

**DENOTATIVE AND CONNOTATIVE FOUND IN ENGLISH TRANSLATION OF
SURAH MARYAM BY MUHAMMAD MARMADUKE PICKTHALL**

THESIS

**Submitted as Partial Fulfillment of the Requirements for Bachelor Degree of English
Department Faculty of Arts and Humanities
State Islamic University of Sunan Ampel Surabaya**



By:

Ajeng Novitasari

Reg. Number: A73214069

**ENGLISH DEPARTMENT
FACULTY OF ARTS AND HUMANITIES
STATE ISLAMIC UNIVERSITY SUNAN AMPEL SURABAYA**

2018

DECLARATION

Name : Ajeng Novitasari

Reg. Number : A73214069

Department : English Department

Faculty : Arts and Humanities

This thesis entitled *Denotative and Connotative Meaning Found in English Translation of Surah Maryam by Muhammad Marrmaduke Pickthall* contains materials which have been accepted for the award of Bachelor of English Department Arts and Humanities Faculty, State Islamic University of Sunan Ampel Surabaya. And to the best of my knowledge and belief, it contains no material previously published or written by other person except where due reference is made in the text of the thesis.

Surabaya, October 18th 2018

Researcher,



Ajeng Novitasari
A73214069

EXAMINER SHEET

This thesis has been approved and accepted by the Board of Examiners, English Department, Faculty of Arts and Humanities, The State Islamic University of Sunan Ampel Surabaya, on 11th of October, 2018

The Dean of Faculty of Arts and Humanities



Dr. H. Agus Aritoni, M.Ag
NIP: 196210021992031001

The Board of Examiners Are:

Examiner 1

Dr. Mohammad Kurjum, M. Ag
NIP: 196909251994031002

Examiner 2

Raudlotul Jannah, M. App. Ling
NIP: 197810062005012004

Examiner 3

Dr. A. Dzo'ul Milal, M. Pd
NIP: 196005152000031002

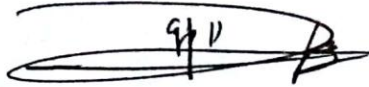
Examiner 4

Abdul Wahab Naf'an, M.A
NIP: 198002022015031002

Approval Sheet

Approved to be examined
Surabaya, October 18th 2018

Thesis Advisor



Endratno Pili Swasono, M.Pd
NIP. 197106072003121001

Acknowledgement by
The Head of English Department



Dr. Wahyu Kusumajanti, M.Hum
NIP. 197002051999032002

ENGLISH DEPARTMENT
FACULTY OF ARTS AND HUMANITIES
STATE ISLAMIC UNIVERSITY OF SUNAN AMPEL SURABAYA
2018



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA
PERPUSTAKAAN

Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax. 031-8413300

E-Mail. perpus@uin-sby.ac.id

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Sebagai sivitas akademika UIN Sunan Ampel Surabaya, yang bertanda tangan di bawah ini, saya:

Nama : Ajeng Novitasari
NIM : A7321 4069
Fakultas/Jurusan : Adab & Humaniora / Sastra Inggris
E-mail address : ajengn25@gmail.com

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(AJENG NOVITASARI)
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TABLE OF CONTENT

Inside Cover Page.....	i
Inside Tittle Page	ii
Declaration.....	iii
Dedication.....	iv
Motto.....	v
Approval Sheet.....	vi
Examiner Approval Sheet.....	vii
Acknowledgments.....	viii
Table of Contents.....	x
Abstract.....	xii
Intisari.....	xiii
CHAPTER I.....	
INTRODUCTION.....	
1.1. Background of Study.....	1
1.2. Research Questions.....	5
1.3. Objectives Study.....	6
1.4. Significance of Study.....	6
1.5. Scope and Limitation.....	7
1.6. Definition of Key Terms.....	7
CHAPTER II.....	
REVIEW OF RELATED LITERATURE.....	
2.1 Theoretical Framework	8
2.1.1 Semantics	9
2.1.2 Denotative	12
2.1.3 Connotative	13
2.1.4 Surah Maryam	14
CHAPTER III	
RESEARCH METHODOLOGY	
3.1. Research Design	16
3.2. Data and Data	
Source.....	17
3.3. Instrument	17
3.4. Technique of Data Collection	18
3.5. Data Analysis	21

ABSTRACT

Novitasari, Ajeng. *Denotative and Connotative Meaning Found in English Translation of Surah Maryam by Muhammad Marmaduke Pickthall*. Thesis. English Department. Faculty of Arts and Humanities. State Islamic University of Sunan Ampel Surabaya. 2018

Advisor : Endratno Pili Swasono, M.Pd

This thesis examines about denotative and connotative meaning found in English translation of Surah Maryam by Muhammad Marmaduke Pickthall. This study has two research problems. First is, what denotative meaning described on the some phrases and sentences English translation of Surah Maryam by Muhammad Marmaduke Pickthall have? Second is, what connotative meaning stated on the some phrases and sentences in English translation of Surah Maryam by Muhammad Marmaduke Pickthall have? The researcher uses descriptive qualitative method as methodology of this research. The data of this research is taken English translation of Surah Maryam by Muhammad Marmaduke Pickthall. The researcher applies the semantics theory, which is denotative and connotative meaning by Geoffrey Leech (1981) to support in conducting this research.

The procedure of data collection are collecting the data, which is the phrases and sentences that appear the denotative and connotative meaning in English translation of Surah Maryam by Muhammad Marmaduke Pickthall, next is identifying the phrases and sentences, then analyzing the phrases and sentences which found out. The researcher identified the denotative meaning used Oxford Advanced Learners Dictionary and used Tafsir Ibnu Katsir to interpret the connotative meaning. After analyzing, the researcher explained the data that was found and make a conclusion of this research. As the results, there are 13 phrases and 21 phrases which consist the denotative and connotative meaning that found in this research. To findings the meaning of Surah in Al-Qur'an, denotative and connotative meaning are the important role. Denotative explained the "dictionary" meaning of a word and the connotative explained the implied meaning that cannot explain by denotative meaning.

Keywords : *Semantics, Denotative and Connotative Meaning, Translation of Surah Maryam.*

INTISARI

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Advisor : Endratno Pilih Swasono, M.Pd

Skripsi ini meneliti tentang makna denotatif dan konotatif yang terdapat pada terjemahan inggris Surat Maryam karya Muhammad Marmaduke Pickthall. Penelitian ini memiliki dua masalah penelitian. Pertama adalah, apa makna denotatif pada frase dan kalimat yang terdapat pada terjemahan inggris Surah Maryam karya Muhammad Marmaduke Pickthall?. Kedua adalah, apa makna konotatif pada frase dan kalimat yang terdapat pada terjemahan inggris Surat Maryam karya Muhammad Marmaduke Pickthall?. Peneliti menggunakan metode kualitatif deskriptif sebagai metodologi di penelitian ini. Data penelitian ini diambil dari terjemahan inggris Surat Maryam karya Muhammad Marmaduke Pickthall. Peneliti menerapkan teori tentang Semantik, yaitu makna denotatif dan konotatif oleh Geoffrey Leech tahun 1981 untuk mendukung dalam pembuatan penelitian ini.

