

LEXICAL RELATIONS AND CONTEXTUAL MEANING ANALYSIS OF *SURAH AL-KAHF* IN ABDULLAH YUSUF ALI'S ENGLISH TRANSLATION

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Abstract: Direct translation of the Arabic Qur'an to other languages exists with the closest literal meaning due to the several absences of the exact equivalent meanings of words. Abdullah Yusuf Ali did one of the popular translation works from Arabic to English. One translation issue is the translator's bias, which leads this study to analyze the linguistic relations and contextual meanings in the English Qur'an translation to disclose the bias issue within and enclose prejudication arose. This qualitative study used the mixed technique of semantic analysis in four steps. The data of this research is the English translation of Chapter *Al-Kahf* (The Cave) verses 65-82 by Abdullah Yusuf Ali. The results of this study enclosed four types of lexical relations and four types of contextual meaning. Also, this study unintentionally found that the synonymy and antonymy pair categories consist of one verse pair and a different verse pair. Uniquely, a category of homonymy and five unrevealed patterns of contextual meaning used are also found in this study. This study concluded that the English translation of the Qur'an, Chapter *Al-Kahf* verses 65-82 by Abdullah Yusuf Ali has used several procedures to preserve the message within the Qur'an from being misinterpreted by the reader.

Keywords: Semantic Analysis, Lexical Relations, Contextual Meaning, *Surah Al-Kahf*, Abdullah Yusuf Ali.

INTRODUCTION

The Qur'an is the sacred scripture of Islam and the Muslims' guidance that contains God's messages for human beings in many passages. According to historical Islamic belief, it was conveyed by the angel Gabriel to the Prophet Muhammad (peace be upon him/pubh) in the West Arabian Peninsula around mid-610 and ended in 632 CE (Adel & Maasoom, 2011). The Qur'an was composed in Classical Arabic. It was believed to be a literal original transcript of God's speech to make all human beings understand and implement the concepts convincingly since it lasts for all times. However, to holistically understand the messages, readers are required to have a

variety of specified knowledge and linguistic tools, such as Arabic grammar, the knowledge of Quran interpretation, the knowledge of *Ulum Al-Quran* (the knowledge of the Qur'an), *Asbab Al-Nuzul* (occasion or circumstances of revelation), and the science (Nurbayan, 2019). Nevertheless, when it was globally spread, non-Arab Muslims had some difficulties understanding the meaning, which led to the translation of the Qur'an by Islamic scholars into various languages worldwide. It was an effort that started several centuries ago – when Islam brought the Qur'an to various continents – even when the Prophet Muhammad pubh was still alive.

Concerning the translation of the Arabic Qur'an into each language, it could not be translated to the exact meaning of the word but only to the closest or literal meaning. There is also the fear of bias from the translator's ideology (Burhani, 2015). Through word-by-word translation, there would be a shift in meaning and interpretation due to the all-problematic aspects of a text that can hinder the translation process, like specific cultural idioms, unprecedented rhetoric, interpretation problems, as well as ethical and theological issues (Astari & Bustam, 2019). The exchange of those aspects is best represented in the conversation of human beings, which cannot be separated from the factors that build the context, including social, cultural, personal, cognitive contexts; experiences, and beliefs.

One of the verses in the Qur'an that provides the richness of the aspect due to the aspect exchange in conversation is *Surah* (Chapter) *Al-Kahf* (The Cave), verses 65-82, with the narrative story of the conversation between two famous biblical figures, Moses and Khidr. In the narrative story, Moses had a deep conversation with the exchange of many problematic semantic aspects – firstly, he misunderstood the meaning conveyed by the Khidr since he did not know the context, which made him realize his mistakes. To avoid similar mistakes by Moses, it is necessary to study the meaning of the translation using semantic theory.

Semantics is the systematic study of meaning, while linguistic semantics studies how language organizes and expresses meanings (Kreidler, 2014; Pateda, 1986). Understanding the meaning through systematic study is essential to hinder the misinterpretation of the translation, review the relevancy of translation sources and results, and confirm the semantic consistency of translation, to name a few. Due to that, it enables Muslims to uncover textual and contextual meaning. Textual meaning can be derived from the Arabic science of semantics, such as *award* (Arabic grammar), *balanghai* (Arabic language science), and *ma'am* (Arabic dictionary). In comparison, contextual meaning requires the use of some related sciences of interpretation, such as *Asbab Al-Nuzul* (background, occurrence, events, the reason behind the passage, or revelation in this context). With this science, the translation,

even understanding of meaning, from the Arabic language will be preserved. Correct translation is crucial as mistranslations may mislead Moslems from the revelation.

In this field, some researchers have already analyzed the same area. Maharani (2017) conducted research entitled 'An Analysis on Lexical and Contextual Meaning in English-Indonesian Version of the Holy Qur'an *Surah At-Taubah* verses 5, 29, 73, and 123 interpreted by Saheeh International and the Ministry of Religion'. It showed that the translation method used was employing synonyms of the words to lessen the contextual negativity on particular words. Then, another study was conducted by Chasanah (2016) conducted research entitled 'An Analysis of Lexical Relations of Words in *Surah An-Nisa*,' revealing that synonymy is the most dominant lexical relation type in *Surah An-Nisa*. Hasanah and Habibulloh (2020) published a study entitled 'Analysis of Lexical and Contextual Meaning in Raef's Song Lyric of the Path Album as the Holy Qur'an Values' revealed that in the lexical analysis, the meaning of a word is varied. For example, the keyword of "words" in Peace and Blessing lexically means languages, utterances, promises, signals, and teachings. Contextually, the intended meaning of it is *sunnah* (Islamic traditions from the behavior of Prophet Muhammad), then from those meanings, it will relate to the Holy Qur'an's values which supports the lyric of the song, namely Chapter *an-Nur* (The Light) verse 54, which contains the value of *sunnah* and the obligation to follow the *sunnah* of Rasulullah (Hasanah & Habibulloh, 2020).

