

CHAPTER I

INTRODOUCTION

Basic Consideration

Language is an important thing for the human being for their communication process. People can make relationship with the other people by using language. In principle, language plays an important role in human social life especially to communicate to each other. In simply, language has been made to help the people. In this case, the language function as referential that related to the ability to write or to talk about the human environment and also on a sign itself.

Nowadays, the using of language human daily life, either verbal or non-verbal, are often accompanied by some specific gestures or symbols which purposed to simplify the use of language. Nodding, blinking, smiling are the examples of human gestures or expressions to make simplify their language. In its application, all the examples mentioned before have their meaning or specific messages for each, we may be called it as an interpretation. In linguistic view, all the examples that mentioned before can be analyzed in semantic study.

Bloomfield (1984; 178) notes;

A word, then, is a free form which does not consist entirely of (two or more) lesser free form; in brief, a word is a minimum free form. Since only free form can be isolated in actual speech, the word, as the minimum of free form, plays a very important part in our attitude towards language. For the purposes of ordinary life, the word is the smallest unit of speech

In other words, semanticis a sub discipline of linguistic that studies about meanings. Semantic also tries to understand what the meaning is as an element of

language and how it is formed by language as well as interpreted, obscured and negotiated by speakers and listeners of language.

In addition, Kreidler, (1998) notes;

When we hear or read a word, we often form a mental picture of what the word represents, and so we are apt to equate 'concept' with a mental picture. To be sure, it is easier to form a mental picture for some words.....

The statement above describes us what is the semantic and its function. The statement also explains us that semantic study is not only applied in verbal language, but also very necessary to disclosure the meaning on non-verbal or written language especially for the multiple interpretations texts such as prose, poems and other kinds of literature.

The Holy Qur'an is a part of literature and the holy book of Moslem community. It is written language which consisted by many sentences that is formed by words. In Oxford Learner's Pocket Dictionary (2005; 238), it is defined as a holy book of Moslem society. In Oxford Dictionary (2000; 715) Hornby stated that The Holy Qur'an is a holy book of Islam, written in Arabic, containing the word of Allah as revealed to prophet Muhammad and explaining about laws, promises, stories, and more.

Unfortunately, nowadays there are a lot of people such as students of college, lecturers, or any researchers whether Moslem or even not a Moslem are interested to analyze the Holly Qur'an. Math, science of health, science of law, and also linguistic are the examples

of many branches of sciences which often investigated and associated with the Holy Qur'an or may be The Translation of Al-Qur'an itself. In their analysis process, they often cite the verses in Qur'an pieces by pieces, as a result of their misunderstanding. They also often ignore the fact about the true meaning contained with other meaning in each words, sentence or verses in the Holy Qur'an which can only be understood with the semantic ways.

Here I show the characteristics of meanings in Ashabul Kahf story from The Holy Qur'an translation by Abdullah Yusuf Ali where required to be analyzed in semantic ways, for instance;

Allah's Saying in Q.S. Al-Kahf; 11:

Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not)".

In the example of the verse above, may will be appeared a question, "is it Allah cover their ears by a veil?" or may be the meaning of 'a veil' contains a hidden meaning that have to be analyzed in semantic ways? Or may be the second question will be appeared,"why in the verse above written by a number of years? Why it should not be written only by for a years", and why there is a 'number' in front of the word?

From the example above, we can assume how important the semantic analysis to get complete understanding to the text.

As we know, semantic is the study of the toolkit for meaning knowledge encoded in the vocabulary of the language and in its patterns for building more elaborate meanings, up to

the level of sentence meanings. Semantic mainstreams believe that semantic discusses the relationship between words and concept or meaning of the words, as well as objects or something referred to by the meaning which is beyond the language, where the meaning of a word phrase or expression is determined by the context. They also believe that semantic also examined the symbols that expressed the meaning and its relation between the other meaning and their effect on human and society life. In short, semantic always associated with the meaning that used by public speakers.

In the process of analyzing the meaning, we can use several ways. According to the Kreidler (1998) the several ways in analyzing the kinds of meaning, those are lexical and grammatical meaning, referential and non referential meaning, denotation and connotation meaning.

Based on the kinds of semantic above, famously divided into two, grammatical and lexical meaning. Grammatical meaning is a semantic study that focusing in analyzing meaning in sentence units, or in other words, a meaning concerns to the interrelation language, which emerged as a result of the functioning a word in a sentence and how it formed by. In simply, grammatical meaning is focus on analyzing the phrase, clause, or sentence interrelation. In other explanation, lexical meaning is a study concerning in meaning of language elements as symbols of objects or events that have elements of its own which regardless context. In short, can be said that lexical meaning is trying to find out the meaning a lexemes. A lexeme is a minimal unit that can take part in referring or predicating. Lyons in Kreidler (1998; 51) stated that a lexeme can be shown as a word or phrase.

In this case, lexical and grammatical can be the solution for this issue. Both of them not only explain the basic meaning of the words, but also the grammatical functions of the words. By concerning this type, the readers will not confuse in reading the Holy Qur'an and can be understood not only the general meaning, but also the true meaning of every word, sentence or verse. According to Kreidler (1998; 78) the lexical and grammatical is the easy way to understand the true meaning of a text. I choose both of lexical and grammatical analysis because both of them are the easiest and the best ways to find out the intentional meaning of the text

In addition, Ashabul Kahf in Abdullah Yusuf Ali translation is one of the famous stories in the Holly Qur'an which contained with many words or signs that have to be analyzed in semantic way, in order to have a complete understand in every word, lines, or relation line by line. Furthermore, I choose Abdullah Yusuf Ali's translation because it is the great work that has original text, translations and commentaries and it is noticeable. The editor of Ali's work notes (Ali, 2004; ix) that of all the existing translations of the Qur'an are in English version, Abdullah Yusuf Ali translation is the monumental and the best. It has become a reference of many students, college students and anyone who wants to learn or just making references in their research and studies.

Based on the explanation above, I concern to analyze the lexical and grammatical meaning in Surah Al- Kahf with semantic approach. I choose both of lexical and grammatical analysis because both of them are the easiest and the best ways to find out the intentional meaning of the text (Kreidler,1998; 78) . I titled this research **“Lexical and Grammatical Analysis on Ashabul Kahf story in the Holy Qur'an translated by Abdullah Yusuf Ali”**

Problem Statement

Based on the explanation above, the main problem that investigated is;

How are the lexical and grammatical meanings in words and lines reflected in Ashabul Kahf story in The Holy Qur'an translated by Abdullah Yusuf Ali?

Reason for Choosing the Topic

The topic is chosen, because of the following reasons;

Ashabul Kahf story is one of the most famous stories in Holly Qur'an, contains meanings which need some additional understanding to reveal it. In this case, lexical and grammatical analysis can be the solutions of this problem, because besides it is concerned to analyze the smallest units in language, both of them will help to reveal the intentional meaning signed in every word and line in the story. In finding this intentional meaning, every word in every sentence analyzed semantically then it is found its lexical and grammatical meaning in general.

In addition, Holly Qur'an also never refused to be studied with a range of research methods that exist, even some Muslims and even the experts admit that Holly Qur'an, without apart as a holy book, has a literary values and needs special technique in understanding it. Both of lexical and grammatical can be the answer to understand the meaning of holy Qur'an.

Scope and Delimitation of Research

This research limited to the story about Ashabul Kahf in The Holly Qur'an translated by Abdullah Yusuf Ali where the story begins from 9-26 verse of the Surah, and will be focused only on lexical and grammatical meaning. Beside by considering time and financial situation,

I analyzed only on the specific words, lines, and sentences of the text that assumed have to be analyzed both lexically and grammatically.

