



**AN ANALYSIS OF LEXICAL RELATION IN
ENGLISH TRANSLATION OF AL-QUR'AN
SURAH AL-KAHF**

A THESIS

Submitted to the State Institute for Islamic Studies (IAIN)
Padangsidimpuan as a Partial Fullfilment of the Requirement for the
Graduate Degree of Education (S.Pd.) in English

Written By:

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ENGLISH EDUCATIONAL DEPARTMENT

**TARBIYAH AND TEACHER TRAINING FACULTY
STATE INSTITUTE FOR ISLAMIC STUDIES
PADANGSIDIMPUAN**

2021



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Assalamu'alaikum wr.wb.

After reading, studying and giving advice for necessary revision on the thesis belongs to **Winda Rahmadani Siregar**, entitled "**An Analysis of Lexical Relation in English Translation of Al-Qur'an Surah Al-Kahf**". We assumed that the thesis has been acceptable to complete the assignments and fulfill the requirements for graduate degree of Education (S.Pd) in English Education Department, Tarbiyah and Teacher Training Faculty in IAIN Padangsidempuan.

Therefore, we hope that the thesis will soon be examined by the Thesis examiner team of English Education Department of Tarbiyah and Teacher Training Faculty IAIN Padangsidempuan. Thank you.

Wassalam'alaikum wr.wb.

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ABSTRACT

This research described about an analysis of lexical relation in English translation of Al-Qur'an Surah Al-Kahf that translated by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan. Lexical relation is as part of semantic features. It talked about the relationship of meaning between words with other word. Lexical relations have eight topics they are homonym, polysemy, synonym, antonym, hyponym, meronym, member collection, and portion mass.

The formulation of the problem in this research was "what are types of lexical relation found in Al-Quran Surah Al-Kahf? and what is the most dominant type of lexical relation found in Al-Qur'an Surah Al-kahf?". The objective of research was to find out the types of lexical relation and the most dominant type of lexical relation in Al-Qur'an Surah Al-Kahf.

This research used library research. The primary data was taken from English translation script from Al-Quran Surah Al-kahf verse 9 up to 26. The secondary data was taken from many books, or journals and some relevant materials to support and complete the primary data sources. The data analysis used the following steps: collecting the data, reduction the data, displaying the data and conclusion.

Related to the result from English translation of Surah Al-Kahf verse 9 up to 26, the researcher found six types of lexical relation (homonym, synonym, antonym, hyponym, meronym, member collection). In fact, there was not polysemy and portion mass. There were 57 data those consist of 12 data of homonym, 27 data of synonym, 9 data of antonym, 4 data of hyponym, 4 data of meronym and 1 data of member collection and 0 data of polysemy and portion mass. The mostly finding of lexical relation was synonym.

Keywords: *Semantics, Lexical Relation and Surah Al-Kahf.*

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ABSTRAK

Penelitian ini mendeskripsikan tentang analisis hubungan leksikal dalam terjemahan bahasa Inggris dari Al-Qur'an Surah Al-Kahfi. Hubungan leksikal merupakan bagian dari fitur semantik. Ini menjelaskan tentang hubungan makna dari satu kata dengan kata lainnya. Hubungan leksikal mempunyai delapan topic yaitu homonym, polisemi, sinonim, antonim, hiponim, meronim, pengumpulan anggota dan massa pors.

Rumusan masalah dalam penelitian ini adalah “apa saja jenis-jenis hubungan leksikal yang terdapat dalam Al-Qur'an Surat Al-Kahfi” dan jenis hubungan leksikal apa yang paling dominan terdapat dalam Al-Qur'an Surat Al-kahfi”. Tujuan penelitian ini adalah untuk mengetahui jenis-jenis hubungan leksikal dan jenis hubungan leksikal yang paling dominan dalam Al-Qur'an Surat Al-Kahfi.

Penelitian ini menggunakan penelitian kepustakaan. Data primer diambil dari naskah terjemahan bahasa Inggris dari Al-Quran Surat Al-kahfi ayat 9 sampai dengan 26. Data sekunder diambil dari berbagai buku , atau jurnal dan beberapa bahan yang relevan untuk mendukung dan melengkapi sumber data primer. Analisis data menggunakan langkah-langkah berikut: mengumpulkan data, mereduksi data, menampilkan data dan kesimpulan.

Hasil penelitian dari terjemahan bahasa Inggris dari Surat Al-kahfi ayat 9 sampai dengan 26 peneliti menemukan jenis hubungan leksikal yaitu homonim, sinonim, antonim, hiponim, meronim, koleksi anggota dan massa pors. Walaupun, tidak ada hasil untuk polisemi. Ada 57 data yang terdiri dari 12 data homonim, 27 data sinonim, 9 data antonim, 4 data hiponim, 4 data meronim dan 1 data pengumpulan anggota dan 0 data untuk polisemi dan massa pors. Hubungan leksikal yang paling banyak ditemukan adalah sinonim.

Kata Kunci: *Semantics, Hubungan Leksikal dan Surah Al-Kahf.*

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

First of all, I would like to convey my grateful to Allah SWT, the most Creator and Merciful the one who gives the health, time, chance and knowledge for finishing the thesis which entitled “**An Analysis of Lexical Relation in English Translation of Al-Qur’an Surah Al-Kahf**”. Then, peace and blessing to our Prophet Muhammad SAW who has brought us from the darkness to lightness.

In finishing this thesis, I exactly get various difficulties and troubles. It is a pleasure to acknowledge the help and contribution from the following who have contributed in different ways hence this thesis is processed until becomes a complete writing. Therefore, in this opportunity I would like to express gratitude to the following people:

1. Mrs. Rayendriani Fahmei Lubis, M. Ag., as the first my advisor and Mrs. Yusni Sinaga, M.Hum., as the second my advisor who have guided, supported, gave much knowledge and idea and suggested me with patience and sincere to finish this thesis as well.
2. Mr. Prof. Dr. H. Ibrahim Siregar, MCL., as the Rector of IAIN Padangsidempuan.
3. Mrs. Dr. Lelya Hilda, M.Si., as the Dean of Tarbiyah and Teacher Training Faculty.

4. Mrs. Fitri Rayani Siregar, M.Hum., as the chief of English Education Department who always support all of her students in finishing the thesis and always be patient in facing our problems.
5. All lectures and all the activities academic of IAIN Padangsidempuan who have given so much knowledge, and helped me during I studied in this institute.
6. Mrs. Eka Sustrida Harida, M.Pd., Sri Ramadhani Siregar, M.Pd., Mr. Dr. Fitriadi Lubis, M.Pd., Mr. Zainuddin, M.Hum., Mr. Sojuangon Rambe, S.S., M.Pd., Mr. Hamka, M.Hum., Mrs Ida Royani, M.Hum., Mrs. Marwah, M.Pd., Mrs. Sokhira Linda Vinde, M.Pd., Mrs, Sri Minda, M.Hum., and all of lectures in IAIN Padangsidempuan, who have given me much knowledge.
7. My beloved parents (Mr. Wahid Siregar and Mrs. Delima Harahap) and my lovely brother (Wiki Dermawan Siregar) and my lovely young brother (Wanda Siregar) and sister in law (Bunga Lia) and my nephew (Zahra Rahmadani Siregar) who always give me a lot of love, advice, support, and who always teach me be patient in facing every problems, and who always pray for me and who have been my inspiration.
8. My beloved friends in AWRISAROLI Group (Anggi, Riska, Saskia, Rosmayani, lisa and wana) who always give me support to finish my thesis and who always make my life be colorful and helpful each other. Thank you so much for your helping and the happiness that you brought to my life.

9. My best friends Winni, Kiki, Nelma, Risdatun, Winda Lestari, Tasya and Sriana, who always go to campus together and together guidance and who supported helped me how to write this thesis well.

10. Big thanks to TBI 1 TBI 2 TBI 3 and all of my friends who helped me in finishing this thesis that I cannot mention the names. Thanks for everything. May Allah bless you

I realize this thesis cannot be considered perfect without critiques and suggestions. Therefore, it is such a pleasure for me to get critiques and suggestions to make this thesis better and useful for all of us.

Padangsidempuan,
Researcher

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CHAPTER I

INTRODUCTION

A. Background of the Problem

In this world, people always interact with another person. People need to interact through communication in every activity. In this era of globalization, people do not only interact with other people in their own country, but also interact with people all over the world. For example, good interaction in English requires good communication. Talking about communication, it will have to be done with language. Language is a tool of communication, and a sound symbol that needed by human to communicate, cooperate and identify one's identify it also can restate that language itself consider as something that cannot be separated from the human life. So, language becomes important to human beings because it is used in daily life.

Linguistic is the study of language. The study of a language as system of human communication is called linguistic. Linguistic has several branch, they are the study of speech (phonetics), the study of phrase and sentence (syntax), the study of word formation (morphology), and the study of meaning (semantics).

Semantic is the study of meaning in language. Meaning is a phenomenon that can be seen from various perspectives. Meaning includes not only the meaning of symbols, but also the meaning of words. Every word is considered meaningful. Even the study of word meaning has

developed. Understanding the meaning is usually done in compositional semantics or in lexical relation.

Lexical relation is one of topics that learned in sematic. Lexical relation is the relationship of meaning between words with other word. Types of lexical relation according to Saeed consists eight topics such as homonymy, synonymy, antonym, polysemy, hyponym, meronym, member collection, and portion mass.¹ Lexical relation is one of the materials taught to students especially the students in college. However, the students in junior high school and senior high school have studied some types of lexical relation such as synonym and antonym. Studying and understanding lexical relation can be found in all written or oral languages forms such as in book, song, film, and Al-Qur'an.

Al-Qur'an is as *Kitab* of muslim. Mulim is international religion. Al-Qur'an is as one of the languages in the world presented in Arabic language and many translators translate the translation into various languages could one of them is English language. English is international language. So, it can be understood by Muslims around the world, one of them is Al-Qur'an in English translation by Muhammad Taqi ud-Din Al-Hilali and Muhammad Muhsin Khan. They are the most famous translator of the Qur'an into English language. One of surah Al-Qur'an that translated is surah Al-Kahf.

¹ John I Saeed, *Semantics (4th Edition)*, Wiley Blackwell, (Blackwell, 2016), p.59.

Surah Al-Kahf is the 18th surah, 110 verses of the Al-Qur'an including the *Makkiyah* surah. Surah Al-Kahf is the in habitants of the cave. Al-Kahf's name is taken from the story of a group of young men who left their country to save their faith and then they fell asleep in a cave for 309 years. It is called *Ashabul Kahf*, the story of *Ashabul Kahfi* is found in verses 9 to 26.

The researcher is interested in talking about lexical relation in Al-Qur'an surah Al-Kahf based on the following reasons. Firstly, lexical relation is study about meaning relation between one word to another word. It is a chance for the researcher to analyze the meanings of the word and to show. It has the relationship of a word to the other word. Lexical relation has the relationship of meaning of word, while Al-Qur'an has the relationship surah with another surah, because Al-Qur'an has been sent down periodically.

Second, the translation of Al-Qur'an is interesting in finding the words and relation meaning. It will be easier to understand the message of Al-Qur'an. The last, the researcher chose surah Al-Kahf verses 9 up to 26 as object this research, because name of surah Al-Kahf is taken from the story Ashabul Kahf. It contains the miraculous and amazing story that talked about faith. Ashabul Kahf in verse 9-26 is definite and real proof of the very great power of Allah.

