LEXICAL COHESION IN SURAH AL – WAQIAH
TRANSLATION

THESIS

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Assalamualaikum Wr. Wb

After reading and revising whatever extend necessary, so we agree that the thesis with the title "Lexical Cohesion In Surah Al – Waqiah Translation" could be submitted to Munaqasyah exam in partial fulfilment to the requirement for Degree of English Literature. Therefore, we submit it in order to be received well. Thus, we hope it can be useful for all.

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MOTTO

Meaning:

So, glorify the name of the lord, the supreme.

Artinya:

Yang mahabesartuhanmu.dengan menyebut nama-NYA, maka berbasbihlah.

(AI – Waqiah: 96)

1The noble Quran,(2016), Qur’an.com (Also known as the noble quran, alquran, the holy quran, Koran).
DEDICATION

In the name of Allah SWT most gracious and merciful

I thanks to Allah SWT who has blessed and strength on me so I can accomplish this thesis. *Shalawat and salam* to prophet Muhammad SAW who brought human’s life to a better life and to a beautiful word.

This thesis writer dedicated to my beloved father and mother who have taught me to be an independent person to lead this life and to finish this thesis in appropriate time, they have guided me and given me all that I need from the beginning to the end of my study. I could not bring that things back to you but, I promised to my own that I will be the best daughter of you have ever had and all I need is your wishes that without I ask you have gave it to me every day after, and also this thesis writer dedicated to all of human kind especially for my beloved sister that always support me in whether conditions. No words that meaningful in worldwide, and also I dedicated this thesis to most of people that love to read quran, it will be the true of guider in this life.
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All praise to be Allah, the most merciful that shows me to the right way:
Islam and let me flow in accomplishing the thesis entitled *Lexical cohesion in surah al-waqiah translations*. As partial fulfilment of requirement for under graduate degree (S1) in English literature department of Adab and Humanities faculty.

Great and salutation is upon our prophet and our last messenger from Allah, Muhammad SAW who brought us from the darkness to the lightness would like we feel today.

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Finally, I Admit This Thesis Is Not Perfect. Therefore, I Very Need The Comments And Critics From The Readers In Order To Make This Thesis Better. Beside, I Hope This Thesis Can Give Contribution For The Readers Especially Student Of English Literature Department In Adab And Humanities Faculty In The State Islamic University Sultan Thaha Saifuddin Jambi.

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ABSTRACT

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Cohesion is generally described as having broad categories: "grammatical cohesion" and "lexical cohesion". These categories reflect a view on language that treats grammar and lexis along separate lines. Cohesion can be seen in a new light: cohesion is created by interlocking lexical grammatical patterns and overlapping lexical items. The writer interest in discussing lexical cohesion means "tying" our words, phrases, sentences and paragraphs together, to create a text where the relationships between these elements is clear and logical to the reader. The aims of this research are: First, to elaborate the types of lexical cohesion appear in surah Al – waqiah the English version of Quran explorer and Printed Quran. Second, to find the most dominant lexical cohesion in surah Al – waqiah the English version of Quran explorer and Printed Quran. Third, to know the differences and the similarities between Surah Al- waqiah the English version of Quran Explorer and printed Quran.

The writer applied the theory of lexical cohesion by Halliday and Hasan (1976). This research is qualitative research that focused on qualitative research by Somantri (2005). Technique of data collecting the writer uses documentary technique.

The writer found on the research that first: There are three types of lexical cohesion appear in surah Al – Waqiah the English version of Quran explorer and Printed Quran are Synonym and repetition and hyponym, second: The most dominant lexical cohesion in surah Al – Waqiah the English version of Quran explorer and Printed Quran. There are only three kinds of lexical cohesion that appears in Surah Al – Waqiah, they are Synonym and Repetition and hyponymy then the most dominant between both of lexical is Repetition. Based on the data, the total of the verses are 30 verses and the synonym only 14 but the Repetition is 16 and third Based on Tafsir Al misbah the meaning of Printed Al quran is more close to Tafsir Al misbah. From the total of the verses are 30 the 16 verses of printed Al quran more close meaning to Tafsir Al misbah, on the other hand only 14 verse of Digital Al quran from Quran Explorer close meaning to Tafsir Al Misbah.

Keyword: Lexical Cohesion, Digital Quran, Printed Quran.
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ABSTRAK


Keyword: Leksikal kohesen, Digital Quran, Printed Quran.
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CHAPTER I

INTRODUCTION

1.1 Background of the Problem

Human beings rely on language to express themselves, communicate with others, and know the world. Language is a means to communicate to other people, without language people cannot express their idea and feeling. That is why, language is known as human speech, both spoken and written. It builds human system of communication that enable to interaction each other and to write thoughts and idea. Human being uses language in any activities including in reading Quran.

In communication, people should concern on comprehension. There are atleast two factors that influence the text, cohesion and coherence. Cohesion refers to the relation of meaning that exists within the text and defines as the text. Cohesion occurs when the interpretation of some elements in the discourse. \(^1\)

“Discourse” is the largest unit as the highest language over “sentence” or “clause” which is delivered in spoken or written form. A good discourse is inseparable from the cohesion and coherence elements. Cohesion has a connection between sentences within discourse which include grammatical and lexical cohesion stratum in particular.

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\(^1\)Halliday and Hasan, *Cohesion in English* (London : Longman Group Limited, 1976), p.4
Halliday and Hasan state that cohesion divided into two parts, grammatical cohesion and lexical cohesion. Grammatical cohesion is the way that a grammatical feature is attached across sentences boundaries. It consists of reference, substitution, ellipsis, and conjunction. Meanwhile, lexical cohesion is the way vocabulary links to the parts of the text.2

Text is any object that can be read whether this object as a work of literature, a street sign, etc. Text also refers to the original information content of a particular piece of writing. Quran also contain of some surah and original information that content particular piece of writing.

The Quran is composed of 114 parts or chapters of unequal length. Each chapter is called a surah in Arabic and each sentence or phrase of the Quran is called an ayah, literally ‘a sign.’ Like the Bible, the Quran is divided into discrete units, referred to as verses in English. These verses are not standard in length or meter, and where each begins and ends was not decided by human beings, but dictated by God. Each one is a discrete act of locution of closed signification, or ‘sign’, denoted by the word ayah in Arabic. The shortest of the surah has ten words, and the longest surah, which 4 is placed second in the text, has 6,100 words.3

As according to Muslim belief the Holy Qur’an meets all human needs under all circumstances, it was revealed in the language in which the

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phrases, expressions, words and even letters possess a vast variety of meanings. This fact, while engaged in editing the five-volume English Commentary of the Holy Qur'an covering about 3000 pages, to prepare a complete dictionary in English of the holy Book in which more than 1400 Arabic roots with their derivatives, as used in the Qur'an have been explained in all their multifarious aspects, even letters and particles at different places in it have not been left unexplained.  

In Quran there is one surah tell about the end of the universe. This surah is Al-Waqi‘ah. Al-Waqiah means a coming event and this refers to the hour when rewards and punishment will be meted out according to our deeds. Although here it really signifies the Day of Resurrection, yet it encompasses the hour of requital in this very life, especially the time of the Holy Prophet Muhammad (saw) in which Allah, Most High, disclosed, in a small measure, a picture of the Great day of Requital. This is called the Middle Resurrection (the death of a person is referred to as the small resurrection). This small picture is given in this life in order to prove that every deed carries its own consequences and that there is a time and a future life when a perfect manifestation of our actions will come into plain view.

As it is a fact that in this physical world there is a veil over man’s eyes, he is told that this life he is experiencing is a transitory one.

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5 Ahmad, B. (n.d.). *Al-Waqiah (The Event) Chapter 56*. The Muslim Literary Trust. P. 2
However, one day this earth will taste a violent shaking which will crumble the mountains and scatter them as dust after which a new world will be established. In exactly the same way, in the lifetime of the Holy Prophet (sas) the entire land of Arabia will experience mighty convulsion and over the whole country an earthquake of disasters and wars will ensue so that those who, in their overwhelming pride, referred to themselves as mountains, will now vanish, or in other words, be destroyed.  

Through this research, the writer analyzes how cohesion marker used in the surah Al - waqiah. In this research the writer taken the surah al - waqiah from Quran explorer by Pakistan Data Management Service v2.ik(5125) and Printed Quran by Al Jamil Al-Quan Tajwid Warna, terjemahan perkata, terjemahan Inggris by Agus Hidayatullah,Lc.,M.A dkk. There are many types of lexical cohesion in surah Al – Waqiah such as synonym. It can be seen in below : 

Some examples of synonym that had been found by the researcher are:

1. Three kinds = Three Classes
   a) And ye shall be sorted out into three classes. (PQ:7)
   b) And ye will be there kinds. (DQ:7)

   6Ibid P. 2
If the word above substitutions each other like:

a) And ye shall be sorted out into **there kinds**
b) And ye will be **three classes**

Therefore, this research is purposed to know deeper about lexical cohesion in both of Quran also about this case, and then understanding the lexical cohesion is important to get the meaning from Al-Quran. According to background of study that has been described above, the present research only focused on Lexical cohesion that appear in both Quran. Furthermore, the theory of Halliday and Hasan’s concept of cohesion in English, especially focus on the cohesion and lexical will be research reference.

1.2 Limitation of the problem

Surah Al–waqiah consist of 96 verses. Because in this research the writer compare two Quran between Quran explorer as online version and printed Quran so the total of the verse are 192. In this research the writer take only 30 verses from Quran explorer and 30 verses from printed Quran because the writer wants to deep analysis about the verses.

1.3 Formulation of the problem

Based on the background of the problem above, the writer attempted to analyse the existence of lexical cohesion which appear in surah Al-Waqiah. Therefore it was important to formulate the problems as follows:
1. What are types of lexical cohesion appear in surah Al – Waqiah the English version of Quran explorer and Printed Quran?

2. What are the most dominant types in surah Al – Waqiah the English version of Quran explorer and Printed Quran?

3. How does the differences and similarities between Surah Al – Waqiah the English version of Quran explorer and Printed Quran?

1.4 Purpose of the research

1. To explain the types of lexical cohesion appear in surah Al – Waqiah the English version of Quran explorer and Printed Quran.

2. To explain the most dominant lexical cohesion in surah Al – Waqiah the English version of Quran explorer and Printed Quran.

3. To describe the differences and similarities between Surah Al – Waqiah the English version of Quran Explorer and printed Quran.

1.5 Significance of the research

The findings of this study are hoped to be useful theoretically and practically.

1. Theoretically, the findings of this study are hoped to give contribution or additional on lexical cohesion filed, especially to create a new concept of linguistic field by using Quran.

2. Practically, the result of this study can be the parameter of other researcher.
CHAPTER II

THEORETICAL FRAMEWORK

2.1 Concept of Language

Language is a system of vocal and written symbols used by human beings to communicate their thoughts and feelings. Language is a system of arbitrary vocal symbols that are used to communicate. Language is very important in our life; without language, people cannot communicate with each other. Language allows people to say things to another and express their communicative needs.

