

Lexical Metaphor in Sura' Al Waqi'ah

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ABSTRACT

This study uses Systemic Functional Linguistics (SFL) to examine lexical metaphor in Sura Al Waqi'ah. The purpose of the study is to characterize the many kinds of lexical metaphors found in Sura Al Waqi'ah, the manner in which they are employed, and the motivation behind their inclusion in the text. Research methods used in this study included descriptive analysis. The data came from Sura Al Waqi'ah. The results showed that there are three lexical metaphor concepts in Sura Al Waqi'ah, with 13 verses (23.21%) dealing with the noun-noun concept, 23 verses (41.07%) dealing with the noun-verb or verb-noun concept, and 20 verses (35.71%) dealing with the noun-adjective or adjective-noun concept. Second, Sura Al Waqi'ah uses noun-noun, noun-verb or verb-noun, and noun-adjective or adjective-noun comparisons to realize its lexical metaphor. In Sura Al Waqi'ah, lexical metaphors are employed to convey ideas that are outside of human experience, to make abstract concepts concrete, and to explain something unfamiliar yet with a familiar context. We learn about the resurrection day in Sura Al Waqi'ah. The events leading up to and following the day of the Resurrection are explained in this Sura. Easter is an ambiguous concept. Nobody in this world has firsthand knowledge of the day of the resurrection. Therefore, it is mostly discussed in this Sura. Because of this, the most common use of lexical metaphor in Sura Al Waqi'ah is to concretely describe an abstract concept.

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1. INTRODUCTION

The ability to communicate is one of what makes people human. They use language as a means of communication to effectively communicate. Communication depends greatly on language. In addition, we utilize language for many different things, such as communicating with friends, giving presentations, and sending memos or letters to pals. So, considering language in light of the social purposes it fulfills is crucial.

According to Keraf (2007), people always utilize language to further their goals. Language can be used for a variety of things, such as story-telling, object description, topic explanation, argumentation, and persuasion. People require a good and intelligible approach to communicate in order for their ideas to be properly received by their audiences in order to achieve their goals. Every situation's communication language is the product of decisions made by the language community.

God has given humans the talent of language in particular. They serve as vehicles for communicating with others and conveying thoughts, dreams, meditations, relationships, and prayers. In addition to serving as a tool for communication, it also serves as a platform for thought and

expression. Since a man engages with society, language is crucial to society's evolution. The following purposes for the language are possible: A social tool used to communicate with others and convey ideas in human civilization, language is a means of communication.

Understanding nature and its behavior requires language. Without language, man would not have received the holy message from God. It assisted in enabling him to recognize and comprehend his life's mission.

Comparing something to another whose properties are known is one of the finest ways to comprehend its nature. In order to help the readers to understand what they mean; authors commonly utilize comparisons in their writing. After all, the purpose of writing is to effectively communicate ideas between the author and the reader. The metaphor is one of the most popular forms of literary comparison.

People frequently use metaphors in their language use, which distorts the intended meaning and turns it to something else entirely. A subtopic of figurative language is metaphor. It is a type of comparison language in which the words "like" and "as" are not used. Ismiasari (2007) defines metaphor as figurative language that substitutes a term or phrase that refers to a particular thing to create likeness or analogy.

According to Keraf's argument from 2007, a metaphor is a type of comparison that compares two dissimilar objects in an easy-to-understand manner. The term "metaphor" refers to figurative language that uses a word or phrase to allude to a specific item.

Metaphor does not employ the words like or as in a direct comparison. In other terms, a metaphor is a simile that does away with comparison language. Metaphor occurs when a discourse unit refers to an idea, process, or object in an unusual way or collides in an unusual way. In addition, this unusual act of reference or collation is comprehended when it is compared to, contrasted with, or interpreted analogically with the normal referents or colligates. Every language that is used contains metaphors, thus it is impossible to avoid them. Metaphor is also the foundation of language and intellect.

The study of language in Al Qur'an is fascinating since it has a variety of semantics, including metaphor. The language used in the verses of the Al Qur'an is quite varied, using a variety of literary devices like metaphor, personification, hyperbole, etc. Al Qur'an explicitly states that Arabic is the language in which it was revealed (QS. Yusuf:2). The text is also written in Arabic. Some people regularly read Al Qur'an, although they are unaware of the surah's meaning. Due to the Arabic language of the Al Qur'an, it frequently occurred. They frequently look for the translation.