The researcher is eager to discuss one of the famous biblical figures in a narrative story in the Qur'an, specifically *Surah Al-Kahf* verses 65 to 82, despite another biblical figure in the story or event conveyed in the Qur'an. He is Moses, the sixteenth messenger. He had a cycle of stories that recounted how God dispatched another messenger to admonish him. About Moses, it was told that:

He told me once that he boasted that he was the smartest human on earth. He showed off the arrogance that Allah hated. As the role model of his followers, he misbehaved, which could be imitated by his followers (As'ad, 2017).

In this event, Allah ordered Moses to meet Khidr, a mysterious, unknown person

later called "The Green One" in the exegetical literature. Moses had a deep conversation with him that made him realize his mistakes as they were scripted in *Surah Al-Kahf*. It brought further interest and uniqueness to the analyses of the *Surah Al-Kahf* in English Translation since a famous Quran translator is not an Englishman. Abdullah Yusuf Ali, the translator, originated from India. It is presumed that he will have translation and interpretation issues. His Quran translation, commentary, and Islamic books have been viral in the Islamic and Western worlds. It is also considered to be the most faithful rendering available in English.

This study analyzes the translation of the conversation done by Moses and Khidr in *Surah Al-Kahf*, which led the authors to comprehend the meaning of words. Meaning is categorized into three (Al-Faraj, 1966), namely lexical, contextual, and social meanings. Al-Faraj (1966) argues that lexical, contextual, and social meanings are highly connected in revealing the meaning. However, this study only took two of the components since the two lexical and contextual components are completed by each other (Al-Faraj, 1966). The researcher uses Saeed's (2016) theory to analyze lexical meaning, which states that lexical relation is central to how speakers and hearers construct meaning, partly defined by its relations with other words in the language. Also, in this research, the researcher uses Dash's (2008) theory of contextual meaning as he systematically identifies contexts, focusing on using the word in a piece of text and deciphering the actual context-based meanings.

This research portrays the development of the semantic theory with the goals of revealing and contributing to both confirming Abdullah Yusuf Ali's English translation process of *Surah Al-Kahf* verses 65-82 and enriching the theory within the field of lexical relations and contextual meaning. Furthermore, contribution is presented to future researchers who want to dig deeper into semantics, especially lexical relations and contextual meaning. Lastly, the researcher hopes that this study can enrich readers' understanding of the study so that they no longer have difficulty interpreting the meaning of a sentence's.

METHOD

This research employed a descriptive qualitative approach since the focus is analyzing the lexical relation and contextual meaning of Moses and Khidr in *Surah Al-Kahf* verses 65 to 82. A qualitative approach is a type of social science in research that collects and works with non-numerical data and seeks to interpret meaning from these data that help understand social life through the study of targeted populations or places (Kothari, 2004). Descriptive research is a type of research that describes a population, situation, or phenomenon being studied. However, the research subject does not represent the holistic semantic values of the Qur'an; however, the verses contain many exciting aspects, including cultural idioms, unprecedented rhetoric, interpretation problems, and ethical and theological issues in translation (Astari & Bustam, 2019) which is packed in the conversation between Moses and Khidr.

The data of this research were English translation texts of the Quran by Abdullah Yusuf Ali, specifically *Surah Al-Kahf* verses 65–82. The data were obtained from the website <https://quranyusufali.com>, the official source of Abdullah Yusuf Ali's English Translation of the Qur'an. Those verses talk about a conversation between Moses and Khidr. It contains a warning to not be arrogant about one's intelligence. It was chosen for this research as it is an online rendition of the world's most popular Quran English translation, published alongside the original Arabic text completed in Lahore on April 4th, 1937 (Ali, 2020). Furthermore, the specific verses, *Surah Al-Kahf* verses 65-82, were chosen since the researcher found that those verses contain the most popular and meaningful story of two prophets narrated in Al-Qur'an, at least in the researcher's community. In presenting *Surah Al-Kahf*, the researchers point out that verses 65-82 used a dialogue style of language. The style is related to the historical and social context of Arab society when the verse was revealed, which presents the psychology of the audience as if they are participating in the story, so that it is easy to understand.

To obtain the research data, the authors employed three steps of data collection. First, the authors accessed the official data source at <https://quranyusufali.com>. Second, the

authors directly pointed out verses 65-82 of *Surah Al-Kahf* to read the Arabic and English versions. Third, the authors collected the English translation text of the verses that were to be investigated. The authors used the Oxford Dictionary to validate the meaning of the English word interpretation apart from the theoretical steps to search for meaning, which includes giving a fundamental definition of the words' meaning, giving a fundamental definition of the sentences' meaning, and describing the communication process (Wahab, 2005) which was constructed during the process of analysis. Those steps were sequentially and straightforwardly done to maintain create a direct, straightforward, and unbiased process.