The most distinguishing feature of human language is “productivity” or “creativity”, that is to say, human beings can produce and understand an infinite number of sentences with a limited set of grammatical rules and words. So the most important task for linguistics is to find the generative grammar of human language.¹

Language is not an abstract construction of learned, or of dictionary makers, but is something arising out of the work, needs, ties, joys, affections, taste, of long generation of humanity and has its bases broad and low, close to the ground.²

Language consists of numerous devices that perform these different functions. Ideational (informational) content has been the primary focus in aphasiology and clinical practice to date, with an emphasis on linguistic form rather than function. However, when one looks at language in the above ways, aspects that relate to more than informational content

and to language function as well as form are highlighted. In this way, the role of language in social interaction is further illuminated.³

From the explanation above the writer concluded that language is foremost a means of communication, and communication almost always takes place within some sort of social context. This is why effective communication requires and understanding and recognition of the connections between a language and the people who use it. These connections are complex: for example, they tell you when to use slang with a friend or formal language with a boss, how to judge a candidate’s campaign speech and whether to abbreviate an email. All of these acts require knowledge of the language, as well as the cultural and social forces acting on that language.

2.2 Cohesion

Cohesion is generally described with regard to two broad categories: ‘grammatical cohesion’ and ‘lexical cohesion’. These categories reflect a view on language that treats grammar and lexis along separate lines. Cohesion can be seen in a new light: cohesion is created by interlocking lexical grammatical patterns and overlapping lexical items. A corpus theoretical approach to cohesion has important implications for English language teaching.⁴

Creating cohesion means ‘tying’ our words, phrases, sentences and paragraphs together, to create a text where the relationships between these elements is clear and logical to the reader, giving the text ‘flow’. Creating cohesion at all these levels (word, phrase, sentence and paragraph), in order to direct our readers’ attention to the development of our argument.⁵

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Cohesion in general is the linking within text that enables a text to hold together by use of various means of cohesion. There have been described two main types of cohesion and they are grammatical and lexical. Grammatical cohesion is based on structural content of text and lexical cohesion, which is under the scope of this thesis, is based on lexical content and background knowledge of the text. Cohesion is based on structural content of text and lexical cohesion, which is under the scope of this thesis, is based on lexical content and background knowledge of the text.

From the explanation above the writer can concluded that cohesion is thus one of the text properties that contribute to the organization of discourse. The term refers to the connectedness of the surface elements in the text. The three main categories of cohesion are referential cohesion (anaphoric chains), relational cohesion (connective and ellipsis) and lexical cohesion. Lexical cohesion which is the focus of this dissertation project, contributes to the ideational (Semantic) structuring of discourse.

2.3 Lexical Cohesion

Lexical cohesion is one of the five cohesion devices that were first identified by Halliday and Hasan in their pioneering work cohesion in English (1976). Cohesion is defined as “the cohesive effect achieved by the selection of vocabularies (1976). However, they both seemed unaware of the dominant role that this cohesive device played, and still plays, in creating texture and making texts coherent.

Lexical cohesion however is not only important because it effect the texture and coherence of a text. It also plays a major role in the interpreting process individuals engage in when reading text or listening to dialogues. In this respect, morris and Hirst, who investigated lexical cohesion as an indicator of text – structure / coherence, claim that this

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6Boček, B. Š. Lexical cohesion in Stephen King’s short stories. Ostrava.P 8
cohesion device helps readers solve ambiguity issue and narrow down the meaning of word by providing clues to determine the coherence of the text.  

An important organizational principle in the lexicon is the lexical field. One effect of lexical field is that lexical relations are more common between lexemes in the same field. Thus “peak” part of mountain is near synonym of summit, while “peak” part of bad is a near synonym of visor. In the example of lexical relations which follow, the influence of lexical fields will be clear.

The traditional descriptive aims of lexical semantics have been: (a) to represent the meaning of each word in the language, and (b) to show how the meaning of the words in a language are interrelated.

Yang dimaksud dengan relasi makna atau lexical adalah hubungan semantik yang terdapat antara satu bahasa dengan bahasa yang lainnya. Satuan bahasa di sini dapat berupa kata frasa, dan relasi semantic itu dapat menyatakan kesamaan makna, pertentangan makna, ketercakupan makna, makna ganda atau juga kelebihan makna, dalam pembicaraan tentang relasi makna ini biasanya dibicarakan masalah – masalah yang disebut sinomim, antonym, polisemi, homonymy, hiponimy ambiguity, dan redundansi.

Discourse segmentation deals with longer stretches of discourse as well. It has been shown that lexical cohesion might be an indicator of discourse segmentation. Morris and Hirst (1991) found a close correspondence between lexical chains and structural unit boundaries. Lexical chains in Morris and Hirst (1991) are built up of lexical items linked on the basis of the relations in a thesaurus (i.e., prominently with traditional semantic relations). Ferret (2002) investigates the role of

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7 Giannossa, L. (2012). *A Corpus-Based Investigation Of Lexical Cohesion In En & It Non-Translated Texts*. P. 17

collocations when thematically segmenting texts. They both point out that topic boundaries can be indicated when analyzing lexical cohesion.9

Typically, lexical cohesion makes the most substantive contribution to texture: According to Hasan (1984) and Hoey (1991), around forty to fifty percent of a text’s cohesive ties are lexical. In its simplest incarnation, lexical cohesion operates with repetition, either simple string repetition or repetition by means of inflectional and derivational variants of the word contracting a cohesive tie. The more complex types of lexical cohesion work on the basis of the semantic relationships between words in terms of sense relations, such as synonymy, hyponymy, antonymy and meronymy.10

From the explanations above that the writer can concluded that lexical cohesion is very important because it effect to texture and coherence of a text. They are types of lexical cohesion according to halliday and hasan: synonym, antonym, repitation, meronym, and hyponym.

1. Synonym

Synonymy is one of the lexical semantic relations (LSRs), which are the relations between meanings of words. By definition, synonyms are one of two or more words or expressions of the same language that have the same or nearly the same meaning in some or all senses.11

In a communication between one word with others have an attachment to a meaning that is accumulated in the language. A form of word which has one the same meaning with other word called synonym. Moreover according to palmer, synonym is used to mean same as meaning

is obvious that for the dictionary marker many set words have the same meaning.  

However, synonyms as "lexical items whose senses are identical in respect of 'central' semantic traits, but differ, if at all, only in respect of what we may provisionally describe as 'minors' or 'peripheral' traits". He adds that "Synonyms also characteristically occur together in certain types of expressions. For instance, a synonym is often employed as an explanation, or a clarification of the meaning of another word."

Based on the quotation above, could be taken a conclusion that synonym is word with the same meaning and could be changed. Also synonym is one of the lexical semantic relations.

2. Antonym

Antonym is one of the semantic relations that are very useful. Antonym pairs are often used in texts and in a large number of proverbs and idioms to achieve rhetorical effects, for example, “a friend to everybody is a friend to nobody”, no matter it is in common speech or in the literary writing.

As a matter of fact, it is even one of the indispensable factors in those figures of speech such as oxymoron, paradox, and irony. In addition. Antonymy plays a remarkably significant role in language teaching and learning, which can be shown in many definitions, for example, “tall” is defined as “not short”, “trivial” is said to be “not important”.

The term oppositeto refer to the semantic relation between antonym pairs that is antonyms are understood to have meanings that are opposed to one another in a given context. Factors that contribute to particularly good antonym pairings may relate to more than just the two

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12I. g. falmer semantic great Britain: cambridge university pres, 1981.p 88.
items’ semantic oppositeness; for instance, the pairing of *increase* and *decrease* is supported by their rhyme and the perception of a parallel morphology as well as their semantic opposition.\(^\text{15}\)

An antonym is a semantic term for words that have opposite meaning or definitions. To simply put it, an antonym is an opposite of another word. The term “Antonym” has been derived from a greek word *antonumia* which means counter name. It is in fact a sense relation or binary relationship between words that have opposite or contradictory meanings.\(^\text{16}\)

Moreover the writer can conclude that antonym is used to for opposite of meaning words that are opposite are antonym. Antonym is often thought of as the opposite of synonym, but the status of the two different for language has no real need of true synonym exist. Antonym is a regular and very natural feature of language and can be defined fairly precisely.

3. **Hyponymy**

Hyponymy represents a semantic relationship between a generic and specific term. The generic term is called hypernym and the specific term is called hyponym. Hyponymy relationship can be represented by “X is a kind of Y” pattern. In this pattern, X and Y represent any hyponym and hypernym term such as apple-fruit, dog-animal, respectively. Hyponymy is an asymmetrical relationship. While “each X is a/an Y” condition is true, the reverse (each Y is a/an X) is not true. Therefore, X and Y cannot replace with each other.\(^\text{17}\)

Hyponymy is a transitive, hierarchical inclusion relation which makes it a useful primitive for a network because it permits subordinate concepts to inherit properties from their superordinates. In hyponymy the


\(^{16}\)https://literarydevices.net/antonym/ accessed on Oktober 12, 2018

inclusion is unidirectional—the attributes of the superordinate term must be included within those of the subordinate. So, the writer can conclude that Hyponymy is an asymmetrical relationship. While each X is a/an Y condition is true, the reverse each Y is a/an is not true. Therefore X and Y Cannot Replace With Each Other.

4. Repetition

Repetition as one of the most misunderstood phenomena in psycholinguistics. Indubitably, repetition is a human, social activity, clearly part of our everyday conduct and behavior and not just a marker of a “disfluent” or “sloppy” speaker (Schegloff 1987). According to Tannen (1989), repetition is a phenomenon that occurs quite naturally in conversational speech.

The study of repetition was repeatedly conducted within a broad framework of communication strategies (Genc, 2007). Communication strategies (CSs) are defined strategies “used by an individual to overcome the crisis which occurs when language structures are inadequate to convey the individual thought” (Tarone, 1977:195).

So from the explanations that repetition is a literary device that repeats the same words or phrases a few to make an idea clearer and more memorable also filler and a support both for understanding and memorizing.

5. Metonymy

Panther and Thornburg (1998, 2003) call metonymies ‘natural inference schemas’ i.e. easily activatable associations among concepts that can be used for inferential purposes. Barcelona (2004) claims that two or more conceptual metonymies contribute to the meaning structure coded in a given utterance or a piece of discourse. Moreover, all the relevant
metonymies are based on the knowledge implied in metonymic connections which is shared between conversational interactions. 20

The traditional definitions of metonymy are carried out under the assumption that metonymy is a figurative device to provide some charm and grandeur to the style and the research are all defined to the lexical level yet without treating it as a phenomenon in everyday language and normal modes of thinking. It is believed that most of the basic insights into the tropes of metonymy started from Aristotle, the ancient Greek philosopher, who subsumed metonymy and synecdoche under metaphor (Panther and Radden, 1999, p.1). 21

From the explanation above the writer can conclude that conceptual metonymy is contributed to the meaning structure coded in a given utterance or a piece of discourse. Moreover, all the relevant metonymies are based on the knowledge implied in metonymic connections which is shared between conversational interactions.

2.4 Sentences

Sentences are the largest units in a grammatical consisting of subjects, predicates and finite verbs. In Longman Dictionary of Applied Linguistics (1985), "a sentence is the largest unit of grammatical organization within which parts of speech (eg nouns, verbs, adverbs) and grammatical classes (eg word, phrase, clause) are said to function." So the sentence is the largest grammatical unit where the utterance part (such as: words, phrases, clauses) is referred to in its function. Frank (1972: 220) argues that "a sentence is full prediction containing a subject plus a predicate with a finite verb." According to him the sentence consists of a

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subject plus a predicate with a finite verb. Example: John(S) Eats(V) an Apple(O)

Meanwhile, according to Paul R. Kroeger (2004: 5) suggests that "a sentence is not simply a string of words, one after another." This means that the sentence is not as simple as a series of words with other words. Based on the above description of the sentence.

