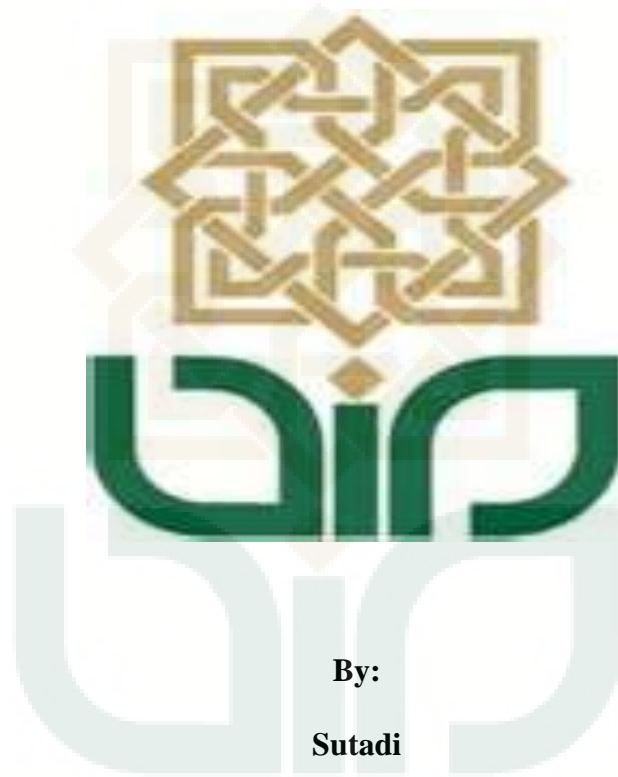


**An Analysis of Lexical Relations in Abdullah Yusuf Ali's Translation of  
Surah Ya-Sin of the Holy Qur'an**

**A GRADUATING PAPER**

**Submitted in Partial Fulfillment of the Requirement for Gaining  
The Bachelor of Degree in English**



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**2013**

## A Final Project Statement

I certify that this thesis is definitely my own work. I'm completely responsible for the content of this thesis. Other writer's opinions or findings included in this thesis are quoted and cited in accordance with ethical standards.

Yogyakarta, June 22, 2013



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*Wassalamu'alaikum Wr.Wb.*

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## Intisari

Skripsi ini berkaitan dengan analisis hubungan makna yang terkandung di dalam terjemahan surat Ya-Sin dari Al-Qur'an terjemahan Abdullah Yusuf Ali. Pendekatan analisis semantik digunakan dalam mempelajari data. Langkah-langkah yang ditempuh meliputi pengumpulan keseluruhan ayat dari surat Ya-Sin dan pengumpulan setiap kata yang memiliki hubungan makna. Kemudian, mengklasifikasikan kata-kata berdasarkan tipe dan selanjutnya menganalisisnya. Dengan demikian, keseluruhan hasil dari analisis akan diketahui. Penulis menggunakan teori Saeed untuk mengklasifikasi hubungan leksikalnya. Klasifikasi tersebut adalah homonim, polisemi, sinonim, antonim, hiponim, meronim, member-collection, dan portion mass. Setelah itu, penulis menggunakan pendekatan kualitatif dan kuantitatif. Penelitian ini bertujuan untuk menemukan tipe-tipe hubungan leksikal dan menemukan tipe hubungan leksikal yang paling banyak. Hal ini akan memudahkan dalam mempelajari dan memahami Al-Qur'an. Hasil dari analisis data menunjukkan ada 543 kasus hubungan leksikal yang ditemukan. Semua itu terdiri dari 217 kasus antonim (39.90%), 212 kasus sinonim (39.00%), 86 kasus homonim (15.80%), 10 kasus member collection (1.82%), 9 kasus meronim (1.65%), 9 kasus polisemi (1.65%), 1 kasus portion mass (0,18%), dan 0 kasus hiponim (0%). Maka, tipe hubungan leksikal yang paling banyak ditemukan adalah antonim.