Surah Al-Kahf has the priorities some of them are found in hadits, including the following: Hadits narrated by Muslim, Abu Dawud, an-Nasai

and at-Tarmidzi from Abu Darda' from the prophet. He said, "Whoever memorizes the first ten verses of surah Al-Kahf, he will be protected from Dajjal." In addition to the hadiths narrated by Imam Ahmad, Muslim and an-Nasa'i from Abu Darda' from the prophet, he said, "whoever read the last verses of surah Al-Kahf then he will be protected from the fitnah of Dajjal". It is sunnah for everyone to read surah Al-Kahf on Friday and at night. This is stated in the hadiths narrated by al-Hakim, he said, "with a sahih sanad, "from the prophet, "whoever reads Al-Kahf on Friday he will be illuminated with light between the two Fridays."²

Based on the explanation above, the researcher is interested in doing the research in Al-Qur'an surah Al-Kahf. So, the researcher wants to analyze of Lexical Relation in English Translation of Al-Qur'an Surah Al-Kahf.

B. Focus of the Problem

The researcher focused on types of lexical relation according to Saeed, they are homonymy, polysemy, synonymy, antonym, hyponym, meronym, member collection, and portion mass in Al-Qur'an surah Al-Kahf that translated by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (in verses 9 to 26).

²Wahbah Az-Zuhaili, *Tafsir Al-Munir Aqidah. Syariah. Manhaj (Al-Israa' - Thaahaa)*, jilid 8 (Gema Insanai, n.d.), p. 201.

C. Formulation of the Problems

Based on the focus of the research, there are problems that can be formulated as follows:

1. What are types of lexical relation found in Al-Qur'an surah Al-Kahf?
2. What is the dominant type of lexical relation found in Al-Qur'an surah Al-Kahf?

D. Objectives of the Research

The objectives of the research are:

1. To find out the types of lexical relation in Al-Qur'an surah Al-Kahf.
2. To find out the most dominant types of lexical relation in Al-Qur'an surah Al-Kahf.

E. Significances of the Study

The result of this research would like to give the benefit to some categories as follows:

1. Students

Enrich the students' theoretically in understanding and improving semantics, especially the lexical relation in English translation of Al-Quran surah Al-Kahf.

2. Lectures

It can be used as a reference in terms of increasing the students' ability especially and students generally in mastering lexical relation.

3. Readers

The researcher hopes that the research gives information to the readers about lexical relation and the types of it used in Al-Quran surah Al-kahf.

4. Other Researchers

As an additional references for the next researcher who will conduct a research about lexical relation.

F. Definition of Key Terms

1. Lexical relations are relationship of the meaning of a word to other word. The relationships are homonym, synonym, antonym, polysemy, hyponym, metonym, member collection, portion mass.

2. English translation

Translation is the communication of meaning from one language (the source) to another language (the target). The English translation in this matter is the source language is Arabic and the target language is English.

3. Al-Qur'an is the holy book of Muslims as guidance for Muslims that was revealed by Allah SWT to the Prophet Muhammad SAW.

4. Surah Al-Kahf is the section of al-Qur'an, in the 15th section of Al-Qur'an, and 18th surah of Al-Qur'an. It is including the *Makkiyah* surah revealed after surah Al-Isra. The name of "Al-Kahf", because Al-Kahf and *Ashabul Kahf* which means cave-dwellers. These two names are taken from story contained in this surah in verses 9 to 26, about several young men (the seven sleepers) who slept in a cave for 309 years.

G. Review of Related Findings

There were some researches related to this research. Many researches had done research about Lexical Meaning. The first research was written by Imroatun Chasanah, she had a research about "Lexical Relation of Words in Surah An-Nisa' Translated by Abdullah Yusuf Ali".³ She used types of lexical relation theory by Jhon Saeed and the principles of meaning relations theory by Eugene Nida. The result of her research showed as many as 66 cases of lexical relation. Those consist of 44 cases synonym (66,66%), 11 cases of antonym (16,66%), 5 cases of metonymy (7,57%), 4 cases of hyponym (4, 06%), 1 cases of homonymy (1,51%) and 1 case of polysemy (1,51%). So the most dominant is synonym and the meanings that have relation are homonymy, polysemy, and also hyponym and metonym.

³ Imroatun Chasanah, "An Analysis Of Lexical Relations Of Words In Surah An – Nisa' Translated By Abdullah Yusuf Ali An Analysis Of Lexical Relations Of Words In Surah An – Nisa' Translated" (Islamic University Of Sunan Ampel Surabaya, 2016), <http://text-id.123dok.com>.

The second is Wardatul Zakiyah investigated “Lexical Relations and Meaning Properties in *Lingua Journal*”.⁴ She used five types of lexical relation according to Palmer theory but the researcher only found three types, they are: hyponym, synonym, and antonym. The researcher found 5 data of hyponym, 3 data of synonym, and 18 data of antonym. Two of types did not exist in research, they are polysemy and homonym. Then she used five types of meaning properties based on Leech theory but the researcher only found two type, they are 4 data of meaningfulness and 2 data of redundancy.

The third research was written by Hayatun Sabriana, in the thesis entitled “Analyzing the Lexical Relation in Holy Quran English Translation of Surah Mary by Abdullah Yusuf Ali”.⁵ She used theory from Jhon Saeed and Albert Eugene Nida. The data analyzed descriptively by searched the meaning of all surah consists of words, phrases, and sentences. She found there were 6 types of lexical relation showed: synonym, antonym, hyponym, homonym, polysemy, and metonym. The dominant result found was synonym which has 22 cases.

The fourth is Muslimatin, she had a research about “Lexical relations in English Translation of Surah Yaasin verse 1 up to 21”.⁶ The methodology of the study is qualitative study, the writer researched about lexical relations (synonym, hyponym, antonym, polysemy and

⁴ Wardatuz Zakiyah, “Lexical Relations And Meaning Properties In *Lingua*” (Universitas Islam Negeri Maulana Malik Ibrahim, 2018).

⁵ Hayatun Sabrina, “No Title” (Islamic State University Of Ar-Raniry, 2018).

⁶ Muslimatin, “An Analysis Of Lexical Relations In English Translation Of Surah Yaasin Verse 1 Up To 21” (State Institute For Islamic Studies (Stain) Salatiga, 2015).

homonym).The result of data the writer took 3 kind of lexical relations (synonym, antonym, and homonym), 27 cases of lexical relations. Those are consisted of 13 cases of synonym, 11 cases of antonym, and 3 cases of homonym. The most dominant of lexical relation is synonym.

The fifth is Winda Puspita Febriasari who investigated “An Analysis of Lexical Relations in Amnesia Song Taken from 5 Seconds of Summer Album”.⁷ The objectives of the study are to describe lexical relation according to Palmer theory used in the lyric of Amnesia song and to find out the most dominant lexical relation between the five lexical devices. The result of the research showed that there are 243 cases of lexical relations with 99 cases of synonym, 75 cases of antonym, 61 cases of polysemy, 7 cases of homonym, and 1 case of hyponym. The most dominant of lexical relation is synonym and the lowest is homonym.

Based on the related findings, it can be seen this research topic has the same with those findings that is investigated lexical relation, but this research is different with others. The source of this research is not the same with others. This research source is surah Al-Kahf and also some of the theories used by other researchers are not the same theory used in this research.

⁷ Winda Puspita Febriasari, “An Analysis Of Lexical Relations In Amnesia Song” (Muhammadiyah University Of Surakarta, 2018).

H. Methods of the Research

1. Design of the Research

The approach of the research method was qualitative research. This research used library research to extend theory and reference to sustain an analysis. Library research is a study used in collecting information and data with the help of various materials in library such as books, historical stories, documents, and Al-Qur'an etc. It means that the researcher described and interpreted the findings of the research based on the data. The researcher tried to elaborate and analyze the gap of the data true content analysis checklist. The researcher would like to see lexical relation in surah Al-Kahf verse 9 to 26.

2. Source and the Data

In this research, the researcher used English translation of surah Al-Kahf that is translated by Muhammad Taqi-Ud-Din Al-Hilali and Muhammad Muhsin Khan. This translation is taken from the "Interpretation of the Meaning the Noble Quran in the English Language" published by kalam Media Ilmu in 2012.

a. Primary

The researcher got the source of the data from Al-Quran in English translation that is translated by Muhammad Taqi-Ud-Din Al-Hilali and Muhammad Muhsin Khan.

b. Secondary

The data also has secondary sources like book entitled Semantics by Jhon I Saeed that tells about lexical relation, ebook, website, journals, or related to the research. The data of the research is words, phrases, and sentences which contain lexical relation in English translation of surah Al-Kahf.

3. Instrument of the Research

Research instrument is a tool used to collect data useful to answer the problems of research. The instrument to collect the data was content checklist.

Table 1.1

Lexical Relation Device Instrument

No	Data	Types of Lexical Relations							
		HOM	POL	SYN	ANT	HYP	MET	MC	PM
1.									
2.									
3.									
4.									
5.									
6.									
7.									
8.									
9.									
10.									
...									

Note: (types of lexical relation)

HOM = Homonym

POL= Polysemy

SYN= Synonym

ANT= Antonym

HYP= Hyponym

MET= Metonym

MC= Member collection

PM= Portion Mass

4. Technique of Data Collection

In order to collect the data, the researcher used some techniques as follows:

- a. Reading source of the data carefully.
- b. Understanding the text of surah Al-kahf in English translation that translated by Muhammad Taqi-Ud-Din and Muhammad Muhsin Khan.
- c. Collecting information to the words, phrases, and sentences which are potential and related to lexical relation.
- d. Coloring the words, phrases, sentences that related to lexical relation based on the criteria Jhon I Saeed.

5. Technique of Data Analysis

The data analyzed based on theory proposed by Jhon I Saeed. He stated that there are some types of lexical relation. There are homonym, polysemy, synonym, antonym, hyponym, metonym, member collection and portion mass. So, the researcher would like to see those types in surah Al-kahf translated by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan. To answer the research questions, the researcher followed the

data analysis techniques by Miles and Huberman in Ahmad Rijali.⁸ The steps are:

a. Collecting the data

Collecting the data obtained from documentation or transcript of surah Al-Kahf translated by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan.

b. Reduction of the data

The researcher focused on words, phrases, and sentences related to lexical relations and disposed of those data that are not related to lexical relations by coding or grouping the data.

c. Displaying the data

In this step, the researcher displayed the data which is related to lexical relations.

d. Conclusion or verification

In the step of analyzing the data, the researcher concluded if those words, phrases, and sentences are called types of lexical relations.

I. Outline of the Research

This research is organized into five chapters. Every chapter is subdivided into subtopics to elaborate the given issues. Chapter one consisted of background of the problem, focus of the problem, formulation of problem, objectives of research, significances of the study, definition of key terms, review of related findings, and methods of research.

⁸ Ahmad Rijali, "Analisis Data Kualitatif," *Jurnal Alhadharah* 17, no. 33 (2018): P. 83-94.

Chapter two presents of the theoretical review of semantic, and review of lexical relations. Chapter three consists of review of Al-Qur'an, and review of surah Al-Kahf and the biography of Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan and *Asbabun Nuzul of surah Al-Kahf* verses 9 up to 26.

Chapter four is research finding that is collected by the writer and the analysis of type of lexical relations of surah Al-Kahf. And chapter five consists of conclusion and suggestion.

