

ANALYSIS OF *DILALAH TASHAWWURIYYAH* (CONCEPTUAL METHAPOR) IN THE AL-QUR'AN SURAH YASIN

ANALISIS *DILALAH TASHAWWURIYYAH* (METAFORA KONSEPTUAL) DALAM AL-QUR'AN SURAH YASIN

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Abstract: This research aims to discover and explain the types of *dilalah tashawwuriyyah* (conceptual metaphor) and the image schemes contained in the Al-Qur'an Surah Yasin. The general theory used in this study is the conceptual theory of cognitive semantics from Lakoff & Johnson, while the theory used to determine the type of metaphor is conceptual meaning theory and the theory used to determine the image schema is Cruse & Croft's theory. The method used in this research is a descriptive qualitative method. To analyze the conceptual theory of Arabic using the matching method with Arabic dictionary and Tafsir as tools to explore further the meaning contained in the theory to find conceptual meaning, because in understanding the Qur'an is not enough to use only one point of view. The results of this research show that there are 5 *dilalah tashawwuriyyah* (conceptual metaphors) found in Surah Yasin, namely 3 types of systematic metaphors and 2 types of anthropomorphic metaphors. The metaphor has 3 image schemas, namely identity (matching), existence (process), and force (compulsion) image schemas.

Keywords: conceptual metaphors, Al-Qur'an, systematic, anthropomorphic, image schemas.

Abstrak: Penelitian ini bertujuan untuk menemukan dan menjelaskan jenis *dilalah tashawwuriyyah* (Metafora Konseptual) dan skema citra yang terkandung dalam Al-Qur'an Surah Yasin. Teori umum yang digunakan dalam kajian ini adalah teori konseptual semantik kognitif dari Lakoff & Johnson, sedangkan teori yang digunakan untuk menentukan jenis metafora adalah teori makna konseptual dan teori yang digunakan untuk menentukan skema citranya adalah teori Cruse & Croft. Metode yang digunakan dalam penelitian ini adalah metode kualitatif deskriptif. Untuk menganalisis teori konseptual bahasa Arab digunakan metode padan dengan kamus Arab dan Tafsir sebagai alat bantu untuk menelusuri lebih jauh makna yang terkandung dalam teori untuk menemukan makna konseptual, dikarenakan dalam memahami Al-Qur'an tidak cukup dengan menggunakan satu sudut pandang saja. Hasil penelitian menunjukkan adanya 5 *dilalah tashawwuriyyah* (metafora konseptual) yang ditemukan dalam surah Yasin, yaitu 3 jenis metafora sistematis

dan 2 metafora jenis antropomorfis. Metafora tersebut memiliki 3 skema citra, yaitu skema citra identity (maching), existence (process), dan force (compulsion).

Kata kunci: metafora konseptual, Al-Qu'ran, sistematis, antropomorfis, skema citra.

INTRODUCTION

Al-Qur'an is the main source of knowledge and law in Islam. In understanding the meaning and message contained in this sacred text, there are various methods that have been developed by ulama throughout Islamic history. One important method in understanding the Qur'an is Dalalah (semantics), which refers to efforts to understand and interpret the meaning of words and sentences in the text of the Qur'an.

Language is a system of sound symbols that produces symbols that can be understood by the person speaking, thus resulting in interaction between the two parties. Apart from that, language is an important element in human life, because language functions as the main means used by humans to communicate, convey ideas, thoughts and information. In theory, language has two conditions, namely arbitrary and conventional (Subhan, Nur, & Nugraha, 2019).

Semantics is the knowledge that studies the meaning of words, and also studies the relationship between signs or symbols. The signs or symbols referred to here are linguistic signs. The equivalent of the word semantics in Arabic is dalalah which comes from the words دلالة - يدل - دلالة which means to show (Ali & Muhdor, 1996). According to Saeed (2009), in the cognitive semantic, metaphor has 4 characteristics: First, conventional, is a metaphor whose meaning moves from metaphorical meaning to literal meaning. This type of metaphor is considered to be part of literal vocabulary (everyday vocabulary). This type of metaphor is also called a dead metaphor. Second, systematic, meaning that there is a comparison between the source domain and the target domain which are combined at a point of similarity. develops in internal logic. Third, Asymmetry, the opposite of symmetry, means comparing two concepts in the same direction, namely from the source domain concept to the target domain concept and the comparison is not comparable. Fourth, Abstraction, is related to its asymmetric nature, metaphor try to transfer the properties contained in something. more concrete to something more abstract. HEAT OF FLUID 'fluid heat' is more concrete than ANGER 'anger'.