Kata kunci: *Al-Qur'an, Ya-Sin, Semantik, Hubungan Leksikal, Makna.*

## Abstract

This paper deals with the analysis of meaning relations in Abdullah Yusuf Ali's Translation of Surah Ya-Sin of the Holy Qur'an. While studying the data, thematic approach semantics analysis will be employed. The steps include collecting and selecting every word which has relation in the meaning of surah Ya-Sin. Afterwards, classifying them according to typologies, and analyzing them. With these steps, a whole framework of this analysis will be revealed. The writer used Saeed's Theory to classify the lexical relation. In addition, they are homonymy, polysemy, synonymy, opposites (antonymy), hyponymy, meronymy, member-collection, and portion-mass. After that, the writer used both the qualitative and quantitative approaches. This research has the objectives to find out the type of lexical relations and to find out the most dominant type of lexical relation. By this way, it will contribute to make easier in learning and understanding of Holy Qur'an. The result of data analysis showed there are 543 cases of lexical relations. Those consist of 217 cases of antonymy (39.90%), 212 cases of synonymy (39.00%), 86 cases of homonymy (15.80%), 10 cases of member collection (1.82%), 9 cases of meronymy (1.65%), 9 cases of polysemy (1.65%), 1 case of portion mass (0.18%) and 0 case of hyponymy (0%). Therefore, the most dominant type of lexical relation is antonymy which has the highest case.

Keywords: *Holy Qur'an, Ya-Sin, Semantics, lexical relation, meaning.*

## Acknowledgment

In the name of Allah, the most gracious and merciful, Lord of the World because of His blessing, the writer is able to finish this graduating paper. Only with Allah's blessing, this graduating paper entitled **“An Analysis of Lexical Relations in Abdullah Yusuf Ali's Translation of Surah Ya-Sin of the Holy Qur'an”** can be accomplished.

First of all the writer would like to say thank you so much to the writer's parents who have given their love, affection and prayer in any time. Then, the writer would like to express appreciation and gratitude to the writer's consultant, Bambang Hariyanto, M.A., for his motivation, corrections, encouragement, information, advice and patience in finishing this graduating paper. The writer also would like to gratitude to the examiners, Jiah Fauziah, M.Hum., and Arif Budiman, M.A. and also to:

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6. Others that the writer cannot mention one by one.

The writer realizes that this graduating paper is far from being perfect. Any constructive criticism for this graduating paper will be welcomed. The writer also hopes that this graduating paper can give advantages for the readers.

Yogyakarta, June 22, 2013

The Writer



Sutadi





## Dedication

This thesis is dedicated to:

- ✓ My parents who have sincerely given all of their love to me, my sisters, and all of my beloved families
- ✓ All my teachers and lecturers
- ✓ All my friends who have given me supports at any time



## Motto

My life, my death, and my worship  
are only because of Him (God).

*That Day shall We set a seal on their mouths.*

*But their hands will speak to us, and their feet bear witness,  
to all that they did.*

*(Ya-Sin: 65)*

Do what you love and love what you do  
And you will get what you want.

(Anonymous)

Stand upright, speak thy thought, declare  
The truth thou hast that all my share  
Be hold, proclaim it every where  
They only live who dare

(Anonymous)

## TABLE OF CONTENTS

Title.....	
A Final Project Statement.....	ii
Ratifications.....	iii
Digest.....	v
Abstract.....	vi
Acknowledgment.....	vii
Dedication.....	ix
Motto.....	x
Table of Contents.....	xi
List of Tables & List of Attachment.....	xiv
CHAPTER I INTRODUCTION.....	1
1.1 Background of Study.....	1
1.2 Scope of Study.....	3
1.3 The Problem Statement.....	4
1.4 Objectives of Study.....	4
1.5 Significances of Study.....	4
1.6 The Prior Researches.....	5
1.7 Theoretical Approach.....	6
1.8 Method of The Research.....	11
1.8.1 Type of The Research.....	11
1.8.2 The Data and The Source of Data.....	12

1.8.3 The Technique of Data Collection.....	12
1.8.4 The Technique of Data Analysis.....	12
1.9 Paper Organization.....	13
CHAPTER II REVIEW OF RELATED LITERATURE.....	15
2.1 The Definition of Semantics.....	15
2.2 Lexical Relation.....	16
2.2.1 Homonymy.....	17
2.2.2 Polysemy.....	18
2.2.3 Synonymy.....	19
2.2.4 Opposites (Antonymy).....	20
2.2.5 Hyponymy.....	22
2.2.6 Meronymy.....	23
2.2.7 Member-Collection.....	24
2.2.8 Portion-Mass.....	24
2.3 Surah Ya-Sin.....	25
2.3.1 Position of Surah Ya-Sin.....	25
2.3.2 The Excellence of Surah Ya-Sin.....	25
CHAPTER III DISCUSSION.....	27
3.1 Findings.....	27
3.2 Discussion.....	34
3.2.1 Antonymy .....	35
3.2.2 Synonymy .....	38