We can use verse 18 of Sura Al Waq'ah as an illustration:

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

“With [crystal] glasses and flagons and serving [hard] drinks brought from source reservoir. [56:18]”

The word أَبَارِيقَ is used to describe the circular serving vessel used to dispense beverages to companions seated across from one another holding individual glasses. Its English equivalents are flagons. It refers to a sizable bottle or container with a wide base and a narrow neck used to store and pour alcoholic beverages into the drinker's glass. The same alternative is used in verse 76:15 to refer to a comparable vessel or container.

أَفَاعِيلُ is the plural form of the solitary word إِبْرِيْقٌ and was created using that word's pattern أَبَارِيقَ. The Root is " ب ق ر " (pronounced "barq"), which is Arabic for lightning. Its fundamental perception is that of lightning. It denotes that the flagons used to serve fluids, known as "Abareeq," are flashing like lightning. There is no language from which this word has been derived. That is not the case. It was taken from Arabic and used in different languages. It is a Quranic word since the Quran explicitly identifies itself as an Arabic text.

It is impossible to separate the use of metaphor in a conversation from language's role as a tool for idea transmission. It follows that metaphor, a linguistic element, can be used to convey concepts. When communicating, employing straightforward language is not always effective, especially when the ideas being communicated are abstract and unrelated to human experiences. Wahab (1991), citing this instance, claimed that metaphors are used in conversation for a variety of contextual factors. The

contexts are to (1) explain a notion that is outside of human experience, (2) explain an abstract object concretely, (3) explain something new yet with something familiar, and (4) explain the idea of something untouchable to be as if it may be touched.

The academics discovered the backdrop for the metaphor and Al Qur'an through its verses and the sura's history by considering this theory. It links to Sperber and Wilson's (1998) idea in Andrew Goatly, which holds that previous knowledge can be transformed in a constructive way to present a more thorough account. It is one of the most important aspects because people are aware of how important metaphor is and how it has been discussed since ancient times, when Aristotle first defined it.

In this instance, the Al Qur'an is used as a metaphor because it is a current topic. Because not all the research subjects have the same characteristics as the Al Qur'an, its unique language and content allow for a more in-depth analysis of metaphor. Due to these factors, it is crucial for individuals to understand the significance of certain types and functions in the Al Qur'an in connection to the context.

One of the Suras in the Qur'an is called Al Waqi'ah. The term al-waqi'ah in the very first verse is where the Surah gets its name. The verses in this sura are incredibly ambiguous. The mutasybihat verses of this sura are explained by the writers. The following is a list of the research's goals: to characterize the many types of metaphors found in Sura Al Waqi'ah, to ascertain how they are employed there, and to provide an explanation of their purpose. Because of this, the authors are motivated to conduct research on a topic called "Lexical Metaphor in Sura' Al Waqi'ah".

2. LITERATURE REVIEW

2.1 Metaphor

A metaphor is a figure of speech that compares two unrelated but comparable objects implicitly, inferentially, or covertly. Furthermore, a comparison is made between two contradictory or dissimilar objects based on just one or a small number of characteristics that they have in common. When you describe someone, a location, an object, or an action as being something else when it isn't actually that "something else," you are speaking metaphorically, to use simple English. Because he is not a sheep and is not even black, the phrase "he is the black sheep of the family" is a metaphor. However, we can utilize this contrast to explain how a black sheep might be associated with that individual. comparable to the odd black sheep, who usually avoids the flock, the person you are describing has traits that are comparable to those of the black sheep.

According to Duranti (1997) and Stern (2000), a metaphor is a representation of meaning or an interpretation of meaning from two sides or perspectives. According to Saragih (2001), the words meta, which means half, and phora, which means reference or refer, are derived from two latin words. According to this interpretation, the metaphor alludes to anything that is partially understood or experienced in the reality of states or other realms.

Metaphor arises when a discourse unit refers to an idea, process, or object in an unorthodox way or collides in some other way. In addition, this unusual act of reference or collation is comprehended when it is compared to, contrasted with, or interpreted analogically with the normal referents or colligates. Every language that is used contains metaphors, thus it is impossible to avoid them. Metaphor is also the foundation of language and intellect.

A conversation may employ metaphor for a number of contextual factors.