CHAPTER II

REVIEW OF LEXICAL RELATION

A. Review of Semantics

The word semantics comes from the Greek *semantikos*, meaning significant, it could be from the Greek noun “sema” which means sign or signal, and from the verb “semaino” which means signal. Semantic is a branch of linguistics that studies the meanings contained in a language. Therefore the study of meaning is called semantics. Semantics is the study of the meaning of words, phrases, and sentences. Language semantics deals with the agreed meanings conveyed by using words and sentences in a language. Here the explanation of semantics according to experts:

According to Parker in Nurul Hidayati, “semantic is the study of linguistic meaning that is the meaning of word, phrase, and sentence. It shows the semantic is a symbol and sign, which shows meaning, the relationship between meaning and the words.”⁹ It same opinion with Paul defined the term semantics is often defined as the study of meaning. It might be more accurate to define it as the study of the relationship between linguistic form and meaning.¹⁰ Another hand, Palmer in Imroatun Chasanah said “semantics is the technical term used to refer to the study of meaning” unfortunately, semantics envelops the kinds of aspect of language. But there

⁹S M P Islam And A L Abidin, “The Correlation Between Semantic And Phonology,” *Linguamedia Journal* 1, No. 1 (2020): p. 34.

¹⁰Paul R Kroeger, *Analyzing Meaning: An Introduction To Semantics And Pragmatics*, Ed. Martin Haspelmath Stefan Muller (Berlin: Language Science Press, 2018), p. 3.

is no general agreement about its meaning and how to describe it.¹¹ In addition, Jerrold J. Katz in Hilman defined “semantics is the study of linguistics meaning. It is concerned with that sentences and other linguistic object express, not with the agreement of their syntactic parts or with their pronunciation”.¹² From the explanations above, it can be concluded that definition semantics according to experts is the study of language meaning. In language, there are words, phrases, and sentences. More ever, semantics discusses the usual meaning or implied meaning. There are two characteristics of learning semantics, one is the conceptual meaning, and the other is the associative meaning of words. Some parts of the semantics include lexical relations.

B. Lexical Relation

1. Definition of Lexical Relation

Semantics has many parts one of them is lexical relation. Lexical relation is the relationship of meaning. Riemer in National seminar Fitri and Ika says, “That lexical relation is the study meaning that involve the relation of words and another”.¹³ In addition, Murphy says, “lexical relation include phonetic relationship (such as rhyme or alliteration), the relationship morphology (such as inflectional variations), and morphology-syntactic

¹¹Imroatun Chasanah, “An Analysis Of Lexical Relations Of Words In Surah An – Nisa ’ Translated By Abdullah Yusuf Ali An Analysis Of Lexical Relations Of Words In Surah An – Nisa ’ Translated” (Islamic University Of Sunan Ampel Surabaya, 2016).

¹²Hilman Pardede, “Semantics A View To Logic of Language”. Pematang Siantar: Fkip Uhn, (2016), 13.

¹³National Seminars, “The Analysis of Lexical Relation in The Surah Ar-Rahman in The Nobel Qur’an English Translation by Muhammad Muhsin Khan and Muhammad Taqi-Ud-Din Al-Hilali Fitri Nur Azizah and Ika Yatmikasari State Islamic University of Sunan Gunung Djati Bandung, Indones” 1, no. 1 (2019): 80.

relationships (such as co-membership in a grammatical category).¹⁴ Yule said that “not only can words be treated as containers or as fulfilling roles, they can also have relationship”.¹⁵ It means lexical relation is used to indicate any paradigmatic relation among words. Lexical relations are a frequent and common phenomenon occurring in many languages English, diverse forms of lexical relation can be found in various texts and discourses, both oral and written.¹⁶

In the lexical relation, it describes the relationship between words, and studies how vocabulary is managed and how the meanings of lexical items are related to each other. In short, the lexical relation is the meaning relationship in learning words and sentences, and it has types of lexical relation.

2. Types of Lexical Relation

There are types of lexical relation, according to Cruse in Journal Rosmaidar, lexical relations study about meanings of word it is divided into two kinds of classes: first, lexical relations express identity and inclusion between word meanings and second those express opposition and exclusion. The first class consists of hyponymy, metonymy, and synonymy meanwhile the second class of incompatibility and co-taxonomy, and opposites.¹⁷

¹⁴M. Lynne Murphy, *Semantic Relation and the Lexicon: Antonymy, Synonymy and Other Paradigm*. (United Kingdom: Cambridge University Press, 2003).

¹⁵George Yule, *The Study Of Language*, fourth (New York: Cambridge University Press, 2010). 118.

¹⁶Yule.

¹⁷Rosmaidar, & Dewi Purnamasari, “Lexical Relations Used In Jason Mraz’s Song Lyrics, (Universitas Bina Dharma of Palembang, 4, no.2, 2011), 83

Meanwhile, Palmer said in journal Prima Gusti and Fairul “groups of lexical relation into (1) hyponymy, (2) synonymy, (3) antonym, (4) relation opposition, (5) polysemy, and (6) homonymy.¹⁸ In addition there are several types of lexical relation according to Saeed: homonymy, synonymy, antonym, polysemy, hyponym, metonym, member collection, and portion mass, types of lexical relation that will be used by researcher:

a. Homonymy

The lexeme is a conjunction of meaning and form, its mean that, homonym has two lexemes and the same form but, different meaning. Homonymy is the term that refers to one from, which is the same in both written and spoken with two or more unrelated meanings.¹⁹ Homonymy related to two term like homophony (is the same spoken word but different written and meaning) and homograph (is the same written word but different spoken and meaning). Here the explanation and examples of homonymy, homophony, and homograph:

Table 2.1

Homonymy, Homophony and Homograph

	Meaning	Spelling	Pronunciation	Example
Homonyms (sound alike and are spelled alike)	X	✓	✓	Gum (the part of tooth) and gum (concentrated

¹⁸Prima Gusti Yanti and Fairul Zabadi, “Semantic Meaning in Attitudinal Lexemes in the Domain of Kesenangan (Joy) in Indonesian: An Analysis of Meaning Components and Lexical Relation,” *Advances in Language and Literary Studies* 8, no. 2 (2017): 144, <https://doi.org/10.7575/aialc.all.v.8n.2p.143>.

¹⁹Wardatuz Zakiyah, “Lexical Relations And Meaning Properties In Lingua” (Universitas Islam Negeri Maulana Malik Ibrahim, 2018).

	Meaning	Spelling	Pronunciation	Example
				liquid), a scale (distance comparison) and to scale (verb)
homophones (sound alike)	X	X	✓	Eye/I Flew/Flu Hour/Our Plain/Plane Real/Reel Too/Two
homographs (have the same spelling)	X	✓	X	Please <i>close</i> the door. We sat <i>close</i> to each other. The <i>wind</i> blew the leaves away. <i>Wind</i> up the toy and watch it go!

b. Synonymy

Synonyms are words having the nearly or same meaning as other words. The words that have different phonological but have same similar meaning, it is called synonym. Synonym is a word, expression or construction with identical or very similar meaning with the meaning of another word, expression or construction.²⁰ There are types of changeableness, along with their suitable synonyms:

²⁰Leonard Danglli, "Mediterranean Journal of Social Sciences," *Mediterranean Journal of Social Sciences* 5, no. 13 (2014): 522.

- a. Complete interchangeability – when the words can be used interchangeably in every context;
- b. Partial interchangeability – when the words can be used
- c. interchangeably only in specific context;
- d. Absolute interchangeability – it does not result in any changes in the context from a semantic aspect, there is also no change in the style, nor there is a change in the affective aspect;
- e. Relative interchangeability – it can bring about semantic, stylistic and affective changes, depending on the context.²¹

It can conclude that synonymy is an expression, it can be a word, phrase, and sentence that have the same or similar meaning. Some examples might be the pairs below:

Table 2.2

Examples of Synonymy

Words	Synonyms
Small	Little
Road	Street
Late	Tardy
Home	House
Hard	Difficult
Fix	Repair
Cry	Weep
Below	Under
Above	Over

²¹Bisera Kostadinovska-Stojchevska, "The Semantic Aspect Of The Acquisition Of Synonyms , Homonyms And Antonyms In The Teaching Process Of English As A Foreign Language The Semantic Aspect Of The Acquisition Of Synonyms , Homonyms And Antonyms In The Teaching Process Of," *European Journal Of Foreign Language Teaching* 3, No. 2 (2018): 30–31, <https://doi.org/10.5281/zenodo.1216500>.

c. Antonym

Opposite or it always called antonym is the word that has the opposite meaning to other words. The word antonym derives from Greek root anti (opposite) and denotes opposition in meaning, it is useful, however, to identify several different types of relationship under a more general label of opposition.²² It supported by this statement Antonyms are two opposite words that used to decorate the text to the readers. As the antonymy defines in different ways, it is also classified differently. There are types of antonym in English language:

1. Gradable – words that have opposite meanings from the same comparative scale.
2. Complementary – words that do not belong to the same comparative scale of attributes and they have opposite meanings.
3. Relational – the oppositeness of the words depends on the context.²³

Here the examples of antonyms

Table 2.3

Gradable	Complementary	Relational
Perfect x imperfect	Black x white	Construct x deconstruct
Warm x cold	Inhale x exhale	Teacher x student
Young x old	Boy x girl	Husband x wife
Dark x light	Off x on	Borrow x lend
Fast x slow	Night x day	Give x receive

²²Tien Rafida, "Semantic Analysis on Lexical Relations in Pujakesuma Language," *JL3T* IV, no. 2 (2018): 8.

²³Kawa Mirza Salih, "A Better Understanding of the Antonyms," *International Journal of Scientific & Engineering Research* 6, no. 3 (2015): 1643–44.

d. Polysemy

Polysemy is used in semantics and lexical analysis to describe the word with multiple meanings. According to Yule, “polysemy can be defined as one from (written or spoken) having multiple meanings that are all related by extension.”²⁴ A well-known problem in semantics is how to decide whether we are dealing with a single polysemy word with two or more homonyms. Both of terms have distinctions, such as:

1. Homonym comes from two words or more, while polysemy comes from one word
2. The meaning in homonym has no relation, while The meaning in polysemy still has relation with the basic meaning

Based on explanation of polysemy, it concludes that polysemy is a word that has more than one meaning, but it still has the relationship with the basic meaning. The examples of polysemy:

- 1) His head was cut by broke glass.
 - a) The head of the office is not my brother.
 - b) The letterhead usually contains the name and address of the office.
 - c) The needle head is made of plastic.
 - d) Ahmad is a good man. He donated a lot of money to mosque.
 - e) Ali is a good writer. His writings always are exciting to read it.

²⁴ade Agus Setianto, “The Effect Of Lexical Relations Comprehension Towards Translation Ability At Unrika Batam,” No. October (2012): 5.

Based on examples above, the word head has meaning like the part of body, chairman or leader, information instruction are usually always above, and something the form is circle. And the word good based on sentences (e) and (f), in one case it is a moral judgment, in other case it is a judgment skill.

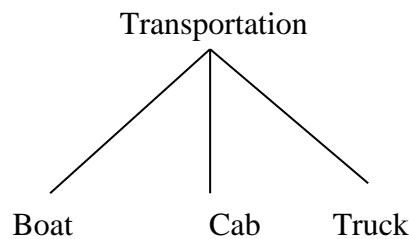
e. Hyponym

Hyponymy is a sense relation between predicates (or sometimes longer phrases) such that the meaning of one predicate (or phrase) is included in the meaning of the other.²⁵ Hyponyms are the words whose meanings are included in the meaning of another word. In addition, hyponym is a semantic category which refers to the lexical relations that occur between words. It is a word or phrase whose meaning is entailed within that of another word, and its hyponym is known as superordinate. A hyponym share most of their semantic content. While Rowe and Levine in thesis Indah Yuspita state that hyponyms are more specific words that constitute a subclass of a more general word.²⁶ Hyponym is a less familiar term to most people than either antonym or synonym, but it refers to a much more important sense relation. It can be described what happens when we say ‘An X is a kind of Y.