3.2.3 Homonymy .....	42
3.2.4 Hyponymy .....	44
3.2.5 Member collection.....	44
3.2.6 Portion mass.....	46
3.2.7 Meronymy.....	46
3.2.8 Polysemy.....	47
CHAPTER IV CONCLUSION AND SUGGESTIONS.....	49
4.1 Conclusions.....	49
4.2 Suggestions.....	49
WORKS CITED .....	51
APPENDICES.....	53
Curriculum Vitae.....	59



## List of Tables

	Pages
Table 1. The result of total lexical relations.....	31
Table 2. Total lexical relations of the whole verses.....	33
Table 3. Lexical relation sequence found .....	34

## List of Attachment

Appendices of Surah Ya-Sin.....	53
Curriculum Vitae.....	59

# CHAPTER I

## INTRODUCTION

### 1.1. Background of Study

Al-Qur'an consists of 30 sections, 114 surahs, and 6666 verses. Some of them were revealed to the prophet Muhammad in Mecca and the other in Medina. The Holy Qur'an was written in Arabic transcript. In order to be understood by the Moslems around the world, it was translated into many languages, including English. One of the famous translators (holy Qur'an into English) is Abdullah Yusuf Ali. He is a South Asian Islamic scholar who translated Qur'an into English.

“Holy Quran is a Holy Scripture that has been revealed by God (Allah) via angel Gabriel communicated to prophet Muhammad to be shared to mankind around the world without looking a religion, a race, age, sex, a country, even a color skin.” (Al-Hasany 79).

Based on the explanation in the Quran, it also has been clarified that Holy Quran is as an instruction and guidance of life for mankind around the world.

*“Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong)..... (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.” (Surah 2<sup>nd</sup> Al-Baqarah: 185).*

It is interesting to talk about lexical relations found in the translation of surah Ya-Sin of the Holy Qur'an by Abdullah Yusuf Ali based on three reasons. Firstly, the Holy Qur'an is a miracle and the Word of God and it is as guidance of life to be understood by the mankind around the world to differ between right and wrong. Secondly, surah Ya-sin is the heart of the holy Qur'an. As mentioned by some narrators, Tirmidzi and Baihaqi in the narration, "Everything has a heart and the heart of Qur'an is surah Ya-Sin." (Huda 9). Various aspects of monotheism (Tawheed) are explained in this surah, likewise there is a topic related to the Hereafter. The third reason why translation of Holy Qur'an is interesting because the writer hopes to find the words in the Holy Qur'an which have relation meaning with the other words, so it will make easier in understanding the message. As it will be explained that lexical relation is the study which discusses about the relationship of meaning of words to the other words. It is a chance and a challenge for the writer to analyze the meanings of the words and the relationship of the words in the holy Qur'an.

Based on the topic of this discussion, "Semantics is the study of meaning communicated through language." (Saeed 3). Meaning, however, involves more than just the semantics interpretation of an utterance." (Hurford and Heasley 1). Meaning includes not only the meaning of symbol, but also the meaning of word and every word has meaning. The study of meaning of words, even, has developed. One of topic which is studied in semantics is lexical relation. It has been mentioned by Bolinger, "Lexical relations are relationship of the meanings of a word to other words."(11). Lexical relations are classified by Saeed in his text



as homonymy, polysemy, synonymy, opposites (antonymy), hyponymy, meronymy, member-collection, and portion-mass. (Saeed 63-71).

The definition of each classification has been described by Saeed in his book, 'Semantics'. Homonyms are unrelated senses of the same phonological word. Some authors distinguish between homographs, sense of the same written word, and homophones, sense of the same spoken word. Polysemy deals with multiple senses of the same phonological word, but it's invoked if the senses are judge to be related. Synonyms are different phonological words which have the same or very similar meanings. And antonyms are defined as words which are opposite in meaning. (Saeed 63-66).

Hyponymy is a relation of inclusion. A hyponymy includes the meaning of a more general word. Meronymy is the term used to describe a part-whole relationship between lexical items. Member-collection is a relationship between the word for a unit and the usual word for a collection of the units. Portion-mass is a relation between a mass noun and the usual unit of measurement or division. (Saeed 68-71).

## **1.2. Scope of Study**

It is very important to limit the analysis and the object of analysis in order to get clear and satisfactory result. Therefore, in this research focuses on lexical relations in Abdullah Yusuf Ali's Translation in Surah Ya-Sin of Holy Qur'an.

### **1.3. Problem Statements**

Based on the background analysis, some problems have been identified as follows:

1. What are the types of lexical relations found in Abdullah Yusuf Ali's translation of surah Ya-Sin of the Holy Qur'an?
2. What is the dominant of lexical relations found in Abdullah Yusuf Ali's translation of surah Ya-Sin of the Holy Qur'an?