- A. Defining the concept that departs from human experience
(The notion which is out of human life experience can be expressed by utilizing metaphor so that the idea feels so close to the human experiences).
 - B. Concretizing an abstract concept
 - C. Using well-known symbols to explain unfamiliar concepts
(Metaphor can be used to explain a new concept by making use of well-known symbols. For instance, Al Baqarah: 187 uses clothing as a symbol to illustrate the obligations of both men and wives, particularly with regard to sexual interaction.)
 - D. Explaining untouchable to be touchable or tasteable.
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2.2 Lexical Metaphor

Metaphor by its very nature suggests two ideas: comparison and unusual representation. First, metaphorical coding compares and emphasizes similarities, as in the expression of his heart's door, where his heart is seen as having characteristics comparable to those of a house in that a house has a door and so does his heart. In SFL theory, language is considered as a social semiotics. While the incongruent coding is referred to as uncommon, odd, or metaphorical representation, the congruent coding is also known as a common, typical, or literal representation. Lexical and grammatical metaphors are two types of metaphor.

People who communicate well frequently utilize metaphorical language. The acquisition of knowledge about reality—whether it comes through the senses, language, memory, or any other source—results from the encroachment of new information. (1993; Lakoff). To put it another way, metaphor is marked expression through unmarked expression, or what we refer to as literal meaning. A grammatical metaphor occurs when the meaning of a phrase is moved or shifted from one uncommon realization to another. In this view, grammatical metaphor denotes an inconsistent wording of meaning, similar to lexical metaphor, which is an odd coding of meaning. Despite the word's grammatical class changing from verb to noun, its meaning remains unchanged.

According to Halliday (1994), a metaphor in SFL form is a generic interpretation that serves as a representation of social symptoms and incorporates meaning alterations. Language's utility in social contexts is one of the traits that SFL attributes to language as social symptoms. First of all, language is arranged in a way that meets human requirements. Second, language itself serves three purposes: to picture, to communicate, and to combine human experience.

These three processes are referred to as language metafunctions. An individual who uses a language transforms their nonlinguistic life experience into linguistic experience. The actuality or occurrence that occurs in everyday life could be considered a non-linguistics experience. The technique, the participants, and the conditions turned that encounter into a linguistics experience.

Lexical metaphors can be created using a variety of realizations to explain an event from two angles. Lexical metaphor is divided into five categories, including noun-noun, noun-verb, noun-adjective, sound concepts, and social concepts, according to Saragih (2001).

1. Noun – Noun

The idea behind this is to think of a noun's feature as being applied to another noun. Social communication commonly uses this idea.

2. Noun – Verb

The idea is to contrast a verb and a noun that are nevertheless related.

3. Noun – Adjective

To contrast an adjective with a noun that it is still related to.

4. Comparing Two Social Concepts

Comparing two social notions or ideologies into two communities can result in a lexical metaphor. For instance, R. Nixon, the 37th President of the United States, was accused of involvement in the corruption incident known as the "water gate scandal" during his administration. Bill Clinton was involved in the "fresh water gate" corruption incident. The morpheme gate has since been employed in all corruption cases, including the one involving Indonesia. For instance, the metaphor "gate" is employed in certain corruption instances like "Buloggate," "Bruneigate," and "Borobudur gate" in the President Abdurrahman Wahid scandals. This indicates that the corruption issue in America and Indonesia is referenced by the word "gate" in a metaphorical sense.

5. Sound Concepts

Only sound could materialize a lexical metaphor. Typically, the sound "hus.. hus.." is used to scare away animals like chickens, dogs, or cats. When several kids interrupt someone and they respond with "hus..hus.. Go away kids!" the "hus..." is a metaphor for asking the youngsters to stop interrupting and not bothering the person. Children are therefore viewed as beings like animals.

2.3 Al Qur'an

The words qara'a, yaqra'u, qira'atan, and qur'an are the roots of the phrase al qur'an. According to Anis et al. (1972), the phrase "qara'a-yaqra'u" can signify a variety of things, including

"to collect or to arrange," "to follow an utterance either by imitating or not," and "to pronounce an utterance either by reading the text or not." It is known as qara'a - yaqra'u when someone gathers diverse facts, symptoms, and proof before analyzing them. This is referred to as qara'a - qira'atan or qara' - qur'anān by the Arabs. The same person is sometimes referred to as one who gathers noises and organizes them into phrases or discourses.

The Quran uses synonyms for the phrase that are similarly closely related throughout. Each synonym has a unique meaning, but in some instances, its use may be confused with that of the Qur'an. These terms include sura' (scripture), ayah (sign), and kitab (book). The last two phrases also refer to revelational units. The term is referred to as the "revelation" (wahy) in the vast majority of instances, typically with a definite article (al-), which has been "sent down" (tanzil) at various times. Dhizkr (remembrance), which refers to the Quran as a reminder and a warning, and hikmah (wisdom), which at times refers to the revelation or a portion of it, are other words that are linked.