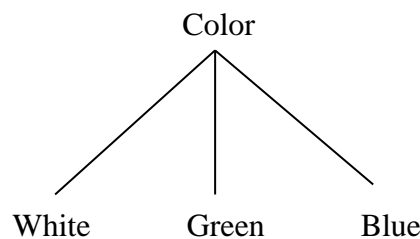
²⁵Brendan Heasley and Michael B. Smith James R. Hurford, *Semantics a Coursebook*, Second Edition, (Cambridge: Cambridge University Press, 2007), p. 109.

²⁶Indah Yuspita, “Hyponymy Analysis On The HAppy Prince Short Story By Oscar Wilde” (Universitas Muhammadiyah Sumatera Utara, 2020).

In summary, hyponym or special word is a word or phrase whose semantic group or meaning is included in another word. A hyponym includes the meaning of a more general word. For example:



Boat, cab, truck are hyponym of transportation.



White, green and blue are hyponym of color.

f. Meronymy

A figure of speech which is used by speaker to receiver in having conversation it is called meronymy. If hyponymy describes relations of inclusivity between categories of whole entities, the term meronymy refers to part-whole relations within entities. A meronym is a name for a part, and not merely a piece, of a larger whole.²⁷ Human languages have many words that name parts of things, but few words that name pieces.²⁸ So, meronymy is

²⁷David Stringer, "Lexical Semantics : Relativity and Transfer" (USA: IGI Global, 2019), 187, <https://doi.org/10.4018/978-1-5225-8467-4.ch007>.

²⁸Kroeger, *Analyzing Meaning: An Introduction to Semantics and Pragmatics*.

the relationship of semantic that exist between an expression and a word in which one of the words is metaphorically used in place of the other expression or word in particular contexts to convey the same meaning.

For example: as wheel is a part of car and car has wheels, as cover is part of book and book has cover. Nail as a metonym of finger or finger of hand, nail is a metonym of hand, a hand as nails.

g. Member Collection

Member collection is the relation between a collection and one of the units that makes it up.²⁹ Member collection is a relationship between the word for a unit and usual word for a collection of the units.³⁰ Unit can be grouped together and have their own name. It concludes that member collection is a place for the unit or thing is collected. For example below:

Table 2.4

Word	Collective Word
Ship	Fleet
Tree	Forest
Fish	Shoal
Book	Library
Bird	Flock
Sheep	Herd

h. Portion Mass

Portion mass relation indicates the some relation of words which do not have certain definite shapes or precise limits. The lexemes can denote

²⁹Francis Bond, "Word Meaning" 2002 (2015): 31.

³⁰Eba Teresa Garoma And Ashenafi Belay Adugna, "Research Article Description Of Sense Relations In Macha M Cha Dialect Of The Oromo Language * Eba Teresa Garoma And Dr . Ashenafi Belay Adugna Department Of English Language And Literature , College Of Social Sciences And Humanities ," International Journal Of Current Research 7, No. 11 (2015): p. 22846.

materials (water, butter, etc.), or immaterial (admiration, justice, safety, etc.)³¹ Moreover, portion-mass is the relation between a mass noun and a typical unit of measurement. In summary, portion-mass is the relation between the usual units of division or measurement and a mass noun. Portion mass learns about unit, a count noun is making the resulting noun phrase into a count nominal, added to the mass noun. For example:

- a. Drop of water
- b. Grain of salt/ wheat/ sand
- c. Sheet of paper
- d. Strand of hair
- e. Lump of coal.

C. English Translation

Translation is the communication of the meaning of a source language text by means of an equivalent target language text. According to Newmark in Andi Bayu Nugroho says translation as “rendering the meaning of a text into another language in the way that the author intended the text”.³² This definition stresses on rendering meaning of the source language text into the target language text as what is intended by the author. While Nida and Taber stated “ translation consist of reproducing in the receptor language the closest natural equivalence of the source language message,

³¹Eba Teresa Garoma and Dr . Ashenafi Belay Adugna Department of English Language and Literature , College of Social Sciences and Humanities ,” *International Journal of Current Research* 7, no. 11 (2015): p. 22846.

³²Andy Bayu Nugroho, “Meaning and Translation,” *The Oxford Handbook of Translation Studies*, 2012, 2, <https://doi.org/10.1093/oxfordhb/9780199239306.013.0009>.

first in terms of meaning and secondly in terms of style.³³ Based on the explanation above, translation is the process of translating words to another language without change the meaning or form of source words.

The English translation explains the language that became target language (TL) is English. The extent of translation there are full translation and partial translation. The distinction of them, the source language (SL) text which is submitted to the translation process. In a full translation the entire text is submitted to the translation process, that is every part of the SL text is replaces by TL text material. Partial translation, the some part or parts of SL text are left translated; they are simply transferred to and incorporated in the TL text.

³³Wayan Budiarta Astari Hendrawati, "The Translation of Idiomatic Expression in Bloodline into 'Garis Darah,'" *Journal Ilmu Bahasa* 21, no. 2 (2017), <https://doi.org/10.22225/jr.3.2.295.228>.

CHAPTER III

AL-QUR'AN

A. Al-Qur'an

Reading Qur'an is the obligation for Muslims as a guide in the life. The most popular opinion and the opinion held at-Tabaree is that the word *qur'aan* is derived from *qara'a*, which means, to read, to recite. "*qur'an* would then be the verbal noun (masdar) of *qara'a*, and thus translates as the recitation or the reading.³⁴

In addition Qur'an is the book the speech of God revealed to the prophet Muhammad in Arabic and transmitted to us by continuous testimony or *tawatur*. The Qur'an consists of manifest revelation (wahyu zahir), defined as communication from God to the prophet Muhammad SAW, conveyed by angel Jibril, in their words of God. Manifest revelation differs from internal revelation (wahyu batin) consists of the inspiration (ilham):

- 1) The revelation of the Qur'an began with Surah al-Alaq (96:1) starting with the words "Read in the name of your Lord and ending with the verses in surah al-Maidah (5:3).
- 2) There are 114 surah and 6236 verses of unequal length in the Qur'an.
- 3) The shortest of the surah consist of four and the longest of 286 verses.
- 4) The Qur'an begins with surah al-Fatihah and ends with surah an-Nas.³⁵

³⁴ Abu Ammar Yasir Qadhi, *An Introduction to the Sciences of the Quran by Abu Ammaar Yasir Qadhi (z-Lib.Org).Pdf*, ed. Yasir Qadhi, first edit (United Kingdom: Al-Hidayah Publishing, 1999).

³⁵ Hazriah Hasan, "The Place of Revelation: The Time of Revelation.," 2019, <https://doi.org/10.13140/RG.2.2.30837.73447>.

Al-Quran is an authentic revelation of God to this day and a miracle to mankind, it is the work of God that is intended for human beings to be studied, researched, explored its meaning so that that human knowledge develops rapidly, both and in accordance with human nature.³⁶ Qur'an is the reference for Muslims and it guides human beings in their live, based on both functions, Qur'an deserves to get special attention, recently the condition is significantly worrying.³⁷ Qur'an is a guide for people in the business world and in the hereafter, Qur'an can be used as a guide of course having read and understood meaning. All of the verses of Qur'an were revealed while Prophet was in Mekkah it classified as Makkiyah verses and in Madinah it classified as Madaniyah verses. Madaniyah is the verses were revealed after *hijrah* such as surah Al-Baqarah, Al-Maidah etc . Makkiyah is the verses were revealed before the *hijrah* such as surah Al-An'am, Yunus, Al-Kahf, etc. In summary Qur'an is speeches God that was revealed to Muhammad while in Madinah and Mekkah, as guide for Muslims in their lives by reading and understanding the meaning of Qur'an.

B. Surah Al-Kahf

Surah Al-Kahf is a Makkiyah surah. It is the 18th surah in Al-Quran, this surah has 110 verses. Named Al-Kahf means cave and Ashhabul Kahf means cave-dwellers. These two names taken from the story contained in this surah in verses 9 to 26, about some young people who slept in the

³⁶Mahmud Muhsinin, "Semantics Study Of The Word ' Muslim ' In Al-Quran" 7, No. 4 (2019): p. 1026.

³⁷Rabiatul Adwiyah, "Developing Al-Quran Instruction Model Through 3a (Ajari Aku Al-Quran Or Please Teach Me Al-Quran) To Improve Students ' Ability In Reading Al-Quran At Bandung Islamic University Students ' Reading Ability" 10, No. 2 (2018): p. 95.

cave for years. Apart from this story, there are also several stories in this surah, all of which contain *I'tibar* and lessons that are very useful for human life. Another hand, the story in surah Al-Kahf: story of companion of cave, story of two men, the believer and non - believer and also the journey of Musa with slave of God it also explains the story of Dzulqarnain.³⁸ In conclusion, surah Al-Kahf has special features and virtues useful as a guide for Muslims in living life in the world and for after life. In addition, Ashabul Kahf is an inspirational story for Muslims, especially the young generation, in order to maintain faith in any conditions.

C. The Biography of Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan

1. Biography of Dr. Muhammad Taqi-ud-Din Al-Hilali

Dr. Al-Hilali was born in 1311 (A.H) in a village named Al-Fidah in valley near Sajalmasah in Morocco, North Africa. His grandfather immigrated to this place from Al-Qairawan in Tunisia a long time ago. He is a person with religious knowledge, as are his father and his family. Dr. Al-Hilali belongs to the family of Hussein bin Ali, the family of the Prophet Muhammad. His real name is Muhammad Taqi-ud-Din. He recited the Quran by heart when he was 12 years old. Then he learned Arabic grammar and tajwid and other Arabic knowledge about the Hadith of the Prophet.

He also learned English and German well. He traveled the world in search of knowledge (Iraq, India, Saudi Arabia, etc.) He worked as a

³⁸Muhammad Farooq and Nagina Kanwal, *Summary of Holy Quran : An Ultimate Guide Series*, 2019.

teacher in these countries. He received his secondary education at Al-Qawariyyah University, completed his studies in Egypt, and received his doctorate from the Berlin University, Germany. Finally, he served as a professor at the Islamic University of Medina, Saudi Arabia. Dr. Al-Hilali has extensive experience in the field of preaching has written many books, and done many religious and good deeds. He is possessed by the true Islamic Monotheistic faith, and has been inviting people to believe in this faith, and often fight back against those who once opposed this doctrine. He is good at using wisdom and knowledge to control problems, which makes him reach a high position in the field of knowledge.

He shared with Dr. Muhammad Muhsin in translation of the meanings of the interpretation of the Qur'an and *Sahih Al-Bukhari* and the book *Al-Lulu-Wal Marjan* into English language during the period of his stay at the Islamic University, *Al-Madinah Al-Munawarah*.³⁹

2. Biography of Dr. Muhammad Muhsin Khan

Dr. Muhammad Muhsin Muhi-ud-Din Ahmed Al-Essa Al-Khoashki Al-Jamandi Al-Afghani was born in Al-Hijri, Qasur City, Punjab, Pakistan in 1345. His grandfather emigrated from Afghanistan to escape war and ethnic trivia. Dr. Muhammad Muhsin belongs to the famous Afghan tribe Al-Khoashki Al-Jamandi. This tribe lives in the valley (Afghanistan) in the southeast of Kandar city, Afghanistan.

³⁹Dewi Faricha, "Syntactical Structure Analysis on the Translation of Surah 'Abasa in the Holy Qur'an," *Unpublished Thesis. Malang: State Islamic University of Malang* (University of Malang, 2008).

He worked in the Ministry of Health in the Kingdom of Saudi Arabia. He came here during the time of the late king Abdul Aziz Al Saud. He worked in the Ministry of Health for about 15 years, most of the time at At-Ta'if, where he was the director of the El-Sadad Chest Hospital, then he moved to Al-Madinah, where he was the director of the Thoracic Department of the King's Hospital. Finally, he served as the director of the Islamic University Clinic in Medina.