Prosedur pengumpulan data adalah mengumpulkan data, data nya yaitu frase dan kalimat yang mengandung makna denotatif dan konotatif yang terdapat pada terjemahan inggris Surat Maryam karya Muhammad Marmaduke Pickthall, selanjutnya yaitu mengidentifikasi frase dan kalimat, lalu menganalisa frase dan kalimat yang telah ditemukan. Peneliti mengidentifikasi makna denotatif menggunakan kamus *Oxford Advance Learners* dan menggunakan Tafsir Ibnu Katsir untuk menafsirkan makna konotatif. Setelah menganalisa, peneliti menjelaskan data yang telah ditemukan dan membuat sebuah kesimpulan dari penelitian ini. Hasilnya adalah, ada 13 frase dan 21 kalimat yang mengandung makna denotatif dan konotatif yang telah ditemukan dalam penelitian ini. Untuk menemukan makna dari surat yang terdapat di Al-Qur'an, makna denotatif dan konotatif mempunyai peran penting. Denotatif menjelaskan makna "kamus dari sebuah kata dan makna konotatif menjelaskan makna yang tersirat yang tidak bisa dijelaskan dalam makna denotatif.

Kata Kunci: *Semantik, Makna Denotatif dan Konotatif, Terjemahan Surat Maryam.*

INTRODUCTION

1.1 Background of the Study

“A scripture that we revealed to you, in order to lead the people out of darkness into the light- in accordance with the will of their lord- to the path of the Almighty, the Praiseworthy.” (Surah Ibrahim: 1).

The content of Al-Qur'an is exactly true and perfect. Al-Qur'an has the good grammar which amazes the people who read and hear it. The original language of Al-Qur'an is Arabic, but it was translated in many languages, including English language. For moslems, we should know the meaning that exist in Al-Qur'an. Al-Qur'an consists of 30 sections with 114 surah in different title and meanings.

Talking about meanings, in our life of course we do the communication. In communication, also have the meanings. But, not all people can understand the meanings in the good way. Then sometimes, it makes misunderstanding. Because

Semantics is one of the branches of linguistics studying about the meaning and it is considered as major branch linguistics devotes to the study of meaning in language (Crystal: 310). The study of meaning is really needed for the communication in daily activities.

Denotative meaning is the objective relationship between a word and the reality to which it refers to (Crystal, 1987:418). Then, connotative meaning is the communicative power of a word by virtue of what it refers to (Leech, 1974: 15). Denotative and connotative cannot be separated each other.

Maryam is the name of women. *Maryam* is the amazing women and mother throughout history. In this *Surah*, tells about *Maryam* who giving birth to

otative meaning in the
Advanced Learners
T. J. H. K.

Connotative Meanings in Selected Maher Zein

(2016). The writer analyzed the lyrics of Maudy by RAN as object of his study, he only focus analyzing because he thought that connotative meaning is important. But the result, he found three types of connotative meaning, positive connotative, neutral connotative and negative connotative. In this research is, he does not finding the denotative meaning. Connotative and connotative meanings cannot be separated.

The third is “A Semantic Analysis of the Language of Advertising” a

Based on the text above, there are three theses and a journal article that

[illegible]

understand about it. Some of the researcher use song lyrics to analyze. For this research, the researchers want to take the different object. The researcher uses one of surah Al-Qur'an. Because, in Al-Qur'an so many hide meaning that we must to know. So, the researcher tries to finding the denotative and connotative meaning of some phrases and sentences in Surah of Al-Qur'an. Then, the researcher will concern about the denotative and connotative meaning of *Surah Maryam*, different from the other research, which only focused about connotative meanings, divided the kinds of connotative meanings, using song lyrics and advertisement as the objects. The researcher focused on *Surah Maryam* translation by Muhammad Marmaduke Pickthall, the researcher thinks that understanding the denotative and connotative meaning of surah in Al-Qur'an will be fascinating.

1.2 Statement of the Problems

Based on the background above, the writer find the problem to the following:

1. What denotative meaning described on the some phrases and sentences in English translation of *Surah Maryam* by Muhammad Marmaduke Pickthall have?
2. What connotative meaning stated phrases and sentences in *Surah Maryam* English translation by Muhammad Marmaduke Pickthall have?

1.3 Objectives of the Study

Deal with the topic that will be discuss, the researcher thinks that the title of study must connect with the topic that already selected, so the researcher decided that the purpose of this research are:

1. To describe the denotative meaning found in some phrases and sentences in *Surah Maryam* English translation by Muhammad Marmaduke Pickthall
2. To explain the connotative meaning found in some phrases and sentences in *Surah Maryam* English translation by Muhammad Marmaduke Pickthall

1.4 Significance of the Study

This study is to showing that in the text, not only have the denotative meaning, but also the connotative meaning. So, the researcher hopes that the result of this study is useful for English Department students in linguistics field and can giving the new information about semantic analysis, especially about denotative and connotative meanings. The findings would be worth for State Islamic University student, because it will make easier to understand the meaning of one Surah in Al-Qur'an, which is *Surah Maryam*.

Practically, this study is very important to be done because it has some benefits for everyone who wants to study and read the Holy Al-Qur'an, especially *Surah Maryam* in order to have deep understanding of meaning and message from the content of *Surah Maryam* semantically. The researcher hopes this study can be

According to the theory of Semantics, meanings are ideas or concepts that are able to be transferred from the speaker's mind to the hearer's mind by embodying them, as it were, in the forms of one language or another (Fromklin, 1999:151).

There are three main ways in which linguists and philosophers have attempted to construct explanations of meaning in natural language: the first is by defining the nature of word meaning. It described that the word meaning is taken as the construct in terms of which sentence meaning and communication can be explained; the second is by defining the nature of sentence meaning. It is a sentence meaning which is taken as basic with words characterized in terms of systematic contribution they make to sentence meaning; the third is by explaining process of communication. It means that both sentence and and meaning are explained in terms the way in which sentence and words are used in the act of communication (Kempson, 1997:11).