### **1.4. Objectives of Study**

The objective deals with the problems of analysis above are:

1. To find out the types of lexical relations in Abdullah Yusuf Ali's translation of surah Ya-Sin of the Holy Qur'an.
2. To find out the most dominant type of lexical relations in Abdullah Yusuf Ali's translation of surah Ya-Sin of the Holy Qur'an.

### **1.5. Significances of Study**

Analyzing lexical relation in Abdullah Yusuf Ali's translation of surah Ya-Sin of the Holy Qur'an is very significant, theoretically and practically.

Theoretically, this research will contribute as an additional knowledge to the other researchers who will analyze about lexical relations in Abdullah Yusuf Ali's translation of Holy Qur'an. In particular, this analysis gives result of finding the types and the dominant type of lexical relations in Abdullah Yusuf Ali's translation of surah Ya-Sin of the Holy Qur'an. Therefore, by applying the theory

of lexical relations in this analysis, it will make easier in understanding the Qur'an.

Practically, this research might be used to be a reference for the next researchers to analyze lexical relations in Abdullah Yusuf Ali's translation of the Holy Qur'an.

### **1.6. Prior Researches**

In analyzing the lexical relations in this thesis, the writer has consulted the consultant lecturer and read some information from some researches which are made before. They are some researches which are relevant to the topic to support the idea of the analysis. Some of them are quoted as follows.

The first research is by Eka Sari, in her graduating paper from Faculty of Literature Department of University of Sumatera Utara (2008), entitled "Analisis Morfologi Fi'il dalam Surat Yasin". The paper discusses about aspects of morphology found in surah Ya-Sin.

The second is by Muhammad Nur Asmawi from STAIN Datokarama Palu (2008), in his paper entitled "Tipologi Ulu-Albab; Analisis Semantik Ayat-Ayat Al-Qur'an dan Implementasinya dalam Pendidikan Islam". The paper discusses about concepts of Typology in the holy Qur'an.

The last one is by Suriyanto in his graduating paper from Faculty of Letters English Literature Department of University of Sumatera Utara (2010), entitled "An Analysis of Lexical Relations of the 30<sup>th</sup> Section of Holy Quran Translated by Abdullah Yusuf Ali". The paper discusses lexical relations in selected 19 surahs out of 37 surahs in 30<sup>th</sup> section of holy Qur'an translated by Abdullah

Yusuf Ali. He only focused on kinds of lexical relation in selected 19 surahs out of 37 surahs in 30<sup>th</sup> section of holy Qur'an translated by Abdullah Yusuf Ali.

The distinction of this research focuses on the type and the most dominant type of lexical relations in Abdullah Yusuf Ali's translation of surah Ya-Sin of the Holy Qur'an.

### **1.7. Theoretical Approach**

This research uses semantics theory especially the theory of lexical relations. "Lexical relations are relationship of the meaning of a word to other words." (Bolinger 11) and according to Saeed, lexical relations are classified into homonymy, polysemy, synonymy, opposites (antonymy), hyponymy, meronymy, member-collection, and portion-mass (Saeed 63-71).

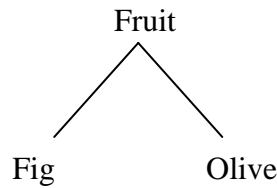
Here are some examples of the lexical relations found in Abdullah Yusuf Ali's translation in selected surah of 30<sup>th</sup> section and surah Ya-Sin of the Holy Qur'an:

#### **1. Hyponymy**

Hyponymy is a relation of inclusion. A hyponymy includes the meaning of a more general word. The examples can be seen below.

*By the Fig and the Olive, (Surah 95<sup>th</sup> (At-Tin)).*

The words *fig* and *olive* have a hyponym relation. *Fig* is tree with a soft sweet fruit of small seeds. *Olive* is tree of S Europe with a small fruit, eaten raw or used for making cooking oil. Both of them (fig and Olive) are kinds of fruit. So *fig* and *olive* are hyponyms of the hypernym *fruit*.



## 2. Synonymy

Synonymy is a relation between different phonological words which have the same or very similar meaning. The examples can be seen below.

*"This is the Hell of which ye were (repeatedly) warned! (Surah Ya-Sin: 63)*

*"Embrace ye the (fire) this Day, for that ye (persistently) rejected (Truth)."(Surah Ya-Sin: 64)*

Both of these verses have the synonymy relation because the word *Hell* and *the fire* have the same meaning. *Hell* in this verse means the place where the unfortunate ones will be punished because of their rejection of the truth from Allah. *The fire* is also the place prepared for those who reject the truth.