The major religious text of Islam is the Quran, which Muslims consider to be a revelation from Allah and has the literal meaning "the recitation." It is also known by its Romanized forms, Qur'an or Koran. It is frequently recognized as the best work of Arabic literature. Muslims believe that the Quran is the only book that has been shielded from deception or corruption by God. However, the relationship between the text of the modern Quran and an original text is uncertain due to several significant textual differences (using various wordings) and flaws in the Arabic script. The chapters of the Quran are known as sura and the verses as ayah.

Muslims hold that Muhammad received the Quran verbally from God through the angel Jibril over the course of about 23 years, starting on December 22, 609 CE, when he was 40, and ending in 632 CE, the year of his death. The Quran was compiled by Muhammad's followers shortly after his passing utilizing written Quranic sources and everything that had been memorized from the Quran.

Although the meanings of the Al Qur'an provided by the expert vary, they all have the same basic elements. Al Qur'an is described as the words of Allah SWT that were revealed to the prophet Muhammad SAW and were transcribed in the form of Mushhaf in *Al Mu'jam al Washith* by Anis, published in 1972. The Syaikh Manna' Al Qaththan (2006) defines the Al Qur'an as the words of Allah SWT that were revealed to Muhammad SAW and says that reading it is considered to be good deed and ibadah. In general, they still include the same ingredients despite the different definitions provided by the experts. The Al Qur'an is composed of various elements, such as the fact that it is the words of Allah SWT, that it is written in Arabic, that it was revealed to the prophet Muhammad SAW, that it was written in the form of Mushhaf, and that it starts with sura Al Fatihah and finishes with sura An-Naas.

The above-described Al Qur'an is a manual for people. It was revealed not just for a certain population living in a particular era, but also for all people living in all eras. Al Qur'an thus provides universal principles applicable to all facets of human life. There are seven key elements of the Al Qur'anic tenet listed in *Al Qur'an dan Terjemahannya*, which was published by the Indonesian Department of Religion:

1. The tenet of believing to the invisible
2. The tenet of believing to Malaikat (angels)
3. The tenet of believing to the revelation of Allah
4. The tenet of believing to the coming of Qiyamah (the last day)
5. The tenet of believing to the prophets
6. The tenet of believing to qada and qadar (the fate from Allah)
7. The tenet of believing the essential principle of Islam.

Muslims view the Quran as Muhammad's greatest miracle, evidence of his prophetic status, and the climax of a line of divine revelations that began with Adam and ended with Muhammad. Al Quran makes the assumption that its readers are familiar with the main stories found in the Jewish and Christian canon. The Al Quran calls itself a book of instruction. It occasionally provides in-depth explanations of particular historical occurrences and frequently places more emphasis on an event's moral meaning than its chronological order. To understand sharia law, the Al Quran and hadith are used. Al Quran is only recited in Arabic during prayers.

Additionally, the Al Qur'an includes teachings on morality and education (Hasanah, 1994). Additionally, according to the examination of the verses of the Qur'an, there are additional principles pertaining to business, gatherings or conferences, and even the sciences.

2.4 Sura' Al Waqi'ah

The Arabic word Sura Al Waqi'ah signifies resurrection or an inevitable event. The 56th Sura of the Qur'an is this one. It came to be known in Makkah. There are 96 verses in all in this sura. The term al-waqi'ah in the opening verse is where the Sura gets its name. Doomsday and the responses that believers and unbelievers received are discussed in Sura Al-Waqi'ah. Additionally, it spoke of the creation of animals, plants, and fire as proof of God's omnipotence and the day of the resurrection.

3. METHOD

The qualitative descriptive approach is used by the researcher. A descriptive study design merely counts the percentage of the data's set source to characterize the data presented or the current situation. Then, through qualitative analysis, it is determined theoretically which surah appears to be more effective at evoking metaphors in the Al Qur'an. Official documents include memos, newsletters, policy documents, books, proposals, codes of ethics, student records, statements of philosophy, and news releases, according to Bogdan and Biklen (1982). Surat Al Waqi'ah in the Al Qur'an can be accessed based on the assertion. Furthermore, according to Bogdan and Biklen, research is descriptive if it uses natural settings as its primary data source and the researcher as its primary instrument. Thus, the research heavily influences the data collecting. The researcher may choose to stop gathering data if it has been repeated. Words are used to acquire the information.

