Using the Theory of Conceptual Metaphor to Understand Utterance Metaphorical in English Version of Surah An-Nisa

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Abstract- This study discusses the results of the analysis performed to determine the meaning of the metaphor in the Surah An-Nisa English version. This study is carried by applying a systematic method. Through the observation method followed by the note-taking technique, researchers identified the Quran Surah An-Nisa English Version 176 verses to find metaphors and analyzed the data with understanding the meaning of each utterance that appeared by finding keywords from the source domain of the lexicon and the target domain in one metaphorical. The results of data analysis were presented through formal and informal methods. The findings are abstract meaning that are constructed more concrete by God as guidance to humans through metaphorical utterances. The implication of this study helps people to understand the messages of the verse in the Quran, especially the Surah An-Nisa.

Keywords: Conceptual Metaphor, Lakoff and Johnson 1980, Surah An-Nisa English Version

I. INTRODUCTION

Language is a means of communication that is widely used by societies where communicators and communicants can convey ideas, thoughts, and so on. Toth (2018) states that the function of language is to express and communicate the results of the mind as well as to cooperate to others, language is used as a medium to communicate with others to convey mind (Ndruru, 2017).

Language is another kind of interesting topic to study since different people have different ways of saying something. Consciously or not, people often use metaphors in their daily life. Ritchie (2013) represents metaphor, which is supposing one language with another with different meanings, presupposing one thought with another, and making implied analogies or parables. In other words, metaphor is a parable that removes the comparative words. In the text of the Qur`an, many metaphors are found, one of which is like the example which equates 'unjustly eat up the property of orphans' to 'take or exchange the property of orphans for no reason'. The metaphorical meaning is more beautiful than the original meaning in a phrase or sentence. Besides that, the meaning of metaphors is a systematization of the art of expression in the Qur'an. Therefore, in a linguistic approach, metaphors give expression in a person's thoughts and get information indicating the soul

and personality of the author. This allows people to more easily understand the Qur'an.

A number of studies related to metaphor have been analyzed, In a study by Golzadeh and Pourebrahim (2013) on the concept of death in the Qurȧn and Nahjul-Balāgha as the main Islamic Texts purposed to see how this (relatively) abstract concept is conceptualized in mind and component (s) of the recognized source concepts that were mapped into the concept of death. Sardaraz and Ali (2016) discussed the abstract concepts of death and resurrection in the Holy Quran through cross-domain mapping with human experiential concepts. Anh (2017) investigates the conceptual metaphors denoting "Life" in in nineteen American and nineteen Vietnamese short stories from 1975 to 1991. The writer uses Lakoff and Johnson`s theory. Suhadi (2011) discusses various types of metaphors used in some verses of the Qur'an and al-Hadith based on the theoretical framework of Conceptual Metaphor (CM) by Kövecses covering Source Domains (SD) and Target Domains (TD) that convey special meanings called Mappings (MP).

Metaphors in the study of meaning cannot be separated from literal and figurative meanings. This relationship is a short, one sentence version, and the meanings influence each other in complex ways. The flow of metaphorical meaning in Surah An-Nisa starts from word semantics to sentence semantics because metaphorical speech in Surah An-Nisa is a sentence or phrase.

With the theory of Lakoff and Johnson (1980), metaphor analysis uses two components namely the target domain and the source domain. In providing an understanding of the meaning of metaphors, we must first find the characteristics that are owned between the target and the source. Then, compare the two so that one can find a basis for using the metaphor. The target and source domains differ. Their difference is that the target domain is more abstract and implicit. While source domain can be obtained in everyday life or familiar with readers, and explicit. Can be seen in the example:

"Life is Journey"

The utterance life is as the target, while the utterance journey is as the source. Whenever a journey is mapped to life, the two domains correspond to one another in a way that allows us to interpret life as a journey. The two components of life and travel become meaningful metaphors where there are many obstacles, goals, difficulties, etc.

With the elaboration above, the interesting thing in this study is that metaphors in the Koran have a very important meaning for the community not only in the way of understanding poetry or textbooks but also in how to understand the Qur`an. This study attempts to answer questions and misperceptions among those who have an interest in studying the Qur'an. Therefore, this study aims to determine the meaning of the metaphor in the Surah An-Nisa English version.