*Thou canst but admonish such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.(11)*

*"Obey those who ask no reward of you (for themselves), and who have themselves received Guidance. (21)*

*And when they are told, "Spend ye of (the bounties) with which Allah has provided you," the Unbelievers say to those who believe: "Shall we then*

*feed those whom, if Allah had so willed, He would have fed, (Himself)?- Ye are in nothing but manifest error."*(47)

These verses above have the synonymy relation because the word *Reward* and *bounties* have the same meaning. *Reward* in this verse means something given in exchange for good behavior or good work, etc. *Bounties* are also something given in exchange for good behavior, good work, or a sum of money paid as a reward.

### **3. Opposites (Antonymy)**

Antonymy is defined as a relation between words which are opposite in meaning. The examples can be seen below.

*And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see. (Surah Ya-Sin: 9)*

*Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence). (Surah Ya-Sin: 12)*

These verses above have the antonymy relation because the words *front* and *behind* have the opposite meaning. The word *front* means a position of something and *behind* is too. The word *front* in this verse means object or person's body which faces forward or which is most often seen or used, whereas the word *behind* means the place where someone or something at the back of an object.

*"This is the Hell of which ye were (repeatedly) warned! (Surah Ya-Sin:63)*

*It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew (what I know)!" - (Surah Ya-Sin: 26)*

*Verily the Companions of the Garden shall that Day have joy in all that they do; (Surah Ya-Sin: 55)*

These verses above have the antonymy relation because the words *Hell* and *Garden* have the opposite meaning. The word *Hell* in this verse means the place where the unfortunate ones will be punished because of their rejection of the truth from Allah, whereas the word *Garden* means Heaven. It is the place where people will be given an eternal joy and happiness because of their truth to Allah and their good deeds.

#### **4. Homonymy**

Homonymy is unrelated senses of the same phonological word. The examples can be seen below.

*The same is it to them whether thou admonish them or thou do not admonish them: they will not believe. (Surah Ya-Sin: 10)*

*If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen? (Surah Ya-Sin: 66)*

The words *will* in verses 10 and 66 above are homonymy since they have different meaning even though they are the same in pronunciation. The first *will* in this verse is *a modal of future tense* (used for talking about or predicting the future).

And the second *will* means *desire of God*. Therefore, the words *will* that found in the verses above are as homonymy.

### 5. Meronymy

Meronymy is the term used to describe a part-whole relationship between lexical items. The examples can be seen below.

*That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did. (Surah Ya-Sin: 65)*

*If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen? (Surah Ya-Sin: 66)*

These verses above have the meronymy relations because the words *hands*, *feet*, *eyes*, and *mouth* are meronymy of *body parts*. The word *hand* means the part of the body at the end of the arm which is used for holding, moving, touching and feeling things. The word *feet* means the part of the body at the bottom of the leg on which a person or animal stands. The word *eyes* mean a pair of organs in face, which is used to see, and the word *mouth* means the opening in the face of a person or animal, consisting of the lips and the space between them, or the space behind containing the teeth and the tongue. These words (*hands*, *feet*, *eyes*, and *mouth*) are some of body parts. So, these words are as meronyms of *body parts*.

### 6. Member Collection

Member collection is a relationship between the word for a unit and the usual word for a collection of the units. The examples can be seen below.



*The trumpet shall be sounded, when behold! from the sepulchers (men) will rush forth to their Lord! (Surah Ya-Sin: 51)*

*In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah).( Surah Ya-Sin: 6)*

The words *men* and *people* above have member collection relationship. The word *men*, when it is standalone mean an adult male human being. But when the *men* make in a collection, it is named as *people*.

## **7. Portion Mass**

Portion mass is a relation between a mass noun and the usual unit of measurement or division. The examples can be seen below.

*From a sperm-drop: He hath created him, and then mouldeth him in due proportions; (Surah 80<sup>th</sup> ('Abasa))*

The underlined word above (*sperm-drop*) shows portion mass relationship. The word *drop* as a count noun is added to the mass noun (*sperm*) and it make a phrase *drop of sperm*.

So, both of the phrases above include category kind of lexical relation which is kind of portion mass.

## **1.8. Method of The Research**

### **1.8.1. Type of The Research**

The type of this research is qualitative and quantitative. Descriptive qualitative method is applied by giving a description of lexical relations. And

quantitative research means a research is done by using a formula to count the data which means here to count the categories of lexical relations.

Whereas, based on the place, this research is a library research. According to Nawawi (30) that if it is seen from the place a research is done, research consists of three parts, they are; Laboratory Research, Library Research, and Field Research.

