13.** And piety (for all creatures) as from Us, and purity: He was devout,

**14.** And kind to his parents, and he was not overbearing or rebellious.

**15.** So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!

**16.** Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.

**17.** She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.

**18.** She said: "I seek refuge from thee to ((Allah)) Most Gracious: (come not near) if thou dost fear Allah."

**19.** He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.

**20.** She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

**21.** He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us':It is a matter (so) decreed."

**22.** So she conceived him, and she retired with him to a remote place.

**23.** And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

**24.** But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;

**25.** "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.

**26.** "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being'"

**27.** At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!

**28.** "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"

**29.** But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

**30.** He said: "I am indeed a servant of Allah. He hath given me revelation and made me a prophet;

**31.** "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;

**32.** "(He) hath made me kind to my mother, and not overbearing or miserable;

**33.** "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!

**34.** Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.



**35.** It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.

**36.** Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.

**37.** But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!

**38.** How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!

**39.** But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!

**40.** It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

**41.** (Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet.

**42.** Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?"

**43.** "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.

**44.** "O my father! serve not Satan: for Satan is a rebel against ((Allah)) Most Gracious.

**45.** "O my father! I fear lest a Penalty afflict thee from ((Allah)) Most Gracious, so that thou become to Satan a friend."

**46.** (The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"

**47.** Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.

**48.** "And I will turn away from you (all) and from those whom ye invoke besides Allah. I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."

**49.** When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.

**50.** And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.

**51.** Also mention in the Book (the story of) Moses: for he was specially chosen, and he was an apostle (and) a prophet.

**52.** And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).

**53.** And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.

**54.** Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was an apostle (and) a prophet.

**55.** He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.

**56.** Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet:

**57.** And We raised him to a lofty station.

**58.** Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of ((Allah)) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

**59.** But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-

**60.** Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-

**61.** Gardens of Eternity, those which ((Allah)) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass.

**62.** They will not there hear any vain discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening.

**63.** Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil.

**64.** (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-

**65.** "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"

**66.** Man says: "What! When I am dead, shall I then be raised up alive?"

**67.** But does not man call to mind that We created him before out of nothing?

**68.** So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;

**69.** Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against ((Allah)) Most Gracious.

**70.** And certainly We know best those who are most worthy of being burned therein.

**71.** Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.

**72.** But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees.

**73.** When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"

**74.** But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye?

**75.** Say: "If any men go astray, ((Allah)) Most Gracious extends (the rope) to them, until, when they see the warning of Allah (being fulfilled) - either in punishment or in (the approach of) the Hour,- they will at length realise who is worst in position, and (who) weakest in forces!

**76.** "And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."

**77.** Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"

**78.** Has he penetrated to the Unseen, or has he taken a contract with ((Allah)) Most Gracious?

**79.** Nay! We shall record what he says, and We shall add and add to his punishment.

**80.** To Us shall return all that he talks of and he shall appear before Us bare and alone.

**81.** And they have taken (for worship) gods other than Allah, to give them power and glory!

**82.** Instead, they shall reject their worship, and become adversaries against them.

**83.** Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?

**84.** So make no haste against them, for We but count out to them a (limited) number (of days).

**85.** The day We shall gather the righteous to ((Allah)) Most Gracious, like a band presented before a king for honours,

**86.** And We shall drive the sinners to Hell, like thirsty cattle driven down to water,-

**87.** None shall have the power of intercession, but such a one as has received permission (or promise) from ((Allah)) Most Gracious.

**88.** They say: "((Allah)) Most Gracious has begotten a son!"

**89.** Indeed ye have put forth a thing most monstrous!

**90.** At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,

- 91.** That they should invoke a son for ((Allah)) Most Gracious.
- 92.** For it is not consonant with the majesty of ((Allah)) Most Gracious that He should beget a son.
- 93.** Not one of the beings in the heavens and the earth but must come to ((Allah)) Most Gracious as a servant.
- 94.** He does take an account of them (all), and hath numbered them (all) exactly.
- 95.** And everyone of them will come to Him singly on the Day of Judgment.
- 96.** On those who believe and work deeds of righteousness, will ((Allah)) Most Gracious bestow love.
- 97.** So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.
- 98.** But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?

## **AUTOBIOGRAPHY**

1. Name : Hayatun Sabriana
2. Place/ Date of Birth : Nagan Raya/ August 27<sup>th</sup> 1997
3. Sex : Female
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5. Nationality/Ethnic : Indonesia/Aceh
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7. Address :Jl. Mulia, Lamkeuneung, Tungkop, Aceh Besar
8. Student Id : 140203008
9. Parents
  - a. Father : Darmawi
  - b. Mother : Marlina
10. Educational Background
  - a. Elementary School : MIN Parom Nagan Raya 2002-2008
  - b. JHS : MTSN 1 Jeuram Nagan Raya 2008-2011
  - c. SHS : SMAN 4 Wira Bangsa Meulaboh 2011-2014
  - d. University : Departement of English Language Teaching,  
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**Hayatun Sabriana**