II. METHODS

In carrying out this study a systematic method has been adopted a systematic method compiling qualitative aspect, utilizing Conceptual Metaphor Theory (Lakoff & Johnson, 1980), and Metaphorical Pattern Analysis (MPA) method (Stefanowitsch, 2020). In this study, the method proposed was searching by using lexical items from the target domain. It began by categorizing metaphors used in Surah An-Nisa English version based on metaphor concepts according to Lakoff and Johnson's conceptual metaphor theory (1980). Second, identifying the metaphorical meanings contained in Surah An-Nisa English version by comparing it with lexical meanings using a dictionary. Third, categorizing and analyzing types of metaphors based on the division of metaphors and conceptual metaphor analysis according to Lakoff and Johnson. This was to determine whether the metaphors in the phrase were patterned or non-patterned metaphors. Fourth, identify the concept underlying metaphors in the Qur`an in terms of conceptual metaphors. Finally, the results of data analysis were presented through formal and informal methods (Sudaryanto, 2015).

III. RESULTS AND DISCUSSION

There are a lot of language styles as commonly known such as metaphor. Metaphor is commonly used and found in various kinds of languages both in written and spoken form. In this research, the attention was paid to the metaphor in Qur`an in which it was not only rich in miracles, but also rich in metaphorical verses. Based on the analysis of the data, there

were metaphors in English version of Surah An-Nisa:

Table 1. Metaphorical Utterance in Surah An-Nisa English version

No.	Verse	Metaphorical Utterance
1.	10	… eat up the property of orphans…
2.	14	…admitted to a Fire, to abide
3.	36	…and what your right hands possess…
4.	44	ye should lose the right path….
5.	57	…to Gardens, with rivers flowing beneath…
6.	68	…the Straight Way….
7.	74	…sell the life of this world for the hereafter…
8.	77	…establish regular prayers…
9.	135	… ye who believe! stand out firmly for justice…
10.	155	…Nay, Allah hath set the seal on their hearts for their blasphemy…

The meaning of Metaphorical Utterance in Surah An-Nisa English version

Based on the theory described in the previous chapter, the following is an analysis of the meaning of the metaphors used in English version of Surah An-Nisa:

1. Q.S.4:10
   'Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!' (Kemenag, 2012)

   Source   : eat up
   Target   : implied

The utterance 'eat up' is the source while the target is not stated (implied). The utterance 'those who unjustly eat up the property of orphans' becomes a metaphorical utterance because the utterance 'eat up' is juxtaposed with the utterance 'the property'. When the utterance 'eat up' is juxtaposed with 'food' then the

utterance is not a metaphorical term because the utterance 'eat up' is usually used to eat food. The meaning of the metaphor in this verse is to unfairly take or exchange the orphan's treasure.

2. Q.S.4:14
   'But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.' (Kemenag, 2012)

   Source   : Fire
   Target   : implied

'Fire' is the source, while the target is not stated (implied). The utterance 'will be admitted to a fire, to abide therein' becomes a metaphorical utterance because the utterance 'fire' is juxtaposed with 'abide therein'. When the utterance 'abide therein' is juxtaposed with the utterance 'home', the utterance is not a metaphorical one, because the utterance 'home' is known to be the place where living beings live. The meaning of the metaphor in this verse is a designation of a place full of suffering, torment, for people who disobey Allah the Almighty and disobey Him.

3. Q.S.4:36
   'Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;- ' (Kemenag, 2012)

   Source   : right hands
   Target   : implied

'Right hands' is the source while the target is not stated (implied). The utterance "and what your right hands possess" becomes metaphorical because the utterance "hands" in the verse is not part of the human body. The meaning of the metaphor in this verse is a believer.

4. Q.S.4:44

'Hast thou not turned Thy vision to those who were given a portion of the Book? they traffic in error, and wish that ye should lose the right path.' (Kemenag, 2012)

Source : path
Target : implied

'Path' becomes the source while the target is not stated (implied). The utterance 'ye should lost right path' becomes a metaphorical utterance because the expression 'path' is juxtaposed with 'right'. If the utterance 'path' is expressed with the way to the right or left, it is declared not a metaphor. The metaphorical meaning in this verse is an indication from Allah the Almighty.