Leech (1977: 9) states that semantics (as the study of meaning) is central to the study of communication; and as communication becomes more and more crucial factor in social organization, the need to understand

Conceptual meaning or sense	Logical, cognitive, or denotative content	
Associative Meaning	Connotative Meaning	What is communicated by virtue what language refers to
	Social Meaning	What is communicated of the social circumstances of language use
	Affective Meaning	What is communicated through of the feelings and attitudes of the speaker/writer
	Reflected Meaning	What is communicated through association with another sense of the same expression
	Collocative Meaning	What is communicated through association with words which tend to occur in the environment of another word

In addition, According to Pateda (2001:98), denotation means the meaning of word or group of words which depend on the word itself or depend on the certain convention. For example, most of people in the world agree that the things which accepted to sit down are called by *chair*. So, *chair* has only a meaning as something which is used by people to sit down. From those explanations denotation can definite as the meaning of word which comes from the word itself.

From the explanation above, the researcher conclude that the denotative meaning of a word is its literal meaning – the definition you did find in the dictionary. Denotation refers to “the words whose meanings exist in the dictionary”. In the simple way, a denotative meaning is the real meaning of word. The denotative meaning can be found in the dictionary.

Connotative meaning uses words to add further complications to any theorizing about meaning, particularly their uses in metaphor and poetic language. The understanding of connotation, metaphor and poetic

language must be based on an understanding of what may be called “normal use of language” (Wardaugh, 1977: 159.)

Besides that, connotation meaning is meaning of word which has additional meaning (taste value), for example: the word *dog*, as understood by most British people, has a positive connotation of friendship and loyalty; whereas the equivalent in Arabic, is understood by most people in Arabic countries has negative association of dirt and inferiority (Ahmadin, 1996: 5.)

According to Barker (2001:4) connotative meaning is the communicative value an expression has by virtue of what it refers to over and above its purely conceptual content. On the other hand, connotative is the implicit meaning of a word.

Connotation is more complicated than denotation. According to Widarso (1989:69) states that besides the denotative meaning, a word sometimes has the emotional overtones or we call 'connotative' meaning. In addition, Widarso (1989:71) states that connotative meaning can be divided into two kinds, namely positive connotative meaning (pure words) and negative connotative meaning (snarl words.) Besides negative connotative and positive connotative meaning, there is neutral that is most of them is jargon language.

Furthermore, Wilkins (1983:122) states that connotative meaning is additional to denotative meaning and need be related to it only in an

RESEARCH METHOD

3.1 Research Design

For this study, the researcher uses the descriptive explanation to describe the result of this research. Descriptive research was used to explain some information that contained the meaning of words, phrases or sentences which have relation with other words and context. In the qualitative research, researcher has the important role. For this study, the researcher also as the collector of the data instrument.

The objective of this study is to describing and identifying the denotative and connotative meanings of translation, so the report will be in the form of descriptive research. In this study, the researcher needs more reading and

understanding the translation of *Surah Maryam*, then produce hypotheses to make a form theory.

3.2 Data and Data Source

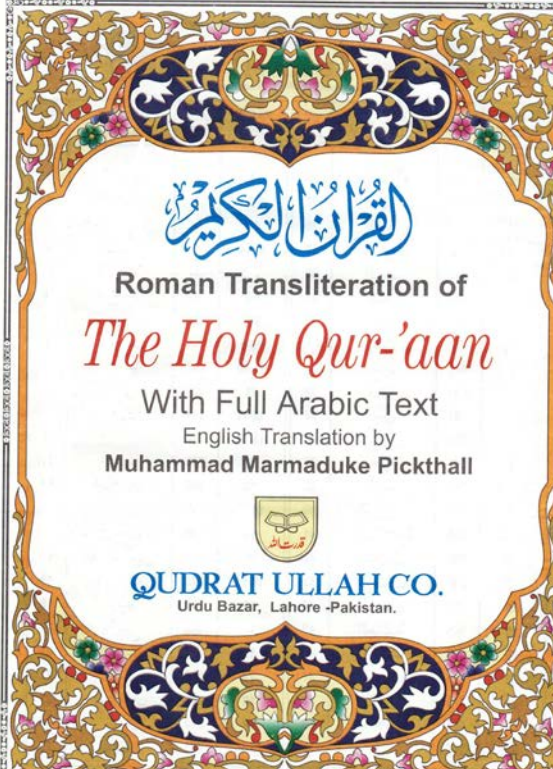
The main source of this research was taken from the English Translation of *Surah Maryam* by Muhammad Marmaduke Pickthall. The researcher taken the data from English translation of *Surah Maryam* by Muhammad Marmaduke Pickthall which has the denotative and connotative meanings, it consists of some phrases and sentences in that Surah.

3.3 Instrument

The instrument of this researcher is the researcher herself. Based on Ary (2010: 492) the main instrument in qualitative research is the human instrument, it is important that the researcher give some personal or professional information about him-or herself that might be relevant to the inquiry. In this study, the researcher is the main instrument because she collects the data, analyzes the data, interpret the data, and make a conclusion of this research. To collect the data, the researcher reads the English Translation of Surah Maryam by Muhammad Marmaduke Pickthall. The denotative and connotative meaning was taken from from the text of English Translation of Surah Maryam by Muhammad Marmaduke Pickthall.

3.4 Techniques of Data Collection

1. The researcher search and download the text English translation Al-Qur'an by Muhammad Marmaduke Pickthall in the www.google.com and use the keywords "Download Al-Qur'an English translation by Muhammad Marmaduke Pickthall." Then, the researcher found the website www.faakhirislamic.wordpress.com to download.



 القرآن الكريم
 Roman Transliteration of
The Holy Qur-'aan
 With Full Arabic Text
 English Translation by
 Muhammad Marmaduke Pickthall

QUDRAT ULLAH CO.
 Urdu Bazar, Lahore -Pakistan.

2. The researcher finding the pages of Surah Maryam in the English Translations Al-Qur'an by Marmaduke Pickthall that already downloaded.
3. Then, the researcher reading and understanding the text of English translation Surah Maryam by Muhammad Marmaduke Pickthall.

Picture 2. The text of English Translation of Surah Maryam by Marmaduke Pickthall.