The Holy Book Al-Qur'an was used as the source of the data for this study. The Arabic text and English translation of Sura Al Waqi'ah served as the basis for this study. There are 96 verses in Sura Al Waqi'ah. The English translation of Sura Al Waqi'ah by Yusuf Ali, verse 1 to 96, served as the study's data source. The researcher then tried to locate Tafseer Ibnu Katsir's interpretation of Sura' Al Waqi'ah.

Based on Bogdan and Biklen's (1992:29) assertion that the researcher is the main instrument in qualitative research and that the natural environment serves as the primary direct source of data. The researcher themselves serves as the research tool in qualitative studies. Sugiono claims that the human is the instrument of naturalistic inquiry. The text of the Al Qur'an was employed as the data source for this study. The theory was put into practice by the researcher, and metaphor and metaphor type analysis were done on the data. Based on the research instrument, data was collected using the data collection instrument. The analysis was conducted through the medium of Surat Al Waqi'ah. The researcher served as an observing participant.

Reading is the method of data collecting utilized in this study. The research method employed in this study is recording because the translation of the Al Qur'an is considered to be written language. A recording technique is a way to gather information by taking notes. The notes were taken from verses in Al Waqi'ah and then chosen in accordance with the requirements of the study.

Al Qur'an verses were used in the selection for surat Al Waqi'ah. The study makes an effort to determine how a message develops by taking into account the metaphor and type of metaphor, and then it describes what the data revealed based on a metaphor analysis.

The interactive Miles, Huberman, and Saldana model (Miles, Huberman, and Saldana, 2014) will be used to analyze the data. These statements demonstrated the necessity for data from qualitative research to be edited before being displayed. Data collection, data condensation, data display, and data conclusion are the four processes from Miles, Huberman, and Saldana (2014) that the researcher utilized to examine the collected data.

1. Data Collection

Data might be gathered via study sessions, interviews, or through other methods (Bogdan and Biklen, 2006). The researcher can use a variety of techniques to extract information relevant to the study during the data collection phase. The methods for gathering data that are frequently mentioned in the literature include participant observation, document

collection, and interviews. The process of gathering all the data is referred to as data collection. The researcher in this study identified the lexical metaphors in Sura Al Waqi'ah based on the notion of lexical metaphor in SFL theory.

2. Data Condensation

According to Miles, Huberman, and Saldana (2014), data condensation is the process of choosing, concentrating, simplifying, abstracting, and altering the data that are present in the whole body (corpus) of written up field notes, interviews, transcripts, papers, and other empirical materials. Numerous data were gathered during the data collection process. By taking into account, the data are more robust and easier to evaluate. The following steps are involved in considering data:

a. Selecting

Selecting implies that the researcher chose the pertinent facts for this investigation. The lexical metaphor in Sura Al Waqi'ah that relates to the five concepts of metaphor in Saragih's theory was chosen by the researcher in accordance with this study.

b. Focusing

Focusing implies that the researcher focused on the relevant data. The three lexical metaphors used in Sura' Al Waqi'ah based on Saragih's concept were the sole focus of this study. The three lexical metaphors were used in Sura' Al Waqi'ah based on linguistic realization of lexical metaphor and the context of situation, or tenor.

c. Simplifying

Simplifying the data allowed the researcher to do so. The acquired data needs to be clarified so that the researcher can easily examine it. In this study, the researcher examined 56 lexical metaphors found in Sura Al Waqi'ah, divided them into several categories, and then applied the SFL theory to each category.

d. Abstracting

To abstract is to condense the information. The researcher in this study compiled the information on lexical metaphor in Sura Al Waqi'ah.

e. Transforming

In the last step, the researcher selected the information that was most pertinent to the manner in which lexical metaphor was utilized and the context in which it was used in Sura Al Waqi'ah.

3. Data display

The first issue of the study, regarding the types of lexical metaphors utilized in Sura' AL Waqi'ah, was addressed in relation to this study's data display. After being identified, the facts were presented as ordered information that allowed for the making of conclusions. The lexical metaphor-containing lyrics were presented as a table in this step.

4. Drawing conclusion/verification

Concluding and verifying are still required after the data has been condensed. After presenting the data, the researcher took this step to illustrate and explain the results. The conclusion of this study includes the categories of lexical metaphor utilized in Sura' Al Waqi'ah, the manner in which they are used, and the context in which they are used.