5. Q.S.4:57

'But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.' (Kemenag, 2012)

Source : gardens
Target : implied

'Garden' becomes the source while the target is not stated (implied). The utterance 'to Gardens, with rivers flowing beneath' has become a metaphorical utterance because it is juxtaposed with the following explanation, 'with rivers flowing beneath'. In everyday life, it is understood that a real garden is a place filled with flowers or an arena that is liked by many people because it is a beautiful and soothing place. The meaning of this metaphor is heaven. Heaven is compared to a beautiful garden which soothes the heart and the mind.

6. Q.S.4:68

'And We should have shown them the Straight Way.' (Kemenag, 2012)

Source : way
Target : implied

'Way' is the source while the target is not stated (implied). The expression 'the straightway' is expressed as a metaphorical utterance because the utterance 'way' is juxtaposed with the utterance 'straight'. When the subject is Allah who shows the way to his people, the way that is meant is not the path that exists in the human concept but is the way from Allah. The word "way" is paired with the word "straight" has an implied meaning. The meaning of this metaphorical utterance is the path in accordance with Allah's guidance.

7. Q.S.4:74

'Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain or gets victory - Soon shall We give him a reward of great (value).' (Kemenag, 2012)

Source : sell
Target : implied

'Sell' is the source while the target is not stated (implied). The phrase "sell the life of this for the hereafter" becomes a metaphorical expression because the word "sell" is juxtaposed with the word "the life". When the word 'sell' is juxtaposed with the word 'thing' then the expression is not a metaphor. The word sell is used by humans to carry out activities such as exchanging goods by replacing them with money. The meaning of metaphor in this verse is to sacrifice world affairs for the sake of the hereafter.

8. Q.S.4:77

'Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the

Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!'(Kemenag, 2012)

Source : establish
Target : implied

The utterance 'establish' is the source while the tenor is implied. The utterance 'establish regular prayers' is metaphorical utterance because the utterance 'establish' is juxtaposed with 'prayers'. When the word 'establish' is juxtaposed with the word 'building', this utterance is not a metaphorical utterance because prayers are not built but are done or done. The meaning of the metaphor in this verse is to pray according to Allah's orders.

9. Q.S.4:135
'O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.' (Kemenag, 2012)

Source : stand out firmly justice
Target : implied

'Stand out firmly for justice' is a source while the tenor is implied. The utterance 'ye who believe! stand out firmly for justice' is a metaphorical utterance because the utterance 'justice' is compared to a pole. The meaning of this metaphor is say true testimony, act fairly and avoid changing and changing sentences without hesitation.

10. Q.S.4:155
'(They have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the

wrappings (which preserve Allah's Word; We need no more)";- Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe;-' (Kemenag, 2012)

Source : set the seal
Target : implied

'Set the seal' becomes the source while the target is not stated (implied). The utterance 'Allah hath set the seal on their hearts for their blasphemy' becomes a metaphorical utterance because 'set the seal' is juxtaposed with the utterance 'heart'. When the utterance 'set the seal' is juxtaposed with the utterance 'door', the utterance is not a metaphorical utterance. The thing that can be sealed or closed in everyday life is a door. The meaning of metaphor in this verse is the disbelievers admit that their desire is not there to receive knowledge.

The meaning of the metaphor used in Surah An-Nisa English version is a literal meaning which is then transferred to the meaning of the metaphor. It is based on meaning analysis using target domain and sources domain. For example, in Surah An-Nisa verse 14, namely, *"... will be admitted to a Fire, to abide theiren ..."* there is a metaphorical meaning that equates "a place filled with suffering, torment like fire." In verse 77, namely, *"... establish regular prayers ..."* which equates "prayers like buildings", and in other verses which give metaphorical meaning so that two different concepts become an equated concept.

IV. CONCLUSION
The meaning obtained is based on the findings in Surah An-Nisa, namely constructing abstract meaning as God's guidance to humans through metaphorical utterances. This is based on making it easier for people to understand the messages of the verse in the Qur`an, especially the Surah An-Nisa.

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