The collected data were then analyzed as part of the research analysis. They were examined to define the kinds of meaning in semantic, lexical relation, and contextual meaning. Some steps were executed in the research analysis process: identifying the words in each verse based on the lexical relation; analyzing each verse to identify the keyword and the contexts through several types of contextual meaning; sorting out the data from big data into detailed data to maintain the focus of each analysis discussion of the research. The database of lexical relations was specified into several groups following the total number of data analyzed in each group. Lastly, the researcher concluded the analysis results.

FINDINGS AND DISCUSSION

This study covers two areas of semantic analysis: lexical relation and contextual analysis. The theory of lexical relation was conveyed by Saeed (2016), while the contextual meaning was conveyed by Dash (2008). In response to the vast area of study, the findings are purposively divided into two sections: the findings of lexical relations and contextual meaning analysis. Both analyses focus on the Qur'an translation of *Surah Al-Kahf* verses 65-82 by Abdullah Yusuf Ali in English. Moreover, this study provided the researchers' analysis of Saeed's lexical relation theory (2016) and Dash's theory about contextual meaning (2008) on the English translation of the Quran in the conversation between Moses and Khidr in *Surah Al-Kahf*. The data consisted of 18 verses from verse 65 to verse 82. The

results found twelve synonyms, three antonyms, two homonyms, and a meronymy in lexical relation to the research subject. Also, it supplies all types of contextual meaning proposed by Dash (2008), i.e., local context, sentential context, topical context, and global context, to understand the contextual meaning of each keyword chosen in each verse.

Lexical Relation

There appears to be an obscure phenomenon of semantic relations of lexical units that possess the word's meaning, known as lexical semantics or lexical relations (Saeed, 2016). Lexical relations describe the relationship among word meanings. The researcher used Saeed's (2016) theory to determine the lexical relation, which includes homonymy, polysemy, synonymy, antonymy, hyponymy, meronymy, data collection, and mass portion. However, this study only found four lexical relations types: synonymy with twelve data, antonymy with three data, homonymy with two data, and meronymy with only a datum. The segmented analysis of lexical relations is presented below to ease the interpretation of the analysis found in each lexical relation.

Synonymy

Synonymy is a different phonological word that has the same or very similar meanings (Saeed, 2016). In addition, synonymy is not just making a similarity but making another identity of lexical items because the idea of "sameness" of meaning used in discussing synonymy is not necessarily "total sameness." Synonymy is the most used category in lexical relations in this study. The researcher listed twelve synonyms. For example:

So they found one of Our servants on whom We had bestowed Mercy from *Ourselves* and whom We had taught knowledge from *Our own presence*. (Chapter *Al-Kahf*, 65).

We can see that the word *Ourselves* in this context has the same meaning as *Our presence* since the phrase *Our presence* is an idiom with the literal meaning of *ours*.

Moreover, the synonymy found has been categorized into register and dialect. Register synonymy belongs to a specific condition that attaches the words, while dialect synonymy is

synonymy due to the evolving process of words from different languages (Saeed, 2016). Ten synonymies are listed as register synonymy, namely *ourselves* and *our presence*, *bestowed* and *give*, *thee* and *thou*, *hast* and *have*, *God* and *Lord*, *speak* and *tell*, *scuttled* and *drown*, *ask* and *exacted*, *wished* and *desired*, and *belonged* and *own*. Meanwhile, dialect synonymy consists of two synonyms, namely *verily* and *truly* as well as *about* and *concerning*.

Antonymy

Antonymy is a word that has the opposite meaning (Saeed, 2016). Hence, antonyms occur as predicates of the same subject, and the predictions are contradictory (Kreidler, 2014). This study found three antonyms, which made it less used than synonymy in this research subject. For example, the word *raising* in verse 73 is the antonym of *falling* found in verse 77.

Moses said: "Rebuke me not for forgetting nor grieve me by *raising* difficulties in my case." (Chapter *Al-Kahf*, 73)

Then they proceeded until when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of *falling* down but he set it up straight. (Moses) said: "If thou hadst wished surely thou couldst have exacted some recompense for it!" (*Al-Kahf*, 77)

This pair is antonymy because the word has an opposite definition (Saeed, 2016). Different kinds of antonymous relationships exist, such as binary and non-binary antonyms (Kreidler, 2014). Then, the antonymy found is clarified following Kreidler's antonymous relationship. Binary or hemispheric antonyms are two words that are opposite and cannot be measured. This antonym pair of *not able* and *canst* found in verses 67 and 68 belongs to the binary category. These words are the opposite because binary antonyms do not accept modifiers. On the other hand, non-binary, also called polar antonym, is the two opposite words that can be measured or related with an exact measurement. The antonyms in this category are the words *up* and *down*, which appeared in verse 77, and the antonym pair in the example section. They are opposite ends of a scale that includes intermediate terms, such as static or stable.

Homonymy

Homonymy is the unrelated meaning of words that sound the same or are written the same. According to Saeed (2016), homonyms are unrelated senses of the same phonological word. For example, one homonym can be seen in verses 69 and 78.

Moses said: "Thou wilt find me if Allah so *will*, (truly) patient: nor shall I disobey thee in aught." (Chapter *Al-Kahf*, 69)

He answered: "This is the parting between me and thee: now *will* I tell thee the interpretation of (those things) over which thou wast unable to hold patience. (Chapter *Al-Kahf*, 78)

Those verses contain a homonymy pair: *will* (*noun*) and *will* (*verb*). When looking at Saeed's (2016) definition of the homonymy category, this pair is categorized as a homophone and a homograph.