Maryam-19	مريم	قال المريم	Part-16	Mary-19
yarjuu Liqaaa-'a Rabbihi fal-ya-'mal 'amalañ saalihawwa laa yushrik bi-'ibaadati Rabbihi 'ahadaa.	يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا	110	whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.	
MARYAM Verses 98-Sections-6 Bismillaahir-Rahmaanir-Rahiim.	مَرْيَمُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ		MARY Revealed at Mecca	
1. Kaaaf-Haa-Yaa-'Ayyyi-Saaad.	كَهَيْبَعٍ	1	1. Kaf. Ha. Ya. Ain. Sad.	
2. Zikru Rahmati Rabbika 'abdahuu Zakariyyaa.	ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدًا زَكِيًّا	2	2. A mention of the mercy of thy Lord unto His servant Zachariah.	
3. 'Iz naadaa Rabbahuu ni-daaa-'an khaifiyyaa.	إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا	3	3. When he cried unto his Lord a cry in secret,	
4. Qaala Rabbi 'innii wahanal-'azmu minnii washta-'alar-ra-'su shaybañwwa lam 'akum-bi-du-'aaa-'ika Rabbi shaqiyyaa!	قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا	4	4. Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord	
5. Wa 'innii khihtul-mawaa liya miñwwaraaa-'ii wa kaana-timra-'atii 'aaqirañ-fahab lli milladuñka waliyyaa,—	وَلَئِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا	5	5. Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor	
6. Yarişunli wa yarişu min 'aali Ya'-quuba waj-'alihu Rabbi raziyyaa!	يَرِثُنِي وَيَرِثْ مِنِّي آلُ يَعْقُوبَ وَاجْعَلْهُ رَبِّي رَضِيًّا	6	6. Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).	
7. Yaa-Zakariyyaaa 'innaa nubash-shiruka bi-gulaami-nismu-huu Yahyaa lam naj-'al-lahuu miñ-qablu samiyyaa.	يُذَكِّرُنَا إِنَّا نُنَبِّئُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِن قَبْلُ سَمِيًّا	7	7. (It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; We have given the same name to none before (him).	
8. Qaala Rabbi 'annaa yakuu-nu lli gulaamunwwa kaanatim-ra-'atii 'aaqirañwwa qad ba-lagtu minal-kibari 'itiyyaa?	قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا	8	8. He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?	
9. Qaala kazaalik: qaala Rabbuka huwa 'alayya hay-inuñwwa qad khalaqtuka miñ-qablu wa lam taku shay-'aa!	قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا	9	9. He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.	
10. Qaala Rabbij-'al-ili 'Aayah. Qaala 'Aayatuka 'allaa tukallimannaasa şalaşa la-yaaliñ-sa-wiyyaa.	قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا	10	10. He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.	

Picture 3. The text of English Translation of Surah Maryam by Marmaduke Pickthall.

Maryam-19	١٩ مريم	Part-19	Mary-19
11. Fa-kharaja 'alaa qawmil-hii minal-mihraabi fa-'awhaaa 'ilayhim 'an sabbihiyu bukra-tarifiwaa 'ashliyyaa.	فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ١١	11. Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.	
12. Yaw-Yahyaa ka'athuzi-Kitaaba bi-qawwawah: fa hafzinaaahul-hukma shabiyyaa.	يُيَسِّرُهَا لِلْيُسْرَىٰ يُعَقِّدُ الْوَتْنَءَ الْحَمِيمِ ١٢	12. (And it was said unto his son): O John! Hold fast the Scripture. And We gave him wisdom when a child,	
13. Wa hanaanam-milladun-naa wa zakaah: wa kaana ta-qiyyaa,	وَحَنَانًا لِّبْنٍ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ١٣	13. And compassion from Our presence, and purity; and he was devout,	
14. Wa barram-bi-waalidayhi wa lam yakuñ jabbaarun 'ashiyyaa.	وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ١٤	14. And dutiful toward his parents. And he was not arrogant, rebellious.	
15. Wa Salaamun 'alayhi yawma wulida wa yawma yamuutu wa yawma yub-'ašu hayyaa!	وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ١٥	15. Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!	
16. Wazkur fil-Kitaabi Mar-yam. 'Iziftabazat min 'ahlihaa makaanañ-sharqiyyaa.	وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ١٦	16. And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,	
17. Fattakhaazat miñ duunihim hijaabaa. Fa-'arsalnaaa 'ilay-haa ruuhanaa fa-tamaşşala lahaa basharañ-sawiyyaa.	فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ١٧	17. And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.	
18. Qaalat 'inni'ii 'a-'uuzu bir-Rahmaan minfika 'in-kunta taqiyyaa.	قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ١٨	18. She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Godfearing.	
19. Qaala 'innamaaa 'ana rasuluu Rabbiki li-'ahaba laki gulaamañ-zakiyyaa.	قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ١٩	19. He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.	
20. Qaalat 'annaa yakuunu lii gulaamufiwwa lam yamsaniñ basharuñwaa lam 'aku bagiy-ya?	قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ٢٠	20. She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?	
21. Qaala kazaalik: qaala Rabbuki huwa 'alayya hayyin: wa linaj-'alahuuu 'Aayatal-linnaasi wa Rahmatam-min-naa: wa kaana 'amram-maq-ziyyaa.	قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلِيمٌ وَذِكْرٌ لِلنَّاسِ وَرَحْمَةٌ مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ٢١	21. He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.	
22. Fa-hamalat-hu fañtabazat bihihi makaanañ-qaşiiyyaa.	فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَاعِيًّا ٢٢	22. And she conceived him, and she withdrew with him to a far place.	
23. Fa-'ajaaa-'ahal-makhaazu 'ilaa jiz-'innakhlah;	فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِوَارِغِ الْعُلَاجِ ٢٣	23. And the pangs of childbirth drove her unto the trunk of the	

4. The researcher finding the phrases or sentences which consists of denotative and connotative meanings in the English translation Surah Maryam by Muhammad Marmaduke Pickthall.

[illegible]

- [illegible]

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- ### Table 1. The meaning of some phrases