The Objective of Research

Based on the problem statement above, the objectives of research is to find out and describe the lexical and grammatical meanings contained in words and lines in Ashabul Kahf story.

The Significance of the Research

Through this study, I expect to contribute;

1. This research will useful for linguistic field & literature review because semantic is one of linguistic field and the Holy Qur'an s one of the literature form.
2. It could be useful for the readers of Ashabul Kahf story especially to have total understanding by concerning this semantic analysis.
3. To persuade the other researcher in the future to try other approaches of semantic or stories to analyze in the Holy Qur'an.

CHAPTER II

THEORITICAL FRAMEWORK

In this chapter, I will explain the definition of semantic, kinds of semantic, the analysis of semantic, and also the lexical and grammatical meaning. I also will explain what the Ashabul Kahf is, and the relationship between the story of the Ashabul Kahf and semantics analysis. Those items are clearly showed in the following part.

Semantic

Definition of Semantic

Semantic known came from the Greek language ‘sema’ (noun) means sign or “symbol” which ‘semaino’ as the verb means to mark or to symbolize. According to Sausurre (1959; 66) said that any linguistic sign consists of two elements, namely signifier and signified, which signifier in the fact is the concept or the meaning of something sounds marks, while others interpret it is not than it sounds, which is formed from the phonemes of the language in question. So, in other words, every linguistic signs consist of two elements, sounds and meaning elements.

In social life, the language is not functioned in speaking form in only. The emergence of language used in a written language in words form, phrases, sentences and so on. Words in a sentence also related from one to each other. It means that the first sentence causes the appearance of the second sentence, and the second sentence becomes the referent of the third sentence, then the third sentence may refer back to the first below and so on. According to Zimmermann & Sternefeld (2013;1) semantic may be

defined as a study of meaning of linguistic material. It analyzes the expressions of morphemes, words, clauses, phrases, sentences or even texts and its relation between each other. Then, the word 'semantic' then agreed as a term used to the field of linguistic that studies the meaning or significance in language. In linguistic term, there are many terms to defined the semantic focused analysis, those are; phonological, grammatical, and semantic.

In addition, Saeed, (2003; 73) states :

As our original definition of semantics suggests, it is a very broad field of inquiry, and we find scholars writing on very different topics and using quite different methods, though sharing the general aim of describing semantic knowledge. As a result, semantic is the most diverse field within linguistics. In addition, semanticists have to have at least a nodding acquaintance with other disciplines, like philosophy and psychology, which also investigate the creation and transmission of meaning. Some of the questions raised in this neighboring disciplines have important effects on the way linguists do semantics

From the statement above, we may assume that language is the most important communication system for the people that can be analyzed by a variety of approaches and one of them is semantic. So, we may define semantic as a kind of linguistic, studies the production of meaning in language.

The Kinds of Semantics

In analyzing words and sentences, it has to be more pay attention to know the kinds of semantics. That is why, we already know, the kinds of semantics are classified with some particular reasons. In general, most of them based on what they expressed or the concept they contained in, without giving a difference in terms of interpretation the

hidden meaning, so we can interpret meaning of spoken and written language. Geeraerts (2010; xiv) said that there are five kinds of semantic that very famous in the world. They are Historical-Philological Semantic, Structural Semantic, Generative Semantic, Neostructural Semantic, Cognitive Semantic and finally Lexical and Grammatical Semantic. I will explain them as follow.

Historical-Philological Semantic is the diachronic approach to lexical semantic that dominated the discipline from 1850 to roughly 1930. Its basic interest lies in change of meaning; as the practical results of this type of research chiefly take the form of classifications of mechanism of semantic change, like metaphor, metonymy, generalization, and specialization. By its kind of this theory focused on, the believers of this kind believe that lexical semantic is the subdiscussion of this theory.

Structural Semantic born form Ferdinand de Saussure. This kind of semantic rejects the atomistic approach of historical-philological semantic view in favour a systemic approach in which the mutual relations of meanings with regard to one another constitute the basis of semantic analysis. Different approaches within structuralist semantics include lexical field theory, relational semantics, and componential analysis.

The rise of cognitive semantic in the 1980s was partly driven by a dissatisfaction with structuralist and 'formalist' theories of meaning of language in general. Many of the basic idea of the various strands of cognitive semantics were developed and presented rhetorically, sometimes polemically, in opposition to these approaches (cf. Lakoff 1987, Taylor 1999). This kind of semantic introduces an attempt to formalize semantics as a part of a formal grammar. At the same time, the mentalist orientation of generative

grammar creates an interest in psychological adequacy. In simply, we can assume that cognitive semantic focuses on the psychological side.

In simply, the neostructuralist semantic has the major types of the structuralist semantic, but that do so in a post-generativist fashion. This theory stands on the structuralist ideas like decompositional or relational description of semantic structure, but they do so with specific attention for the issues raised by generativist semantic.

Analysis of Semantic

Kreidler (1998; 2) stated that semantic is the branch of linguistic that attempts to explicate the knowledge of any speaker of a language which allows that speaker to communicate facts, feelings, intentions, and products of the imagination to other speakers and to understand what they communicate to him or her.

In addition Riemer, (2010; 37) notes;

Semantic is a descriptive, not a prescriptive enterprise, and aims to describe the meanings of words as they are actually used by speakers, and not as they 'should' used.

From definition above, it may explain us what is the semantic purposed to be. We may say that the scope of semantic analysis is not only emphasizes to the utterance or direct interactional language, but also it analyzes the written like words and sentences, and also to have a good understanding about the topic or what the utterance or sentence going to say or describe.

There are several points in analyzing the semantic itself beside what I have been discussed before. Kriedler (1998) stated that in analyzing the semantic or to find the real

meaning in a text or utterance can be in several ways, by knowing how to involved in process of getting basic information with several steps as follow;

a) Perception

In this step, the sign and the researcher share a context of place and time in which the sign attracts the researcher's attention.

b) Identification

Each of our perception about something unique may defined as experience. Almost certainly, if you find something new and receive some meaning or definition from it, you must have seen a similiar sign before. When we identify any new thing either as a phenomenon previously observed or, more often, as something that is 'identical' with phenomena we already know.

c) Interpretation

Meanings are often personal. The meaning of any sign depends on the space-time context in which we observe it. It is proved us that some signs can have different meanings in different contexts or different circumstances. It is caused about the social context in which the signal occurs.

Beside that, we still have to know that language become very unique and had a close relationship with the culture of native speakers in semantic analysis view. Thus, an analysis of the result of a language, for instance, cannot be used to analyze the other language. Another difficulty in analyzing the meaning is the fact that it is not always the signifier and its referent having a one on one relationship. It means, any linguistic sign is

not always only have one meaning. Sometimes, the linguistic sign has two or more references, and otherwise, the two linguistic signs, may have the same reference. Also,

If we talk about semantic so we have to talk too about semantic or famously called as thematic roles to have a good understanding about semantic completely. Kreidler (1924: 66-67) stated that semantic role is the relationship between the verb used in a sentence with a noun phrase contained in the sentence, which the relationship is dependent on the meaning of the verb.