4. RESULTS AND DISCUSSION

The lexical metaphor in sura Al Waqi'ah served as the study's source of data. To obtain the answers to the study questions about the sorts of metaphors used in Sura' Al Waqi'ah, how metaphors are used in Sura' Al Waqi'ah, and why metaphors are used in Sura' Al Waqi'ah, the data were analyzed. The verse count for Sura Al Waqi'ah is 96. Data analysis was carried out in accordance with Miles, Huberman, and Saldana's (2014) description of three steps: data condensation, data display, and conclusion formulation.

Data condensation aims to gather the unprocessed information found in the written-up field notes so that it can be processed and analyzed. The procedure may involve picking, concentrating, simplification, abstraction, and transformation.

1. Selecting

Data selection was the initial step in the data condensation process. Since lexical metaphor does not appear in every verse of Sura Al Waqi'ah, those verses were chosen as the source of the data. This is why the researcher made an effort to determine whether or not the lyrics include lexical metaphor. The table that follows shows it.

Table 4.1 Selecting Data

No	Number of Verse	Meaning of Verse
1	QS. Al Waqi'ah: 2	There is no belying its coming to pass
2	QS. Al Waqi'ah: 3	Bringing low, exalting
3	QS. Al Waqi'ah: 8	So those on the right -- how will be those on the right
4	QS. Al Waqi'ah: 9	And those on the left -- how will be those on the left
5	QS. Al Waqi'ah: 10	And those foremost will be foremost
6	QS. Al Waqi'ah: 19	They shall not be affected with headache thereby , nor shall they get exhausted
7	QS. Al Waqi'ah: 28	Amid thornless lote-trees
8	QS. Al Waqi'ah: 32	And abundant fruit
9	QS. Al Waqi'ah: 55	And drink as drinks the thirsty camel
10	QS. Al Waqi'ah: 89	Then happiness and bounty and a garden of bliss

2. Focusing

The second concentrated on lexical metaphor ideas contained in Sura Al Waqi'ah, which had been chosen to ensure that it was truly appropriate as the data. The verses that have been chosen for this process would be in accordance with the requirements of each and would be centered on lexical metaphor themes. The three lexical metaphor notions identified in this study are noun-noun, noun-verb or verb-noun, and noun-adjective or adjective noun.

Table 4.2. Data Analysis of concept of Lexical Metaphor

No	Type of Metaphor	Lexical Verse
1	Noun-Noun Concept	QS. Al Waqi'ah: 28 Amid thornless lote-trees
		QS. Al Waqi'ah: 32 And abundant fruit
		QS. Al Waqi'ah: 55 And drink as drinks the thirsty camel
2	Noun-Verb Concept	QS. Al Waqi'ah: 2 There is no belying its coming to pass
		QS. Al Waqi'ah: 3 Bringing low, exalting
		QS. Al Waqi'ah: 19 They shall not be affected with headache thereby , nor shall they get exhausted
3	Noun-Adjective Concept	QS. Al Waqi'ah: 8 So those on the right -- how will be those on the right
		QS. Al Waqi'ah: 9 And those on the left -- how will be those on the left
		QS. Al Waqi'ah: 10 And those foremost will be foremost
		QS. Al Waqi'ah: 89 Then happiness and bounty and a garden of bliss

3. Simplifying

The third is to make the verse easier to understand or perform by making it simpler. For the sentences or phrases in Sura Al Waqi'ah that contain lexical metaphor, selected verses are taken and bolded. It was done to make understanding easier. Based on the data, it is apparent in this situation. Lexical metaphors can be created using a variety of realizations to explain an event from two angles. Lexical metaphor is divided into five categories, including noun-noun, noun-verb, noun-adjective, sound concepts, and social concepts, according to Saragih (2001). This Sura has 96 verses. Based on Systemic Functional Linguistics' (SFL) usage of lexical metaphor, the data were examined. The three lexical metaphor notions are noun-noun, noun-verb or verb-noun, and noun-adjective or adjective-noun, which are discovered when lexical metaphors in Sura Al Waqi'ah are identified.

➤ Noun-Noun Concept

There are some verses in Sura' Al Waqi'ah which can be interpreted from noun to noun. In this study, it is found 13 verses of lexical metaphor for noun-noun concept.