It can be concluded that the sentence is a grammatical unit that can stand alone in which there are functions of the subject and predicate.

Types of sentences Frank (1994: 220) divides sentences into four types, namely:

a. Declarative Sentence In declarative sentences (statement sentences) the subject and predicate are placed in the normal order, namely subject, predicate, object. Example: The child at this dinner.

b. Introgative Sentence In introgative sentence, the auxiliary is at the beginning of the sentence. Writing question sentences ends with a question mark. Example: Did the child eat this dinner?

c. Imperative Sentence In imperative sentence, the verb used is a simple form without regard to people or tenses. Example: Eat your dinner!

d. Exclamatory Sentence In exclamatory sentence (exciting sentence), begins with the word what or how followed by the subject, predicate. Writing exclamatory sentences ends with an exclamation mark. This sentence is to express admiration. Example: How beautiful she is.

2.5 Review of Related research

In this thesis there are two researcher related to the thesis. First from English literature department of adab and humanities faculty in the state Islamic university sultan thaha saifuddin jambi the thesis made by Astuti entitled “The analysis of cohesive lexical item in Jakarta post football.” This research discuss about appearance of meaning word in

\[22\] Miller, Jim (2002). An introduction to English Syntax, Edinburgh: Edinburg University Press Ltd. p34
synonym and antonym form that connecting between sentences in kind of sport language one text or column. The writer use the theory that pointed out by Halliday and Hasan who said that cohesion is the relationship between the meaning of the sentences, not element of the sentences. The lexical cohesion that had found in Jakarta post 30 antonymies and 25 synonymies.  

Second is from department of English education faculty of teacher training and education of university of muria kudus. That thesis made by Ika Resti Zuliana Sari entitled “The analysis of lexical cohesion in TIME magazine Article: 17th October 2011 edition and “the Jakarta post weekend magazine article: October 2011 edition. This research describe about a present system for linguistic exploration and analysis of lexical cohesion. Her work based on Halliday and Hasan Theory “cohesion is defined as the set of linguistic means we have available for creating lexture” The writer only focus to find the type of lexical cohesion item that occur in Time magazine and Jakarta post such as synonym, antonym, repetition. Based on the data analysis, the percentage of lexical cohesion types in time magazine articles is repetition 75%, synonym 8%, hyponymy 6%, metonymy 6% and collocation 5%. Then the percentage of lexical cohesion types in the Jakarta post weekender magazine articles is repetition 76.3%, hyponymy 13.2%, metonymy 4.1%, collocation 3.9% and synonym 2.4%. The similarity of lexical cohesion types in time and the Jakarta post weekender magazine article is repetition has the biggest percentage in both magazines. The differences is in the time magazine, collocation has the smallest percentage of lexical cohesion types, while in
the Jakarta post weekender magazine and synonym has the smallest percentage of lexical cohesion types.²⁴

Third is from Qurotul Aini from English department education faculty of teacher training and education university of muria kudus. The analysis is about lexical cohesion in abstract of the thesis written by English education department student of Muria Kudus university in October 2012. This research describe about cohesive lexical and conjunction. The objectives of this research are to find out the lexical cohesion that used in abstract of thesis of English education department student of muria kudus University. The result of the study were, repetition 73.3%, synonym 8.2%, hyponymy 10.8%, meronym 2.2% and collocation 4.5%.²⁵

Four is from English literature department of adab and humanities faculty in the state Islamic university sulthan thaha saifuddin jambi the thesis made by Ana dian pertiwi entitled “The analysis of lexical cohesion in short story the metro by josef esseberger. The objectives of this research were to find out the types of lexical cohesion and the meaning of lexical cohesion in short story the metro. Based on the data analysis, the percentage of lexical cohesion types in short story the metro was antonym 51%., synonym 43% and hyponym 6%. The type of lexical cohesion in short story the metro is antonym has the biggest percentage and hyponym has the smallest percentage of lexical cohesion.²⁶

The last is from English literature department of adab and humanities faculty in the state Islamic university sulthan thaha saifuddin jambi the thesis made by Nur Habibah entitled The analysis of lexical

²⁵ Qurotul aini,An analysis of lexical cohesion in the abstract of the thesis written by English education department student of Muria Kudus University in October 2012. ( Muria Kudus University,2014.)
²⁶ Ana Dian Pertiwi, The Analysis Of lexical Cohesion in short story the metro by josep Essberger, student English literature department, adab and humanities faculty, the state institute for islamic studies sulthan thaha saifuddin Jambi,( the state institute for islamic studies sulthan thaha saifuddin Jambi, 2016).
cohesion in national column as found in the Jakarta post newspaper. This research used semantic theory by Noam Chomsky. This theory was supported by Halliday and Hasan, Palmer and Abdul Chaer in the definition of cohesion and lexical cohesion. The result of the study were 1.5 types of lexical cohesion such as 107 repetition, 48 of synonym, 13 of antonym, 50 of hyponym and 30 of hypernym. The dominant type of lexical cohesion in national column was repetition.

Nur Habibah, the analysis of lexical cohesion in national column as found in the Jakarta post newspaper. (The state institute for Islamic studies Jambi, 2015).
CHAPTER III

METHOD OF RESEARCH

3.1 Design of research

Research is a process that conducted to get the data with the purpose and usefulness. Quantitative research, in general, holds more positivist view of the world; it suggests that reality is something tangible that can be objectively measured with the help of observational and experimental methods.

Qualitative research generally adheres (although not always) to a constructivist view of the world, one that suggests that reality is in the eye of the beholder; in other words, that there is no single reality for a given phenomenon, but multiple, relative dimensions of reality which can only be partially captured using subjective, naturalistic methods.¹

Penelitian kualitatif lebih mengutamakan penggunaan logika induktif dimana kategorisas idilahirkan dari perjumpaan peneliti dengan informan di lapangan atau data-data yang ditemukan. Sehingga penelitian kualitatif bericirikan informasi yang berupai katan konteks yang akan menggiring pada pola-pola atau teori yang akan menjelaskan fenomena social.²

A simplistic explanation of qualitative techniques might lead researchers to believe in the adequacy of any procedure resulting in

nominal rather than numerical sorts of data. Such an assessment, however, fails to appreciate both the theoretical implications of qualitative research and the basic purpose of scientific research in general. The research is only to amass data. The purpose of research is to discover answers to questions through the application of systematic procedures.³

Qualitative research attempts to broaden or deepen our understanding of how things came to be the way they are in our social world. If the research question involves exploring how people experience something, or what their views are, exploring a new area where issues are not yet understood or properly identified assessing whether a new service is implementable, looking at ‘real-life’ context, or a sensitive topic where you need flexibility to avoid causing distress, your team probably needs to discuss using qualitative methodology.⁴

Based on the statement above, it means that qualitative research is study by collecting words, image or document as a source of data and qualitative research also known as descriptive research.

### 3.2 Source of data

Before collecting the data, the writer will classify the data by two sources of data, there are primary data and secondary data:

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³ Bruce L. Bergcalifornia Qualitative Research Methods For The Social Sciences State University, Long Beach)⁴ Beverley Hancock, Elizabeth Ockleford, Kate Windridge, An Introduction To Qualitative Research P.
Primary data are the main sources. It means that, the primary data are the first data or the main data in collecting data an object of research.


1. primary data

Primary data are the main data. Primary data are information collected by researcher specifically for a research assignment. In other words, primary data are original in nature and directly related to the issue or problem and current data.

According to Hasan (2002) primary data is data that is obtained or collected directly in the field by the person conducting the research or the person concerned who needs it. In this research based on the explanation above the writer took the primary data from Quran that especially surah Al – waqiah.

Technique of data collecting

In other get information in this study, the thesis uses library research by reading some books in the library. There are some techniques of data collecting such as interview, documentation, observation and discussing. In this thesis, the writer uses only whose theory documentary
technique to get the data. In this thesis, the writer uses only whose theory documentary technique to get the data.

Dokumentalalahsetiapbahantertulisataupun film. Dokumenbiasanyadibagiatasdokumenpribadi (catatanataukaranganseseorangsekarangsekaratertulis) dan dokumenresmi (dokumen internal dan dokumenekternal).  

3.4 Technique of data Analysis

The purpose of analyze the data is to answer the question from formulation the problem and to understand the data. There are many different techniques for analyzing the data. In this thesis, the writer uses content analysis technique. According to moleng:

Kajianisiadalahmetodologipenelitian yang memanfaatkanseperangkatproseduruntukmenarikkesimpulan yang sahihdarisebuahbukudandokumen. Atau bias juga di definisikansebagai teknik penelitian yang dimanfaatkanuntukmenarikkesimpulanyangreplikatifdansahi hdari data atas dasar konteksnya. 

It means that, content analysis is the technique that very important in data analysis with uses in mind. It will make to analyze the data of research. By doing this technique, the writer will describe more deeply about the meaning antonym, synonym and other lexical cohesion in surah Al – Waqiah.

The steps are:

1. Reading 

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5Lexy J. Moleong, MetodePenelitianKualitatif. (Bandung: Rosda,2014), P. 216
6Lexy J. Moleong, MetodePenelitianKualitatif. (Bandung: Rosda,2014), P. 217
7Lexy J. Moleong, MetodePenelitianKualitatif. (Bandung: Rosda,2014), P. 220
The writer read surah Al–waqiah the English version of Quran explorer and Printed Quran.

2. Identifying

The writer identifies the data which has correlation with reflection of lexical cohesion in surah Al–waqiah the English version of Quran Explorer and Printed Quran.

3. Classifying

The writer classifies the data based on the event which has correlation with the reflection of lexical cohesion in surah al–Waqiah the English Version of Quran explorer and printed Quran.

4. Describing and explaining

The writer will describe and explaining the data about lexical cohesion in surah Al–Waqiah the English version of Quran explorer and Printed Quran.

5. Making conclusion

After all, the data had been analyzed all the data, the writer makes the conclusion in the end of the research.
CHAPTER IV
FINDING AND ANALYSIS

4.1 Finding

In this chapter, the writer found several data. There are three kinds of lexical cohesion in surah Al–Waqiah translation. first, repetition, second, synonym and the last is hyponymy. There are 11 repetition in Printed Quran and 7 repetition in Digital Quran. Then, there are 55 word or sentences synonym in both of Quran and the last only have hyponym in both of Quran. The data will show below.

1. Repetition data in Printed Quran Surah – al waqiah translation

<table>
<thead>
<tr>
<th>No</th>
<th>No of verse</th>
<th>Printed Quran</th>
<th>Repetition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3</td>
<td>Many will bring it low many will it exalt</td>
<td>1. many 2. will 3. It</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>Then there will be the companions of the right hand, what will be the companions of the right hand</td>
<td>4. will be 5. companions of the right hand</td>
</tr>
<tr>
<td>9</td>
<td>9</td>
<td>And the companions of the left hand, what will be the companions of the left hand</td>
<td>6. the companions of the left hand</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>And those foremost in faith will be foremost in the hereafter</td>
<td>7. foremost</td>
</tr>
<tr>
<td>19</td>
<td>19</td>
<td>No after ache will they receive therefrom nor will they suffer intoxication</td>
<td>8. will they</td>
</tr>
</tbody>
</table>
And there will be companions with beautiful big, and lustrous eyes.