In addition, Fromkin *et al* (2003:134) states:

The noun phrase subject of a sentence and the constituents of the verb phrase are semantically related in various ways to the verb. The relations depend on the meaning of the particular verb. For example, the NP the boy in the boy found a red brick is called as the agent, or “doer” of the action of finding. The NP a red brick is the theme and undergoes the action...Part of the meaning of find that its subject is an agent and its direct object is a theme”,

For the clear explanation, I will show an example here of thematic role function in the sentence below from the Ashabul Kahf verses;

✓ *We relate to thee their story in truth they were youths who believed in their Lord, and We advanced them in guidance.*

If we want to analyze the sentence above in thematic role analysis, so we can say that We is an agent as the actor of the action ‘advance’. Then, we also can say that the noun phrase ‘a guidance’ will be functioned as the theme. Also there are some functional thematic roles of Fromkin that we can see in the list below;

Thematic Role	Description	Example
Agent	The one who performs an action	We gave strength to their hearts.....;
Theme	The one or thing that undergoes an action	Behold, the youths betook themselves to the Cave and said "our Lord! Bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"
Location	The place where an action happens	Then We draw (a veil) over their ears,
Goal	The place to which an action is directed	Then We roused them, in order to test which of the two parties was best at calculating the terms of years they had tarried!
Source	The place from which an action originates	He flew from Iowa to Idaho
Instrument	The means by which an action is performed	For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity.
Experiencer	One who perceives something	Thus did We make their case known to the people, that they might know that the promise of God is true,
Causative	A natural force that causes a change	Behold, they dispute among themselves as to their affair. (some) said "Construct a building over them".

Possessor	One who has somethingand We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold.
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There is one more of semantic components that included in semantic analysis process, we may called as semantic features. Semantic features are components of meaning contained in a word that is strung to form a word meaning a variety of ways. In other words, the semantic features are a part of semantic characteristics of the words, that every word in a language has a unique semantic feature.

In other words, Fromkin *et all*, (2003; 177) states:

One way of representing semantic properties is by use of semantic features. Semantic features are a formal or notational device that indicates the presence or absence of semantic properties by pluses and minuses. For example, the lexical entries for words such as father, girl, and mare

The semantic features are purposed to form a meaning of word based on their function of the word classes. In addition, there are some conditions where we want to explain about some nouns that may be count or countless, called as count nouns and mass nouns.

Lexical and Grammatical Meaning

Zimmermann & Sternefeld (2013; 13) notes;

Sentence, as long and complicated as they may be, always consist of (structured sequences of) single words. Therefore it seems natural to start off an investigation of literal meaning with the study of word meaning(as opposed to the meaning of phrases or sentences). Using linguistic

terminology, the entirety of words of a specific language is called a lexicon, therefore the investigation of word meaning is often called lexical semantics

Words are an important part of linguistic knowledge and constitute component of our mental grammar. But one can learn thousands of words in a language and still not know the language. Every people or every speaker in a various language knows tens thousands of words. Webster 's Third International Dictionary of The English Language has over 450,000 entries. It has been estimated that a child of six knows as many as 13,000 words and the average high school graduate about 60,000. A college graduate presumably knows many more of that, but whatever our level of education, we learn new words throughout our lives.

A particular string of sounds must be united with a meaning, and a meaning must be united with specific sounds in order to the sound or meaning to be a word in our mental dictionaries. Once you learn both the sounds and their related meaning, you may know the word or sentence. It becomes an entry in your mental lexicon, the part of your linguistic knowledge. Here, I will explain about the lexical and grammatical meaning concept. I concern this research to analyze these two things.

Lexical is the adjective form of noun lexicon which the unit of it called as lexeme, which is a meaningful unit of language forms. Kreidler (1998; 50) stated that If we evaluate the lexicon with vocabulary, so we can assume the lexeme as a word. Thus, lexical meaning can be interpreted as a lexicon, a lexeme, or as a word. Then, it can also be said that lexical meaning is the meaning deals with the referent, or meaning that has an accordance with the results of the observatory sense organs, or in simply, the meanings

that deals with the real objects in our life or famously defined as the meaning that have an accordance with the dictionary.

Fromkin et.all (2003; 173) notes;

The study of the linguistic meaning of morphemes, and sentence is called semantics. Subfields of semantics are lexical semantics, which is concerned with the meanings of words, and the meaning relationships meaning among words; phrasal

So, according to the statement and explanation above we can assume that lexical meaning is the analysis of the meaning of the words and the meaning relationship among them.

When we talk about semantic or the subfield of it, so we talk about the conventional meaning of words and linguistic expression in general too. It means that we have to discuss about word types and the expressions types in general for the meaning of words. In simply, when we talk about words, we will discuss about the words expressions variety which commonly called as sense relation. Zimmermann & Sternefeld (2013; 19) stated that sense relation is the meaning of words in a language are interconnected with each other. There are some of words expression according to Riemer (2010; 136), they are as follow;

a) Homonym

Homonym is the relation between one words and the others which have in phonologically, but different in their meaning. Some authors develop them into some varieties, homograph and homophones. Homograph is a word with the same writing, but different in the meaning, for example the word 'right' can be interpreted as 'contrasted with wrong' or 'the

opposite of the left side'. The other one, homophones are the words which have the same pronunciation, but have different meaning or interpretation, for example the word 'light' and 'flight'. The simple characteristic of a homonym is similarity spelling and pronunciation. Homonymy can also caused ambiguity because it can be interpreted in more than one meaning.

b) Polysemy

In polysemy, various meaning contained in a word are presumed related each other. Polysemy is a word that has two relation meanings or more. For example, a word 'right' is used variously as the right side and right way.

c) Synonymy

When a word in a sentence is replaced with the synonymy or the other word with the same meaning but the meaning of the sentence is still exist, so we called it synonymy. So, synonymy is a relation between the words that have the same meaning. In A Glossary of Semantics and Pragmatics notes that:

A word is said to be a synonym of another word in the same language if one or more of its sense bears a sufficiently close similarity to one or more of the senses of the other word

Generally, synonyms have the same denotation, but the connotation is different in its use. Synonym that can be occur due to differences in connotation and use of dialect differences or may be cultural aspects.

For instance, Lord and God.

d) Ambiguity

Ambiguity is often interpreted by as an ambiguous word. The multiplicity of meaning in ambiguity comes from the larger grammatical units, for example phrases or sentences and occurs as a result of the different interpretation of grammatical structures.

e) Hyponym

Hyponymy (Greek: hypo-under) is a kind of lexical or sense relation. It is a less familiar term to most people than either synonymy or antonymy, but it refers to a much more important sense relation. It describes what happens when we say 'X is a kind of Y'.

f) Metonymy

According to *Fromkin et al.* (2003; 184-185) stated that a figure of speech in which word or phrase which is functioned as a substitution for another. It means metonymy is the rhetorical strategy of describing something indirectly by referring to things around it, as in describing someone's clothing to characterize the individual.

g) Meronymy

Saeed, in *Semantics* (2003 ;70) notes :

Meronymy vary... in how necessary the part is the whole. Some are necessary for normal examples, for example nose as a meronym of face, others not usual but not obligatory, like collar as a meronym of shirt; still others are optional like cellar for house

From the statement above, we may define meronymy as a term used to describe a part-whole relationship between lexical items, such as cover and page as the meronyms of a book.

h) Antonymy

The expression (usually in word, but can also be in phrase) where the meaning is considered to be opposite of the meaning of other expressions. In simply, antonymy is the opposite meaning with the synonymy. Sometimes called as oppositeness.

According to A Glossary of Semantics and Pragmatics, we can find some sub items of antonymy itself, they are

- Complementary : in this conflict, one part cannot get into the other part and both of them are excluding to each other. For example, love vs hate, long vs short, fast vs slow, etc.
- Gradable antonym : usually, antonymy has the opposite relationship. It means, one does not automatically deny other, because there are degrees of denoted property that do not fall under the term.