Saeed (2003) states that image schema is an important form of cognitive semantic conceptual structure. All of this is based on the area that there are abstract things in this world that can be accommodated and also explained through something physical or the existence of similar figures. Meanwhile, Citraesmana (2011) also states the same thing that image schema is produced from basic experiences, how the body interacts with the world. Citraesmana further stated that an image scheme is a certain structure that results from a meaning obtained from the experiences experienced by humans.

Johnson and Kovecses (2006) reveal that image schema is an empirical experience that has recurring patterns that are always present in human interactions. Skema Citra is the most important part of the reality of understanding that humans have regarding their view of the reality of the universe (Kovecses, 2006). Through this image schema, humans connect linguistic expressions with their referents. Meanwhile, according to Evans & Green (Cortés de los Ríos & Fernández Alonso, 2017), image schema is a concept that is the basic foundation for the study of conceptual metaphor systems.

Previous research on metaphors is of course numerous and varied, examples include research on metaphors written by (Aulia & Nur, 2020). With the title 'Conceptual Metaphors in the Unak-Anik Kahirupan Rubric of Manglé Online Magazine: Cognitive Semantic Analysis'. This research aims to reveal the types of conceptual metaphors and also conceptual meanings, as well as skema citra in the writing of Unak Anik Kahirupan online magazine Manglé. The research uses qualitative methods which are descriptive analysis in the way of data collection. The theory used is cognitive semantics (Lakoff & Johnson (2003) and Cruse & Croft (2004)) which is used to describe and analyze data sourced from written data in the February 2020 edition of the Manglé online magazine.

Apart from that, there is also a paper discussing metaphor written by Ardiansyah, Purnanto, & Wibowo (2020) This research aims to discuss the classification of source domains in the formation of conceptual metaphors and explain their various functions for story narratives and readers. The source of research data is the novel by Fiersa Besari. The research data are sentences that contain the formation of conceptual metaphors. The research approach uses descriptive qualitative. The research data was obtained through relevance sampling. The theoretical approach used is determining the source domain classification of conceptual metaphors and literary structuralism. The analysis method uses content analysis, introspective and matching methods. The research results show that the formation of conceptual metaphors by a writer in his work has various functions.

There is also research entitled "Conceptual Metaphors in Kontan.co.id News Titles: Cognitive Semantic Study" conducted by (Haula: 2020). This research aims to reveal the forms of metaphor according to theory (Lakoff & Johnson, 1980), and image schema according to theory (Cruse & Croft, 2004). This research uses descriptive qualitative methods. The data collection method used was to collect metaphors originating from the online news site Kontan.co.id. The method used in data collection is the observation method with note-taking techniques as the basic technique and the data analysis method uses the agih method with advanced techniques for direct elements (BUL).

Meanwhile, research on conceptual metaphors that make the Koran an object of study has been carried out by (Zakiyah, 2021) with the title "Metaphorical Expressions of Sundanese Translated Texts in Surah Al-Baqarah: Cognitive Semantic Study". This research aims to describe the metaphorical expressions in the Sundanese translation of the Qur'an with research focusing on the types of metaphors and image schema in the Al-Qur'an Surah Al-Baqarah. This research was conducted using descriptive methods and an analysis process using cognitive semantic theory studies regarding types of metaphor according to Lakoff and Johnson (2013) as well as theories regarding image schemas according to Cruse and Croft (2004).

After paying attention to previous research, the absence of research on conceptual metaphors that makes the Koran the object of research is a strong reason for the author's interest in presenting the forms of conceptual metaphors found in the Al-Qur'an. Of course, the concept of metaphor in the Al-Qur'an and the conceptual metaphor that we understand will be different due to language differences and cultural differences. The difference in terms of the object of study is a fundamental thing that will differentiate previous research from research that will be carried out. where researchers will use the Al-Qur'an as the object and source of study data, as well as specializing research in the Yasin letter as the main object of research, while the theory that will be used is theory (Lakoff &

Johnson, 1980), and the theory that will be used to determine the scheme image using theory from (Cruse & Croft, 2004).