Only the saying peace, peace.

The companions of the right hand, what will be the companions of the right hand.

From the data above, the writer found 11 words or repetition sentences contained in the Printed Quran. All the data in the analyst are 30 verses but there are only 8 verses that contain repetition of the word or sentences namely verse 3, 8, 9, 10, 19, 22, 26, 27.

2. Repetition data in Digital Quran Surah – al waqiahtransaltion

<table>
<thead>
<tr>
<th>No</th>
<th>No of verse</th>
<th>Digital quran</th>
<th>Repetition</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>First those on the right hand, what of those on the right hand</td>
<td>1. Those on the right hand</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>And then those on the left hand, what of those on the left hand</td>
<td>2. those on the left hand</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>And the foremost in the race, the foremost in the race</td>
<td>3. foremost in the race</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>With bowls and ewers and a cup from a pure spring</td>
<td>4. and</td>
<td></td>
</tr>
</tbody>
</table>
From the data above, the writer found 8 words or repetition sentences contained in the Printed Quran. All the data in the analyst are 30 verses but there are only 7 verses that contain repetitions of words or sentences, namely verses 8, 9, 10, 18, 25, 26, 27.


<table>
<thead>
<tr>
<th>No of Stanzas</th>
<th>No of verse</th>
<th>Printed Quran</th>
<th>No of verse</th>
<th>Digital Quran</th>
<th>Synonym</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>When the event inevitable cometh to pass</td>
<td>1</td>
<td>When the event befallenth</td>
<td>1. When the event</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>Then will no soul deny its coming</td>
<td>2</td>
<td>There is no denying that it will befall</td>
<td>2. no denying</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>Many will bring it low many will it exalt</td>
<td>3</td>
<td>Abasing (some) exalting (other)</td>
<td>5. many / some 6. exalt/ exalting</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>When the earth will be shaken to its depth</td>
<td>4</td>
<td>When the earth is shaken with a shock</td>
<td>7. when the earth 8. shaken</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>And the mountain shall be crumbled</td>
<td>5</td>
<td>And the hills are ground to powder</td>
<td>9. To atom / to powder</td>
</tr>
<tr>
<td>Line</td>
<td>Original Text</td>
<td>Translation</td>
<td></td>
<td></td>
<td></td>
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<td>------</td>
<td>--------------</td>
<td>-------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>6 Becoming dust scattered abroad</td>
<td>6 So that they become a scattered dust</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>7 And ye shall be sorted out into three classes</td>
<td>7 And ye will be there kinds</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>8 Then there will be the companions of the right hand, what will be the companions of the right hand</td>
<td>8 First those on the right hand, what of those on the right hand</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>9 And the companions of the left hand, what will be the companions of the left hand</td>
<td>9 And then those on the left hand, what of those on the left hand</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>10 And those foremost in faith will be foremost in the hereafter</td>
<td>10 And the foremost in the race, the foremost in the race</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>11 These will be those nearest to allah</td>
<td>11 Those are they who will be brought nigh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>12 In the garden of bliss</td>
<td>12 In gardens of delight</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>12 And ye shall be sorted out into three classes</td>
<td>12. shell be/ will be</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>12 And ye shall be sorted out into three classes</td>
<td>13. three kinds</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>12 And ye shall be sorted out into three classes</td>
<td>14. companion s/ those</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>12 And ye shall be sorted out into three classes</td>
<td>15. the right hand / right hand</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>12 And ye shall be sorted out into three classes</td>
<td>16. companion s / those</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>12 And ye shall be sorted out into three classes</td>
<td>17. left hand / left hand</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>12 And ye shall be sorted out into three classes</td>
<td>18. and those foremost / and the foremost</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>12 And ye shall be sorted out into three classes</td>
<td>19. will be / will be</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>12 And ye shall be sorted out into three classes</td>
<td>20. those / those</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>12 And ye shall be sorted out into three classes</td>
<td>21. in the garden of / in the gardens of</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Line</td>
<td>English Text</td>
<td>Page</td>
<td>Line</td>
<td>English Text</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>--------------</td>
<td>------</td>
<td>------</td>
<td>--------------</td>
</tr>
<tr>
<td>13</td>
<td>13</td>
<td>A number of people from those of old</td>
<td>13</td>
<td>13</td>
<td>A multitude of those of old</td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td>And a few from those of later times</td>
<td>14</td>
<td>14</td>
<td>And a few of those of later time</td>
</tr>
<tr>
<td>15</td>
<td>15</td>
<td>They will be on couches encrusted with gold and precious stone</td>
<td>15</td>
<td>15</td>
<td>On lined couches</td>
</tr>
<tr>
<td>16</td>
<td>16</td>
<td>Reclining on them, facing each other</td>
<td>16</td>
<td>16</td>
<td>Reclining therein face to face</td>
</tr>
<tr>
<td>17</td>
<td>17</td>
<td>Round about them will serve youths of perpetual freshness</td>
<td>17</td>
<td>17</td>
<td>There wait on them immortal youths</td>
</tr>
<tr>
<td>18</td>
<td>18</td>
<td>With goblet shining beakers and cups filled out of clear flowing fountain</td>
<td>18</td>
<td>18</td>
<td>With bowls and ewers and a cup from a pure spring</td>
</tr>
<tr>
<td>19</td>
<td>19</td>
<td>No after ache will they receive therefrom or will they suffer intoxication</td>
<td>19</td>
<td>19</td>
<td>Wherefrom they got no aching of the head nor any madness</td>
</tr>
<tr>
<td>22</td>
<td>22</td>
<td>a number of / a multitude of</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>23</td>
<td>Those of old / those of old</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>24</td>
<td>and a few from those of later times / and a few of those of later time</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>25</td>
<td>couches / couches</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>26</td>
<td>reclining / reclining</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>27</td>
<td>facing each other / face to face</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>28</td>
<td>Them / Them</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>29</td>
<td>with goblet / with bowls</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>30</td>
<td>beaker / ewers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>31</td>
<td>cups / cup</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>32</td>
<td>they receive / they got</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>33</td>
<td>wherefrom / wherefrom</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>34</td>
<td>nor / nor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Line</td>
<td>Sentence</td>
<td>Page</td>
<td>Line</td>
<td>Sentence</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>----------</td>
<td>------</td>
<td>------</td>
<td>----------</td>
</tr>
<tr>
<td>20</td>
<td>20</td>
<td>And with fruits, any that they may select</td>
<td>20</td>
<td>20</td>
<td>And fruit that they prefer</td>
</tr>
<tr>
<td>21</td>
<td>21</td>
<td>And the flesh of fowls any that they may desire</td>
<td>21</td>
<td>21</td>
<td>And flesh of fowls that they desire</td>
</tr>
<tr>
<td>22</td>
<td>22</td>
<td>And there will be companions with beautiful big, and lustrous eyes</td>
<td>22</td>
<td>22</td>
<td>And there are fair ones with wide, lovely eyes</td>
</tr>
<tr>
<td>23</td>
<td>23</td>
<td>Like unto pearls well guarded</td>
<td>23</td>
<td>23</td>
<td>Like unto hidden pearls,</td>
</tr>
<tr>
<td>24</td>
<td>24</td>
<td>A reward for the deeds of their past life</td>
<td>24</td>
<td>24</td>
<td>Reward for what they used to do</td>
</tr>
</tbody>
</table>

nor
35. suffer / aching
36. madness / intoxication
37. and with fruit / and fruit
38. they may select / they prefer
39 and the flesh of fowls any that they may desire
40. and there / and there
41. companions / fair one
42. lustrous eyes / lovely eyes
43. like unto
44. pearls
45. a reward for / reward for
46. their past life / they used to do
<table>
<thead>
<tr>
<th>Verse</th>
<th>Arabic Text</th>
<th>English Translation</th>
<th>Verse</th>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>No frivolity will they hear therein nor any mischief</td>
<td>They hear they no vain speaking nor recrimination</td>
<td>47</td>
<td>they hear / they hear</td>
<td>48. nor / nor</td>
</tr>
<tr>
<td>26</td>
<td>Only the saying peace, peace</td>
<td>Naught but the saying, peace and again peace</td>
<td>49</td>
<td>saying, peace, peace / saying peace and again peace</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>The companions of the right hand, what will be the companions of the right hand</td>
<td>And those on the right hand what of those on the right hand</td>
<td>50</td>
<td>companion / those</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>They will be among lote trees without thorns</td>
<td>Among thornless lote trees</td>
<td>51</td>
<td>right hand / right hand</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Among tahl trees with flowers of fruits piled ones above another</td>
<td>And clustered plantains</td>
<td>52</td>
<td>among / among</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>In shade long extended</td>
<td>And spreading shade</td>
<td>53</td>
<td>lote trees / lote three</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>From 30 verses surah Al-Waqiah, there are 29 verses have synonym.</td>
<td></td>
<td>The total of the synonym words or the sentences are 55</td>
<td></td>
</tr>
</tbody>
</table>
From the data above, the writer compares both of Quran and found there are similarities in words or sentences in them. Then the writer found there were 55 words or sentences in both Quran. Out of 30 data from Printed Quran and 30 data from Digital Quran only verse 29 of both of Quran which have no single word or sentence similarity.

4. Hyponymy data in Surah Al – Waqiah Translation

<table>
<thead>
<tr>
<th>No</th>
<th>No of Verse</th>
<th>Printed Quran</th>
<th>No</th>
<th>No of Verse</th>
<th>Digital Quran</th>
<th>Hyponymy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>29</td>
<td>Among three</td>
<td>1</td>
<td>29</td>
<td>And clustered</td>
<td>Hyponym</td>
</tr>
<tr>
<td></td>
<td></td>
<td>with flowers</td>
<td></td>
<td></td>
<td>plantains</td>
<td>- Flowers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>of fruits</td>
<td></td>
<td></td>
<td>s</td>
<td>of fruits</td>
</tr>
<tr>
<td></td>
<td></td>
<td>piled ones</td>
<td></td>
<td></td>
<td></td>
<td>Hypernym</td>
</tr>
<tr>
<td></td>
<td></td>
<td>above another</td>
<td></td>
<td></td>
<td></td>
<td>- Plantains</td>
</tr>
</tbody>
</table>

Total

From the 30 verse, only 1 verse is hyponym.

From the data above, the writer compares both of Quran and found there is one hyponymy word or sentence inside it. Then the writer found that there are only 1 word or sentence from both of Quran, from 30 data from Printed Quran and 30 data from Digital Quran only verse 29 from both of Quran which has one word or sentence containing one of the lexical cohesion type which is hyponymy.