1. Al Waqi'ah (56) verse 28

فِي سِدْرٍ مَّخْضُودٍ ٢٨

“Amid *thornless lote-trees*”

From the verse Allah said that the lote-tree is a kind of tree without thorns.' It is the one that is **laden with fruits**.

2. Al Waqi'ah (56) verse 32

وَفُكْهَةٍ كَثِيرَةٍ ٣٢

“And *abundant fruit*”

Fruits are edible and observable objects. But in this case, the expression "abundant fruit" means that it has a variety of fruits in abundance, some of which no heart, no ear, and no eye have ever dreamed. The fruit is also mentioned by Allah in Sura Al Baqara verse 25: "Every time they receive the fruit from it, they will claim, "This is what we received previously," and they will receive similar things."

The fruit will have a similar appearance but a different flavor. The tree in the seventh heaven, Sidrat Al-Muntaha, is described in the Two Sahihs as having leaves that resembled elephant ears and fruits that looked like clay jugs from Hajar. A Hadith from Ibn 'Abbas that reads, "The sun was eclipsed, and Allah's Messenger guided the people in the Eclipse prayer" was likewise gathered by the Two Sahihs. 'O Allah's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back,' they questioned. He proclaimed, "I reached out for a cluster of fruit from Paradise when I saw it. If I had done so, you would have continued to eat from it for the rest of time.

3. Al Waqi'ah (56) verse 55

فَتَسْرَبُونَ شُرْبَ الْهَيْمِ ٥٥

“And drink as drinks the *thirsty camel*”

The word *Alhim* means camel. But in this verse the word *Alhim* refers to **thirsty camels**. Al-Him is an illness that affects camels, making them thirsty, and they drink till they pass away, according to As-Suddi. He asserted that as a result, the inhabitants of hell will never be satisfied by drinking cooked water.

➤ Noun-Verb or Verb-Noun Concept

The idea is to contrast verbs and nouns that are nevertheless related to one another. In Sura Al Waqi'ah, there are a few verses that can be translated either from noun to verb or from verb to noun. There are 23 verses of lexical metaphor for the noun-verb idea or the verb-noun concept in this study.

1. Al Waqi'ah (56) verse 2.

لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ ٢

“There is no *belying its coming to pass*”

Kadzibah is to tell a fib. This verse declares that no one can stop the Day of Resurrection from happening or from starting once Allah gives the order. Furthermore, this scripture explains that the day of the resurrection will undoubtedly occur. As a result, the concept of telling a lie is compared to the approaching day of the resurrection.

2. Al Waqi'ah (56) verse 3.

خَافِضَةً رَّافِعَةً ٣

“Bringing low, exalting”.

According to this verse, Al-Waqi'ah reduces some people to the lowest levels of the Fire, despite the fact that they may have been powerful in this world. Even though they were weak in this life, it also raises others to the highest positions in the city of eternal bliss.

3. Al Waqi'ah (56) verse 19.

لَا يُصَدِّعُونَ عَنْهَا وَلَا يُنْزِفُونَ ١٩

“They shall not be affected with headache thereby, nor shall they get exhausted”.

This scripture explains that people would never become inebriated or suffer from headaches from this wine. Rather, although having a robust and incredibly delicious taste, this wine has no effect on their thinking. The wine (of this life) has four adverse effects: intoxication, headaches, promotes vomiting, and excessive urination, according to Ad-Dahhak's testimony from Ibn 'Abbas. Allah therefore mentioned the Paradise wine as being devoid of these qualities.

➤ **Noun-Adjective or Adjective-Noun Concept**

This idea is to consider how an attribute of one noun might be applied to an adjective or another noun. to contrast two words that are nonetheless related to one another, such as an adjective and a noun. Twenty verses of Sura Al Waqi'ah contain lexical metaphors for noun-adjective concepts or adjective-noun concepts.

1. Al Waqi'ah (56) verse 8.

فَأَصْحَابُ الْمَيْمَنَةِ ٨

“So those on the right -- how will be those on the right”.

The Arabic word for right side is maymanah. Some people will be on Allah's right side, and they are the descendants of Adam's right side. This group will get their Books of Records in their right hands and be led to the right side, where they will either be put in Paradise, or they will be brought to Paradise. They will make up the majority of Paradise's inhabitants, As-Suddi said.

2. Al Waqi'ah (56) verse 9.

وَأَصْحَابُ الْمَشْأَمَةِ ٩

“And those on the left -- how will be those on the left”.