The choice of the Al-Qur'an as the object of conceptual metaphor study is because there has been no research on cognitive semantics which makes the Al-Qur'an an object of study. In fact, the Al-Qur'an is closely related to our society, the majority of which are people who adhere to Islamic teachings. Apart from that, the Al-Qur'an, whose contents are in Arabic, certainly has cultural elements that are different from the culture of our society which uses Indonesian as a means of daily communication, so it is very natural that people in general have difficulty understanding the content or meaning and concepts contained in it. Al-Qur'an. With the study of conceptual metaphors that use the Al-Qur'an as an object, hopefully it will become a bridge for the public in understanding the concept of Arab culture contained in the Al-Qur'an.

This is related to the selection of Surah Yasin as the object for obtaining metaphor data. The main reason the author makes Surah Yasin the object of conceptual metaphor study is because Surah Yasin contains a lot of data which contains sentences in the form of metaphors. The second reason is because the Surah Yasin is a surah that is read very often and is very familiar in our society. Our Indonesian Muslim community has a tradition called tawasulan. This 'tawasulan' is held every week on Friday night (Thursday night). One of the main agendas in this tradition is reading the Al-Quran Surah Yasin. It is for this main reason that the author is motivated to study the forms of conceptual metaphors contained in the Surah Yasin (Amaruddin, 2016). This research, researchers consider, will be an interesting discovery where the study of conceptual metaphors can provide additional information or other means for society to better understand the cultural content contained in Surah Yasin which they often read.

METHODS

This research is a form of qualitative research through descriptive presentation. The description of the methodology carried out by researchers in general is through observation, analysis and description. The source of research data was obtained from Al-Qur'an in Surah Yasin [36]. Methods and techniques in research will make theory as a reference in carrying out the stages in conducting research (Sudaryanto, 2015). With stages (1) data provision stage, (2) data analysis stage, and (3) data presentation stage. Meanwhile, at the data provision stage, it comes from the Al-Qur'an in Surah Yasin [36], namely in the form of conceptual metaphorical verses with their image schemas. The provision method used is the listening method, this method is carried out through listening. Apart from these techniques, researchers also use advanced techniques from other listening methods, namely note-taking techniques (Sudaryanto, 2015).

In determining the appropriate meaning or concept of the target metaphor, researchers use the matching method to obtain the conceptual meaning and image scheme. As for the tools used in getting the right meaning, the researcher used the Al-ma'any Arabic-Arabic dictionary application to find the right meaning according to the meaning of the intended context to make it more accurate. The second tool used by researchers is researchers using the translated version of Tafsir from Ibn Katsir (Ghoffar, 2005) to look for the right conceptual domain in explaining the elements that influence meaning, including cultural aspects contained in Arabic metaphors, All of this was done because of the differences in the concepts of Arabic and Indonesian. To determine image schema,

researchers used image schema theory of Johnson and Kovecses (2006) which is an important form of cognitive semantic concept structure.

RESULTS AND DISCUSSION

The results of this reasearch show that there are 5 *dilalah tashawuriyyah* (conceptual metaphors) found in Surah Yasin verse:

1. Surah Yasin verse 6

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

Meaning: So that you warn people whose ancestors have never been warned, because they are heedless.

Image Schema: identity, the metaphorical expression 'ābā uhum' has a matching which shows that there is one thing that belongs to the source domain and the target domain.

Analysis: The use of the word أَبَاؤُهُمْ as 'their father' in the verse above is a metaphor referring to people from the generation before us or previous people or ancestors. The word أَبَاؤُهُمْ is used or borrowed to describe or associate the situation of previous people because they have a similar position, namely our parents or people born before us.

The metaphorical expression 'ābā`uhum' means in data (1) a warning to a people's 'ancestors' in the KBBA Ma'any Online dictionary the word 'ābā' means parent or father with a large number of people in the source domain, the word 'ābā' is used or borrowed to describe or associate the target domain of Attsaabiquun 'Ancestors', namely previous people who lived before our generation, but still have ties or descendants to the current people or society. The type of metaphor in this data is a systematic metaphor.