### **1.8.2. The Data and The Source of Data**

In this research, the main and the supporting data are used. The source of the main data is surah Ya-Sin translation which was taken from Abdullah Yusuf Ali's Holy Qur'an translation. The main data are the verses of surah Ya-Sin which consist of all of the words, phrases, clauses, and sentences. Meanwhile, the supporting data are the senses given monolingual dictionaries of English. The supporting data gives more information to and support the main data.

### **1.8.3. The Technique of Data Collection**

For collecting the data, the writer collects the main and the supporting data in the library. The writer reads and comprehends the main data and then classifies the data based on its classification. All of the data are used to analyze this paper include dictionary as the supporting data. Therefore, in this research uses technique documentation.

### **1.8.4. The Technique of Data Analysis**

This research uses descriptive analysis, so all of the data are analyzed to get the result and the conclusion. In analyzing the data, the writer needs to

identify, classify, interpret, and calculate the data to find the result and the conclusion. Therefore, the writer takes the following steps:

1. Reading the data carefully.
2. Identifying the words or lexical items which have certain lexical relations by underlining them.
3. Classifying the lexical relations into the most specific categories, i.e. hyponymy, meronymy, homonymy, synonymy and antonymy and all the data are classified based on Saeed theory.
4. Describing the data analysis.
5. Calculating the data mostly found in Abdullah Yusuf Ali's translation in Surah Ya-Sin of the Holy Qur'an.
6. Make some conclusions based on the result of analysis and gives the suggestions.

### **1.9. Paper Organization**

This thesis consists of four chapters and each of them is divided in subsequent divisions. The thesis is arranged as follows.

Chapter one presents an introduction which consists of Background of Study, Scope of Study, Problem Statements, Object of the Study, Significances of the Study, Method of Research, Theoretical Approach, and Paper Organization.

Chapter two discusses the types of lexical relations and review of literature that supports the data of the research.

Chapter three consists of analysis of the data that the research has been collected by the writer. Besides that, this chapter also consists of the findings and the discussion.

Chapter four provides conclusion and recommendation of the paper.



## CHAPTER IV

### CONCLUSION AND SUGGESTIONS

After analyzing the data, the conclusion and the suggestions of this study will be presented in this chapter.

#### 4.1 Conclusions

- (1) Based on Saeed's classification of lexical relations, the finding of the analysis shows that the translator (Abdullah Yusuf Ali) made total 543 cases of lexical relations in his translation (surah Ya-Sin). Those consist of 217 cases of antonymy (39.90%), 212 cases of synonymy (39.00%), 86 cases of homonymy (15.80%), 10 cases of member collection (1.82%), 9 cases of meronymy (1.65%), 9 cases of polysemy (1.65%), 1 case of portion mass (0.18%) and 0 case of hyponymy (0%).
- (2) Based on the result above, it can be concluded that 217 cases of antonymy and 212 cases of synonymy are the dominant cases that occurred of lexical relations found in Abdullah Yusuf Ali's translation of surah Ya-Sin. However, the most dominant type is antonymy, whereas hyponymy is the lexical relation type with the lowest case.

#### 4.2 Suggestions

Based on the whole analysis in this paper, the writer will give some suggestions that can be considered by readers, learners, and whoever in learning English Qur'an translation or other language translation.

- (1) In the study of meaning, it will be better if learners know the theory of meaning itself.
- (2) The original language of Qur'an is Arabic, and every language has their system, model, and nature individually. As Arabic and English, both have different form such as in the tense and in the vocabularies. The writer here wants to confirm, that in the English Qur'an translation there may be some distinctions in the diction. And it will make different meaning of its word. Therefore, it will be better for learners to verify the source language.
- (3) It should have been an obligation for all mankind around the world to state the Qur'an as a guidance of life and learn it. Besides that, the process of learning should be accompanied by experts and individual learning without enough knowledge is not recommended.