4.2 Analysis

4.2.1 Types of lexical Cohesion in Surah Al – Waqiah Translations.

1. Synonym
Synonym is words having the same meaning. Synonym is a semantic relation that has been extensively studied. The true test of synonym is substitutability: the ability of two words to be substituted for one another without a change in meaning.¹ The writer found 55 word or sentences in total. The writer compares the both of Quran and found there are similarities in words or sentences in them. Then the writer found there were 55 words or sentences in both Quran. Out of 30 data from Printed Quran and 30 data from Digital Quran only verse 29 of both of Quran which have no single word or sentence similarity. In this case the similarities in both of Quran in word or sentences also in meaning.

Some examples of synonym that had been found by the writer are:

Datum 1:

a) And ye shall be sorted out into three classes. (PQ:7)

b) And ye will be there kinds. (DQ:7)

1. Three kinds = Three Classes
a) And ye shall be sorted out into three classes 

b) And ye will be there kinds

If the words above substitutions each other like:

a) And ye shall be sorted out into there kinds

b) And ye will be three classes

Based on Oxford dictionary that the meaning of

Classes: A system of ordering society whereby people are divide into sets based on perceived social or economic status.²

Kind: A group of people or things having similar characteristics³

¹Charles F Meyer, Introducing English Linguistics,(Cambridge:2002),P.170
²https://en.oxfordictionaries.com/definition/kind
Based on two sentences above, the researcher took a conclusion that the words three classes and there kinds are synonym, because if the words “class” substitution with “kind” the meaning of the sentences in both of Qur’an is acceptable. According to Oxford dictionary that the meaning both of words above are similar.

Datum 2:

a) Many will bring it low many will it exalt. (PQ:3)

b) Abasing (some) exalting (other). (DQ:3)

2. Bring it Low=Abasing

a) Many will bring it low many will it exalt

b) Abasing (some) exalting (other)

If the words above substitutions each other like:

a) Many will bring it abasing many will it exalt

b) Bring it Low (some) exalting (other)

Based on Oxford dictionary that the meaning of

Bring it Low: Of less than average height from top to bottom or to the top from the ground

Abasing: Behave in a way that belittles or degrades

Based on two sentences above, the researcher took a conclusion that the words low and abasing are synonym. Based on tend synonymous
word from dictionary that the word “low” and “abasing” are synonymous. Based on Oxford dictionary that the meaning both of word above are similar.

Datum 3:

a) In the garden of bliss. (PQ:12)

b) In garden of delight. (DQ:12)

3. Bliss = Delight

a) In the garden of bliss

b) In gardens of delight

If the words above substitutions each other like:

a) In the garden of delight

b) In gardens of bliss

Based on Oxford dictionary that the meaning of

Bliss: perfect happiness great joy

Delight: A cause or source of great pleasure

Based on two sentences above, the researcher took a conclusion that the words bliss and delight are synonym, because if the word “bliss” substitution with “delight” the meaning of the sentences in both of Quran is acceptable. According to oxford dictionary that the meaning both of word above are similar.
Datum 4:

a) A number of people from those of old. (PQ:13)

b) A multitude of those of old. (DQ:13)

4. A number of = A Multitude of

a) A number of people from those of old

b) A multitude of those of old

If the word above substitutions each other like:

a) A multitude of people from those of old

b) A number of those of old

Based on Oxford dictionary that the meaning of

Number: An arithmetical value, expressed by a word, symbol, or figure, representing a particular quantity and used in counting and making calculations

Multitude: A large number of people or things.

Based on two sentences above, the researcher took a conclusion that the words a number of and a multitude of are synonym, because if the word “A number of” substitution with “A multitude of” the meaning of the sentences i both of Qur’an is acceptable. According to Oxford dictionary that the meaning both of word above are similar.

2. Repetition

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8 ibid  
9 ibid
The study of repetition was repeatedly conducted within a broad framework of communication strategies (Genc, 2007). Repetition is a literary device that repeats the same words or phrases a few to make an idea clearer and more memorable also filler and a support both for understanding and memorizing. The repetition in surah Al – Waqiah appears in eight verses in printed Qur’an and seven verses in Digital Qur’an. Some repetitions are conjunction such as “and”.

**Datum 5:**

لا يصدعون عنها ولا ينفرعون

a) No after ache **will they** receive therefrom nor **will they** suffer intoxication
(PQ:19)

In verse nineteen from printed Quran, the writer only found one sentences that repeated. The sentences are “will they”, this sentences belong to young are not shaped by age teenager who remain young are not shaped by age, by carrying empty glasses with various drinks and shoot containing heavenly khamr taken from a flowing source and not endless, they are not dizzy because they drink it and are not drunk too loss of mind and to balance. Repetition means to emphasize the meaning of the verse itself.

**Datum 6:**

وأضحت السمعة ما أضحت للسمعة


11 Quraishshihab, Tafsir al misbah. Pesandankesankeserasian al quran. P. 541 - 555
b) And the companions of the left hand, what will be the companions of the left hand. (DQ: 9)

Same as printed Quran in Digital Quran verse nine only one sentences that repeating is “the companions of the left hand” this verse tell about The other group is on the left ‘Arsy, and these are the ones that come out from the left side of Adam. They were given a book of charity notes with their left hand, then led to the left. These are the majority of the inhabitants of hell. Repetition means to emphasize the meaning of the verse itself.

Datum 7:

٨:٢٢

الواقعه

٨:١٨

الواقعه

٨:١٧

الواقعه

٨:١٦

الواقعه

٨:١٥

الواقعه

٨:١٤

الواقعه

٨:١٣

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٨:١١

الواقعه

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الواقعه

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الواقعه

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الواقعه

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الواق
d) And those foremost in faith will be foremost in the hereafter. (DQ: 10)

Verse ten from Digital Quran. In this verse only have one repetition word.
The word is “foremost” this word belong to hereafter also talked about the group
who will save in the hereafter.

Datum 9:

And foremost in the hereafter (الواقعه: 9)

e) And the companions of the left hand, what will be the companions of the
left hand. (PQ:9)

Same as printed Quran in Digital Quran verse nine only one sentences that
repeating is “the companions of the left hand” this verse tell about The other
group is on the left ‘Arsy, and these are the ones that come out from the left side
of Adam. They were given a book of charity notes with their left hand, then led to
the left. These are the majority of the inhabitants of hell14. Repetition means to
emphasize the meaning of the verse itself.

Datum 10:

With bowls and ewers and a cup from a pure spring. (DQ:18)

in this verse eighteen from Digital Quran, there is one word and stand
for conjunction “and” this word connection some noun in this verse such as
bowls, ewers and cup.

Datum 11:

14http://h-luthfi-h.blogspot.com/2016/03/tafsir-surat-al-waqiah-7-12-tiga.html
g) And those foremost in faith will be foremost in the hereafter. (PQ:10)

This verse from Printed Quran. In this verse only have one repetition word. The word is “foremost” this word belongs to hereafter also talked about the group who will save in the hereafter.

Datum 12:

h) They hear they no vain speaking nor recrimination.(DQ:25)

This verse from Digital Quran and in this verse only have one word that is repetition. The word is “They” this word “they” belongs to humankind who enter the heaven.

3. Hyponymy

Hyponymy represents a semantic relationship between a generic and specific term. The generic term is called hypernym and the specific term is called hyponym. Hyponymy relationship can be represented by “X is a kind of Y” pattern. In this pattern, X and Y represent any hyponym and hypernym term such as apple-fruit, dog-animal. In surah Al–Waqiah from verse 1 until 30, there is only one hyponym tend at 29 verse. In printed Qur’an said “flowers of fruits” but in Digital Qur’an said “plantains”. According to definition of hyponym its self, the hyponym in this case is flowers of fruits and the hypernym is plantains.

Datum 13:

a) Among talh three with **flowers of fruits** piled ones above another. (PQ:29)

b) And clustered **plantains**. (DQ:29)

From the data above, the writer compares both of Quran and found there is one hyponymy word or sentence inside it. Then the writer found that there are only 1 word or sentence from both of Quran, from 30 data from Printed Quran and 30 data from Digital Quran only verse 29 from both of Quran which has one word or sentence containing one of the lexical cohesion type which is hyponymy.

### 4.2.2 The most dominant lexical cohesion in surah Al – Waqiah Translations.

Based on the writer analysis can be found the most dominant lexical cohesion in surah Al- Waqiah Translation is synonym. In this research, there are only three types of lexical cohesion that had been found synonym, repetition, and Hyponym. In this research the total of data is 30 verses, from those of data there are 29 synonymous, 15 repetitions and 1 hyponym.

From 30 verses surah Al – Waqiah, there are 29 verses have synonym. The total of the synonym words or the sentences are 55. From 30 verses of Surah Al – Waqiah only verse 29 did not have synonym words or sentences, the remainder else are have. Other lexical cohesion is repetition, From 30 verse of Printed Qur’an, they are 8 verses have repetition words or sentences and there are 7 verse from Digital Quran. For the hyponym, only one verse from both of Qur’an have hyponym and it appears in 29 verse.

The percentage of the most dominant lexical cohesion in surah Al – Waqiah translation will show in table below.
4.2.3 The differences and the similarities between Surah Al-Waqiah in Quran Explore as Digital Al-Quran with Printed Al-Quran.

a) The differences

In terms of verse differences from both Quran, the differences are taken from two sides. The first difference is in terms of the choice of words and differences is the second is in terms of Grammatical. For example in verse 7 of the Printed Quran uses the word "three classes" but in Digital Quran uses "the kinds". While the example is grammatical in terms, for example taken from verse 3 of the Printed Quran which is "Many will bring it low" whose structure of the word begins with the Subject followed by "will" and Verb or S + will + V. Whereas in the Digital Quran it says "Abasing (some) exalting (other)" in this sentence does not use a regular word structure where here the sentence does not start with Subject but starts with Ving. The following data are examples of words or meanings which also explain their grammatical differences. The writer analyzed the meaning of each verse than explained below.

Datum 14:

a) When the event inevitable cometh to pass(PQ:1)
b) When the event befallenth( DQ:1)
The differences between both of Quran in meaning and sentences were really big. In interpretation Al Misbah for first verse, the close meaning to the Indonesia meaning is the Digital Qur’an, Because in printed Qur’an tell the word “inevitable” but in interpretation Al misbah did not mention about inevitable. For this verse the writer focused on the differences in meaning of the suitable of word.

Datum 15:

a) Then will no soul deny its coming (PQ:2)

b) There is no denying that it will befall (DQ:2)

In this second verse the close meaning to the interpretation Al Misbah is Printed Quran. In Indonesia meaning, there is word “seorangpun” Or somebody and printed Quran said soul, actually “seorangpun” or somebody and soul are not to same but in digital Qur’an there is no mention at all about word “seorangpun” or somebody. when viewed in terms of the structure of the words of the two verses above, they have the same equation, they are the same starting with the Subject and followed by Verb. But when viewed from the point of view of the printed Quran, it is closer to the meaning to interpretation Al Misbah.

Datum 16:

a) Many will bring it low many will it exalt. (PQ:3)

b) Abasing (some) exalting (other). (DQ:3)

Based on interpretation Al Misbah the meaning of the third verse is “ia sangat merendahkan lagi meninggikan” or “the god will take someone to the good places or the bad one”. In the third verse the close meaning to Interpretation Al Misbah is Digital Quran, in printed Quran said many and will but in indonesian meaning there was no mention about that. The verse 3 of the Printed
Quran which is "Many will bring it low" whose structure of the word begins with the Subject followed by "will" and Verb or S + will + V. Whereas in the Digital Quran it says "Abasing (some) exalting (other)" in this sentence does not use a regular word structure where here the sentence does not start with Subject but starts with Ving.