To better understand the concept of conceptual metaphor in the phrase 'mā unzira ābā`uhum' we provide an explanation of the interpretation of the Al-Qur'an which is taken from the translated version of Ibn Kathir's book of tafsir (M. Abdul Ghoffar: 2005). In the tafsir of Ibn Katsir, he explains that what he means by them are the Arabs, because in fact no prophet had ever come to them before the Prophet Muhammad SAW. Mentioning them separately does not mean eliminating the others. As mentioned by certain people, it does not negate the general meaning. In the previous discussion, mutawatir verses and hadiths have been mentioned, which show that the Prophet Muhammad was general to all human.

2. Surah Yasin verse 9

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

Meaning: And We put before them a wall and behind them a wall (also), and We closed their (eyes) so that they could not see.

Image Schema: identity (image scheme Cruse and Croft, 2004), the metaphorical expression 'baini aidihim' has matching which shows the existence of one thing that belongs to the target domain.

Analysis: The use of the word بَيْنِ أَيْدِيهِمْ 'between their two hands' is a metaphor borrowed from the words 'their two hands' to describe the situation of people who are 'shackled' by their necks

and hands, people who are shackled by their necks and hands are people who will not can ever see the 'truth'. Hands are close parts of the body and are used in every human activity.

To understand the concept of metaphor in this verse we can refer to the interpretation of the Koran which will explain in more detail the cultural concept of using conceptual metaphor in the phrase 'mim baini aidihim', the interpretation used is the translated version of Ibn Kathir's interpretation (M. Abdul Ghoffar: 2005).

{ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا } And We placed before them a wall and behind them a wall (Yasin: 9). According to Mujahid, the wall covered them from the truth so that they were confused, which according to Qatadah was said to be in error. { فَأَعْمَيْنَاهُمْ } and we closed their (eyes) (Yasin: 9). That is, we close their eyes to the truth. { فَهُمْ لَا يُبْصِرُونَ } so that they cannot see (Yasin: 9). This means that you cannot benefit from goodness and do not receive guidance to follow the path of goodness. Ibn Jarir said, it has been narrated further from Ibn Abbas, that he read this verse with the reading "فَأَعْمَيْنَاهُمْ" using the letters ain instead of gin, which comes from the root word al asya which means a disease that affects the eyes. Abdur Rahman ibn Zaid ibn Aslam said that Allah Swt. put this wall between them and Islam and faith, therefore they cannot penetrate it.

3. Surah Yasin verse 13

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

Meaning: And make an example for them, namely the inhabitants of a country when messengers come to them.

Image Schema: identity 'identity', the metaphorical expression 'aṣ-ḥābal-qaryah' has a matching which shows that there is one thing that belongs to the source domain and the target domain.

. أصحاب البلد

Analysis: The use of the word 'village' is not the actual meaning, but is used metaphorically, the actual meaning in the sentence above is 'البلد' which means 'country' or a society in a certain country. Both have the same association, namely an area in which there are people who live and settle in that area.

The use of the word 'aṣ-ḥābal-qaryah' in data (3) which means 'resident of a country' or in the Ma'any Online dictionary means a region or area smaller than a city, this word is borrowed to describe a population in the source domain, The target domain is 'بلد' or 'country'. The conceptual meaning in this metaphor is 'مجتمع' which means 'society' in a country in a certain area that already has a diverse population. The metaphor in this data is of the systematic metaphor type.

To understand the meaning and cultural context contained in the metaphor 'aṣ-ḥābal-qaryah' so that we can better understand the cognitive meaning in the metaphor above, an explanation from Ibn Kathir's tafsir explains in detail the context of the metaphor.

Ibn Ishaq has said based on news that reached him from Ibn Abbas r.a., Kabul Ahbar, and Wahb ibn Munabbih, that the country in question was Intakiyah, which was ruled by a king named Antikhas. He was an idol worshiper, so Allah sent him three apostles. The three apostles were named Sadiq, Saduq, and Syalum, but the king denied them.

4. Surah Yasin verse 33

وَأَيُّ لَّهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْتُهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

Meaning: And a sign (of Allah's great power) for them is the dead earth. We gave life to the earth and brought out from it grain, so they ate from it.

Image Schema: Compulsion where with the power and will of God, he is able to change the fertile land, which is determined and replaced with dry, barren waste, no plants are able to live and grow on that land.

Analysis: The use of the word 'الميتة' which means 'dead' in the context of the sentence above is a metaphorical sentence which means barren or dry. 'Earth' as the target domain is described in the sentence above as 'فاحل' which means 'barren', dry or there is nothing that lives and grows on the land.