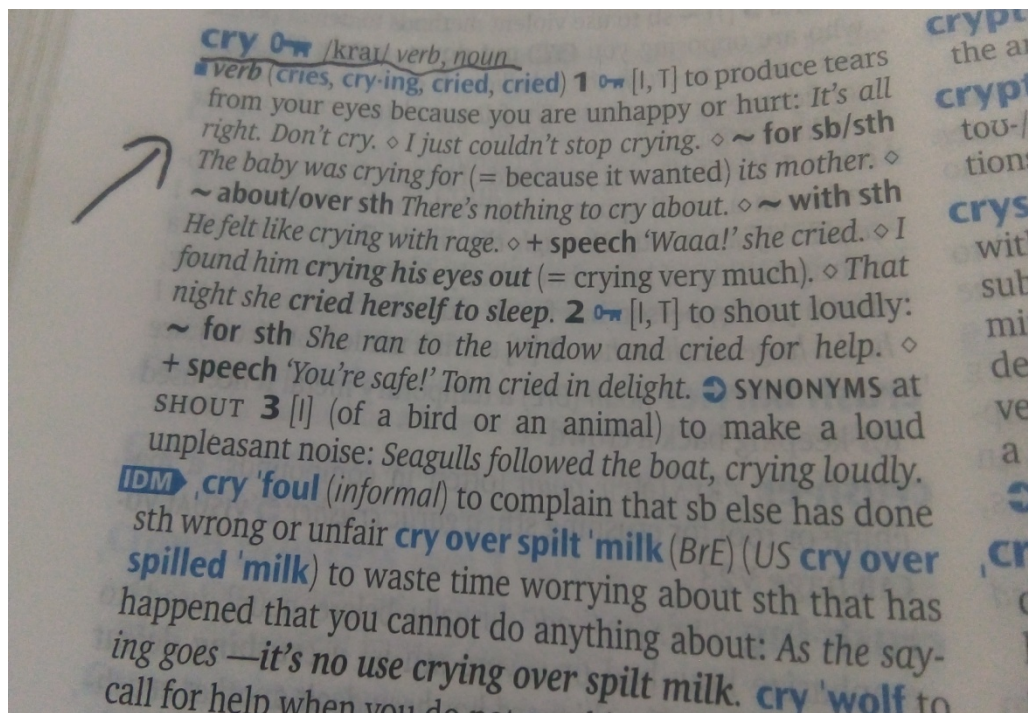
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Table 2. The meaning of some sentences

No.	Sentences	Denotative Meanings	Connotative Meanings	The Verses
1.	Sentences 1			
2.	Sentences 2			
3.	Sentences 3			
4.	Sentences 4			
5.	Sentences 5			
6.	Sentences 6 and so on			

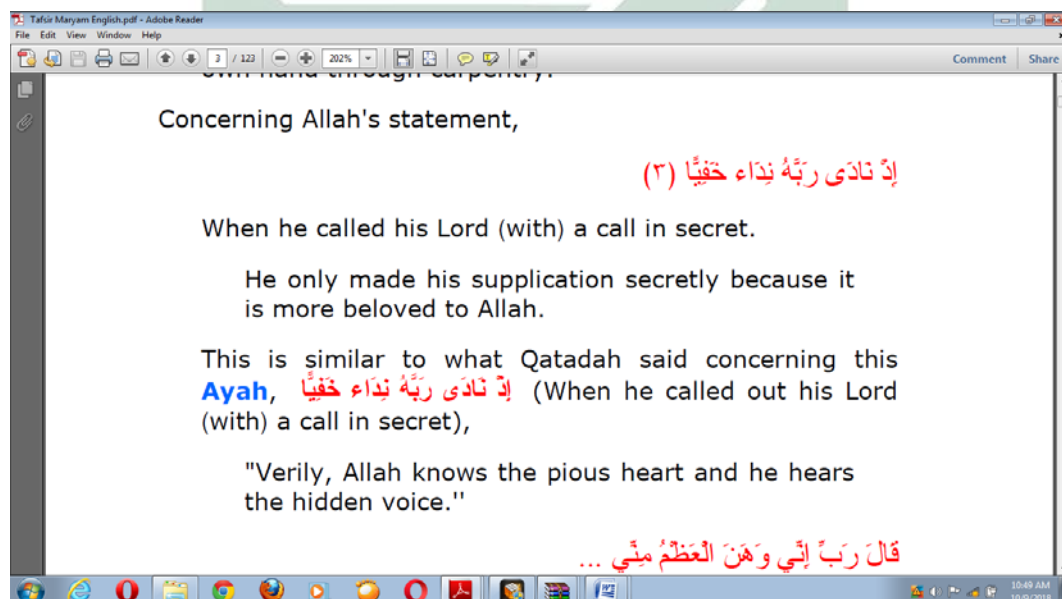
3. The phrases and sentences that have the denotative and connotative meanings put into the table, the phrases put into phrases table and the sentences put into sentences table.
4. After make a table, the researcher identified the denotative meanings using Oxford Advanced Learners Dictionary and sentences which already list.

Picture 5. Identifying the denotative meanings using Oxford Advanced Learners Dictionary.



5. Then, the researcher interpreted the connotative meanings of the phrases and sentences using Tafsir Ibnu Katsir.

Picture 6. Interpreting the connotative meanings used Tafsir Ibnu Katsir



FINDINGS AND DISCUSSION

4.1 Findings

4.1.1 The Meaning of Some Phrases

No.	Phrases	Denotative Meanings	Connotative Meanings	The Verses
1.	Cry in Secret نِدَاءٌ خَفِيًّا	“Cry” is the most general word for producing tears. “In” is the preposition. “Secret” means kept hidden from others.	Zakariyya made supplication secretly.	Verses 3
2.	Grey Hair	“Grey hair” is the adjective. It means the hair with color grey.	To inform an old ages.	Verses 4

	شَيْبًا			
3.	Kinsfolk الْوَالِي	“Kinsfolk” is the formal or old-fashioned a person’s relatives	Zakariyya’s succeeding relatives	Verses 5
4.	The Sanctuary الْمَحَرَّب	“The Sanctuary” is an area where wild birds or animals are protected and encouraged to breed.	The place where Zakariyya was given the good news of the child	Verses 11
5.	Compassion حَنَانًا	“Compassion” is the strong feeling of sympathy for people who are suffering.	The Mercy	Verses 13
6.	The Purity زَكَاةً	“Purity” is the state or quality of being pure.	Was blessing	Verses 13
7.	The Righteous	“Righteous” is morally right and good.	Had no inclination to do sins	Verses 13

	تَقِيًّا			
8.	Our Spirit رُوحَنَا	“Our” is the possessive form of we; belonging to us. “Spirit” is the part of a person that includes their minds.	Jibril	Verses 17
9.	Unchaste بَغِيًّا	“Unchaste” is having sex with person that you does not married to.	The Female Fornicator	Verses 20
10.	Statement of the Truth قَوْلَ الْحَقِّ	“Statement” is the something that you say that gives information. “Truth” is the true facts.	Isa said the truth	Verses 34
11.	A Long While مَلِيًّا	“A Long While” is a long time before or after a particular time or event.	Forever	Verses 46

	إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا			
2.	Saying: My Lord! Lo! the bones of me wax feeble. قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي	Zakariyya said that his bones were weak.	Zakariyya said that he become weak and feeble in strength.	Verses 4
3.	And my head is shining with grey hair. وَأَشْتَعَلَ الرَّأْسُ شَيْبًا	Zakariyya said that his hair was full of color grey.	A sign that Zakariyya become weak and getting old ages and its external and internal traces.	Verses 4
4.	And I have never been unblest in prayer to Thee, my Lord.	Zakariyya said that he never feel disappointed in praying to his Lord.	Zakariyya have not experienced from his Lord except that his Lord would respond to his supplication and that his Lord would never refuse him in whatever he	Verses 4