Datum 17:

a) When the earth will be shaken to its depth(PQ:4
b) When the earth is shaken with a shock)(DQ:4)

Actually in the fourth verse, there is little differences between both of Verse. Only in the word “will be”, “is” and the word “depth” and “shock”. The close meaning to interpretation Al misbah is printed Quran because the word ‘will be’ is suitable then digital Quran. When viewed in terms of the structure of the words of the two verses above, they have the same equation, they are the same starting with the Subject and followed by Verb. But when viewed from the point of view of the printed Quran, it is closer to the meaning to interpretation Al – Misbah.

The differences between Surah Al – Waqiah the English version of Quran explorer and Printed Quran. In this research, the researcher used the Tafsir Al Misbah by M. QuraishShibab to compare between Quran Explorer as Online one with Printed Al Quran. Based on Tafsir Al misbah the meaning of Printed Al quran is more close to Tafsir Al misbah. From the total of the verses are 30 the 16 verses of printed Al quran more close meaning to Tafsir Al misbah, on the other hand only 14 verse of Digital Al quran from Quran Exlorer close meaning to Tafsir Al Misbah.
The differences between both of Al – Quran also will show in the chart below.

b) The similarities

In the case of verse similarities from both of Quran. The similarity is taken from two sides. The first similarity is in terms of the choice of meanings. For example in verse 14 of the Printed Quran and Digital Quran it has the same meaning and structure of the word, "And a few from those of later time" from the Printed Quran and "And a few of those of later time" from the Digital Quran.

Other example verse 3 of the Printed Quran, "Many will bring it low" the word structure starts with the Subject followed by "will" and Verb or S + Will + V. In Digital Quran said "Abasing (Some) Exalting (other) " in this sentence does not use the usual word structure where here the sentence does not start with the Subject but starts with Ving. The following data are examples of words or sentences that also explain their grammatical equations or similarities of meaning.

The author analyzes the meaning of each verse from what is explained below.

Datum 18:

- And a few from those of later times(PQ:14)
- And a few of those of later time(DQ:14)
In the case of verse similarities from both of Quran. Similarities are taken from the side of the meaning and structure of words. Both of verses are really the same in both cases. Based on interpretation Al – Misbah the meaning of fourteen verses in both of Quran have same meaning. In this case, the writer focused on the similarities in sentences in both of Quran. From the data above, both of Quran have the similarities in sentences and have the same meaning. The writer only found one verse which had similarities in sentences. The English translation version in both of Quran also had the same meaning with Indonesian translation version by interpretation Al Misbah.

Datum 19:

a) And ye shall be sorted out into three classes. (PQ:7)

b) And ye will be there kinds. (DQ:7)

In the case of verse similarities from both of Quran. Similarities are taken from the side of the meaning and structure of words. Both of verses have the same structure which starts from Subject followed by Verb and Object or S + V + O but in this case the Printed Quran uses the word "Three classes" while the Digital Quran uses the word "Three Kinds".

Datum 20:

a) A number of people from those of old. (PQ:13)

b) A multitude of those of old. (DQ:13)
In the case of verse similarities from both of Quran. Similarities are taken from the side of the meaning and structure of words. Both of verses have the same structure that starts from Subject and is followed by Object in this case both verses do not have verbs in the sentence. But in this case, the Printed Quran uses the word "A number of", while the Digital Quran uses the word "A multitude of".
CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

Based on the finding and analysis in chapter four, the writer found:

1. The types of lexical cohesion appear in surah Al–Waqiah the English version of Quran explorer and Printed Quran are Synonym and repetition and hyponym. Some example of words or sentences in both of Al–Quran are synonym. The synonym verses are 3, 5, 7, 12, 13, 16, 22. The word or sentences are: low =Abasing, mountain = Hills, Three Classes = Three Kinds, Bliss = Delight, A number Of = A multitude of, Face to face = Facing Each Other. The Repetitions are 3, 4, 8, 10, 13, 19, 26, 27. The words or the sentences are Peace, Peace, Will and it, Right Hand, left Hand, Of, Foremost, Right Hand.

2. The most dominant lexical cohesion in surah Al–Waqiah the English version of Quran explorer and Printed Quran. There are only three kinds of lexical cohesion that appears in Surah Al–Waqiah, they are Synonym and Repetition and hyponymy then the most dominant between both of lexical is Repetition. Based on the data, the total of the verses are 30 verses and the synonym only 14 but the Repetition is 16.

3. The differences between and Similarities Surah Al–Waqiah the English version of Quran explorer and Printed Quran. In this research, the researcher used the Tafsir Al Misbah by M. Quraish Shibab to compare between Quran Explorer as Online one with Printed Al Quran. Based on Tafsir Al misbah the meaning of Printed Al quran is more close to Tafsir Al misbah. From the total of the verses are 30 the 16 verses of printed Al quran more close meaning to Tafsir Al misbah, on the other hand only 14 verse of Digital Al quran from Quran Explorer close meaning to Tafsir Al Misbah. In case Similarities only have one verse is 14 have same structure and meaning.
5.2 Suggestions

1. The writer would like to suggest to the next researcher who wants to analyze lexical cohesion in surah Al-Waqiah to take other verse in surah Al–Waqiah such as the verse from 31 until the last verse because the researcher only focus on 30 verses in both of Quran from total of verse in surah Al–Waqiah are 96 verses. The writer found only three kinds of lexical cohesion that appear. Finally, the thesis becomes incomplete research. For the next researcher is suggested to choosing the perfect and complete data or corpus. In order obtain the complete result of the cohesion analysis.

2. The writer would like to suggest to the next researcher especially who wants to analyze lexical cohesion in Surah Al–Waqiah or other surah. Lexical cohesion seems easy but it needs deeper understanding and sense to get to the point and the reference. Also, the writer would like to suggest to the next researcher to analyze the lexical cohesion not only from Surah in Al–Quran but also from novel, movie, song or from media such as advertisement or news.
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آوْهُمْ بِاللهِ مِن الشَّيَاطِينَ الرَّجِيمِ
بِضُرِّ اللهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا وَقَعَتْ الْوَقَعَةُ لَتَسْلِفُنَّهَا أَذْىً
فَخَفَّضَةً زَايْعَةً
إِذَا رَأَيْتَ الْيَضِرَّ رَأْعٍ وَبِتْسِ الْجِبَالِ بَشَا
فَكَانَتْ هِبَاءً مُّبَيِّنًا
وَكُنْتُمْ أَزُجْنُوا لَنْثَى
فَأَصْحَبَ الْمَيْمَةُ مَا أَصْحَبَ الْمُيْمَةُ
وَأَصْحَبَ الْمُشَهَّمَةُ مَا أَصْحَبَ الْمُشَهَّمَةُ
وَالْمُضَفَّعُ الْسَّفِّيْقُ
فِي جَنِّبِ النَّعَيْمِ
وَقَلِيلْ مِنَ الْأَخِرَينَ
عَلَى سُرُرِيْمُكَوْنُوا
يَطُوفُ عَلَيْهِمْ وَلَدُّ مُخْلِدُونَ
بِأَكْبَرِ وَأَبْرَائِيلِ وَكَأَنَّ مَعَهُمْ
لَا يُصْدِعُونَ عَنْهَا وَلَا يُزَوَّفُونَ
وَفَكَّهَا بِمَا يَيْتَخِرُونَ
وَلَعَلِّهِمْ يُسِمَّى قَبْسُونَ
وَخَوْرُ عِينٍ
كَأَنَّ اللَّهَ يُلْوِي الْكَرُونَ
جَزَاءٌ مِّمَا كَانُوا يَصِلُونَ
لَا يَسِمَّى كُتُبُهُمَا
وَأَصْحَبَ الْأُلَّمِينَ مَا أَصْحَبَ الْأُلَّمِينَ
إِلَّا قَبْلًا سَلَامًا
في سَتَّةٍ رَخَصُودٍ ۴۸ وَطَلِبٍ مَّنصُورٍ ۴۹ وَظَلٌّ مَّمَدُورٍ ۵۰ وَمَا أَتَى سَكُوبٌ ۵۱ فِي فَكَّةٍ كِبَّرَةٍ ۵۲ وَفَرْشٌ مُّروقٌ ۵۳ لَا مَقْطُوعَةٌ وَلَا مَنْعَةٌ ۵۴ إِنَّ آنثَانَهُمْ إِنَّشَأَ ۵۵ فَحَمَّلْهُنَّ أَبَنَّا ۵۶ عَرِبَ أَتُابِعٌ ۵۷ لَا أَضْحِبُ عَلَى الْبَيْتِ ۵۸ ثُلَّةٌ مِّنَ الْأَوْلِينَ ۵۹ وَثُلَّةٌ مِّنَ الْآخِرِينَ ۶۰ وَأَضْحَبُ الْتَّهَمَّلَ حَيَّةً ۶۱ لَا بَدِّلُوا كُرِيمٌ ۶۲ فِي سَمُوْءٍ وَحَيْمِي ۶۳ وَظَلُّ مَّحْمُومٍ ۶۴ كَانُوا يَقُولُونَ ذَلِكَ مَنْ تُرَفِّيْكَ ۶۵ كَانُوا يَقُولُونَ عَلَى الْهَيْبَةِ ۶۶ كَانُوا يَقُولُونَ أَيْنَ يَا يَتْنِىَ وَكَأَنَّا بلَاءً وَعَظَمَ أَهْلَ الْبَيْتِ ۶۷ أَوَّلَا بَعْوَانَا الأَوْلِينَ ۶۸ قَلْ إِنَّا الْأَوْلِينَ وَالْآخِرِينَ ۶۹ لَمَّا جُمُعُوْنَ إِلَى مِيَتٍ يُؤْمِنُ ۷۰ فَإِنَّا أُمِّيْكُمُ الْمُكَّتَبُ ۷۱ لَا كُلُّوْنَ مِنْ شَجَرِّينَ زِوْعُرٌ ۷۲ فَأُفِلُّوْنَ مِنْهَا الْبَطُونُ ۷۳ وَشَرِبُوهُمْ عَلَى الْكَمِّي ۷۴ فَشَرَبُوهُمْ شَرِبَ الْكَمِّيَّ ۷۵ هَذَا تُرُدُّهُمْ يَوْمَ الْذَّيْنِ ۷۶ فَخَلَفْنِهِمْ فُلَوْا لَئِدُ يَدُونَ ۷۷ أَفْرَيْهِمْ مَأَتُوْنَ ۷۸ أَمْ نَحْنُ حَيُّونَا ۷۹
STATE ISLAMIC UNIVERSITY OF JULIABA - THOHA SOULEIDDI JAMB

1. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
2. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
3. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
4. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
5. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
6. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
7. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
8. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور

-4- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-5- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-6- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-7- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-8- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور

9. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
10. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
11. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
12. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
13. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
14. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
15. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
16. إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور

-9- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-10- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-11- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-12- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-13- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-14- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-15- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
-16- إلزام المغربي للأساسية من أجل أزمنة قراءة التربة من قبل النور في النور
State Islamic University of Sunan Thaha Sulichdin Jamal
State Islamic University of Sunan Thaha Solo
## APPENDIX II

**All of the meaning data in Surah Al–Waqiah**

<table>
<thead>
<tr>
<th>No</th>
<th>No of verse</th>
<th>Printed Quran</th>
<th>No</th>
<th>No of verse</th>
<th>Digital Quran</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>When the event inevitable cometh to pass</td>
<td>1</td>
<td></td>
<td>When the event befallenth</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Then will no soul deny its coming</td>
<td>2</td>
<td></td>
<td>There is no denying that it will befall</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Many will bring it low many will it exalt</td>
<td>3</td>
<td></td>
<td>Abasing (some)exalting (other)</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>When the earth will be shaken to its depth</td>
<td>4</td>
<td></td>
<td>When the earth is shaken with a shock</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>And the mountain shall be crumbled to atoms</td>
<td>5</td>
<td></td>
<td>And the hills are ground to powder</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Becoming dust scattered abroad</td>
<td>6</td>
<td></td>
<td>So that they become a scattered dust</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>And ye shall be sorted out into three classes</td>
<td>7</td>
<td></td>
<td>And ye will be there kinds</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Then there will be the companions of the right hand, what will be the companions of the right hand</td>
<td>8</td>
<td></td>
<td>First those on the right hand, what of those on the right hand</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>And the companions of the left hand, what will be the companions of the left hand</td>
<td>9</td>
<td></td>
<td>And then those on the left hand, what of those on the left hand</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>And those foremost in faith will be foremost in the hereafter</td>
<td>10</td>
<td></td>
<td>And the foremost in the race, the foremost in the race</td>
</tr>
</tbody>
</table>
11. These will be those nearest to Allah, those who will be brought nigh.