The conceptual metaphor of 'ardul-maitatu' in data (5), which means 'barren', is a realm of suggestion borrowed to describe the earth as the target realm. In the Ma'any Online dictionary 'that which is separated from life' is associated with the earth turning barren and dry. The earth where humans live, which was previously fertile with life, has become dry, barren, unable to be grown by trees, plants and grass, the life of which has been uprooted and has become dead. This metaphor is of the type Anthromorphic Metaphor (conventional: Saeed).

In connection with understanding the concept of culture in the metaphor of 'ardul-maitatu', pay attention to the explanation of the translated version of Ibn Kastir's interpretation (M. Abdul Ghoffar: 2005); And a sign (of Allah's great power) for them is the dead earth. We gave life to the earth and brought out from it grain, so they ate from it. And We made them gardens of date palms and grapes, and We made them springs of water, so that they might eat from their fruit and from what their hands cultivated. So why are they not grateful? Glory be to God who created all of them, both from what the earth grows and from themselves and from what they do not know.

5. Surah Yasin verse 38

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Meaning: And the sun walks in its orbit. Such is the decree of the Almighty, the All-Knowing.

Image Schema: 'Existence', a metaphorical expression showing a 'process' of an image where the sun is depicted as having 'legs' for running like a human.

Analysis: The word تجري in the sentence which means 'to walk' is a metaphor which does not mean the actual meaning. The actual meaning in this sentence is that the sun 'moves' or 'حرك'

according to Allah's provisions in its orbit. However, the sun, which does not have legs, is associated with walking on two legs as it moves slowly from one direction to another.

The context of the sentence 'tajri' which means 'And the sun walks' in data (7) is associated with one part of the body, namely having 'legs' which is the target domain for walking. The sun, which is physically round and luminous, does not have limbs like humans. Body parts such as feet, hands, eyes, nose, in the context of the sentence above, the sun walks on its feet, like how humans walk on their limbs. The metaphorical concept in this metaphor is 'legs' as a member of the body. The metaphor is of the anthropomorphic type (conventional: Saeed)

According to Ibn Kathir's interpretation (M. Abdul Ghoffar: 2005), there are two opinions that explain the verse above. Regarding the meaning of the sentence *limustaqarril laha*, there are two opinions. The first opinion says that the meaning of *mustaqarril laha* is the place where the sun resides, namely under the Arasy which is located opposite the earth when viewed from the direction of the Arasy. In other words, wherever the sun is, it remains below the Throne; so do all other creatures, considering that the Throne is the roof for all. The shape of the Arasy is not round, unlike what experts in geometry and shape think. In fact, it is shaped like a dome with pillars, supported by angels; The location of the Throne is above the universe, namely above all humans. When the sun is in the middle of the Falak dome during Lohor time, that is when the sun is closest to the Arasy. And if it rotates in its orbit until it is opposite that position, that is, if it is in the middle of the night, then the sun will be in the place furthest from the Throne.

Second opinion, What is meant by *mustaqarril laha* is the final limit his journey, that is, on the Day of Resurrection his journey will stop and not be silent moves again, and is rolled up (extinguished), then this universe has reached maximum age. Based on this understanding, the meaning in question with *mustaqar* it is related to era and time, not to place as in the first opinion. Qatadah has said in connection with the meaning of His word, *Limustaqarril laha*, " meaning until the time limit which has been determined for him and cannot be exceeded.

CONCLUSION

The results of research on conceptual metaphors in the Al-Qur'an Surah Yasin [36] show that there are 5 *dilalah tashawwuriyyah* data with the division of conceptual metaphor data found into (3) systematic metaphor types and (2) anthropomorphic metaphor types. The conceptual meaning contained in the Al-Quran text of Surah Yasin is more about expressing inanimate and abstract objects which are associated with the functions of human body parts such as hands, running, chasing. In addition, the image scheme possessed by the metaphor data is divided into the identity (maching) image scheme, the compatibility of one concept with another concept, existence (process), force (compulsion), the existence of a decree or will from the creator to his creatures.

Al-Qur'an contains metaphorical expressions which also concern eschatological events (events in the afterlife) and also faith. Barzah is a foretaste of everything that will come, so the assumption that the calculation of charity is carried out after a person's death will all be accepted and believed, because the day of reckoning (*yaumul reckoning*) is a future that cannot be known.

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