	وَلَمْ أَكُنْ بِدُعَايِكَ رَبِّ شَقِيئًا		ask to his Lord.	
5.	(It was said unto him): O Zachariah! Lo! we bring thee tidings of a son whose name is John. يُذَكِّرُنَا إِنَّا أَنْبَأُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ	Lord said to Zakariyya that He give Zakariyya a son, his name is John.	Implies what is not mentioned, that Zakariyya's supplication was answered	Verses 7
6.	We have given the same name to none before (him). لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا	Lord said that He never give the same name (John) to the others before.	May Allah have mercy upon him.	Verses 7
7.	He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?	Zakariyya feel so wonder to have a son when the condition looks so impossible.	Zakariyya was amazed when his supplication was answered and he was given the good	Verses 8

11.	And We gave him wisdom when a child. وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا	Lord are giving John the understanding, knowledge and ability since he was child.	John was a compassionate man, who was righteous.	Verses 12
12.	He said: So (it will be). Thy Lord saith: It is easy for Me. قَالَ كَذَلِكَ ۖ قَالَ رَبُّكِ هُوَ عَلٰى هٰذَا	The angel said to Mary that it is not easy for Lord to do something.	The angel said to Mary in response to her question, verily Allah has said that a boy will be born from her even though she do not have a husband and she have not committed any lewdness.	Verses 21
13.	And shake the trunk of the palm-tree toward	Allah instruct to Mary to grab the trunk of the palm-	Allah blessed her by giving her food	Verses 25

	thee. وَهُنَّ إِلَيْكَ بِجُنْعِ الْخَلَّةِ	tree and shake it towards herself.	and drink.	
14.	They said: O Mary! Thou has come with an amazing thing. قَالُوا يَمْرُؤُا لَقَدْ جِئْتِ شَيْئًا فَرِيًّا	The own folk said to Mary that she brought the very surprising thing.	It was a mighty thing that she had brought.	Verses 27
15.	And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not. وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ يَفُضَّ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ	The Prophet Muhammad warn about the Day of Judgement.	The Prophet Muhammad said that the people of this life are in the state of heedlessness of this life.	Verses 39
16.	I shall ask forgiveness	He will ask the	Abraham will ask	Verses

	of My Lord for thee سَأَسْتَغْفِرُكَ رَبِّي	forgiveness of Allah.	Allah to guide and forgive his father.	47
17.	Lo! he was chosen, and he was messenger (of Allah), a Prophet. إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا	It was mentioned about the chosen.	He was one of the greatest Messengers and one of the five Messengers of Strong Will, they are; Nuh, Ibrahim, Musa, Isa and Muhammad.	Verses 51
18.	And surely We are best aware of those most worthy to be burned therein. ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ	Allah the best know about His creatures.	Allah best knows which of His creatures deserve to be burned in the fire of Hell and remain there forever and who deserves to have his punishment doubled.	Verses 70

	أَوَّلَىٰ بِهَا صِلِيًّا			
19.	Seest thou not that We have set the devils on the disbelievers to confound them with confusion? أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا	Allah sent the devils to the disbelievers.	Allah sent devils to the disbelievers. They will harass them and disturb them until they disobey Allah.	Verses 83
20.	And each one of them will come unto Him on the Day Resurrection alone. وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا	Everyone will come to Allah alone in the Day of Resurrection.	There will be no helper for them and no one to save them, except Allah alone.	Verses 95
21.	And We make (this Scripture) easy in thy tongue. فَأَنشَأْنَا يَسْرُنَا بِلِسَانِكَ	Allah made the Scripture.	Allah said to Muhammad that the Qur'an is in the pure, complete and eloquent Arabic	Verses 97

by only a few people, (2) kept hidden from others: secret information/meetings/talks.

Connotative meaning:

Third verses sentences “*When he cried unto his Lord a cry in secret.*” Zakariyya made a supplication. He made a supplication secretly, because it more beloved to Allah.

Based on the Tafsir Ibnu Katsir page 310 said that verily, Allah knows the pious heart and he hears the hidden voice. So, it means that Zakariyya made a supplication secretly to Allah.

Data 2 (Verses 4)

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَايِكَ رَبِّ شَقِيًّا

Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to thee, My Lord. (19:4)

Denotative meaning:

In this verses, the writer uses sentences “*Saying: My Lord! Lo! the bones of me wax feeble...*” Based on the Oxford Advanced Learners Dictionary “feeble” is (1) very weak (2) not effective; not showing determination or energy. So, it means that Zakariyya said to the Lord that his bones were weak. “and my head is shining with grey hair...” it means

Based on the Tafsir Ibnu Katsir page 311, “*Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give from Thy presence a successor.*” have the meaning about the fearness of Zakkariyya. The reason for his fear was that he was afraid that the generation that would succeed him would be a wicked generation. Thus, he asked Allah for a son who would be a Prophet after him, who would guide them with his Prophethood and that which was revealed to him.

يُزَكِّيهِ أَتَانُ بَشْرُكَ بِغُلَامٍ اسْمُهُ يُحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَيِّئًا

[illegible]

Denotative meaning:

“He said: My Lord! How can I have a son when my wife is barren and I had reached infirm old age?” In those sentences, the writer uses the word “barren” it means (1) not producing a fruit or seeds (2) not able to produce children or young animals, synonym of infertile. The writer also uses “infirm” it means ill/sick and weak.

Connotative meaning:

In the eight verses, the writer uses the sentences “He said: My Lord! How can I have a son when my wife is barren and I had reached infirm old age?” It means that Zakariyya was amazed when his supplication was answered and he was given the good news of a son. He became extremely overjoyed and asked how this child would be born to him, and in what manner he would come. This was particularly amazing because his wife was an old woman who was barren and had not given birth to any children in her entire life. Even Zakariyya himself had become old and advanced in years, his bones had become feeble and thin, and he had no potent semen or vigor for sexual intercourse.

Data 6 (Verses 9)

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنُ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَعَلَّكَ شَيْئًا

“He said: So (it will be). Thy Lord saith: It is easy for Me” It means that The Angel said to the Zakariyya it will be and Lord said that it easy to answer the Zakariyya’s praying. The writer uses “saith” in those sentence, it is (old use) of says.

The sentences “He said: So (it will be)” this is the response from angel about Zakariyya and his was amazement. And then “Thy Lord saith: It is easy for Me” it means that easy and simple for Allah to do. About the birth of the son will be from Zakariyya and from wife of him and not from any other (woman).