During his studies at the Islamic University, he shared with Dr. Muhammad Muhsin the process of translating the interpretations of the Quran, the Bukhori Hadith, and the book Al-Lulu-Wal Marjan into English with Dr. Muhammad Muhsin, Madina Munawwarah.⁴⁰

D. *Asbab an-Nuzul of Surah Al-Kahf*

The *Asbab an-Nuzul* comes from *asbab*, and the plural from *sabab* that has meaning cause. *Nuzul* means descent. Etymologically, *Asban an-Nuzul* is the science of the Qur'an which discusses the background or reasons why one or several verses of the Quran were revealed. Everything that become the reason why do something descent, in this case consent about surah. Because of surah will not descent without any reason, both of certain or general reason. Ibn Jarir has presented a hadith through the narration of Ibn Ishaq which he received from one of the sheikhs in Mesir which he also received from Ikrimah, and Ikrimah received it from a friend of Ibn Abbas r.a. who has narrated that the Quraysh at one time sent An-

⁴⁰ Faricha.

Nadr ibn al Hariś and Uqbah ibn Abu Mu'it to the Jewish priests in Madina. So the Quraysh said to their messengers: "Ask them about Muhammad, ask them to tell the characteristics of Muhammad and tell about his sayings, because indeed they are experts The first book. In them there is knowledge of the prophets which we do not have."

Then the two messengers set out until they arrived at Madina, then they immediately asked the Jewish priests about the Messenger of Allah. And they told the Jewish priests about the matter and some of the words which he had spoken. Then the Jewish priests said to the messengers of the Quraysh: "Ask him about three things, if he can tell you, then he really is a prophet who was sent. And if it turns out he can't tell, it means he is a man of boasting. Ask him about the youths (Aş-habul Kahf) in the past who went into exile from their people, how about them? because in fact in their stories there are surprising and amazing. And ask him about a man who explored Minangkori to the east end and to the west end, what is the story? And ask him about the problem of the spirit, what is the spirit?"

Then the two messengers returned to the Quraysh. They both said: "We have come to you with a matter that will decide between you and Muhammad." So they came to the Messenger of Allah. While asking him about these things. Rasulullah SAW replied: "I will tell you what you are asking about tomorrow", without saying another word, God willing.

After that they went and Rasulullah SAW. Silent for fifteen nights waiting for the revelation to come down, but the Jibril did not appear either, so that the inhabitants of the city of Mekah were in an uproar. While the Prophet Muhammad. Feel sad and troubled by the cessation of revelation from him; he felt heavy on the talk that was gossiped by the people of Mekah about him.

Then the Jibril came with a letter Aş-habul Kahf, in which there was a rebuke for him because he felt sad about their situation. In this Surah Al-Kahf also contained what they asked, namely about the young men and men who explored Minangkori, as well as His word which says: "They ask you about the spirit." (Surah 17 Al-Isra, 85)

Ibn Murdawaih has presented a hadith through a friend of Ibn Abbas ra who has narrated that one day Utbah ibn Rabi'ah, Syaibah ibn Rabi'ah, Abu Jahal ibn Hisham, An-Nadr ibn al Haris, Umayyah ibn Khalaf, Al-Asi ibn Wa'il, Al-Aswad ibn Abdul Muttalib, and Abul Buhturi with a group of Quraysh. And the Messenger of Allah. He felt very heavy about what he witnessed, namely the opposition of his people against him, and their denial of the advice he gave them. So this made the Prophet Muhammad SAW. Felt very sad, then Allah sent down His word:

"Then perhaps you will kill yourself for being sad after they turn away." (Q.S. 18 Al-Kahf, 6) Ibn Murdawaih has also presented another hadith through the friend of Ibn Abbas r.a. who has narrated that when the

verse was revealed, that is His word: "And they stayed in their caves for three hundred". (Q.S. 18 Al-Kahf, 25) Then the companions asked: "O Messenger of Allah, what three hundred, years or months?" So Allah also sent down a continuation, namely His word: "(three hundred) years and added nine years". (Q.S. 18 Al-Kahf, 25) Ibn Jarir has presented a hadith through Ad-Dahhak. And the same hadith was also presented by Ibn Murdawaih through the friend of Ibn Abbas r.a. who has narrated that the Prophet SAW take an oath. Then forty nights later Allah revealed His word: And do not ever say something "Indeed I will do it tomorrow morning, except by saying: "Insha Allah" (Surah 18 Al-Kahf 23-24)

The word of Allah SWT: "And be patient." (Surat 18 Al-Kahf, 28) Asbabun nuzul this verse we have explained in asbabun nuzul surah Al-An'am, namely in connection with the hadith about Khabbab. The word of Allah SWT. : "And do not follow." (Surat 18 Al-Kahf, 28) Ibn Murdawaih has presented a hadith through the Juwaibir narration which he received from Ad-Dahhak, then he received from a friend of Ibn Abbas ra, namely in connection with His words Al-Kahf, 28: "And do not follow those whose hearts We have neglected from remembering Us."

The companions of Ibn Abbas ra said that the above verse was revealed regarding Umayyah ibn Khalaf Al-Jumahiyy That's because Umayyad suggested that Prophet SAW did an act which the Prophet himself disliked, namely expelling the poor people who were his followers from his side, in order to bring the Mekkah leaders closer to him.

After that incident, the verse above was revealed. Ibn Abu Hatim has presented a hadith through Ar-Rabi 'which has narrated that the Prophet SAW has told us, one day he met with Umayyah ibn Khalaf who persuaded him, while the Prophet SAW. At that time in a state of not paying attention to what Umayyah meant; then the verse above came down. Ibn Abu Hatim has also presented another hadith through the friend of Abu Hurairah r.a. who has told that one day Uyainah ibn Hişn came to the Prophet SAW, while Salman's friend was by his side. So Uyainah immediately said: "If we come, then get rid of this person, then invite us in". So the verse above came down the Word of Allah SWT Al-Kahf, 109 say: "If only the sea was."

Imam Hakim and others have presented a hadith through a friend of Ibn Abbas r.a. who has related that the Quraysh said to the Jews: "Give us something for us to ask this man (Prophet Muhammad)". Then the Jews said: "Ask him about the spirit", then the Quraysh asked the Prophet. So His word came down: And they ask you about the spirit Al-Isra. Say: "The spirit belongs to my Lord, and knowledge is not given to you but a little." So at that time the Jews said: "We have been given much knowledge; we have been given the Torah; whoever is given the Torah, indeed he has been given much good."

Then come down The Word of Allah SWT Al-Kahf, 109: Say: "If only the sea was." Imam Hakim and others have presented a hadith through a friend of Ibn Abbas r.a. who has related that the Quraysh said to the Jews: "Give us something for us to ask this man (Prophet Muhammad)". Then the

Jews said: "Ask him about the spirit", then the Quraysh asked the Prophet. So His word came down: And they ask you about the spirit Al-Isra, 85, Say: "The spirit belongs to my Lord, and knowledge is not given to you but a little."

So at that time the Jews said: "We have been given much knowledge; we have been given the Torah; whoever is given the Torah, indeed he has been given much good." Then His word came down to refute their words, namely Al-Kahf, 109: Say: "If the ocean were to be ink to write the words of my Lord..." Allah's Word Al-Kahf, 110: "Whoever hopes for an encounter with his Lord.." Ibn Abu Hatim has presented a hadith, as well as Ibn Abud Dun-ya in his book Al-Ikhlāṣ; both present this hadith through Tawus. Tawus has narrated that there was a man who asked Rasulullah SAW: "O Messenger of Allah, indeed I am here with the intention of expecting a reward from Allah, and I really want to see my position (my reward)". Rasulullah SAW did not answer him at all, until His word came down Al-Kahf, 110: "Whoever hopes to meet his Lord, then let him do righteous deeds and do not associate anyone in worshiping his Lord." It's just that the predicate of the hadith is above the mursal.

The above hadith was also presented by Imam Hakim in his Al-Mustadrak book by way of maṣūl through Tawus which he received from the friend of Ibn Abbas r.a. Imam Hakim considers this hadith valid on the condition that Shaykhain. Ibn Abu Hatim has presented a hadith through Mujahid who reported that there was a person from among the Muslims

who fought in the cause of Allah, and he wanted to see his position (reward). So Allah revealed His word Al-Kahf, 110: "Whoever hopes to meet his Lord."

Abu Na'im and Ibn Asakir in their book of Dates have presented a hadith through the narration of As-Saddiyuṣ Sagir which he received from Al-Kalbiy which he received from Abuṣ aleh, from a friend of Ibn Abbas ra who has narrated that Jundub ibn Zuhair had said: "If a person has prayed, or has fasted, or has given charity (then he will definitely get a reward)". So people also called him well, and this added to Jundub's enthusiasm in carrying out these things, because the good name made him happy. Then His word came down regarding this event, namely Al-Kahf, 110: "Whoever hopes to meet his Lord."⁴¹

There are the English translation of surah Al-Kahf verses 9 up to 26 by Abdullah Yusuf Ali and the *Asbab an-Nuzul of surah Al-Kahf* verses 9 up to 26. The English Translation of Surah Al-Kahf verses 9 up to 26.⁴²

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا



9. Do you think that the people of the Cave and the Inscription (the News or the names of the people of the cave) were a wonder among our signs?

⁴¹Imam Jalaluddin Al-Mahali and Imam Jalaluddin AS-Suyuti, *Tafsir Jalalain Berikut ASBABUN NUZUL AYAT Surat Al-Kahf s.d An-Nas 2* (Sinar Baru Algensindo, n.d.) p. 43-47.

⁴²Muhammad Taqi-ud-Din Al-Hilali & Muhammad Muhsin Khan, *Al-Quran Perkata Indonesia-Inggris*, (Jakarta: PT. Kalam Media Ilmu,2012), p.294-296.

إِذْ أَوْىءُ الْفَتِيَّةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً

وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

10.(Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

11. Therefore We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحَزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ

وَزَدْنَاهُمْ هُدًى ﴿١٣﴾

13. We narrate unto you (O Muhammad SAW) their story with truth: Truly they were young men who believed in their Lord (Allah), and We increased them in guidance.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ

وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

14. And We made their hearts firm and strong (with the light of Faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: “Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilah* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَوْلَا يَأْتُونَ عَلَيْهِم

بِسُلْطٰنٍ بَيِّنٍ ۗ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

15. "These our people have taken for worship *aliha* (gods) other than Him: why do they not bring for theme clear authority? And who does wrong than he who invents a lie against Allah.

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوَرْنَا إِلَى الْكَهْفِ

يُنشِرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ ۗ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

16. (The young men said to one another): "And when you withdraw from them, and they which they worship, except Allah, then seek refuge in the Cave: your Lord will open away for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)."

﴿ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ

الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ إِلَيْهِمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ

مِنْهُ ۗ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ

يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from to the left, while they lay in the midst of the Cave. That is (one) of the *Ayat* (proofs, evidence, signs) of Allah. He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no *Wali* (guiding friend) to lead him (to the right path).

وَتَحْسَبُهُمْ آيْقَاطًا وَهُمْ رُقُودٌ ۗ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ
 الشِّمَالِ ۗ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ
 لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

18. And you would have thought them awake, whereas they were asleep. And We turned them on the right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۗ قَالَ قَائِلٌ مِّنْهُمْ كَمْ
 لَبِثْتُمْ ۗ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا
 لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ
 فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا
 يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

19. Likewise, We awakened them (from their long deep sleep) that they might questions one another. A speaker from among them said: "How long have you stayed (here)?" they said: "We have stayed (perhaps) a day or part of a day. "They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ

وَلَنْ تُلْحِقُوا إِذَا أَبَدًا ﴿٢٠﴾

20. "For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful."

وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ

السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا

عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ ^ج قَالَ الَّذِينَ غَلَبُوا عَلَىٰ

أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

21. And thus We made their case known (to the people), that they might know that the promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them; (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ

كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ^ط وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ^ج قُلْ

رَبِّي أَعْلَمُ بَعْدَتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ^ق فَلَا تُمَارِفِهِمْ إِلَّا مَرَاءً

ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

22. (some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, - guessing

at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad SAW): “My Lord knows best their number; none knows them but a few. “so debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture-Jews and Christians) about (the affair of) the people of the Cave.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

23.And never say of anything, “I shall do such and such thing tomorrow.”

إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ

يَهْدِينِ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

24.Except (with the saying), “If Allah will!” And remember your Lord when you forget and say: “it may be that my Lord guides me unto a nearer way of truth than this.”

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ ۖ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

25.And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). (*Tafsir Al-Qurtubi*)

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ۗ لَهُ غَيْبُ السَّمٰوٰتِ وَالْأَرْضِ ۗ

أَبْصَرُ بِهِ ۗ وَأَسْمِعُ ۗ مَا لَهُمْ مِّنْ دُونِهِ ۗ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي

حُكْمِهِ ۗ أَحَدًا ﴿٢٦﴾

26.Say: “Allah knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Wali* (Helper, Disposer of affairs, Protector) other than Him, and he makes none to share in His Decision and his rule.

CHAPTER IV

FINDING AND DISCUSSION

The data analysis is done in accordance with the formulation of the research questions. As mentioned earlier, theory of lexical relations based on Jhon I Saeed is used.

A. Findings

In this point, the data analyzed of this research are obtained from Muhammad Taqi ud-Din Al-Hilali and Muhammad Muhsin Khan's English translation of Surah Al-Kahf. The data is classified into types of lexical relations: homonym, polysemy, synonym, antonym, hyponym, meronym, member collection and portion mass. The data are used to answer the questions of research "what types of lexical relation are found in Al-Qur'an Surah Al-Kahf?" and "which kind of lexical relation is the most dominant in Al-Qur'an Surah Al-Kahf?"

1. Types of Lexical Relation

There are six types of lexical relations which are found in this research, each of them will be explained below:

a. Homonym

Homonym is one types of lexical relation found in English translation of Surah Al-Kahf. The data was obtained as many as 12 namely more details can be seen on table and the explanation below:

Table 4.1**Analysis of Homonym**

No	Data
1	Do (9 and 15) – Do (23)
2	Have (15, 17, 18, 19) – Have (26)
3	Our (9, 10, 14, and 15) – Hour (21)
4	Their (10, 11, 12, 13, 14, 18, 19, 20, 21 and 26) – There (21)
5	To (10, 11, 14, 16, 17, 18, 19, 20, 21, and 26) – Two (12 and 18)
6	Than (14, 15, and 26) – Then (12, 16, and 21)
7	Fourth (22) – Forth (18)
8	No (17, 19, and 21) - know (verse 19, 20, and 21)
9	One (16, 17, and 19) – Won (21)
10	Hear (26) – Here (19)
11	Right (10, and 17) – Right (17 and 18)
12	Will (16, 17, and 20) – Will (24)

The word “do” is classified as homonym, because the words have the same spelling and pronunciation but the meaning is different. The word “do” in verses 9 and 15 as the formulation of simple present tense in question form (as auxiliary verb). Then, “do” in verse 23 as perform or an action, the precise nature of which is often unspecified.

The similarities between the first word have that found in verse 15, 17, 18, 19 and the second word have that found in verse 19 and 26 are the same spoken and written. But they have the different meaning. The meaning the first word has as auxiliary verb in present perfect tense. Then the second word has as possess, own or hold. Based the explanation above, they called as homonym.

The word “our” found in verse 9, 10,14, 15 and the word “hour” found in verse 21 has the same phonological word. The word “our” is possessive determiner that has pronounce *'ou(ə)r* and the word “hour” is a noun that has pronounce *'ou(ə)r*, the meaning is talking about time. As explanation above, it can be concluded as homonym.

The word “their” found in verse 10, 11, 12, 13, 14,18, 19, 20, 21, 22, 25, and “there” found in verse 21 that have the same phonological word. The word their as possessive determiner that has the pronounce *THer*. Then, the word “there” is telling something any that has the pronounce *THer*. By explanation above, they called homonym.

The word “to” found in verse 10, 11, 14, 16, 17, 18, 19, 19, 20, 21, 26 and “two” found in verse 18 that have the same phonological word, the word “to” has pronounce *tō*, it is preposition. Next, the word “two” has the pronounce *tō*, it is cardinal number equivalent to the sum of one and one; one less than three. Based on explanation above, they called homonym.

The word “than” found in verse 14, 15, 24, 26, and the word “then” found in verse 12, 16, 21. They have the same phonological word, the word “than” is pronounced *THen* and the meaning is using to introduce the second element in a comparison. The word “then” is pronounced *THen* and it is as adverb. It can be concluded as homonym.

The word “forth” found in verse 18 and the word “fourth” found in verse 22. They have the same phonological word. The word “forth” is pronounced *fôrTH* and the meaning as adverb formal. Then, the word

“fourth” is pronounced *fôrTH* and the meaning is constituting number four in a sequence 4th. By the explanation above, they called homonym.

The word “no” found in verses 17, 19, 21, and the word “know” found in verses 19, 20, 21. They have the same phonological word. The data “no” is pronounced *nō* and the meaning is as determiner not any. Then, the data “know” is pronounced *nō* and it means having knowledge or information concerning. So, they called homonym.

The word “one” found in verse 16, 17, 19, and the word “won” found in verse 21. They have the same phonological word. The word “one” is pronounced *wən* and it as cardinal number. Then, the word “won” is pronounced *wən* and the meaning is as verb (past participle of win). Based the explanation, they called homonym.

The word “here” found in verse 19 and “hear” found in verse 26. They have the same phonological word. The word “here” is pronounced *hir* and the meaning is as adverb to show the place or position. Then, the word “hear” is pronounced *hir* that has the meaning perceive with the ear the sound made by (someone or something). So, it can be concluded as homonym.

The first word “right” found in verse 17, 18 and the second word “right” found in verse 10 and 17. They have same written and spoken but different meanings. The meaning the first word “right” is correct and agrees with the facts. Then, the meaning the second word “right” is one of two

opposite directions, sides, or positions. So, it can be concluded as homonym.

The word “will” in verse 16, 17, 20, 24 are homonym since they have same written and spoken even though different meaning. The first “will” in this verse is a modal of future tense (used for talking about the future). And the second “will” means to desire of God. Therefore, the words will that found in the verses above are as homonym.

b. Polysemy

There is not polysemy in English translation of Al-Quran Surah Al-kahf in verses 9 -26.

c. Synonym

Synonym is the one types of lexical relation found in English translation of surah Al-Kahf. The data was obtained as many as 27 namely more details can be seen on table and the explanation below:

Table 4.2

Analysis of Synonym

No	Data
1	“Think” (9) = “guessing” (22)
2	“people” (9, 15, 21 and 22) = folk”(10) = “kin” (14)
3	“increase” (13) = “adding” (25)
4	“Allah” (13, 14, 15, 16, 17, 21, 24,and 26) = “Lord” (10, 13, 14, 16, 21, 22, and 24)
5	“tarried”(12) = “stayed” (19, 25 and 26)
6	“affair” (10, 16, 22, and 26) = “point” (21) = “case” (20)
7	“construct’ (21) = “build” (21)
8	“seen” (17) = “looked” (18)
9	“proofs” (17) = “evidences” (17) = “signs” (9 and

No	Data
	17)
10	“sleep” (11, 12, and 19) = “asleep” (18)
11	“dwelling” (14, and 16) = “place” (21)
12	“faith” (14) = “religion” (20)
13	“then” (12, 16 and 21) = “so”(19) = “therefore” (11)
14	“go” (11) = “withdraw” (16)
15	“truly” (13) = “for” (20) = “indeed” (14)
16	“make” (26) = “take” (15)
17	“guided” (17, and 24) = “lead” (17)
18	“some” (22) = “few” (22)
19	“will”(16, 17, 20, 21, and 24) = “shall (23)
20	“city” (19) = “town” (21)
21	“verily” (21) = “certainly” (18)
22	“they might know” (21) = “we might test” (12)
23	“raised up” (12) = “awake” (18) = “awaken” (19)
24	“bestow” (10, and 14) = “give” (16)
25	“true” (21) = “right” (10, and 17)
26	“said (10, 14, 16, 19 and 21) / “say” (22, 23, 24, and 26) = “uttered” (14)
27	“disputed” (21) = “debate” (22)

The word “think” found in verse 9 and the word “guessing” found in verse 22. The meaning of the words is an opinion that is only based on feeling, not based real. By the similar meaning explanation above, the data called synonym.

The word “people” found in verse 9, 15, 21, 22 are defined as the members of society without special rank or position. Next, the word “folk” found in verse 10 is as friendly form of address a group of people. And the last, the word “kin” found in verse 14 means one’s family and relations. Based on explanation above, the data can be concluded as synonym, because they have the same meaning.

The word “increased” found in verse 13 and the word “adding” found in verse 25. The word “increased” is a rise amount of something. The word “adding” comes from “add” the meaning is putting together (two or more amounts) to calculate their total value. By the explanation above, the data can be called as synonym.

The word “Lord” found in verse 10, 13, 14, 16, 21, 22, 24 the meaning of word “Lord” is God. The word “Allah” found in verse 13, 14, 15, 16, 17, 21, 24, 26, it defines as the name of God among Muslims. From the similarity meaning explanation above, the data called synonym.

The word “tarried” means staying longer than intended, this word found in verse 12. Then, the word “stayed” comes from “stay” means remaining in the same place, this word found in verse 19, 25, 26. From the similarity meaning explanation above, the data called synonym.

The word “affair” found in verse 10, 16, 22, and 26, the word “point” found in verse 21 and the word “case” found in verse 20. The data called as synonym, because the data have the same meaning. The meaning is taking care of something that is taken care of there is important.

The word “construct” and “build” found in verse 21. The meaning of the words is to make or build something like house, school and so on. Based on the meaning above, the data called as synonym.

The word “seen” found in verse 17, it is past participle from the word “see” that is found in verse 26, and the word “looked” found in verse 18. The word “seen and see” means perceiving with eyes discern visually.

The word “looked” is direct one’s gaze toward someone in specified direction. From the similarity meaning explanation above, the data called synonym.

The word “signs found in verse 9 and 17, the word “proof and evidence” found in verse 17. The meaning of the words is something that is used to indicate or show something else. By the explanation meaning above, it can be said as synonym.

The word “sleep” is a condition of body and mind that typically recurs for several hours every night, in which the nervous system is relatively in active. The word “Sleep” found in verse 11, 12, 19. The word “asleep” found 18, it means as adjective (predicative) in a state of sleep. From the similarity meaning explanation above, the data called synonym.

The word “dwelling found in verse 14, 16, the word “dwelling” is noun formal or literary a house, flat, or other place. The word “place” is particular person, point, or area in space; location. The word “place” found in verse 21. From the similarity meaning explanation above, the data called synonym.

The word “faith” is found in verse 14 and the word “religion” is found in verse 20. “Faith” is strong belief in doctrines of religion. Then, “religion” is the belief in and worship of a superhuman controlling power, especially Gods. Based on the same meaning above, it can be concluded synonym.