Masy'amah is Arabic for left side. Another group includes individuals who were born from Adam's left side and will be seated to the left of Allah's Throne. This group will be led to the left side and given their Books of Records in their left hands. May Allah protect us from their deeds as they are inhabitants of the Fire.

3. Al Waqi'ah (56) verse 10.

وَالسَّابِقُونَ السَّابِقُونَ ١٠

“And those foremost will be foremost”

In this verse, Allah explains that there are three groups of individuals in the hereafter: the first, the second, and the third. In this verse, the word "Sabiqun" refers to the most important persons. The people closest to and in front of Allah make up a third category. In comparison to those on the right side, they are higher in rank and prestige and closer to Allah. Given that they consist of the Messengers, Prophets, sincere believers, and martyrs, they are the leaders of the righteous. There are less of them than on the right.

4. Al Waqi'ah (56) verse 89.

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ٨٩

“Then happiness and bounty and a garden of bliss”

They will be Rawh and Rayhan, and the angels will inform them of the good news of these characteristics when they pass away. The Arabic phrase "Paradise and delights" (Rawh and Rayhan) According to Qatadah, Rawh denotes mercy. Rayhan, according to Ibn'Abbas, Mujahid, and Sa'id bin Jubayr, denotes provisions. These all make sense and are accurate explanations. All of these,

including mercy, rest, provision, pleasure, contentment, and good delights, will be earned by the close believers who pass away.

4. Abstracting

The fourth step is to abstract the data analysis, which was done by summarizing it in the tabulation and including the study's findings. In order to address the three study concerns (types of lexical metaphor, usage of lexical metaphor, and context of lexical metaphor in Sura Al Waqi'ah), the researcher had to form or combine essential ideas. The data transformation process began before the data was entered.

5. Transforming

The final stage is transformation. Making a significant, thorough alteration to the form, significance, or interpretation is referred to as transformation. Therefore, it was accomplished by contrasting the interpretation with the verse's content. This section is included in the appendix and also continued in the data display when the table was used as a cluster to create the mas grouping. It was created based on the data that needed to be transformed after the data was focused, then the data transformation process continued in the data display. Here, during this process of translating the data, the researcher wanted to demonstrate or simply wanted to inform and explain into percentages or amounts, so that more could be observed.

The data were arranged for data display. To make it simpler to reach a conclusion and to inform the reader of the lexical metaphor in Sura Al Waqi'ah, the organization was thoroughly investigated and documented. Additionally, it sought to group or categorize the data. In this study, the researcher organized the data by displaying it, as can be seen in the table.

Table 4.3. The Proportion of Lexical Metaphor in Sura' Al Waqi'ah

NO	Kinds Of Lexical Metaphor	Number	Percentage (%)
1.	Noun-Noun	13	23.21
2.	Noun-Verb	23	41.07
3.	Noun-Adjective	20	35.71
	Total	56	100

According to table 4.3, there are 56 verses in Sura Al Waqi'ah that use lexical metaphor. It has been determined that there are 13 (23.21%) lexical metaphors for the noun-noun concept, 23 (41.07%) lexical metaphors for the noun-verb concept, and 20 (35.71%) lexical metaphors for the noun-adjective concept among the lexical metaphors in Sura Al Waqi'ah. The noun-verb notion is the most common type of lexical metaphor in Sura Al Waqi'ah since it occurs the most frequently. This is possible because this Surah describes the day of the resurrection. The day of resurrection mostly describes what will transpire on that day.

formulating conclusions is the final step. Data were analyzed, and a meaning was deduced from the data display. The analysis should enable the researcher to start drawing conclusions about the study, which may then be confirmed. It is accomplished by determining the meaning of the data or making a discovery after reading the display or table in this study. To address the research question on lexical metaphor types, usage, and context in Sura Al Waqi'ah, data display and the procedure of deriving conclusions will be thoroughly described.

5. CONCLUSION

Following an analysis of the data, the following findings are reached. In Sura Al Waqi'ah, three different lexical metaphor types are employed. Noun-noun concepts, noun-verb concepts, or verb-noun concepts, and noun-adjective concepts, or adjective-noun concepts, are the three types of lexical metaphors. In Sura Al Waqi'ah, lexical metaphors are used to compare nouns with other nouns, nouns with verbs or verbs with other nouns, and nouns with adjectives or adjectives with other nouns.

Lexical metaphors are utilized in Sura Al Waqi'ah for three contextual reasons: to convey a notion that is outside the realm of human experience, to express an abstract concept concretely, and to explain something unfamiliar but with a familiar object.

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