Now, I will explain about grammatical meaning. Kreidler (1998; 50-51) notes:

Grammatical meanings, then, are expressed in various ways; the arrangement of words (referring expression before the predicate, for instance), by grammatical affixes like the *-s* attached to the noun *dog* and the *-ed* attached to the verb *bark*, and by grammatical words, or function words, like the ones illustrated in these sentences; do (in the form did), not, a some, and the

From the statement above, we assume that grammatical meaning formed by some conditions. It can be caused the affixation process, or by words formation. I shall explain both of them clearly as follows:

a) Affixation

The most common word formation is by adding affixes or known as affixation. Affix is a morpheme that is used in a manner which combine with another morpheme as the basic form. Affix is also bound morpheme and never stand alone in a sentence. Affix itself has no meaning, but always tied to its basic forms.

Affix has an important role in developing of new lexemes in the language. Brinton (2000;77) stated that English language has only two types of affixes, namely prefixes and suffixes.

Prefix is an affix that placed in front of the basic form of the word. In other side, suffix, are the opposite of prefix, the affix that placed after the basic form of the word.

b) Compounding

According to Brinton & Traugott (2005; 34) stated that compounding is a process in combining two words or two free morphemes in order to create a new word with a new meaning. It is can be verb, noun, or may be adjective. Sometimes, compounds are written as one word, or as two hyphenated words or as two separate words. For example, words fore and legs which became forelegs.

c) Derivation

Crystal, (2005 ; 25) stated that derivational studies the principles governing the constructions of new words, without the reference to the specific grammatical role a word might play in a sentence. For instance, in the formation of falsehood of false, or protector of protect. In this word formation, we see the creation of new word, each with its own grammatical.

From that information, we can conclude that derivational has two main functions, are:

- To change one word class to another
- To create a new meaning of the original word or the basic form.

d) Conversion

In other literary sometimes we called this conversion as zero derivation. It means as the word formation process without any changes in shape and no additional morphemes. The word may be established without adding anything to the basic form. For instance, one word can change the word class, means a noun can be shift his class into verb.

Let us see the word *paint* in this two examples:

Those cans contain red *paint*.

I *paint* my room by myself.

The first paint functioned as a noun, in the other one, the second paint, functioned as verb.

In this research, I will use Zimmermann and Sternefeld theory about the lexical and grammatical meaning analysis.

What The Ashabul Kahf Is

Depag in Al-Qur'an dan Terjemahannya (1971: 441-442) notes that Al-Kahf is the Makkiyah Surah Type, means The Cave or famously called as Ashabul Kahf. The name was taken from the story in the Surah itself told about the Young Men slept in the Cave for some years.

Ellwood in Masaudi (2004; 30) notes:

The Holy Koran is not a Book of history, or a life of Muhammad, or a philosophical treatise. It is a book of proclamation; proclamation of the oneness and sovereignty of God, of his coming judgment, of the need to submit to him. In passing it also presents a Muslim view of previous religious history, especially of the earlier prophets like Abraham, Moses, and Jesus. From time to time it gives instructions to the faithful upon which Muslim law is based

From the statement above, we know that the Holy Qur'an is the best kind of literature part derived from Allah

Furthermore, Ellwood stated the Holy Koran is the book that contains complete messages from God for the people. It also contains sentences with many rhythms, metaphors, and rhetorical method that have to be revealed by the people to have the true meaning of the God's messages.

The Relationship Between Surah Al-Kahf and Semantic

According to Griffith (1981; 65), language is a medium of literature, both oral and written language. Otherwise, not everything in written or spoken is literature. Sometimes, the literaturian use the unusual language or language in special ways with different form of the daily language.

Ashabul Kahf is the eighteenth which consist of 107 verses, contain of many story that develop the individual soul's spiritual. Also consists of faiths, and others. According to Hornby (2007 :715) The Holly Qur'an is the Islamic religion Book, containing the words from God, written in Arabic mode, and meaningful. We can find out many stories, laws, which explained using unusual language which made the Holly Qur'an has a high class of art value.

In addition, written text in Surah Al-Kahf, especially the story about Ashabul Kahf consists of many of stories such as the Ashabu lKahf itself, The Taeacher of Moses, story about Dhu-al Qarnaen, and many others. The holly Qur'an is not a human creation, but it is the Commandments from the God, Allah. So, it will be impossible it the Holly Qur'an has not a meaningful of a text..Ashabul Kahf is one of the amazing story that described about the greatest and the Powerful of Allah, where the story, not only contains the textual meaning, but also it has grammatical meaning that has to be revealed in order t get the intentional meaning of the text. So, with accordance to the explanation above, the Holly Qur'an especially the Ashabul Kahf story in Surah AlKahf could be categorized as a kind of literature that might be analyzed scientifically. And semantic analysis is one kind of analysis which purposed to understand the intentional meaning of the text completely.

CHAPTER III

METHODOLOGY OF RESEARCH

This chapter describes much about method of this research and its design. The data and the source of data explain the way how collecting data and its technique. After that, the technique of collecting corpus explains about how the corpuses are collected. Finally, the technique of analyzing the corpus describes the way how the data are identified and classified.

Method of Research

In this research, I used Qualitative method. The Holly Qur'an that was translated by Abdullah Yusuf Ali used as the main source of corpus. From this text Book it was taken some verses of Surah Ashabul Kahf that has been analyzed qualitatively. Furthermore, the corpus in this research was designed in descriptive way.

Bodgan and Biklen (1982; 56) notes that;

Design is used in research to refer to the researcher's plan of how to proceed

In this case, the elements of grammatical and lexical meaning from the text have been identified and listed, then analyzed and interpreted.

Corpus

The corpus in this research that I chose in the Holly Qur'an that was translated by Abdullah Yusuf Ali is the Ashabul Kahf story, from verse 9 – 26 of Surah Al-Kahf The corpus is the primary source of the data.

In addition, in this research there are unorganized mass of linguistic data compiled in field work or other scriptural text that combined from other sources. In this case, the texts are as the secondary data.

Technique of Collecting Data

In this research, I used two models of collecting the corpus, they are *primary source and secondary source*. Sugiyono (2009; 62) notes:

Sumber primer adalah sumber data yang langsung memberikan data kepada pengumpul data, dan sumber sekunder merupakan sumber yang tidak langsung memberikan data kepada pengumpul data, misalnya lewat orang lain atau lewat dokumen

Realizing that this study is a qualitative research hence the corpus collected through the document or written sources. The corpus are collected through the reading document. In this section, the steps are as follows; first, reading the whole selected section of Surah Ashabul Kahf to get a good understanding about the text. Second, reading some books or other articles that have relation with the topic to get a good corpus collection. In this step, I have tried to reduce less necessary data after using the source triangulation. Sugiyono (2009; 83) stated that this method is using to get data from different sources with the same technique. Finally, the corpus have been analyzed.

Technique of Analyzing Data

The corpus analyzed by using semantic analysis focused on lexical and grammatical meaning. The analysis of semantic here is very necessarily of language, especially in study of linguistic field. Both language and literary works are containing information in variety. Naturally, literature is a reflection of thoughts, feelings and desires through language author. It is very unique even then. It is because the language contains many ambiguous meaning that formed its own system. It seems likely the writer tries to inform the ideas and then the reader tries to get information of it.

Semantic analysis is designed to develop a complete interpretation among words and sentences in a paragraph or a literary work.

Realizing this research it is aimed at having a complete interpretation by concerning on meanings that are existing in the text, so I chose semantic analysis to interpret the text in Surah Al Kahf in Abdullah Yusuf Ali's translation.