Homonymy can be divided into two categories: homophone, similarity in spoken form, and homograph, similarity in the sense of written form. This study found two homonyms used in the Quran translation by Abdullah Yusuf Ali. Each of them is a member from a different category. One is homophone, and the other is homophone and homograph. The homonymy *to* and *two* found in verse 82 belong to homophones due to the dissimilarity of constructing letters besides their identical pronunciation. The homonymy *will* (*noun*) and *will* (*verb*), as shown in the homonymy example, are homophone and homograph category members due to similarity in constructing letters and identical pronunciation, not the word class of both words.

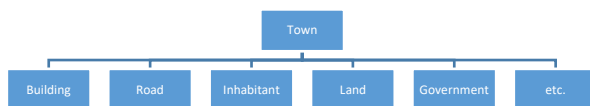
Meronymy

Meronymy is a word that has a part in a whole hierarchical structure. Saeed (2016), in his definition, said that meronym refers to the relations within entities. A meronym denotes a constituent part of or a member of something. That is, "X" is a meronym of "Y" if Xs are parts of Y, or "X" is a meronym of "Y" if Xs are members of Y. Meronym became fewest findings in this research with only one data in the translated Quran Chapter *Al-Kahf* verses 65-82 by Abdullah Yusuf Ali. Both words, *inhabitants* and *town*, appeared in verse 77. The researcher believed that *inhabitant* was

part of *town*. Figure 1 below illustrates the relations between inhabitants and towns.

Figure 1. Meronymy of Town

It is confirmed that town is the umbrella of some lexical items below it. In verse 77, Khidr said, "...Until, when they came to the *inhabitants* of a *town*..." This means that Khidr wants Moses to visit the people who live there and are part of the town mentioned in verse 77.



Contextual Meaning

Pateda (1986) explained that contextual meaning is the situational meaning that appears due to speech and its context. In comparison, Chaer (2007) states that contextual meaning is a lexeme inside a context by embedding it into a more extensive explanation regarding the situation, time, and place. Context has tremendous significance in determining the actual meaning of words. Dash (2008) proposed four contextual meanings in his theory: local context, sentential context, topical context, and global context. All the analyses in this study started from the local context, since Dash (2008) stated that the local context has the most critical role in understanding the contextual meaning of the keyword (KW). The other contexts still need to provide more insight when the local context cannot draw the contextual meaning. Hence, it may lead into the variation of the sequential contexts in deciphering the contextual meaning of the KW based on Dash's (2008) argumentation that there is no proposition of exact sequence use of contexts in understanding contextual meaning. This study has found that all types of contextual meaning - local context, sentential context, topical context, and global context - proposed by Dash (2008) are used during the keyword analysis.

Local Context

Local context is the immediate environment of the KW in a sentence where it has occurred, such as preceding and succeeding words (Dash, 2008). This local context will form a lexical block where

conceptually, the preceding or left word (LW), the keyword (KW), and the immediately succeeding right word (RW) (= LW + KW + RW). KW in this lexical block is the primary member, while LW and RW are the supporting members (Dash, 2008).

Looking at the local context as the regional area where the keyword is located is essential for the reader. Dash (2008) argues that the systematic interpretation of the lexical block will provide essential data on the keyword in decoding the contextual meaning of it. Take a look at the example of the sentence below:

(Verse 68) "And how canst thou have patience about things about which thy^(LW) understanding^(KW) is^(RW) not complete?"

The keyword (KW) is *understanding*, and the lexical block of the keyword is LW+KW+RW. The left word (LW) is *thy*, and the right word (RW) is *is*. The preceding word (LW) has a determiner function and possessive pronoun word class. It indicates that the word after should be a noun or noun phrase. Also, it is believed that the level of receiving information is more profound than understanding, which shapes the perception that the local context of the keyword is *comprehension*. This is because word comprehension has a deeper level than understanding, and it is also a noun compared to understanding, which has many word classes. However, other types of context are needed to ensure the contextual meaning.

Sentential Context

The sentential context refers to a sentence where the KW has occurred in that sentence. This is used when the local context cannot know the context of the word or when a set of two or three words maintains a particular relation, although they are used at distant places within a sentence. This case mostly happens in broken words, group verbs, idiomatic expressions, and set phrases where the two constituents, despite their idiomatic or phrasal relations, are separated to be located at distant places in the sentence (Dash, 2008).

As the second layer, where the contextual information of the keyword lies within the sentence that the KW includes, sentential context supplies additional

information about the KW explicitly or implicitly from the words within the sentence that have a relation with KW (Dash, 2008). Look at similar verses and keywords provided below:

(Verse 68) "And how canst thou have patience about things about which thy understanding_(KW) is incomplete?"

The keyword is still *understanding*, yet it is connected to the words *patience* and *things* in the sentence when the researcher tries to analyze the contextual meaning in the sentential context sense. The connection between them exists, where the word *understanding* is insufficient to perceive the meaning of things, leading to a deeper psychological state of understanding. Then the other connection between them is where the keyword, which represents the mental level of a person in receiving information, represented by the word *things*, has the possibility of disturbing patience. The sentential context of the keyword is comprehension, in which comprehension can affect someone's mental state during the process.

Topical Context

The topical context refers to the topic of discussion on the content of a piece of text because finding the literal meaning of the KW often depends heavily on the topic, which has a vital role in altering the etymological meaning of the KW (Dash, 2008). Sometimes, connecting it or looking at the text's subject makes it easier to understand the word's meaning. Take a look at a similar verse as the example below:

(Verse 68) "And how canst thou have patience about things about which thy understanding_(KW) is not complete?"