12. In the garden of bliss, in gardens of delight.

13. A number of people from those of old, a multitude of those of old.

14. And a few from those of later times.

15. They will be on couches encrusted with gold and precious stone, on lined couches.

16. Reclining on them, facing each other, reclining therein face to face.

17. Round about them will serve youths of perpetual freshness, there wait on them immortal youths.

18. With goblet shining beakers and cups filled out of clear flowing fountain, with bowls and ewers and a cup from a pure spring.

19. No after ache will they receive therefrom nor will they suffer intoxication, wherefrom they get no aching of the head nor any madness.

20. And with fruits, any that they may select, and fruit that they prefer.

21. And the flesh of fowls that they
<table>
<thead>
<tr>
<th>Verse</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>And there will be companions with beautiful big, and lustrous eyes</td>
</tr>
<tr>
<td>23</td>
<td>Like unto pearls well guarded</td>
</tr>
<tr>
<td>24</td>
<td>A reward for the deeds of their past life</td>
</tr>
<tr>
<td>25</td>
<td>No frivolity will they hear therein nor any mischief</td>
</tr>
<tr>
<td>26</td>
<td>Only the saying peace, peace</td>
</tr>
<tr>
<td>27</td>
<td>The companions of the right hand, what will be the companions of the right hand</td>
</tr>
<tr>
<td>28</td>
<td>They will be among lote trees without thorns</td>
</tr>
<tr>
<td>29</td>
<td>Among talh trees with flowers of fruits piled ones</td>
</tr>
</tbody>
</table>
above another

30

in shade long

extended

30

and spreading shade
## APPENDIX III

Repetition data in Surah – al waqiah translation

<table>
<thead>
<tr>
<th>No</th>
<th>No of verse</th>
<th>Printed Quran</th>
<th>Repetition</th>
</tr>
</thead>
</table>
| 1  | 3           | Many will bring it low many will it exalt | 1. many  
2. will  
3. It |
| 2  | 8           | Then there will be the companions of the right hand, what will be the companions of the right hand | 4. will be  
5. companions of the right hand |
<p>| 3  | 9           | And the companions of the left hand, what will be the companions of the left hand | 6. the companions of the left hand |
| 4  | 10          | And those foremost in faith will be foremost in the hereafter | 7. foremost |
| 19 | 22          | No after ache will they receive therefrom nor will they suffer intoxication | 8. will they |
| 22 | 26          | And there will be companions with beautiful big, and lustrous eyes | 9. and |
| 26 | 27          | Only the saying peace, peace | 10. peace, peace |
| 27 |             | The companions of the right hand, what will be the companions of the right hand | 11. The companions of the right hand |</p>
<table>
<thead>
<tr>
<th>No</th>
<th>No of verse</th>
<th>Digital quran</th>
<th>Repetition</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>First <strong>those on the right hand</strong>, what of <strong>those on the right hand</strong></td>
<td>1. Those on the right hand</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>And then <strong>those on the left hand</strong>, what of <strong>those on the left hand</strong></td>
<td>2. those on the left hand</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>And the <strong>foremost in the race</strong>, the <strong>foremost in the race</strong></td>
<td>3. foremost in the race</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>With bowls <strong>and</strong> ewers <strong>and</strong> a cup from a pure spring</td>
<td>4. and</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td><strong>They</strong> hear <strong>they</strong> no vain speaking nor recrimination</td>
<td>5. they</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Naught but the saying, <strong>peace and again peace</strong></td>
<td>6. Peace and again peace.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>And <strong>those on the right hand</strong> what of <strong>those on the right hand</strong></td>
<td>7. Those on the right hand</td>
<td></td>
</tr>
</tbody>
</table>
## APPENDIX IV

Synonym data in surah Al–Waqiah Translation.

<table>
<thead>
<tr>
<th>No of verse</th>
<th>Printed Quran</th>
<th>No of verse</th>
<th>Digital quran</th>
<th>Synonym</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>When the event inevitable cometh to pass</td>
<td>1</td>
<td>When the event befallenth</td>
<td>1. When the event</td>
</tr>
<tr>
<td>2</td>
<td>Then will no soul deny its coming</td>
<td>2</td>
<td>There is no denying that it will befall</td>
<td>2. no will 3. will 4. deny / denying</td>
</tr>
<tr>
<td>3</td>
<td>Many will bring it low many will it exalt</td>
<td>3</td>
<td>Abasing (some)exalting (other)</td>
<td>5. many / some 6. exalt/ exalting</td>
</tr>
<tr>
<td>4</td>
<td>When the earth will be shaken to its depth</td>
<td>4</td>
<td>When the earth is shaken with a shock</td>
<td>7. when the earth 8. shaken</td>
</tr>
<tr>
<td>5</td>
<td>And the mountain shall be crumbled to atoms</td>
<td>5</td>
<td>And the hills are ground to powder</td>
<td>9. To atom / to powder</td>
</tr>
<tr>
<td>6</td>
<td>Becoming dust scattered abroad</td>
<td>6</td>
<td>So that they become a scattered dust</td>
<td>10. Becoming / become</td>
</tr>
<tr>
<td>7</td>
<td>And ye shall be sorted out into three classes</td>
<td>7</td>
<td>And ye will be there kinds</td>
<td>12. shall be / will be</td>
</tr>
<tr>
<td>8</td>
<td>Then there will be the companions of the right</td>
<td>8</td>
<td>First those on the right hand, what of those on the right hand</td>
<td>14. companions / those 15. the right hand / right</td>
</tr>
<tr>
<td>Sūra: Al-Baqara</td>
<td>Hand, what will be the companions of the right hand</td>
<td>9</td>
<td>And the companions of the left hand, what will be the companions of the left hand</td>
<td>9</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Sūra: Al-Baqara</td>
<td>And those foremost in faith will be foremost in the hereafter</td>
<td>10</td>
<td>And the foremost in the race, the foremost in the race</td>
<td>10</td>
</tr>
<tr>
<td>Sūra: Al-Baqara</td>
<td>These will be those nearest to Allah</td>
<td>11</td>
<td>Those are they who will be brought nigh</td>
<td>11</td>
</tr>
<tr>
<td>Sūra: Al-Baqara</td>
<td>In the garden of bliss</td>
<td>12</td>
<td>In gardens of delight</td>
<td>12</td>
</tr>
<tr>
<td>Sūra: Al-Baqara</td>
<td>A number of people from those of old</td>
<td>13</td>
<td>A multitude of those of old</td>
<td>13</td>
</tr>
<tr>
<td>Sūra: Al-Baqara</td>
<td>And a few from those of later times</td>
<td>14</td>
<td>And a few of those of later time</td>
<td>14</td>
</tr>
<tr>
<td>Sūra: Al-Baqara</td>
<td>They will be on couches encrusted with gold and precious</td>
<td>15</td>
<td>On lined couches</td>
<td>15</td>
</tr>
<tr>
<td>Page</td>
<td>Line</td>
<td>Original Text</td>
<td>Simplified Text</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
<td>---------------</td>
<td>-----------------</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>16</td>
<td>Reclining on them, facing each other</td>
<td>Reclining therein face to face</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>17</td>
<td>Round about them will serve youths of perpetual freshness</td>
<td>There wait on them immortal youths</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>18</td>
<td>With goblet shining beakers and cups filled out of clear flowing fountain</td>
<td>With bowls and ewers and a cup from a pure spring</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>19</td>
<td>No after ache will they receive therefrom nor will they suffer intoxication</td>
<td>Wherefrom they got no aching of the head nor any madness</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>20</td>
<td>And with fruits, any that they may select</td>
<td>And fruit that they prefer</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>21</td>
<td>And the flesh of fowls any that they may desire</td>
<td>And flesh of fowls that they desire</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>22</td>
<td>And there will be companions with beautiful big, and lustrous</td>
<td>And there are fair ones with wide, lovely eyes</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td></td>
<td>reclining / reclining</td>
<td>27. facing each other / face to face</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td></td>
<td>Them</td>
<td>28. Them</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td></td>
<td>with goblet / with bowls</td>
<td>30. beaker / ewers</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td></td>
<td>from a pure spring</td>
<td>31. cups / cup</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td></td>
<td>they receive / they got</td>
<td>33. therefrom / wherefrom</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td></td>
<td>nor</td>
<td>34. nor / nor</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td></td>
<td>suffer / aching</td>
<td>35. suffer / aching</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td></td>
<td>madness / intoxication</td>
<td>36. madness / intoxication</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td></td>
<td>and with fruit / and fruit</td>
<td>38. they may select / they prefer</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td></td>
<td>the flesh of fowls any that they may desire</td>
<td>40. and there / and there</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td></td>
<td>companions / fair one</td>
<td>42. lustrous eyes / lovely eyes</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>23</td>
<td>Like unto pearls well guarded</td>
<td>23</td>
<td>23</td>
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<tr>
<td>44</td>
<td>24</td>
<td>A reward for the deeds of their past life</td>
<td>24</td>
<td>24</td>
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<tr>
<td>25</td>
<td>25</td>
<td>No frivolity will they hear therein nor any mischief</td>
<td>25</td>
<td>25</td>
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<tr>
<td>26</td>
<td>26</td>
<td>Only the saying peace, peace</td>
<td>26</td>
<td>26</td>
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<tr>
<td>27</td>
<td>27</td>
<td>The companions of the right hand, what will be the companions of the right hand</td>
<td>27</td>
<td>27</td>
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<tr>
<td>28</td>
<td>28</td>
<td>They will be among lote trees without thorns</td>
<td>28</td>
<td>28</td>
</tr>
<tr>
<td>29</td>
<td>29</td>
<td>Among talh trees with flowers of fruits piled ones above another</td>
<td>29</td>
<td>29</td>
</tr>
<tr>
<td>30</td>
<td>30</td>
<td>In shade</td>
<td>30</td>
<td>30</td>
</tr>
</tbody>
</table>

43. like unto 44. pearls 45. a reward for / reward for 46. their past life / they used to do 47. they hear / they hear 48. nor / nor 49. saying peace, peace / saying peace and again peace 50. companion / those 51. right hand / right hand 52. among / among 53. lote trees / lote three 54. thorns / thornless 55. shade.
From 30 verses of surah Al-Waqiah, there are 29 verses have synonym.