The several steps that I developed in order to analyze are; identifying the corpus, classifying and reducing the unnecessary corpus, analyzing and interpreting, the last is viewing the result of analysis.

Firstly, I collected and identified the corpus. In this step, I collected some information to get more data that necessity and connected with the research even from documents, articles, papers, etc

Secondly, classifying and reducing. In this step, I classified the corpus that collected based on the Ashabul Kahf story then I reduced the unnecessary data.

Thirdly is analyzing and interpreting. In this step, I analyzed the lexical and grammatical meanings in the text then interpret it.

The last step is presentation or viewing the result of research.

CHAPTER IV

FINDING AND DISCUSSION

FINDING

In identifying the corpus, I found many verses in Surah Al-Kahf which are included with verses that have to be analyzed semantically. According to my research, I focus on the lexical and grammatical meaning of the verses. I also focus on analyzing from 9-26 verse of Surah Al-Kahf which is a story about Ashabul Kahf.

After I read The Holly Qur'an translated by Abdullah Yusuf Ali, especially the story about Ashabul Kahf in Surah Ashabul Kahf from 9-26, I found some word and sentences which have to be explained more in lexical and grammatical ways in order to get real meaning and a complete understanding. Those are represented by the eighteenth corpuses consist of four sections below;

9. Or dost thou reflect that the companions of the Cave and of the Inscription were wonders among our Sign?

10 Behold, the youth betook themselves to the Cave: they said, "Our Lord! Bestow on Mercy from Thyself, and dispose of our affair for us in the right way!"

11 They We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not):

12 Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!

Sec.1: A Warning to the Christians, p.351

13. We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in the guidance:

14 We gave strength to their hearts: behold, they stood up and said: Our Lord is the Lord of a heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!

15 These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invest a falsehood against God?

16 When ye turn away from them and the things they worship other than God, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease.”

17 Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of God: he whom God guides is rightly guided; but he whom God leave to stray, - for him wilt thou find no protector to lead him to the right Way.

Sec.2: The Dwellers in the Cave, p.352

18 Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst certainly have turned back from them in flight, and wouldst certainly have been filled with terror of them.

19 Such (being their state), We raised them up (from sleep), that they might question each other. Said one of them, “How long have ye stayed (here)?” They said, ”We have stayed (perhaps) a day, or part of a day.” (At length) they (all) said, “God (alone) know best how long ye have stayed here.... Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that (ye may) satisfy your hunger therewith: and let him behave with care and courtesy, and let him not inform any one about you.

20 For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity.”

21 Thus did We make their case known to the people, that they might know that the promise of God is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, “Construct a building over them”: their Lord knows best about them: those who prevailed over their affair said, “Let us surely build a place of worship over them. “

22 (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, - doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: “My Lord knoweth best their number; it is but few that know their (real case).” Enter not, therefore, into controversies

concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.

Sec.3: The Dwellers in the Cave, p.353

23 Nor say of anything, “I shall be sure to do so and so tomorrow” –

24 Without adding, “So please God!” and call thy Lord to mind when thou forgettest, and say, “I hope that my Lord will guide me ever closer (even) than this to the right road.”

25 So they stayed in their Cave three hundred years’ and (some) add nine (more)

26 Say: “God knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever.”

Sec.4: The Qur’an as a Guidance, p.354

All the corpuses above are the verses which narrated about Ashabul Kahf story in Surah Al-Kahf. Here, I will analyze the word or phrase in each verse of Ashabul Kahf story in the holly Qur’an translated By Abdullah Yusuf Ali. In addition, I will use Tafsir Ibnu Katsir and Tafsir Al-Mishbah as a comparator, in order to keep and to maintain the perfection of the meaning itself. Here, according to time and finance, I will analyze some words or phrases or the arrangement words of the text that I think have to be analyzed lexically and grammatically. It also will be shown separately in discussion part.

The Result of Lexical and Grammatical Meaning Finding

As the results of my analysis in Ashabul Kahf, I found several elements of lexical meaning as mentioned before in chapter two. And the results will be explained here more detail

During analysis process in my research, I found the lexical elements which reflected in Ashabul Kahf story in Surah Al-Kahf in the Holly Qur'an translated by Abdullah Yusuf Ali. According to my analysis, there are six of eight elements of lexical meaning are reflected in Ashabul Kahf story, separated from the verse 9 of the Surah to the last verse of the Ashabul Kahf story. It means, there are two elements of lexical meaning are not exist in the Ashabul Kahf story here.

In my analysis, I found one polysemous word, it is located in the verse 11 of the Surah. The other case, synonymies are much more founded than the polysemy. There are five synonymous words that can be found in the Ashabul Kahf story which located in five verses too, begin from verse 15 to 16, and 19 to 21 of the Surah. In ambiguity case, the elements of it are reflected in three verses of the Surah in verse 12 to 14. Hyponymy case, it also can be found in three location of the Surah, in verse 18, 22, and the last is in verse 25 of the Surah. Moreover, the next element, meronymy, can be found in two locations in the Surah, in verse 14 and 26. The last finding of my analysis, the antonymous words are reflected in two verses of the Surah, verse 17 to 18. In this analysis, there are two kinds of lexical elements that are not reflected in the Ashabul Kahf story in the translation Holly Qur'an by Abdullah Yusuf Ali, those are homonymy and metonymy.

In grammatical finding, all the elements of grammatical such as affixation, derivation, compounding and conversion are found in my analysis. It means all the part of grammatical meaning are completely reflected in this Surah, especially in the story of Ashabul Kahf. In affixational process, the prefixes and suffixes are too many, founded in nine locations of the Surah in verse 9, 12, 13, 15, 17, 18, 22, 24, and 26. In this case, the affixation process becomes the very large finding number of my analysis. The other grammatical element,

derivational elements can be found three of the verse, 15, 17, and 22. Moreover, both compounding and conversion are only found in one location of the Surah for each, it is in verse 18 and verse 20 of Surah.

All the explanations above prove that lexical and grammatical meanings are reflected in the Holly Qur'an translation by Abdullah Yusuf Ali, especially in Ashabul Kahf story in Surah Al-Kahf. In this case, more explanations will be discussed more and more in the next part of discussion.

DISCUSSION

The results of analyzing the lexical and grammatical meaning

Lexical Meaning

a. Polysemy

11. Then We draw (**a veil**) over their ears, for a number of years, in the Cave, (so that they heard not):

Sec.1: A Warning to the Christians, p.351

In the verse above, a veil may be called as a polysemy. In dictionary, a veil may defined by some definitions, (1) such as covering of fine net or other material to protect or hide a woman's face or as part of a headdress, (2) to be discreet or secretive about. In this case, a veil in the verse above contained a polysemy that can be the thing that covering the Companions of the Cave ears', or may be the second one which means to be discreet or secretive about such as make their ears' are not hear anything for a long time.

b. Synonymy

15 These our people have taken for worship gods other than **Him**: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invest a falsehood against **God**?

Sec.2: The Dwellers in the Cave, p.352-353

In this verse, I found one synonymy case, and it is happens between ‘Him’ and ‘God’. In accordance with the definition of synonymy which stated if a word in a sentence is replaced with the other word with the same meaning and the meaning of the sentence is still exist, so it seems like the two bold words above are synonymy for each other. It is caused the word Him can be replaced by the other one, ‘God’ and the meaning of the sentence is not changing but still exist. In contrast, the same case can be tried to the other word, when ‘God’ can be replaced by the ‘Him’ without changing what the sentence try to explain.