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَةُكَ أَنْ تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mandkind three nights. (19:10)

[illegible]

“He said: My Lord! Appoint for me some token.” Based on the Tafsir Ibnu Katsir page 314, Zakariyya said to the Lord and the meaning is *“Give me a sign and a proof of the existence of that which You have promised me, so that my soul will be at rest and my heart will be at ease with Your promise.”* Zakariyya ask the sign of the pregnancy to Allah. *“Thy token is that thou, with no bodily defect, shalt not speak unto mandkind three nights”* in the Tafsir Ibnu Katsir, explain that his tongue was arrested without any sickness or illness.

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

Denotative meaning:

Based on the Tafsir Ibnu Katsir page 314, the meaning of sentence “*Then he came fourth unto his people from the sanctuary*” is referring to the place where he was given the good news of the child. “*and signified to them*” it means he made a gesture to them that was subtle and swift.

لِيُحْيِيَ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَاتِّدِهُ الْحُكْمَ صَبِيًّا

[illegible]

(2) to put your hand on part of your body. The writer also uses “Scripture” it is a bible or the holy books of a particular religion. The others sentences the writer uses “wisdom.” It means the ability to make sensible decisions and give good advice because of the experience and knowledge that you have.

Connotative meaning:

In the twelfth verses, implies what is not mentioned, that this promised boy was born and he was Yahya. There is also the implication that Allah taught him the Book, the Scripture which they used to study among themselves. Based on the Tafsir Ibnu Katsir page 316, the meaning of the sentence “*O John! Hold fast the Scripture*” is learn the Book with strength, in other words learn it well, with zeal and studious effort. And the sentence “*We gave him wisdom when a child*” this means John was given understanding, knowledge, fortitude, diligence and zeal for good and the pursuit of good. He was blessed with these characteristics even though he was young.

Data 10 (Verses 13)

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا

And compassion from Our presence, and purity; and he was devout. (19:10)

Denotative meaning:

Connotative meaning:

Data 11 (Verses 17)

And he had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man. (19:17)

In the second sentence of seventeenth verses, the writer uses the phrases “spirit.” Based on the Oxford Advanced Learners Dictionary, “spirit” is (1) the part of a person that includes the mind, feeling and character rather than the body (2) a person’s feelings or state of mind.

Connotative meaning:

Based on the Tafsir Ibnu Katsir page 319, the phrases “spirit” is Jibril or an Angel. The sentence “*Then We sent unto her Our Spirit*” it means that Allah sent Jibril to the Mary. The meaning of “*And it assumed for her the likeness of a perfect man*” is Jibril came to the Mary in the form of the perfect and complete man.

Data 12 (Verses 21)

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَنِّي هَيِّنٌ ۖ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مُقْضًى ۚ

He said: (So it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained. (19:21)

Denotative meaning:

In the first sentence “*He said: (So it will be). Thy Lord saith: It is easy for Me.*” The writer uses phrases “easy.” Based on the Oxford Advanced Learners Dictionary, “easy” is (1) not difficult; done or obtained without a lot of effort or problems (2) comfortable, relaxed and not worried.

Connotative meaning:

وَهَزَمْنِي إِلَيْكَ بِجَذَعِ النَّخْلَةِ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا

In the verses twenty five, the writer uses phrases “trunk” it is the thick main stem of tree, that the branches grow from. The writer also uses “palm-tree.” Based on the Oxford Advanced Learners Dictionary page 1097 it is a straight tree with a mass of long leaves at the top, growing in tropical countries.

In the Tafsir Ibnu Katsir page 325, explain the meaning of the sentence “*And shake the trunk of the palm-tree toward thee*” is grab the trunk of the date-palm tree and shake it towards yourself. Therefore, Allah

blessed her by giving her food and drink. The meaning of the sentence “*thou wilt cause the ripe dates to fall upon thee*” is to be happy. In the tafsir explain that nothing is better for the woman confined in childbed than dried dates and fresh dates.

Data 14 (Verses 27)

فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالَ أَوْ لَوْلَا أَرِيمُ ۖ لَقَدْ جِئْتُ شَيْئًا فَرِيًّا

Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing. (19:27)

Denotative meaning:

In the verses twenty seven, the writer uses phrases “own folk.” Based on the Oxford Advanced Learners Dictionary, “own” is used to emphasize that belongs to or is connected with. “folk” is (informal) people in general. In the last sentence of this verses, the writer uses phrases “amazing thing.” Firstly, “amazing” is very surprising, especially in a way that makes you feel pleasure or admiration. “Thing” is an object whose name you do not use because you do not need to or want to, or because you do not know it.

Connotative meaning:

Based on the Tafsir Ibnu Katsir, the meaning of the sentence “*They said: O Mary! Thou hast come with an amazing thing*” is the mighty thing

that Mary brought. Mary took her child and brought him to her people (own folk), carrying him. When they saw her like this they made a big deal about her situation and they sternly protested against of it. The mighty thing are refers to the child of Mary.

Data 15 (Verses 34)

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

Such was Jesus, son of Mary: (this is a) statement of the truth concerning which they doubt. (19:34)

Denotative meaning:

In the verses thirty four, the writer uses the phrases “statement of the truth.” Based on the Oxford Advanced Learners Dictionary “statement” is (1) something that you say or write that gives information or an opinion (2) a formal or official account of facts or opinions. “of” is belonging to, relating to. “Truth” is (1) the true facts about (2) the quality or state of being based on fact.

Connotative meaning:

Based on the Tafsir Ibnu Katsir page 330, the meaning of this sentence “*(this is a) statement of the truth concerning which they doubt.*” is the people of falsehood and the people of truth are in disagreement, of

Paradise and the people of Hell will be sorted out, and everyone will reach his final abode which he was destined to remain in forever.

Data 17 (Verses 46)

قَالَ أَرَأَيْبُ أَنْتَ عَنِ الْهَقْيِ يَا بُرْهَيْمُ لَيْنٌ لَمْ تَنْتَهَ لَا رُحْمَكَ وَأَهْجُرُنِي مَلِيًّا

He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while! (19:46)

Denotative meaning:

In the verses fourty six, there is the sentence “*Depart from me a long while!*” In that sentence, the writer uses the phrases “a long while.” Based on the Oxford Advanced Learners Dictionary, “long” is the lasting or taking a great amount of time or more time than usual. “While” is during the time that is happening.

Connotative meaning:

From the Tafsir Ibnu Katsir page 337, the sentence “*He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee*” has the meaning (Father of Abraham said to Abraham) If you do not want to worship them (the idols) and you are not pleased with them, then at least stop cursing, abusing, and reviling them. For verily, if you do not cease, I will punish you, curse you and revile you. Based on the Tafsir Ibnu Katsir, “a long while” means forever.