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## Appendices

### THE HOLY QUR'AN

#### Surah 36. Ya-sin

Translation by 'Abdullah Yusuf Ali

1. *Ya Sin.*
2. *By the **Our'an**, **full** of Wisdom, -*
3. ***Thou** art **indeed** one of the **apostles**,*
4. ***On** a Straight Way.*
5. *It is a **Revelation** **sent** **down** by (Him), the **Exalted** **in** Might, **Most** Merciful.*
6. ***In** order **that** **thou** mayest admonish a **people**, whose fathers had **received** no admonition, and **who** therefore remain heedless (of the **Signs** of **Allah**).*
7. *The **Word** is proved **true** against **the** greater part of them: for they do **unbelieves**.*
8. *We have **put** yokes round their necks right **up** to their chins, **so** **that** their heads are forced **up** (and they cannot see).*
9. *And We have **put** a bar **in** front of them and a bar **behind** them, and further, We have covered them **up**; **so** **that** they cannot see.*
10. *The **same** is it to them whether **thou** admonish them or **thou** do not admonish them: they will **unbelieves**.*
11. ***Thou** canst but admonish such a one as follows the Message and fears the (Lord) **Most** Gracious, unseen: **give** such a one, therefore, good tidings, of **Forgiveness** and a **Reward** **most** generous.*
12. ***Verily** We shall **give** **life** to the **dead**, and We record **that** which they **send** **before** and **that** which they leave **behind**, and of all things have We **taken** account **in** a **clear** Book (of evidence).*
13. ***Set** forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came **apostles** to it.*

14. *When We (first) sent to them two apostles, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you."*
15. *The (people) said: "Ye are only men like ourselves; and ((Allah)) Most Gracious sends no sort of revelation: ye do nothing but lie."*
16. *They said: "Our Lord doth know that we have been sent on a mission to you:"*
17. *"And our duty is only to proclaim the clear Message."*
18. *The (people) said: "for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."*
19. *They said: "Your evil omens are with yourselves: (deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!"*
20. *Then there came running, from the farthest part of the City, a man, saying, "O my people! Obey the apostles:"*
21. *"Obey those who ask no reward of you (for themselves), and who have themselves received Guidance.*
22. *"It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back.*
23. *"Shall I take (other) gods besides Him? If ((Allah)) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me.*
24. *"I would indeed, if I were to do so, be in manifest Error.*
25. *"For me, I have faith in the Lord of you (all): listen, then, to me!"*
26. *It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew (what I know)!-*
27. *"For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"*
28. *And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.*

29. It was no **more** than a single **mighty** Blast, and behold! they were (like ashes) quenched and **silent**.
30. **Ah!** **Alas** for (My) **Servants!** There comes not an **apostle** to them but they **mock** him!
31. See they not **how** many generations **before** them we destroyed? Not to them **will** they **return**:
32. But each one of them all - **will** be **brought** **before** Us (for **judgment**).
33. A **Sign** for them is the **earth** **that** is **dead**: We do **give** it **life**, and produce grain therefrom, of which **ye** do eat.
34. And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein:
35. **That** they may enjoy the fruits of this (artistry): It was not their **hands** **that** **made** this: **will** they not then **give** thanks?
36. Glory to **Allah**, **Who** created **in** pairs all things **that** the **earth** produces, as well as their own (human) **kind** and (other) things of which they have no knowledge.
37. And a **Sign** for them is the **Night**: We withdraw therefrom the **Day**, and behold they are plunged **in** darkness;
38. And the **sun** runs his course for a period determined for him: **that** is the decree of (Him), the **Exalted** **in** Might, the All-Knowing.
39. And the **Moon**, - We have measured for her mansions (to traverse) till she **returns** like the old (and withered) lower part of a date-stalk.
40. It is not **permitted** to the **Sun** to catch **up** the **Moon**, nor **can** the **Night** outstrip the **Day**: Each (just) swims along **in** (its own) orbit (according to Law).
41. And a **Sign** for them is **that** We bore their race (through the Flood) **in** the **loaded** **Ark**:
42. And We have created for them **similar** (**vessels**) **on** which they ride.
43. If it were Our **Will**, We could drown them: then would there be no helper (to **hear** their cry), nor could they be **delivered**,

44. Except by way of Mercy from Us, and by way of (world) **convenience** (to serve them) for a time.
45. **When** they are told, "Fear **ye** **that** which is **before** **you** and **that** which **will** be **after** **you**, **in** order **that** **ye** may **receive** Mercy," (they turn **back**).
46. Not a **Sign** comes to them from **among** the **Signs** of their **Lord**, but they turn away therefrom.
47. And **when** they are told, "Spend **ye** of (the **bounties**) with which **Allah** has provided **you**," the Unbelievers say to those **who** **believe**: "Shall we then feed those whom, if **Allah** had **so** willed, He would have fed, (Himself)?- **Ye** are **in** nothing but **manifest** error."
48. Further, they say, "**When** **will** this promise (come to pass), if what **ye** say is **true**?"
49. They will not (have to) wait for aught but a single Blast: it **will** seize them **while** they are **yet** disputing **among** themselves!
50. No (chance) **will** they then have, by **will**, to dispose (of their affairs), nor to **return** to their own **people**!
51. The trumpet shall be **sounded**, **when** behold! from the sepulchres (**men**) **will** rush forth to their **Lord**!
52. They **will** say: "**Ah**! Woe unto us! **Who** hath **raised** us **up** from our beds of repose?"... (A **voice** **will** say:) "This is what ((**Allah**)) **Most** Gracious had promised. And **true** was the **word** of the **apostles**!"
53. It **will** be no **more** than a single Blast, **when** lo! they **will** all be **brought** **up** **before** Us!
54. Then, **on** **that** **Day**, not a soul **will** be **wronged** **in** the least, and **ye** shall but be repaid the meeds of your past Deeds.
55. **Verily** the Companions of **the Garden** shall **that** **Day** have **joy** **in** all **that** they do;
56. They and their associates **will** be **in** **groves of (cool) shade**, reclining **on** Thrones (of dignity);
57. (Every) fruit (enjoyment) **will** be there for them; they shall have whatever they call for;