16 When **ye** turn away from them and the things they worship other than **God**, betake yourselves to the Cave: your **Lord** will shower His mercies on **you** and disposes of your affair towards comfort and ease.”

Sec.2: The Dwellers in the Cave, p.353

In the verse above, I find two synonymies, are : between **ye** and **you** and **God** and **Lord**.

In the first case, ‘ye’ and ‘you’ seemed like the two words have the same meaning ‘you’. Where the first ‘ye’ sometimes is using to describe or explain the plural form of you when addressing a group of people and in the verse above, the ‘ye’ can be founded as a subject and describe several people. In other case, ‘you’ in that verse functioned itself as an object of the phrase. In conclusion, ‘ye’ and

'you in the verse are synonymy, caused of describing a group of people, it is the Companions of the Cave.

Secondly, 'God' and 'Lord' are in the same condition with the first analysis. In this case, God and Lord are describing to the one meaning, it is the Creator of the Universe. it refers to the Companions of the Cave's God, Allah, as the Supreme Being, creator and ruler of the Universe that have to be worshiped by the people. In simply, God and Lord are refers to the same one, Allah as the God of Companions of the Cave.

19 Such (being their state), We raised them up (from sleep), that they might question each other. Said one of them, "How long have **ye** stayed (here)?" They said, "We have stayed (perhaps) a day, or part of a day." (At length) they (all) said, "God (alone) knows best how long ye have stayed here.... Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to **you**, that (ye may) satisfy your hunger therewith: and let him behave with care and courtesy, and let him not inform any one about you.

Sec.3: The Dwellers in the Cave, p.353

In this verse, the synonymy found between two words (pronoun) like before I found in the other verse, 'ye' and 'you'. The using of 'ye' and 'you' in this verse refers to the several persons where 'ye' stands as subject in each sentence and 'you' stands for object in each sentence too. The two words are synonymy because both of them are still have the same or identical meaning.

20. For if they should come upon **you**, they would stone you or force you to return to their cult, and in that case **ye** would never attain prosperity."

Sec.3: The Dwellers in the Cave, p.353

Like the previous verse, it seems here the synonymy found between two words (pronoun) like I found before, 'ye' and 'you'. The using of 'ye' and 'you'

in this verse refers to the several persons where 'ye' stands as subject I each sentence and 'you' stands for object in each sentence too.

21. Thus did We make their case known to the people, that they might know that the promise of **God** is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them": their **Lord** knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them.

Sec.3: The Dwellers in the Cave, p.354

In this verse, once again I found one synonymy case, and it is happens between 'Lord' and 'God'.

According to definition of synonymy which stated if a word in a sentence is replaced with the other word with the same meaning and the meaning of the sentence is still exist, so it seems like the two bold words above are synonymy for each other.

In this case, the word God can be replaced by the other one, 'Lord' and the meaning of the sentence is not changing but still exist. In contrast, the same case can be applied to the other word, when 'Lord' can be replaced by the 'God' without changing what the sentence try to explain.

In simply, the meaning is still as the same whether with replacing the synonymy words God and Lord.

c. Ambiguity

12. Then We roused them, in order to test which of the **two parties** was best at calculating the term of years they had tarried!

Sec.1: A Warning to the Christians, p.352

In the verse above, we will find a confusing the bold phrase, ‘two parties’. In this case, the phrase ‘two parties’ does not have any direction what the phrase reflected of. As we know, ambiguity is often defined as ambiguous words or phrases which occur as a result of multiple interpretations of grammatical structures.

Here, In this case, we are not so easy to conclude about who is meant by the phrase ‘two parties’, or in other words, we do not know to whom the phrase pinned. Is it interpreted to the Companions of The Cave which is divided into groups in debating how long they have stayed in the Cave, or later refers to people who discovered their existence of those who also arguing about how long the Companions of The Cave have been stayed in The Cave.. In simply, there is an ambiguity in referring the phrase two parties.

13. We relate to **thee** their story in truth: they were youths who believed in their Lord, and We advanced them in the guidance:

Sec.2: The Dwellers in the Cave, p.352

In this citation, an ambiguity thing, it is the word thee. As we know, thee is a word that usually founded in poems in the old English. It is a kind of personal pronouns in singular form. In the verse above, thee stand as an object of the first sentence.

The problem is, by lexically, we do not know what the word ‘thee’ refers to. We may known that ‘thee’ is singular pronoun and it is object. It means the word is refers to one person only, and it is the problem of ambiguity. We may

understand if the word written not 'thee' but using 'you' which means there are several people that Allah speaks to. But with 'thee' it is bring out some questions such as, to whom is Allah speak to? So, in this case, I assume the bold word 'thee' is seemed to be an ambiguity because it is not explain clearly whom is 'thee' refers to.

d. Hyponym

18. Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their **dog** stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst certainly have turned back from them in flight, and wouldst certainly have been filled with terror of them.

Sec.3: The Dwellers in the Cave, p.353

As we know, a word can be classified as hyponymy if a word which meaning is covered by or under the meaning of another word. In the verse above, 'dog' may be defined lexically as 'common domestic animal, friend of man, of which there are many breeds'. In this case, the 'dog' is hyponymy of word 'animal', because 'dog' is a one kind of animal.

22. (Some) say they were **three**, the dog being the fourth among them; (others) say they were **five**, the dog being the sixth, -doubtfully guessing at the unknown; (yet others) say they were **seven**, the dog being the eighth. Say thou: "My Lord knoweth best their number; it is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.

Sec.3: The Dwellers in the Cave, p.354

All the bold words above are classified as hyponymous words. In this case, I divide them in two, the word ‘dog’ and the word of number such as three, five, and seven. Here the explanation.

Firstly, as we know, as in the previous explanation, dog is a kind of animals which lexically defined as ‘common domestic animal, friend of man, of which there are many breeds’. In simply, dog is classified as the kind of animal as like as the others animal. So, it can be said that dog is hyponymy of animal.

Secondly, words three, five and seven. All of them are lexically defined as kinds of number. It means that they are classified as the kind of number, where they contained meaning ‘number as globally. So, they are hyponymy of the word number.

25. So they stayed in their Cave **three** hundred years, and (some) add **nine** (more)

Sec.4: The Qur’an as a Guidance, p.354

In this verse, the bold words, ‘three’ and ‘nine’ are kinds of number. In other words, both of them are classified as the kinds of other words and they are kinds of number. If so, it is true if I classified them as hyponymous words, in accordance with the definition of hyponymy.

e. Meronymy

14. We gave strength to their hearts; behold, they stood up and said: “Our Lord is the Lord of **the heavens and the earth**; never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity!

Sec.2: The Dwellers in the Cave, p.352

The bold phrase in the citation above, ‘the heavens and the earth’ show us about Allah is the Lord of everything in the world or in this universe. In dictionary, ‘heavens’ may define as home of God and the saints or place of supreme happiness, while ‘earth’ defined as the planet on which we live.

In this case, the phrase ‘the heavens and the earth’ tell us about all of the things that we can find either in the earth and heavens is Allah’s own. It is also tell us that the phrase ‘the heavens and the earth’ is refers to word ‘Universe’. So in this case, I conclude that the phrase here is meronymy, where as we know meronymy is a term used to describe a part-whole relationship between lexical items. Here, the phrase ‘the heavens and the earth’ is a part of the whole of Universe.

26 Say: “God knows best how long they stayed: with Him is (the knowledge of) the secrets of **the heavens and the earth**: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever.”