The total of the synonym words or the sentences are 55.
## APPENDIX V

The differences between Printed qur’an and digital Quran.

<table>
<thead>
<tr>
<th>No</th>
<th>Print Quran</th>
<th>Digital Quran</th>
<th>Indonesia Meaning from Tafsir Al – Misbah by M. Quraish Shihab</th>
<th>The differences both of Al - Quran in the meaning according to Tafsir Al misha by M. Quraish Shihab</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>When the event inevitable cometh to pass</td>
<td>When the event befalleth</td>
<td>Apabila terjadi kejadian itu</td>
<td>According to the Indonesia meaning from tafsir Al Misbah for the first verse the close meaning to the Indonesia meaning is the Digital Quran.</td>
</tr>
<tr>
<td>2.</td>
<td>Then will no soul deny its coming</td>
<td>There is no denying that it will befall</td>
<td>Tidak seorangpun menyangkut kejadian yang dapat dia dustakan</td>
<td>In the second verse the close meaning to the Tafsir Al Misbah is printed Quran. In Indonesia meaning, there is word seorangpun and in the printed quran said soul, actually seorangpun and soul are not too same but in digital quran, there is no mention at all about the word seorangpun.</td>
</tr>
<tr>
<td>3.</td>
<td>Many will bring it low many will it exalt</td>
<td>Abasing (some)exalting (other)</td>
<td>Ia sangat merendahkan lagi meninggikan</td>
<td>In the third verse the close meaning to Tafsir Al Misbah is Digital Quran, in printed quran</td>
</tr>
<tr>
<td>English</td>
<td>Indonesian</td>
<td>Translation</td>
<td></td>
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</tr>
<tr>
<td>When the earth will be shaken to its depth</td>
<td>Apabila bumi digoncangkan sedahsyat – dahsyatnya</td>
<td>Actually in the fourth verse there is little differences between both Al – quran only in the word will be and is and the word depth and shock. The close meaning to Tafsir Al Misbah is Printed Quran because The word will be is suitable then is in digital Quran.</td>
<td></td>
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</tr>
<tr>
<td>And the mountain shall be crumbled to atoms</td>
<td>Dan gunung – gunung dihancurkan sehancur – hancurnya</td>
<td>For the fifth verse the close meaning to Tafsir Al Misbah is printed Quran because in Indonesia meaning said Gunung or mountain but in digital qiran said Hill.</td>
<td></td>
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</tr>
<tr>
<td>Becoming dust scattered abroad</td>
<td>Sehingga jadilah ia debu yang berterbangan</td>
<td>In the six verse the close meaning to tafsir Al Misbah is Digital Quran because in Indonesia meaning said sehingga, in English the word sehingga close meaning to so. In the printed</td>
<td></td>
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<tr>
<td>Quran did not mention about that and directly said about destroying.</td>
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</tr>
<tr>
<td>And ye shall be sorted out into three classes</td>
<td>And ye will be there kinds</td>
<td>Dan kamu menjadi tiga golongan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And the companions of the right hand, what will be the companions of the right hand</td>
<td>First those on the right hand, what of those on the right hand</td>
<td>Yaitu golongan kanan, apakah golongan kanan itu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And the companions of the left hand, what will be the companions of the left hand</td>
<td>And then those on the left hand, what of those on the left hand</td>
<td>Dan golongan kiri, Apakah golongan kiri itu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And those foremost in faith will be foremost in the hereafter</td>
<td>And the foremost in the race, the foremost in the</td>
<td>Dan orang – orang yang mendahului (mereka itulah)</td>
<td>For the ten verse the close meaning to Tafsir Al misbah is Digital Quran.</td>
<td></td>
</tr>
<tr>
<td>Verses</td>
<td>Arabic</td>
<td>English</td>
<td>Transliteration</td>
<td>Notes</td>
</tr>
<tr>
<td>--------</td>
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</tr>
<tr>
<td>11</td>
<td>These will be those nearest to allah</td>
<td>Those are they who will be brought nigh</td>
<td>Mereka itulah orang – orang yang di dekatkan</td>
<td>For the eleven verse the close meaning to Tasfir Al misbah is printed Quran because the foremost people who nearest to allah not who will be brought nigh.</td>
</tr>
<tr>
<td>12</td>
<td>In the garden of bliss</td>
<td>In gardens of delight</td>
<td>Di dalam surga – surga naim</td>
<td>Both of quran did not mention about the word paradise but the close meaning to tafsir Al misbah is digital quran.</td>
</tr>
<tr>
<td>13</td>
<td>A number of people from those of old</td>
<td>A multitude of those of old</td>
<td>Mereka sekelompok besar dari (umat) yang terdahulu</td>
<td>According to tafsir al misbah the close meaning is the digital one because there is a word a multitude of is the same meaning with the Indonesia sekelompok besar.</td>
</tr>
<tr>
<td>14</td>
<td>And a few from those of later times</td>
<td>And a few of those of later time</td>
<td>Dan sedikit dari yang kemudian</td>
<td>Both Al quran have the same meaning</td>
</tr>
<tr>
<td>15</td>
<td>They will be on couches encrusted with</td>
<td>On lined couches</td>
<td>Mereka berada di atas dipan – dipan yang</td>
<td>For the fifteen verse the close meaning to tafsir</td>
</tr>
<tr>
<td>Number</td>
<td>English</td>
<td>Indonesian</td>
<td>Digital Quran Meaning</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td>------------</td>
<td>-----------------------</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Reclining on them, facing each other</td>
<td>Seraya bertelekan di atasnya lagi berhadap – hadapan</td>
<td>For the sixteen verse the close meaning to tafsir Al misbah is digital quran because the word berhadap – hadapan synonym with face to face.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Round about them will serve youths of perpetual freshness</td>
<td>Berkeliling remaja- remaja yang tetap muda</td>
<td>For the seventeen verse the close meaning to tafsir Al misbah is printed quran because same with Indonesia meaning.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>With goblet shining beakers and cups filled out of clear flowing fountain</td>
<td>Dengan membawa gelas dan ceret – ceret serta sloki yang diambil dari sumber yang mengalir</td>
<td>For the eighteen verse the close meaning with tafsir Al misbah is printed quran because in printed quran tell about the flowing fountain or in Indonesia sumber yang mengalir but in digital quran did not explain about that.</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>No after ache will they receive therefrom nor will they suffer intoxication</td>
<td>Mereka tidak pening karenanya dan tidak pula mabuk</td>
<td>The close meaning to tafsir Al misbah is digital quran.</td>
<td></td>
</tr>
<tr>
<td><strong>Verse</strong></td>
<td><strong>English Translation</strong></td>
<td><strong>Indonesian Translation</strong></td>
<td><strong>Explanation</strong></td>
<td></td>
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</tr>
<tr>
<td>20</td>
<td>And with fruits, any that they may select</td>
<td>Dan buah dari apa yang mereka pilih,</td>
<td>For the twenty verse the close meaning with the Tafsir Al misbah is the printed quran because there are two words are here that very far meaning between prefer and select but in Indonesia meaning the word select is same meaning with pilih in Indonesia.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>And the flesh of fowls any that they may desire</td>
<td>Dan daging burung dari apa yang mereka inginkan.</td>
<td>Both of Quran have the same meaning but there are printed quran use may before the word desire. On balance both of quran have the same meaning.</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>And there will be companions with beautiful big, and lustrous eyes</td>
<td>Dan ada wanita – wanita surgawi yang bermata indah</td>
<td>for the twenty two verse the close meaning with the tafsir Al Misbah is the printed quran. Actually in bot of quran tell about the beautiful and big eyes but in tafsir Al misbah only said about beautiful eyes not big, on the other hand the tafsir al misbah for the twenty</td>
<td></td>
</tr>
<tr>
<td>Verse</td>
<td>Meaning in the Printed Quran</td>
<td>Meaning in Al Misbah Tafsir</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>23</td>
<td>Like unto pearls well guarded</td>
<td>Like unto hidden pearls, Laksana mutiara yang tersimpan baik</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>A reward for the deeds of their past life</td>
<td>Reward for what they used to do, Sebagai balasan bagi apa yang telah mereka kerjakan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: For the twenty-fourth verse, the meaning with Al Misbah is closer to the printed Quran because in this verse, it talks about what they used to do in their past life, not about a hidden meaning in the digital Quran.
<table>
<thead>
<tr>
<th>No</th>
<th>English</th>
<th>Arabic</th>
<th>Indonesian</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>No frivolity will they hear therein nor any mischief</td>
<td>They hear they no vain speaking nor recrimination</td>
<td>Mereka tidak mendengar di dalamnya perkataan yang sia-sia dan tidak pula berkataan yang menimbulkan dosa</td>
<td>For the twenty five verse the close meaning with tafsir Al misbah is digital one because in Indonesia meaning there is no mention about frivolity so the close one is digital quran.</td>
</tr>
<tr>
<td>26</td>
<td>Only the saying peace, peace</td>
<td>Naught but the saying, peace and again peace</td>
<td>Akan tetapi ucapan salam lagi salam sejahtera.</td>
<td>For the twenty six verse the close meaning with the Tafsir Al misbah is the Digital Quran because the tafsir said akan tetapi and the digital quran said naught but those are the synonym but in printed quran did not tell about that.</td>
</tr>
<tr>
<td>27</td>
<td>The companions of the right hand, what will be the companions of the right hand</td>
<td>And those on the right hand what of those on the right hand</td>
<td>Dan golongan kanan, apakah golongan kanan itu.</td>
<td>Same with the eight verse, for the twenty seven verse the close meaning with tafsir Al Misbah is Digital Quran.</td>
</tr>
<tr>
<td>28</td>
<td>They will be among lote trees without thorns</td>
<td>Among thornless lote trees</td>
<td>Mereka berada di antara pohon bidara yang tidak berduri</td>
<td>For the twenty eight verse the close meaning with the Tafsir Al misbah is printed quran because the structure of the sentences is more complete then digital one.</td>
</tr>
<tr>
<td>29</td>
<td>Among talh trees with flowers of fruits piled ones above another</td>
<td>And clustered plantains</td>
<td>Dan pohon pisang (atau kurma)</td>
<td>For the twenty nine verse the close meaning with tafsir al misbah is printed quran because it deeply explain about the talh three or the plantains.</td>
</tr>
<tr>
<td>30</td>
<td>In shade long extended</td>
<td>And spreading shade</td>
<td>Yang bersusun susun dan naungan yang terbentang luas.</td>
<td>For the thirteen verse the close meaning with the tafsir Al Misbah is the printed quran because it explain more about the various verse.</td>
</tr>
</tbody>
</table>