Topic: Khidr questioned Moses's determination to maintain his patience and not convey questions to Khidr during their journey for lessons (hikmah).

From the topic, it is known that Khidr felt doubt about self-regulation of Moses when he received the taught and lessons that he requested without entering a state of curiosity. So, the researcher believes that all of the lessons are related to *having knowledge about patience* (stated in the previous verse) as the topical contextual meaning of the keyword.

Global Context

Global context refers to the extra-linguistic reality surrounding the linguistic acts undertaken by language users (Dash, 2008). For instance, the verb forms of a language usually evoke a scene of action constituting an agent, a patient, an item, a place, and a time—all coordinated in a particular discourse (Fillmore, 1977). To understand the meaning of a verb form under investigation, we must consider all the elements in a cognitive interface to understand its denotative, connotative, and figurative meanings. The keyword *understanding* from verse 68 strongly connects with the word *things*. However, the meaning of things is still uncertain. It can refer to many conditions or subjects. So, the researcher concludes that a keyword in a global context is defined as *knowing patience in any particular subject or situation*.

Contextual Meaning Analysis

The analysis of the contextual meaning of the English translation of the Qur'an, *Surah Al-Kahf* verses 65-82 by Abdullah Yusuf Ali resulted in 40 contextual meanings. The data were found to vary from the local context, sentential context, topical context, and global context. In detail, there are eighteen local contexts, ten sentential contexts, eleven topical contexts, and a global context. Some of the findings of contextual meaning are presented in Table 1 below. Apart from that, the complete analysis will be presented after the contextual meaning analysis of the sample below in Table 2.

Table 1. Samples of contextual meaning analysis

N	Keyword	Contextual Meaning			
		Local Context	Sentential Context	Topical Context	Global Context
1	Follow (Verse 66)	Join	To comply	To comply with Khidr	-
2	Patience (Verse 67)	Self-control	-	-	-

3	Understanding (Verse 68)	Comprehension	Comprehension	Having knowledge about patience (stated in the previous verse)	Having knowledge about patience in any particular subject or situation
4	Disobey (Verse 69)	Refuse to do what a person tells you to do	-	To follow Khidr's order	-
5	Innocent (Verse 74)	Clear and faultless	Faultless	-	-

The first analysis is the keyword *follows* in verse 66, since the meaning needs contextual understanding due to duality in meaning. The pattern of lexical block determined is $LW_1+LW_2+KW+RW_1+RW_2$ $-May_{(LW1)} I_{(LW2)}$ $follow_{(KW)} thee_{(RW1)} on_{(RW2)}$ -. LW_1 is *may*, LW_2 is *I*, RW_1 is *thee*, and RW_2 is *on*. Therefore, each word in the supporting word group indicates that the word *follow* tends to be closer to the word *join* in the local context. Then, the sentential context of the keyword is closely related to two words in a sentence, which are *footing* and *teach*, which made the keyword more related to the word *to comply*. Furthermore, the topic in this story is the request to join the journey from Moses to Khidr; it is clear that "thee" here is Khidr. Unambiguously, the researcher believes that the meaning of the keyword in the topical context is *to comply with Khidr* in their journey.

In verse 67 of Surah Al-Kahfi, the keyword *patience* was analyzed since it is believed that this story has to teach about a person's patience, leading to the keyword's deep analysis. The lexical block is $LW+KW+RW$ $-have_{(LW)} patience_{(KW)} with_{(RW)}$ -. From the local context, the researcher deciphered from the lexical block that the meaning of the KW is self-control, which only refers to the meaning of the local context.

In verse 68, the keyword *understanding* is ambiguous and needs deeper enclosing of the meaning. All types of contextual meaning are needed to comprehend the contextual meaning of the KW. Starting from the first layer, the lexical block of the keyword is $LW+KW+RW$ $-thy_{(LW)} understanding_{(KW)} is_{(RW)}$ -. The researcher believes that the local context of the keyword is *comprehension*. Hence, the researcher believes that the sentential context of the keyword is *comprehension* because of the keyword's relation to the other word within the sentence that indicates the mental state, in which comprehension can affect someone's

mental state during the process. Moreover, the researcher believes that all the lessons are related to *having knowledge about patience* (stated in the previous verse), which is also the topical contextual meaning of understanding. Moreover, understanding in a global context is clearly defined as *knowing patience in any particular subject or situation*.

Verse 69 of Surah Al-Kahf's translation talks about the answer of the hesitant, as conveyed in the previous verse. Thus, the keyword chosen is *disobey* since the meaning can be interpreted in many senses. The local context of this sentence creates the lexical block into $LW+KW+RW$ $-I_{(LW)} disobey_{(KW)} thee_{(RW)}$ -. Thus, the keyword's lexical block indicates that the keyword's local context meaning is *refuse to do what a person tells you to do*. Thus, to get a deeper understanding of the keyword, the researcher jumps directly to the topical context since the sentential context is not provided to expand the understanding of the keyword's contextual meaning. In the topical sense, the researcher finds that the address is Moses and the address is *thee*, which means that the topical context of the keyword can be translated into *following Khidr's order* since Moses already said that he is a man with patience. He will not refuse anything during the journey. The meaning of topical context may switch from local context.