Sec.4: The Qur’an as Guidance, p.354

In the citation above, I found the same one of meronymy. Here, the heavens and the earth is still explains or represents the part-whole relationship, where it can be replaced by word ‘Universe’. It means that the bold phrase on the verse above is still contained meronymous meaning and it is Universe.

f. Antonymy

14 We gave strength to their hearts: behold, they stood up and said: Our **Lord** is the Lord of the heavens and of the earth: never shall we call upon any **god** other than Him: if we did, we should indeed have uttered an enormity!

Sec.2: The Dwellers in the Cave, p.352

According to Hornby dictionary, there is a difference between the Lord and god. Lord defined as same as God with the capital 'G' which means the real God, the Supreme Being as the creator of the Universe. While, god, defined as a thing that is being worshiped by the people caused of the power.

In the verse above, that two words are antonymous. It is caused the two words have different meaning contained in each of them. In this case, both of Lord and god are explain about its own meaning for each of them.

17. Thou wouldst have seen the sun, when it **rose**, declining to the **right** from their Cave, and when it **set**, turning away from them to the **left**, while they lay in the open space in the midst of the Cave. Such are among the Signs of God; he whom God guides is rightly guided; but he whom God leaves to stray, -for him wilt thou find no protector to lead him to the right Way.

Sec.2: The Dwellers in the Cave, p.353

In this citation, there are some oppositeness such as **rose** and **set** then **right** and **left**.

In first case, rose and set are the past form of rise and set. As we know, rise has lexical meaning as "upward progress, increase or coming up" where in the verse contained meaning that the sun just coming up. The opposite word, set, contained meaning as "go down", "disappear" or "descend" where in the verse above thee "set" explain the condition of the sunset time. In simply, the first word explains the sunrise time in the morning, while the second one explains the sunset time in the afternoon.

The second case, the oppositeness between right and left are the clear oppositeness that everybody may know about. Lexically, "right" may defined as "contrasted with left of the side of the body which is toward the east when a person faces north", while "left" lexically defined as the side which is towards the

west when a person faces to the north. In simply, I can say right vs left and rose vs set for this analysis.

18 Thou wouldst have deemed them **awake**, whilst they were **asleep**, and We turned them on their **right** and on their **left** sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst certainly have turned back from them in flight, and wouldst certainly have been filled with terror of them.

Sec.3: The Dwellers in the Cave, p.353

In this citation above, I found two oppositeness between “awake” and “asleep” then between “right” and “left”. Firstly, awake lexically defined as being roused from the sleep or become conscious of. Asleep defined as sleeping or become unconscious because of sleepy. If we look to the meanings that contained in each words before, so we can conclude easily that the two words are oppositeness or can be called as antonymy because they have opposite meaning of each other.

Secondly, I will explain the oppositeness between right and left. As I mentioned before in the verse above, in lexically, “right” may defined as “contrasted with left of the side of the body which is toward the east when a person faces north”, while “left” lexically defined as the side which is towards the west when a person faces to the north.

Grammatical Meaning

Affixation

9. Or dost thou reflect that **the Companions of the Cave and of the Inscription** were wonders among Our Sign?

Sec.3: The Dwellers in the Cave, p.353

In the verse above the grammatical process occurs in the bold phrase ‘Companions of the Cave and of the Inscription’. There, the word Companions added by –s in the end of the word means the plural. It means that the Companions are more than one person. Here, we still do not know yet how many are them or how old are them. Moreover, the phrase ‘of the Cave and of the Inscription’ explain that the inscription that also founded by the people in the Cave is consists of the Ashabul Kahf’s name or may be said that their name written in that inscription.

11. Then We draw (a veil) over their ears, for **a number of years**, in the Cave, (so that they heard not):

Sec.1: A Warning to the Christians, p.351

In the verse above, the grammatical process can be seen in the bold phrase ‘a number of years’. In this case, the –s form added in the end of the word ‘years’ signed that Allah make the Ashabul Kahf sleep not just a year, but for a years. Uniquely, in the bold phrase above, it is begins with ‘for a number’. In this case, the phrase ‘a number’ shows that there is a real and a sure number about how long the Ashabul Kahf have been stay in their cave, and it can be found in the end part

of the story. In simply, I can say that ‘a number of years’ means a sure number of how many years the Ashabul Kahf have been stay in their Cave.

12. Then We roused them, in order to test which of the **two parties** was best at calculating the term of years they had tarried!

Sec.1: A Warning to the Christians, p.352

The grammatical process occurs in the verse above can be seen in the bold phrase ‘two parties’. There, the suffix –es shown in the back of word ‘party’ means that there are more than one group or party that. It also explained more with the word before, ‘two’ which means that there are two party or there are two groups of people that still debating on how long the Ashabul Kahf stayed in their Cave.

13. We relate to thee their story in truh; they were **youths** who believed in their Lord, and We advanced them in the **guidance**.

Sec.2: A Warning to the Christians, p.352

In this verse, the grammatical occurs in the word ‘youth’. The –s added in the end of the word is a kind of prefix that explains the plural form of youth, which means that they, all of the Ashabul Kahf are still very young in their journey in safing their life in order to obey their God, Allah swt. There is no changing word class in this grammatical process.

The second one, ‘guidance’ with the basic form guide means to show or to .The word is added by suffix- *ance* which change absolutely the word class from verb become a noun. In this case, the word guidance not contains meaning as usual. It has the grammatical meaning that Allah as the Ashabul Kahf’s Lord,

make them safety and keep in straight in their journey in order to keeping their believe to their God. In this case, Allah not guide them directly, but also with His Servant or His angel and it is why the using of the Subject in the verse above by ‘We’.

15 These our people have taken for worship **gods** other than Him: why do they not bring forward an authority clear (and **convincing**) for what they do? Who doth more wrong than such as invest a falsehood against God?

Sec.2: The Dwellers in the Cave, p.352-35

In the verse above, the grammatical meaning process occurs in the bold words, ‘gods’ and ‘convincing’. Firstly, the word ‘gods’, from the basic form, god, added by –s as a suffix and plural form, which means that there are more than one gods that being worship by the people. Here, the suffix do not changing the word class to another.

Secondly, the verb ‘convincing’, with the basic convince, added by suffix –ing which explain about the verb form or present participle

17. Thou wouldst have seen the sun, when it rose, **declining** to the right from their Cave, and when it set, **turning** away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the **Signs** of God; he whom God guides is rightly guided; but he whom God leaves to stray ,-for him wilt thou find no protector to lead him to the right Way.

Sec.2: The Dwellers in the Cave, p.353

All the bold words in the corpus above are kind of words thataffected with affixation process, especially the suffixation process. First case, the bold verbs, ‘declining’ and ‘turning’ which added by suffix –ing at the end of the words are explain the verb form. In other word, the words explain to us about the present

participle of the verb which means that the activity is in present time or something happen in general.

Second case, the word Sign with the suffix –s behind the last letter of the word. Here, the suffix -s are using to describing the count or the quantity of the word ‘Sign’. It is also explain that declining and turning process of the sun in the AshabulKahf story is two kinds of signs from Allah as their God.

18. Thou wouldst have deemed them **awake**, whilst they were **asleep**, and We **turned** them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst certainly have turned back from them in flight, and wouldst certainly have been **filled** with terror of them.

Sec.3: The Dwellers in the Cave, p.353

In the corpus above, the grammatical can be seen in some bold words. There are some prefixes and suffixes on it. Like prefix a- in words sleep and wake, which means a lacking in or of or may say that the Ashabul Kahf were felt two condition at the different time, wake and sleep in that time. Moreover, the suffix –ed in words turn and fill which may explained the words are in the past tense form.