58. "Peace!" - *a word (of salutation) from a Lord Most Merciful!*
59. "And O *ye in sin! Get ye apart this Day!*
60. "Did I not *enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?-*
61. "And *that ye should worship Me, (for that) this was the Straight Way?*
62. "But he did *lead astray a great multitude of you. Did ye not, then, understand?*
63. "This is the *Hell* of which *ye* were (repeatedly) warned!
64. "*Embrace ye the (fire) this Day, for that ye (persistently) rejected (Truth).*"
65. *That Day* shall We *set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.*
66. If it had been our *Will*, We could *surely* have blotted *out* their *eyes*; then should they have run about groping for the Path, but *how* could they have seen?
67. And if it had been Our *Will*, We could have transformed them (to remain) *in* their *places*; then should they have been unable to move about, nor could they have *returned* (*after* error).
68. If We *grant* long *life* to any, We cause him to be reversed *in* nature: *Will* they not then understand?
69. We have not *instructed* the (*Prophet*) *in* Poetry, nor is it meet for him: this is no *less* than a Message and a *Qur'an* making things *clear*:
70. *That* it may *give* admonition to any (*who* are) alive, and *that* the charge may be proved against those *who reject* (Truth).
71. See they not *that* it is We *Who* have created for them - *among* the things which Our *hands* have fashioned - cattle, which are *under* their dominion?-
72. And *that* We have subjected them to their (*use*)? of them some do *carry* them and some they eat:
73. And they have (other) *profits* from them (*besides*), and they *get* (milk) to drink. *Will* they not then be grateful?

74. **Yet** they **take** (for **worship**) **gods** other than **Allah**, (hoping) **that** they might be helped!
75. They have not the power to help them: but they **will** be **brought up** (**before** Our **Judgment-seat**) as a troop (to be condemned).
76. Let not their speech, then, grieve thee. **Verily** We know what they hide as well as what they disclose.
77. Doth not man see **that** it is We **Who** created him from sperm? **yet** behold! he (**stands** forth) as an open adversary!
78. And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "**Who can give life** to (dry) bones and decomposed ones (**at that**)?"
79. Say, "He **will** give them **life** **Who** created them for the **first** time! for He is Well-versed **in** every **kind** of creation!-
80. "The **same** **Who** produces for **you** fire **out** of the green tree, **when** behold! **ye** kindle therewith (your own fires)!
81. "Is not He **Who** created the **heavens** and the **earth** **able** to create the like thereof?" - Yea, **indeed!** for He is the Creator Supreme, of skill and knowledge (infinite)!
82. **Verily**, **when** He intends a thing, His **Command** is, "be", and it is!
83. **So** glory to Him **in** Whose **hands** is the dominion of all things: and to Him **will** **ye** be all **brought back**.

Explanation:

a. Antonymy	=	<span style="background-color: #ff00ff; display: inline-block; width: 15px; height: 15px;"></span>	= 217	e. Polysemy	=	<span style="background-color: #cccccc; display: inline-block; width: 15px; height: 15px;"></span>	= 9
b. Synonymy	=	<span style="background-color: #00ff00; display: inline-block; width: 15px; height: 15px;"></span>	= 211	f. Meronymy	=	<span style="background-color: #ffff00; display: inline-block; width: 15px; height: 15px;"></span>	= 9
c. Homonymy	=	<span style="background-color: #00ffff; display: inline-block; width: 15px; height: 15px;"></span>	= 86	g. Portion mass	=	<span style="background-color: #0000ff; display: inline-block; width: 15px; height: 15px;"></span>	= 1
d. Member collection	=	<span style="background-color: #ff0000; display: inline-block; width: 15px; height: 15px;"></span>	= 10	h. Hyponymy	=		= 0
				Total	=		= 543

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