Verse 74 of the surah *Al-Kahf's* translation tells us about Moses' second trial on the journey. The researcher appointed the keyword *innocent* to decipher the meaning. From the local context, the lexical block structure is $LW_1+LW_2+KW+RW$ $-slain_{(LW1)} an_{(LW2)} innocent_{(KW)} person_{(RW)}$ -. In the local context, the keyword has a double meaning. The meaning could be *pure* and *faultless*, which needs deeper analysis to understand the contextual meaning, and sentential context is analyzed to understand the meaning by narrowing it down to seeing the other word,

phrase, or clause in the sentence closely related to the keyword. The clause *who had slain none* refers to the *innocent* one that had been slain in the verse. It indicates that the keyword appropriately reflects the word *faultless* since

the person had not slain anyone, but Khidr had slain him. It makes the researcher decide the meaning of the keyword into *faultless* rather than *pure*.

Table 2. Complete contextual meaning analysis

No.	Keyword	Contextual Meaning			
		Local Context	Sentential Context	Topical Context	Global Context
1	Servants (Verse 65)	Obedient People	Obedient People	Moslem people (followers of the religion)	-
2	Follow (Verse 66)	Join	To comply	To comply with Khidr	-
3	Patience (Verse 67)	Self-control	-	-	-
4	Understanding (Verse 68)	Comprehension	Comprehension	Having knowledge about patience (stated in the previous verse)	Having knowledge about patience in any particular subject or situation
5	Disobey (Verse 69)	Refuse to do what a person tells you to do	-	To follow Khidr's order	-
6	Speak (Verse 70)	Tell something	-	-	-
7	Strange (Verse 71)	Weird and Unusual	Unusual	Unusual behavior led to a bad accident	-
8	Patience (Verse 72)	Self-control	-	-	-
9	Rebuke (Verse 73)	Scold	Blame	-	-
10	Innocent (Verse 74)	Clear and faultless	Faultless	-	-
11	Patience (Verse 75)	Self-control	-	-	-
12	Company (Verse 76)	Being with somebody	-	As Khidr's companion	-
13	Recompense (Verse 77)	Compensate or vengeance	-	Retaliation for what Khidr does	-
14	Interpretation (Verse 78)	To explain Moses	-	-	-
15	Plied (Verse 79)	To travel using a boat	To travel using a boat	Boat	-
16	Faith (Verse 80)	Strong religious belief	Strong religious belief	Boat	-
17	Lord (Verse 81)	god alike or refer to God	God	Allah SWT	-
18	Righteous (Verse 82)	Pious people	Morally right and good	<i>Saleh</i> (Pious)	-

Phenomena in Lexical Relation Analysis

Take a point of a lexical relation dimension; the synonymy appears 12 times, which refers to the high usage of the lexical relation type. This high indication means that

using the same word in a sentence makes writing look uninteresting. Thus, the translator used synonyms to express different kinds of words with the same meaning to make the translation more transparent and alive. As the

Quran is derived directly from Allah, the translation and literal meaning must be the same. Abdullah Yusuf Ali used a literal-exegetic translation approach as a solution utilized when Quranic Anonymous came (Al-Kharabsheh & Al-Jdayeh, 2017). This method involved enabling relations between literal translation and Quranic exegesis-driven interpretation. This approach conveyed the synthetic inverse duplicity and interpretively preserved the pristine Quranic style while simultaneously portraying the communicative scene.

One-Verse Pair and Different-Verse Pair in Lexical Relations

While analyzing Saeed's (2016) lexical relation, this study unintendedly obtained a hidden pattern connection between synonymy and antonymy, which can be categorized into two. Those are one-verse pairs or different-verse pairs. It is called pair since the synonymy always comes with the equivalent while antonymy always appears with the contrary. The one-verse pair of synonyms can be reflected in six pairs; however, the one-verse pair of antonyms is only one. Moreover, the different pairs of synonyms have six, yet the different pairs of antonyms have two. This category is unique since the place of synonymy and antonyms can lead us to have initial postulations of the purpose of the synonymy and antonyms.

The one-verse pair of synonyms can be used to translate words in Arabic with a double meaning or unspecific equivalent in English, which has been a typical case in the translation to make vivid and clear images of the word in English. Take an example from a datum, verse 65:

٦٥ - فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا
وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

So they found one Of Our servants, On whom We had bestowed Mercy from Ourselves And whom We had taught Knowledge from Our own Presence. (Chapter Al-Kahf, 65)

The above verse contains عِنْدِنَا and لَدُنَّا in verse 65, in which both words, as internationally agreed upon, refer to Us. However, those terms differ in referring to and

explaining the pronoun Us in English, which is the only word that can be referred to. As a result, it uses synonymy, Ourselves and Our Presence. Abdullah Yusuf Ali made this choice to obtain the precise context and meaning of similar Arabic words in one verse with no exact equivalent in English.

٧٧ - فَاذْكُرُوا أَنْ يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ
فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا

Then they proceeded until they came to the inhabitants of a town. They asked them for food, but they refused them hospitality. They found a wall at the point of falling down, but he set it up straight. (Moses) said "If thou Hadst wished, surely thou Couldst have exacted some Recompense for it!" (Chapter Al-Kahf 77)

The one-verse pair antonymy within verse 77 above can be interpreted to explain the two comparative things in a verse that directly connects. The contrasting event is shown in the word يَنْقَضُ, which means collapse, and فَأَقَامَهُ, which means so he set it straight. However, the translation gives the reader a clear image of the word by utilizing the word falling to substitute collapse and the clause, but he sets it up straight as the substitution of so he sets it straight. The antonyms down and up give a clearer understanding of the verse's meaning in context.

The different-verse pair of synonymy and antonymy inversely arguably aims to explain the word in Arabic that has a closely similar meaning in English, but the exact equivalent for the words is limited.