22. (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, -doubtfully **guessing** at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: “My Lord knoweth best their number; it is but few that know their (real case).” Enter not, therefore, into **controversies concerning** them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.

Sec.3: The Dwellers in the Cave, p.354

The grammatical process in the corpus above occurs in the bold words. Firstly, words guessing and concerning. Both of the words are affected with same suffixation, added by –ing in the end of the word. As same as the previous explanation, the suffix –ing usually signed the verb form that usually describe an action or progress, and –ing especially used to explain the present time of the action.

Second one, the word ‘controversies’ which added by the suffix –es behind the last letter of the word signed the count or the quantity of the word. Controversies are also explainthere are many people which get involved in debating about the Ashabul Kahf.

24. Without adding, “So please God!” and call thy Lord to mind when thou forgettest and say, “I hope that my Lord will guide me ever **closer** (even) than this to the right road.”

Sec.4: The Qur’an as Guidance, p.354

The grammatical process in the corpus above occurs in the bold word ‘closer’. Here, ‘close’ is the stem of the word which added by suffix-*r* in the end of the word. As same as the previous explanation, the suffixation here is not explains about the actor like the suffix-*r* in word creator. Here, the word has the grammatical meaning of ‘more near or so near’ with the right way.

26. Say: “God knows best how long they **stayed**: with Him is (the knowledge of) the **secrets** of the **heavens** and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever.”

Sec.4: The Qur’an as Guidance, p.354

The grammatical process in the corpus above occurs in the bold word ‘stayed’ and ‘secrets’. In this case, ‘stayed’ is the stem of the word which added by suffix –ed in the end of the word. As same as the previous explanation, the suffixation process here is explains about the verb form that usually describes an action or progress, and –ed especially used to explain the past participle of the action, means that the activity was happened in the past time.

Secondly, secrets which added by the suffix –es behind the last letter of the word signed the count or the quantity of the word. It is shows that there are many secrets thing in this universe and only Allah as the Supreme Being that have knowledge about all.

Compounding

18. Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two **fore-legs** on the threshold: if thou hadst come up on to them, thou wouldst certainly have turned back from them in flight, and wouldst certainly have been filled with terror of them.

Sec.3: The Dwellers in the Cave, p.353

In the verse above, the word ‘fore-legs’ made by two words and making a new word with a new meaning. In his case, the compounding words are hyphenated as two separated words. In simply, I can say that the ‘fore-legs of the dog in the verse above as a kind of compounding

Derivation

15. These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invest a **falsehood** against God?

Sec.2: The Dwellers in the Cave, p.352-353

As we know, derivation is a grammatical process which has two main functions, to make a new meaning of the word and also to change the word class.

In the verse above, shown that a word ‘false’ has undergone a derivational process, it is suffixation and caused a new meaning building. The word ‘false’ has been added by suffix-*hood* which made a new meaning that explain or reinforce the status or domain of the basic word. In simply, the process described a noun becomes noun with the new meaning.

17. Thou wouldst have seen the sun, whent it rose declining to the right from their Cave, and when it set, turning away from them to the left, whlie they lay in the open space in the midst of the Cave. Such are among the Signs of God; he whom God guides is rightly guided, but he whom God leave to stray,- for him wilt hou find no **protector** to lead him to the right Way.

Sec.2: The Dwellers in the Cave, p.352-353

In the citation above, the word ‘protect’ has been undergone by the derivational process and it is caused of suffix – er at the end of the word which made a new meaning of the base of the word. Usually, the suffix –er changes the stem from verb to noun, where the new meaning which built is occupational or being the actor of a job. Here, protector is derivation according to the meaning build process.

22 (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, -doubtfully guessing at the **unknown**; (yet others) say they were seven, the dog being the eighth. Say thou: “My Lord knoweth best their number; it is but few that know their (real case).” Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the **Sleepers**.

Sec.3: The Dwellers in the Cave, p.354

In the case of the verse above, shown that the bold ‘unknown’ is a word with a prefix ‘un-’. The morpheme un-, in the verse above is a kind of negative prefix, where it explains the opposite meaning of the word after him where ‘un-’ means not.

In accordance with the definition of derivation, the case is a derivational process, where ‘un-’ may create a new meaning of the stem. Therefore, I can say that unknown is derivation.

Moreover, the ‘Sleepers’ in the verse above is also affected by the grammatical meaning process, it is suffixation and included to derivational term. ‘Sleepers’ with basic stem ‘sleep’ is a verb that get involved to the derivational process and create a new other meaning. It is also make a changing in word class level, and that is why ‘sleepers’ included to derivational

Conversion

20.For if they should come upon you, they would **stone** you or force you to return to their cult, and in that case ye would never attain prosperity.

Sec.3: The Dwellers in the Cave, p.354

Conversion also called as zero derivation, means that the word formation process has no changes in shapes and without any morphemes. Actually, the bold

above, 'stone' defined as same as rock and it is a noun. In the case of the verse above, the bold 'stone' may know as a word with meaning "to throwing with a stone". Here, the word class has been moved from noun to verb, without any changing in the stem or the base word.

Here, the class of the stone has changed its function from the noun into a verb.

CHAPTER V

CONCLUSION AND SUGGESTION

Conclusion

As a conclusion of my research about how are lexical and grammatical meaning reflected on the Holy Qur'an that was translated by Abdullah Yusuf Ali, especially about Ashabul Kahf in Surah Al-Kahf, I found that the Ashabul Kahf story is contained more information of lexical and grammatical meaning based on the finding in chapter four.

It may prove also that the Holy Qur'an translation by Abdullah Yusuf Ali especially the story of Ashabul Kahf in Surah Al-Kahf contains more information about lexical and grammatical problem. Here, I will give short information about the finding of lexical and grammatical meaning in my research. The conclusion may be described separately as follows;

1. The lexical meaning type is contained in Ashabul Kahf story in Surah Al-Kahf in the Holy Qur'an translated by Abdullah Yusuf Ali, even there are many of them but will not be discussed here again. In analyzing the lexical meaning case, I found words with polysemy in verse 11 of the Surah, synonymy in verse 15, 16, 19, 20, and 21 of the Surah, ambiguity in verse 12 to 14 of the Surah, hyponym in verse 18, 22 and 25 of the Surah, meronymy in verse 14 and 26, and antonymy in verse 17 and 18 of the Surah.

In analyzing lexical meaning case, I do not find both of the homonym and metonymy elements in my research.

2. The grammatical meaning type also contained in Ashabul Kahf story in Surah Al- Kahf in the Holly Qur'an translated by Abdullah Yusuf Ali. In the last of my research, the result shows that the story of Ashabul Kahf containing the all grammatical elements. In this case, I found affixations in verse 9, 12, 13, 15, 17, 18, 22, 24, and 26 of the Surah, compounding element in verse 18 of the Surah, derivational elements in verse 15, 17, and 22 of the Surah, and the last, conversion element in the verse 20 of the Surah. In this case, all of the grammatical meaning units can be found in this story.

Suggestion

Based on the conclusions above, I suggest;

1. The lexical and grammatical meanings are important things to be concerned to understand the verses in the Holly Qur'an. So, I suggest to the readers or researchers of Holly Qur'an to mastering semantic elements in order to get a complete understanding and intentional meaning of the text.
2. I sure there are many lexical and grammatical meaning in the other Surah in the Holly Qur'an translated by Abdullah Yusuf Ali. I also suggest to the next researcher to analyze this Ali's translation work with other type of semantic or other types of analysis such as semiotic, etc.

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