The word “then” found in verse 12, 16, and 21, the word “therefore” found in verse 11 and the word “so” found in verse 19. The meaning of the words is connecting link to express the relationship of effect, implication. Based on the meaning above, it called as synonym.

The word “go” found in verse 11, it means leaving. The word “withdraw” found in verse 16, it means leaving or cause to leave a place or situation. From the similarity meaning explanation above, the data called synonym.

The word “truly” found in verse 13, the word “for” found in verse 20 and the word “indeed” found in verse 14. The words called as synonym, because the words have the same meaning. The meaning is as adverb it same with “actually and so on.

The word “make” found in verse 26 and the word “take” found in verse 15. The meaning of the words is making something as reason. So the data or words called as synonym.

The word “guided” found in verse 17, 24 and “lead” found in verse 17. “Guided” is showing or indicate the way to someone. “Lead” is leading someone to a particular place or thing. From the similarity meaning explanation above, the data called synonym.

The words “some and few” are found in verse 22. The data are called as synonym because the data have the same meaning. The meaning is counting something totally not much or not many.

The word “will” is found in verse 16, 17, 20, 21, and 24 then the word “shall” is found in verse 23. The data are called as synonym because the data have the same meaning.

The word “town” found in verse 19 and “city” found in verse 21. The word “town” is a built – up area with a name, defined boundaries and local government that is smaller than city. “City” is a large town. From the similarity meaning explanation above, the data called synonym.

The word “verily” found in verse 21 and the word “certainly” found in verse 18. The meaning of the words is already fixed, the words called as synonym because the words have the same meaning.

The sentence “they might know” found in verse 19, 21, 20, 22, 26 and the sentence “we might test” found in verse 12. The sentences talk about having knowledge of information something to inform.

The word “raised up” is found in verse 12, the word “awake” found in verse 18 and “awaken” found in verse 19. The word “awake” means to stop sleeping; wake from sleep. Then, the word “awaken” is to rouse from sleeping; cause to stop sleeping. It can be concluded the meaning is rising, standing from sleeping.

The word “bestow” found in verse 10, 14. It means to give something to somebody, especially to show how much they respected. Then, the word “give” found in verse 16 defines as to hand something to somebody as a present. From the similarity meaning explanation above, the data called synonym.

The word “right” found in verse 10, and 17 and the word “true” found in verse 21. The meaning of the words is an adjective that has meaning true or correct as fact. The word “true” is as adjective and that has meaning correct too. Based on the explanation, it called as synonym.

The word “said” found in verse 10, 14, 16, 19, 21. The word “said” comes from the word say is uttering words so as to convey information, an opinion, a feeling or intention, or an instruction. The word “say” also found in verse 22, 23, 24, 26. The word “uttered” found in verse 14 comes from word of utter is making a sound with one’s voice or saying something aloud. By the similar meaning explanation above, the data called synonym.

The word “disputed” is found in verse 21 and the word “debate” found in verse 22. The word “debate” is deny (opinions, news etc.) or disallow (agree etc.) The word “disputed” is differing opinions, quarrel, argue and in dispute. So, he words are called synonym because have the same meaning.

d. Antonym

Antonym is one of types of lexical relation found in English translation of surah Al-Kahf. The data was obtained as many as 9 namely more details can be seen on table and the explanation below:

Table 4.3

Analysis of Antonym

No	Data
1	“remember” (10, 21, 24) x “forget” (24)
2	“seen” (17) x “unseen” (22)
3	“heavens” x “earth” (14 and 26)

No	Data
4	“raised up” (12) = “awake” (18) = “awaken” (19) x “sleep (11, 12, 19) x “asleep” (18)
5	“rose” x “set” (17)
6	“believed” (13) x “disbelief” (14)
7	“truth” (13) x “lie” (15)
8	“declining” x “rose” (17)
9	“go (11) = withdraw” (16) x “come” (20)

The word “remember” is found in verses 10, 21, 24, and the word “forget” is found in verse 24. The data above could be called as antonym cause of the opposite meaning. The word “remember” is the case, you become aware of it again after a time when you did not think about it. The word “forget” is failing to remember. By those opposite meaning the data called antonym.

The words “heavens and earth” are found in verses 14 and 26. The data above could be called as antonym cause of the opposite meaning. The word “heavens” defines as sky. The word “earth” is the planet that we live on. By those opposite meaning the data called antonym.

The word “seen” is found in verse 17 and the word “unseen” is found in verse 22. These verses above have the opposite meaning or antonym relation. The word “seen” is discerning about something and make clear. Seen become aware using eyes to know about anything. Then, the word “unseen” is do not see something or possible insight. By the opposite meaning above, it can be concluded to antonym.

The word “awake” found in verse 18 and “awaken” found in verse 19. The word “awake” means to stop sleeping; wake from sleep. Then, the word “awaken” is to rouse from sleeping; cause to stop sleeping. The word “sleep” is a condition of body and mind that typically recurs for several hours every night, in which the nervous system is relatively inactive. And also the word “raised up” that found in verse 12. The word “Sleep” found in verse 11, 12, 19. The word “asleep” found 18, it means as adjective (predicative) in a state of sleep. The data above has the opposite meaning or antonym relation.

The words “rose and set” are found in verse 17. Both of the words are called antonym, because they have the opposite meaning. The word “rose” is verb 2 or past from “rise” the meaning is moving from lower position to a higher one; come or go up. The word “set” is gone so deep that is invisible. Based on the explanation above, the data called as antonym.

The word “believed” is found in verse 13 and the word “disbelief” is found in verse 14. The data above could be called as antonym. The word “believed” is trust what does someone tells. Then the word “disbelief” is not trust what does someone tells. So, the data is opposite.

The word “lie” found in verse 15 and the word “truth” found in verse 13. The words called as antonym because they have the opposite meaning. The word “lie” is not accordance with the actual thing (circumstances and so on) or it can be said the false statement. The word

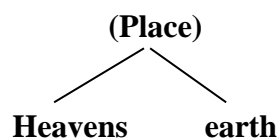
“truth” is something that really (really) exists. It can be concluded the words “lie and truth” are antonym.

The words “rose and declining” found in verse 17. The word “rose” is verb 2 or past from “rise” the meaning is moving from lower position to a higher one; come or go up. The word “declining” is shifted from the culmination (like sun). So the words “rose and declining” are called as antonym, because they have the opposite meaning.

The word “go” found in verse 11, it means leaving. The word “withdraw” found in verse 16, it means leaving or cause to leave a place or situation. Then, the word “come” is found in verse 20. The word “come” is towards or to move to a person or place. The data above could be called as antonym cause of the opposite of meaning.

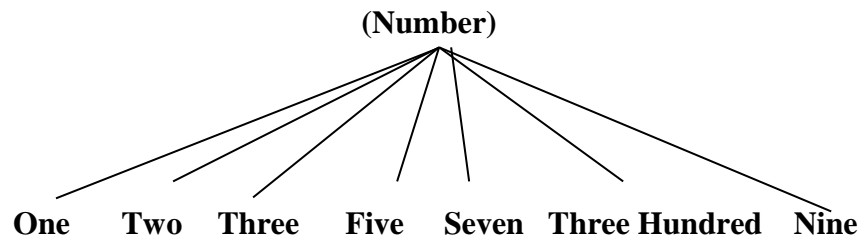
e. Hyponym

Hyponym is one of types of lexical relation found in English translation of surah Al-Kahf. The data was obtained as many as 4 namely more details can be seen explanation below:

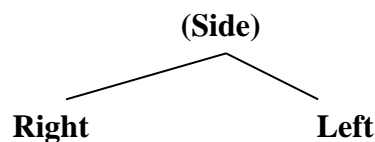


The word “place” is found in verse 21. The words “heavens and earth” are found in verses 14 and 26. The hypernym is place and this word

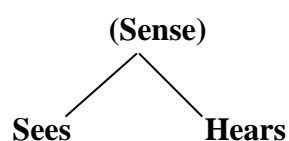
has specific other words, there are “heavens and earth” or it can be concluded, the words “heavens and earth” are hyponyms from “place”..



The word “number” is found in the verses 11 and 22. The word “one” is found in verses 16, 17, 19, and 19. The words “three, seven, five are found in verse 22. The word “two” found in verse 18 and the word “nine and three hundred” found in verse 25. The hypernym is number and this word has specific other words, there are “one, two, three, five, seven, nine, three and hundred” or it can be concluded, the words above are hyponyms from “number”..



The word “side” is found in the verse 18. The word “right and left” found in verses 17 and 18. The hypernym is side and this word has specific other words, there are “right and left” or it can be concluded, the words “right and left” are hyponyms from “side”..



The word “sense” is found in verse 11. The word “sees and hears” found in verse 26. The hyernym is sense and this word has specific other words, there are “sees and hears” or it can be concluded, the words “sees and hears” are hyponyms from “sense”.

f. Meronym

Meronym is one of types of lexical relation found in English translation of surah Al-Kahf. The data was obtained as many as 4 namely in verse (9, 10, 11, 12, 14, 16, 17, 18, 19, 21, 25 and 26). More details can be seen on appendix table 12 and the explanation can be seen below:

The word “time” found in verse 12 and the word “day” in verse 19, and 19. Then, the word “year” found in verse 11, 25, 25 and “hour” in verse 21 have the meronym relation because the words “day, year, and hour” are meronym part of time.

The word “heaven” found in verse 14 and 26, and the word “sun” found in verse 17. The relation both of the word is transitivity. The word “heaven” is whole term and the word “sun” is part of heaven. It seems that the heaven has sun. Therefore, based on explanation above, the data (heaven and sun) is concluded in meronym.

The word “cave” found in verses 9, 9, 10, 11, 16, 16, 17, 18, 18, and 25. The word “stone” found in verse 21. The word “cave” is whole term and the word “cave” is made of stone. Therefore, based on explanation above, the data (cave and stone) is concluded in meronym.

The word “cave” found in verses 9, 9, 10, 11, 16, 16, 17, 18, 18, and 25. The word “stone” found in verse 21. The word “cave” is whole term and the word “entrance” is part of cave .Therefore, based on explanation above, the data (cave and entrance) is concluded in meronym.

g. Member Collection

Member collection is one of types of lexical relation found in English of surah Al-Kahf. The data was obtained as many as 1 namely in verse (9, 13, 15, 21, and 22). More details can be seen on appendix table 13 and the explanation can be seen below:

The word “people” found in verse 9, 15, 22 and the word “men” found in verse 13 and 16 are member collection. The words “men and people” have member collection relationship. The word “men”, when it is standalone means an adult male human being. But when the “men” make in a collection, it is named as people.

h. Portion Mass

After reading the data, it is not found the data as classified as portion mass in English translation of surah Al-Kahf.

In order to see the result of analysis has been done, the table below shows the complete data found in holy Qur’an Surah Al-Kahf.

Table 4.4

Result of Data Types of Lexical Relation	
Data	Lexical Relation
Homonym	12
Polysemy	0
Synonym	27
Antonym	9

Result of Data Types of Lexical Relation

Data	Lexical Relation
Hyponym	4
Meronym	4
Member Collection	1
Portion Mass	0
Total	57

Based on the above, it can be said that there are 57 data that related to types of lexical relation, where are 12 data of homonym, 27 data of synonym, 9 data of antonym, 4 data of hyponym and meronym, 1 data of member collection and 0 data of polysemy and portion mass.

2. The Dominant Types of Lexical Relation in English Translation of Surah Al-Kahf verse 9 up to 26.

There are 57 data of lexical relation that found in English translation of surah Al- Kahf verse 9 up to 26. From the table below we can see that synonym (27 data) is the most dominant type of lexical relation. The second type of lexical relation is homonym (12 data). The third type of lexical relation is antonym (9 data). Then hyponym and meronym have 4 data. The last member collection has 1 data, there is not data for polysemy and portion mass.