٦٦ - قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتَكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا
عَلِّمْتَ رُشْدًا

Moses said to him: " May I follow thee, On the footing that Thou teach me something Of the (Higher) Truth Which thou hast been taught ? " (Chapter Al-Kahf 66)

٦٨ - وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

" And how canst thou Have patience about things About which thy understanding Is not complete ? " (Chapter Al-Kahf, 68)

In the case of a synonymy pair above, i.e., within verses 66 and 68, there are the words عَلَّمْتَ which means *you have been taught*, and تَصَبَّرُ which defines *you have patience*. These meanings seem to be similar, yet they have different contexts. The synonyms used by Abdullah Yusuf Ali are *hast* and *have* rather than *have* and *have* to follow the literal meaning. *Hast*, referring to the singular form of *have*, which may indicate *thou* in verse 66, Khidr, is esteemed by Moses due to his designation as the one who taught him a lesson about Higher Truth. Moreover, the different-verse pair of antonymy found in Datum 6 and Datum12 arguably has a similar function to the one-verse pair of antonymy, which is to set the meaning more precise by comparing two words, although it in the different verses, sentences, and contexts.

One-Language or Both-Language Homonymy in Translation

This study also found a phenomenon in homonymy that can be divided into two categories: homonymy pairs in both English and Arabic and homonymy pairs either in English or Arabic. The pair of *will (noun) and will (verb)* belongs to the first category, while the pair of *to* and *two* is in the second category.

٦٩ - قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

Moses said: "Thou wilt Find me, *if God so will*, (Truly) patient: nor shall I Disobey thee in aught." (Chapter *Al-Kahf*, 69)

٧٨ - قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

He answered: " This is The parting between me And thee: now *will I Tell thee* the interpretation Of (those things) over which Thou wast unable To hold patience." (Chapter *Al-Kahf*, 78)

The first homonymy pair, as shown above, has *a will (noun) and will (verb)* in the translation of *سَأَ* in the two Arabic words in Al-Qur'an, specifically Chapter *Al-Kahf* verses 69 and 78. Those words are *إِن شَاءَ اللَّهُ*, which means *if God so will* and *سَأُنَبِّئُكَ* which translates into *I will tell thee*. The words in Arabic are also

homonymy, although the word class differs from the homonymy in both English translation and the source language, Arabic in the Qur'an.

٨٢ - وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۚ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

"As for the wall, It belonged *to two* youths, Orphans, in the Town; There was, beneath it, A buried treasure, to which They were entitled; Their father Had been a righteous man: So thy Lord desired that They should attain their age Of full strength and get out Their treasure—a mercy (And favor) from thy Lord. I did it not of my own Accord. Such is the interpretation Of (those things) over which Thou wast unable To hold patience." (Chapter *Al-Kahf*, 82).

On the other hand, the second pair shows that the homonym is only in the translation since the pair of *two* and *to* is derived from the word *لِغُلَامَيْنِ*, which has the meaning *it belongs to two youths*. However, the other translation has a different meaning *for two orphan boys*. The indication of the homonymy formulation process in translation could be extracted from the original text when the level of the word is still equal, such as adjective and adjective or noun and verb, in this case. An adverse phenomenon could exist when the word level is unequal, such as when there are nouns and prepositions.

Integration Pattern of Contexts in Contextual Meaning

The verse narrated the journey of Moses. From the beginning of the verse, Khidr is defined as a mysterious, unknown person later called "The Green One" in the exegetical literature. Moses joins him on a voyage during which he sees a series of perplexing occurrences, including the sinking of a ship, the murder of a young boy, and repairing a damaged wall, all of which confuse Moses and drive him to breach his pledge of patience and obedience. However, the voyage gave him an invaluable and exquisite lesson for himself and the Moslem. The verses are from 65 to 82.

This study found the typical analysis pattern of contextual meaning from the Dash

(2008) category of contextual meaning. The analysis pattern found in this research can be classified into five categories. Each pattern has a different reason and function in action. Some of them were used to reveal the layer of ambiguity by negating the double meaning, while others were used by connecting them with the topic of discussion, and some were used by confirming them in the more extensive area of context. Otherwise, there is also a condition when context integration is not needed due to the minimal appearance of the keyword's ambiguity. The pattern in the analysis of the contextual meaning of keywords in this research helped this study to understand and decipher the deeper meaning of the verse, which will be valuable information.

Firstly, the analysis pattern only uses one type of context, which is the local context, as the baseline for analyzing five verses. It mostly happens since the information on the keyword's contextual meaning is provided in the local area of the keyword (Dash, 2008).

Secondly, two types of contexts are used in analyzing the contextual meaning, starting from the local context to the sentential context, and two verses are included in this category. The reason for the pattern is to look at the broader perspective from the local area to get the specific meaning provided in a sentence and negate the double meaning of the translation by looking at the related words or phrases in the sentence after deciphering the local context.

The third pattern of the analysis is local context, which is directly hopped into the third layer of context, i.e., the topical context. There are three verses included in this category. This pattern is unique since the analysis was brought directly from the local area to the topical area without looking at the sentential area. It can be done since Dash (2008) argues that we can start from any context and move to another context as the situation demands due to the inexistence of an exact sequential use pattern. In the situation here, the meaning of the keyword in the local context is clear without double meaning, which negates the sliding to the sentential context. Nevertheless, the word's meaning must be more apparent when looking at the topic surrounding the word. For example, the keyword *disobey* in verse 69 has no other meaning in the local

context except *refuse to do what a person tells you to do* which can be the contextual meaning of the keyword, however, the meaning has changed when the topic of the sentence brought to the analysis into *to follow Khidr's order*. The topical context is purposively used to understand better the context of the keyword – which has vivid meaning in the local context – related to the topic and to negate the misinterpretation of the words out of the topic.