From the result above that the most dominant cases that occurred of lexical relation found in English Translation by Muhammad Taqi ud-Din Al-Hilali and Muhammad Muhsin Khan of Surah Al-Kahf verse 9 up to 26. However, the most dominant type is synonym.

B. Discussion

After analyzing data, the researcher needs to discuss the findings in order to clarify the answer of the problem that existed in previous chapter. The first problem is what types of lexical relation are found in surah Al-Kahf. In this research, the researcher only focuses in English translation of surah Al-Kahf verse 9 up to 26. The second problem is the most dominant of lexical relation in English translation of surah Al-Kahf. Actually, lexical relation can make the relationship of meaning from one word to other word and to understand the meaning clearly.

This research is supported by Imroatun Chasanah, *An Analysis of Lexical Relation of words in Surah An-Nisa' Translated by Abdullah Yusuf Ali*⁴³. She discussed about lexical relation in English translation of surah Al-Kahf. She also used Jhon I Saeed theory that classified lexical relation into 8 types. The researcher also used Jhon I Saeed theory and eight types of lexical relation to analyze.

The researcher looked the reason why the previous research also had a similar dominant type finding with 44 cases (66,66%) because the object of the research is same that is Al-Qur'an. In order to avoid repetition words in the Al-Quran, the author used other similar word or it called synonym.

⁴³ Imroatun Chasanah, "An Analysis Of Lexical Relations Of Words In Surah An – Nisa ' Translated By Abdullah Yusuf Ali An Analysis Of Lexical Relations Of Words In Surah An – Nisa ' Translated" (Islamic University Of Sunan Ampel Surabaya, 2016).

After discuss the previous study, the research wants to discuss this research by explaining why it could be similar dominant type in terms of lexical relation. According to researcher, in surah Al-Kahf translated by Muhammad Taqi ud-Din Al-Hilali and Muhammad Muhsin Khan had the dominant type of synonym, because the translators want the readers to clearly understand its meaning. Because it is words of Allah, we might not be misunderstanding by learning Al-Qur'an. In languages includes Arabic, if a written or alphabet, it would be wrong or being the other meaning. Therefore, mostly they used synonym.

CHAPTER V

CONCLUSION AND SUGGESTION

After doing analysis the data, the conclusion of this research will be presented in this chapter.

A. Conclusion

1. Types of lexical relation based on Jhon I Saeed Theory found in Al-Qur'an Surah Al-Kahf are homonym, synpny, antonym, hyponym, meronym and member collection. Unfortunately, there is not data for polysemy. There are 57 data found in Muhammad Taqi- ud-Din Al-Hilali and Muhammad Muhsin Khan's English translation. Those consist of 12 data of homonym, 27 data of synonym, 9 data of antonym, 4 data of hyponym and meronym and I data of member collection and 0 data for polysemy and portion mass.
2. Based on result above, it can be concluded that the most the dominant type of lexical relation is synonym with 27 data found in Muhammad Taqi- ud-Din Al-Hilali and Muhammad Muhsin Khan's English translation of surah Al-Kahf.

B. Suggestion

Based on the conclusion above, the researcher would like to give some suggestion for the teacher, students of English department and for further researchers as follow:

1. For English teacher, it is hoped to use the English translation of Al-Qur'an in teaching and learning process in semantic class especially about lexical relation because with it, the students will be easily to know the purpose of language and they will get reward from Allah SWT.
2. For students of English Department, the researcher hopes the students can increase in understanding lexical relation through some literary works such as poem, song, novel, article or journal and also in Al-Qur'an like this thesis.
3. For further researchers, especially those who have same questions and are interested in conducting research, the researcher hopes can be used as reference. In addition, for the next researcher can use other theories for research and can add the formulation of the problems.

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Appendix

Analysis Data of Types of Lexical Relation in Surah Al-Kahf Translation by Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan

No	Verse	Translation	Types of Lexical Relations								
			H	P	S	A	H	M	M	P	
			O	O	Y	N	Y	E	C	M	
			M	L	N	T	P	R			
1.	9.	Do you think the people of the Cave and the Inscription (the News or the names of the people of the cave) were a wonder among our signs?	✓	-	✓	-	-	✓	✓	-	
2.	10.	(Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave . They said “ Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”	✓	-	✓	✓	-	✓	✓	-	
3.	11.	Therefore We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years .	✓	-	✓	✓	✓	✓	-	-	
4.	12.	Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had	✓	-	✓	✓	✓	✓	-	-	

No	Verse	Translation	Types of Lexical Relations							
			H	P	S	A	H	M	M	P
			O	O	Y	N	Y	E	C	M
			M	L	N	T	P	R		
		<u>tarried</u> .								
5.	13.	We narrate unto you (O Muhammad SAW) <u>their</u> story with <u>truth</u> : <u>Truly</u> they were young <u>men</u> who <u>believed</u> in <u>their Lord (Allah)</u> , and We <u>increased</u> them in guidance.	✓	-	✓	✓	-	-	✓	-
6.	14.	And We made <u>their</u> hearts firm and strong (with the light of <u>Faith</u> in <u>Allah</u> and <u>bestowed</u> upon them patience <u>to</u> bear the separation of <u>their</u> kith and <u>kin</u> and <u>dwellings</u>) when they stood up and <u>said</u> : “ <u>Our Lord</u> is the <u>Lord</u> of the <u>heavens</u> and the <u>earth</u> , never <u>shall</u> we call upon any <u>ilah (god)</u> other <u>than</u> Him; if we did, we should <u>indeed</u> <u>have uttered</u> an enormity in <u>disbelief</u> .”	✓	-	✓	✓	✓	✓	-	-
7.	15.	“These <u>our people</u> <u>have taken</u> for worship <u>aliha</u> (gods) other <u>than</u> Him: why <u>do</u> they not bring for them a clear authority? And who does wrong <u>than</u> he who invents a <u>lie</u> against <u>Allah</u> .”	✓	-	✓	✓	-	-	✓	-

No	Verse	Translation	Types of Lexical Relations							
			H	P	S	A	H	M	M	P
			O	O	Y	N	Y	E	C	M
			M	L	N	T	P	R		
8.	16.	(The young men said to one another): “And when you withdraw from them, and they which they worship, except Allah, then seek refuge in the Cave: your Lord will open away for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling).”	✓	-	✓	✓	✓	✓	✓	-
9.	17.	And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from to the left, while they lay in the midst of the Cave. That is (one) of the Ayat (proofs, evidence, signs) of Allah. He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right path).	✓	-	✓	✓	✓	✓	-	-
10.	18.	And you would have though them awake, whereas they were asleep. And We turned	✓	-	✓	✓	✓	✓	-	-

No Ve Translation Types of Lexical Relations

rse

H P S A H M M P
 O O Y N Y E C M
 M L N T P R

them on the **right** and on **their** left sides, and **their** dog stretching **forth** his **two** forelegs at the entrance [of the **Cave** or in the space near **to** the **entrance** of the **Cave** (as a guard at the gate)]. Had you **looked** at them, you would **certainly** **have** turned back from them in flight, and would **certainly** **have** been filled with awe of them.

11. 19. Likewise, We **awakened** ✓ - ✓ ✓ ✓ ✓ - -
 them (from **their** long deep **sleep**) that they might questions **one** another. A speaker from among them **said**: “How long **have** you **stayed** (**here**)?” they **said**: “We **have** **stayed** (perhaps) a **day** or part of a **day**. “They **said**: “Your **Lord** (Alone) knows best how long you **have** **stayed** (**here**). **So** send **one** of you with this silver coin of yours **to** the **town**, and let him find out which is the good lawful food, and bring **some** of that **to** you. And let him be

No	Verse	Translation	Types of Lexical Relations							
			H	P	S	A	H	M	M	P
			O	O	Y	N	Y	E	C	M
			M	L	N	T	P	R		
		careful and let <u>no</u> man <u>know</u> of you								
12.	20.	“For if <u>they come to know</u> of you, they <u>will stone</u> you (<u>to</u> death or abuse and harm you) or turn you back <u>to their religion</u> , and in that <u>case</u> you <u>will never</u> be successful.”	✓	-	✓	✓	-	✓	-	-
13.	21.	And thus We made <u>their case known</u> (<u>to</u> the <u>people</u>), that <u>they might know</u> that the promise of <u>Allah</u> is <u>true</u> , and that <u>there</u> can be <u>no doubt</u> about the <u>Hour</u> . (<u>Remember</u>) when they (the <u>people</u> of the <u>city</u>) <u>disputed</u> among themselves about their case, they <u>said</u> : “ <u>Construct</u> a building over them; <u>their Lord</u> knows best about them; “(then) those who <u>won their point</u> <u>said</u> (most probably the disbelievers): “We <u>verily shall build</u> a place of worship over them.”	✓	-	✓	✓	-	✓	✓	-
14.	22.	(<u>some</u>) <u>say</u> they were <u>three</u> , the dog being the <u>fourth</u> among them; and	✓	-	✓	✓	✓	-	✓	-

No Verse Translation Types of Lexical Relations

H P S A H M M P
O O Y N Y E C M
M L N T P R

(others) say they were five, the dog being the sixth,- guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad SAW): “My Lord knows best their number; none knows them but a few. “so debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture-Jews and Christians) about (the affair of) the people of the Cave.

- | | | | | | | | | | |
|-----|---|---|---|---|---|---|---|---|---|
| 15. | And never say of | ✓ | - | ✓ | - | - | - | - | - |
| 23. | anything, “I shall do such and such thing tomorrow.” | | | | | | | | |
| 16. | Except (with the saying), | ✓ | - | ✓ | ✓ | - | - | - | - |
| 24. | “If Allah will!” And remember your Lord when you forget and say: “it may be that my Lord guides me unto a nearer way of truth than this.” | | | | | | | | |
| 17. | 25. And they stayed in their Cave three hundred (solar) years, adding nine | ✓ | - | ✓ | - | ✓ | ✓ | - | - |

No	Verse	Translation	Types of Lexical Relations							
			H	P	S	A	H	M	M	P
			O	O	Y	N	Y	E	C	M
			M	L	N	T	P	R		
18.	26.	(for lunar years). (<i>Tafsir Al-Qurtubi</i>) Say: "Allah knows best how long they stayed . With Him is (the knowledge of) the Unseen of the heavens and the earth . How clearly He sees , and hears (everything)! They have no Wali (Helper, Disposer of affairs , Protector) other than Him, and he makes none to share in His Decision and his rule.	✓	-	✓	✓	✓	✓	-	-

Note:

- Homonym** : **Bright Green**
- Polysemy** : **Red**
- Synonym** : **Yellow**
- Antonym** : **Pink**
- Hyponym** : **Gray**
- Meronym** : **Blue**
- Member Collection** : **Turquoise**
- Portion Mass** : **Teal**



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2 Oktober 2020

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Assalamu'alaikum Wr. Wb

Dengan hormat, selubungan dengan hasil sidang bersama tim pengkaji judul skripsi Program Studi Tadris Bahasa Inggris (TBI) Fakultas Tarbiyah dan Ilmu Keguruan IAIN Padangsidimpuan. Maka dengan ini kami mohon kepada Bapak/Ibu agar dapat menjadi pembimbing skripsi dan melakukan penyempurnaan judul bilamana perlu untuk mahasiswa dibawah ini dengan data sebagai berikut:

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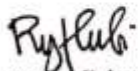
Demikian disampaikan, atas kesediaan dan kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

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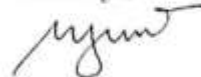
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