Fourthly, the pattern was sequentially from the local context, sentential context, to the topical context. This pattern has the most verses amongst other patterns, which are seven verses. Mostly, the reason for using this pattern is a combination of the purpose of the previous pattern. The keywords have a double meaning and need to be confirmed outside the local area; hence, the topic of the verse is needed to understand the contextual meaning of the keyword. Lastly, all types of contextual meaning existed in this pattern. Local context as the starting point was followed by sentential context, topical context, and the last is the global context. Only one verse is found as a member of this pattern. Similar to the previous pattern, the reason for this pattern is still the same with a plus point: confirming the keyword's meaning by looking at the global context to ensure the contextual meaning from one type to another is still relevant.

Implication of English Translation of Quranic Narrative Stories Toward Islamic Teaching to Non-Native Arabic Readers and Learners

The study examined the English translation of Quranic stories using semantic analysis, lexical relation, and contextual meaning analysis, which then directly impact Moslem individuals and society. The English translation is as highly effective as the narrative stories in instilling positive values of Islamic teaching, especially to English comprehending learners. With the correct English translation, Quranic narratives are a powerful means to convey moral lessons. *Surah Al-Kahf*, in particular, contains several stories that provide guidance and wisdom for humanity. These stories address life, religion, wealth, knowledge, and authority challenges. For instance, the story of Moses (peace be upon him) emphasizes the importance of continuous learning and humility, even for those with

knowledge. Overall, Quranic stories play a crucial role in shaping ethical behavior and fostering understanding among people. Other than that, using Islamic English in teaching shows a positive trend, as conducted in the study of Alzubi and Al-Salt (2013), resulting in the Islamic English used in the experiment study had a distinct positive influence in making the students decode the Qur'an.

Qanbar (2017) mentioned the results of his research. Among these results, he stated that some scholars of interpretation preceded the scholars of analyzing the speech of narrators when they discussed considering the circumstances of speakers and listeners when they stopped at certain verses in the Qur'an, which corresponds to the contextual meaning result decoded. In the other study, Al-Syarif (2022) also mentioned two results in his research on *Surah Al-Kahf*: (1) the Qur'anic story is one of the most impactful and effective methods for the recipient. It serves as a means to instill noble values in individuals and society and (2) Allah's mention of various stories in *Surah Al-Kahf* serves as admonition and wisdom for people, allowing them to learn from the stories of previous nations.

The second comparison is about linguistic richness. Qanbar (2017) noted that linguistic richness, employed by interpreters when explaining the Qur'an, significantly affects the number of meanings and the broad scope of word connotations and structures. It aligns with Al-Syarif's (2002) sixth result in his research on *Surah Al-Kahf*, which emphasizes that those who possess knowledge should seek more and not be surprised by their knowledge. Similarly, learners should address knowledgeable individuals with respectful expressions.

Lastly, the comparison relates to individual verses and pairs of synonymous expressions. Al-Syarif's final result in his study of *Surah Ya-Sin* highlights the rich scientific heritage left by interpreters.

Previous research was conducted by Maharani (2017), who found the lexical and contextual meaning in the English-Indonesian version of *Surah At-Taubah* verses 5, 29, 73, and 123. This research's findings showed that synonyms were used to increase accuracy in translation. This technique was also used in this research, as the translator of the Qur'an,

i.e., Abdullah Yusuf Ali also used synonyms in translating *Surah Al-Kahf* verses 65-82.

This was also carried out by Chasanah (2016) in her research, who found that synonymy is the most dominant lexical relation type in *Surah An-Nisa*. The current research supports this research as in the English translation of the Qur'an *Surah Al-Kahf* verses 65-82 done by Abdullah Yusuf Ali, twelve synonyms were found. Synonyms were the most dominant findings in both of these researches.

Lastly, Hasanah and Habibulloh (2020) found that words with varied meanings were used. The current research supported this previous research because words with varied meanings were also found, such as the use of the word "town" which has diverse meanings.

CONCLUSION

The English translation of the Qur'an *Surah Al-Kahf* verses 65-82 done by Abdullah Yusuf Ali comprises many categories of lexical and contextual meaning as the component of searching for meaning, which indicates that things have been done to preserve the correct interpretation of the Quran by Non-Arabic learners and readers, which has been an immortal issue in translation of Arab-English. Specifically, the type of lexical relation of words was used in translation to provide the reader with a more precise definition of the words and minimize the translation gap between two different languages. Also, the contextual meaning is still relevant to the topic and the event of the verse.

Relaying the results of this study, the researcher recommends to future researchers and academics to expand the area of research subject and clarify the pattern found both in lexical relations and contextual meaning of the analysis due to the narrow limitation scope of this study which is precisely the English translation of the Qur'an, *Surah Al-Kahf*, verses 65-82, done by Yusuf Abdullah Ali and using only lexical theory of Saeed (2012) and contextual meaning theory by Dash (2008) which confidently correlate with the implication of the English translation of Qur'an toward Islamic teaching to non-Arab learners and readers. Although the indications show positive values of the specific implications, further study is needed to deepen and widen the implications further.

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