Data 18 (Verses 47)

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me. (19:47)

Denotative meaning:

In the verses fourty seven, there is a phrases “ask,” “forgiveness,” and “thee.” Based on the Oxford Advanced Learners Dictionary, “ask” is to say or write in the form of a question, in order to get information. “Forgiveness” is the act of forgiving; willingness to forgive. “Thee” is a word meaning “you” used when talking to only one person who is the object.

Connotative meaning:

Based on the Tafsir Ibnu Katsir page 337, the meaning of the sentence “*He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee*” is Abraham said to his father, Abraham ask Allah to guide and forgive his father for his sins.

Data 19 (Verses 51)

وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا

And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a Prophet. (19:51)

Denotative meaning:

In the verses fifty one, there are phrases “chosen, messenger and Prophet.” First is “chosen.” From the Oxford Advanced Learners Dictionary, “chosen” is to decide which thing or person you want out of the ones that are available. “Messenger” is a person who gives a message to or who delivers messages people as a job. Next is “Prophet” is a person sent by God to teach the people and give them message from God.

Connotative meaning:

Based on the Tafsir Ibnu Katsir page 340, “*Lo! he was chosen*” it means that Moses (Musa) is the chosen, he was a chosen. “*And he was a messenger (of Allah), a Prophet.*” In that sentence, Allah combined these two descriptions for him. For verily, he (Moses/Musa) is one of the Greatest Messenger. He is also one of the Messengers of Strong Will. They are; Nuh, Ibrahim, Musa, Isa and Muhammad.

Data 20 (Verses 61)

جَنَّتْ عَدْنُ الْبَقِي وَعَدَّ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا

Gardens of Eden, which the Beneficent hath promised to His slave in the Unseen. Lo! His promise is ever sure of fulfillment. (19:61)

Denotative meaning:

In the first sentence of this verses, there is a phrases “Gardens of Eden.” Based on the Oxford Advanced Learners Dictionary, “Gardens of Eden” is the beautiful garden where Adam and Eve, the first humans, lived before they did God had told them not to and were sent away, often seen as a place of happiness and innocence.

Connotative meaning:

Based on the Tafsir Ibnu Katsir page 349, the meaning of *“Gardens of Eden, which the Beneficent hath promised to His slave in the Unseen. Lo! His promise is ever sure of fulfillment.”* that His promise will be and there is no avoiding it. In these gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life. Eden means eternity.

Data 21 (Verses 70)

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلَاً

And surely we are best aware of those most worthy to be burned therein. (19:70)

Denotative meaning:

In this verses, “*And surely we are best aware of those most worthy to be burned therein.*” Tafsir Ibnu Katsir explained in the page 353 that Allah best knows which of His creatures deserve to be burned in the fire of Hell and remain there forever and who deserves to have his punishment doubled. “Best aware” here means that Allah best know which of His creatures.

الْمُتَرَاتِنًا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكُفْرَيْنَ تَوْرُهُمْ آذَا

Seest thou not that We have set the devils on the disbelievers to confound them with confusion? (19:83)

“Seest thou not that We have set the devils on the disbelievers to confound them with confusion?” From these sentence, it means that the devils was created by Allah on the disbelievers to do sins.

Connotative meaning:

Based on the Tafsir Ibnu Katsir page 361, the meaning of “*Seest thou not that We have set the devils on the disbelievers to confound them with confusion?*” is they will lead them astray with temptation, they will incite them against Muhammad and his Companions, they will harass them and disturb them until they disobey Allah. They means the devils.

Data 23 (Verses 95)

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا

And each one of them will come unto Him on the Day of Resurrection alone (19:95)

Denotative meaning:

“And each one of them will come unto Him on the Day of Resurrection alone.” From these sentence, it means that all of creatures, one by one will meet Allah in the Day of Resurrection alone. Alone means (1) without any other people (2) without the help of other people.

Connotative meaning:

Based on the Tafsir Ibnu Katsir page 365, the sentence on the verses ninety five “*And each one of them will come unto Him on the Day of Resurrection alone.*” It means that there will be no helper for them and

no one to save them, except Allah alone, has no partners. He judges His creatures as He wills and He is the Most Just, Who does not do even an atom's weight of injustice. He will not wrong anyone.

Data 24 (Verses 97)

فَأَنبَأَ سِرُّهُ بِلسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَدًّا

And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk. (19:97)

Denotative meaning:

In the verses 97, there is the sentences that writer used “*And We make (this Scripture) easy in thy tongue.*” It means that Allah make the Scripture to His creatures which is easy in their tongue. The writer uses phrases “thy” it is (old use) a word meaning ‘your’ used when talking to only one person

Connotative meaning:

“*And We make (this Scripture) easy in thy tongue.*” Based on the Tafsir Ibnu Katsir page 367, this sentence is an address to Prophet Muhammad and it means that the Qur'an is in the pure, complete and eloquent Arabic language.

4.2 Discussion

The English translation by Muhammad Marmaduke Pickthall is one of the example text that contains the denotation and connotation meanings. Some phrases and sentences that appear in the English Translation of *Surah Maryam* by Marmaduke Pickthall are so interested to discuss, because it contains the denotation and connotation meanings. There are 13 phrases and 21 sentences which the researcher found. The 13 are cry in secret, grey hair, kinsfolk, the sanctuary, compassion, the purity, the righteous, our spirit, unchaste, statement of the truth, a long while, a chosen and garden of Eden. The denotative meaning are taken from Oxford Advanced Learners Dictionary. The connotative meaning are finding from the Tafsir Ibnu Katsir.

In addition, the previous study are conducted by Armawansyah with the title “An Analysis of Connotative Meanings in Selected Maher Zein’s Song Lyrics” The researcher only focus analyzed the connotative meanings, because he thought that connotative meaning is common in the song lyrics. This study are found three types of connotative meanings, which are positive connotative, neutral connotative and negative connotative. The second study is “An Analysis of Denotative and Connotative Meaning of Creed’s Songs Lyrics” by Fatkurrohman. This study analyzed the lyrics of Creed’s song. He analyzed the denotative and connotative meanings which exist in the lyrics. Then, the journal that was conducted by Livina N. Emodi “A Semantic Analysis of the Language of Advertising”. This journal focused on the linguistic realizations in English advertising from the semantic perspective, especially in the

semiotic analysis. For about the result of this research is, in the advertisement language aims to inform, moreover to make the audience to buy.

From here, we can see that the meaning is so important for human being. With knowing the meaning, we can know the explanation behind the text. In this study, the researcher found a many sentences than phrases, because in the *Surah Maryam* are linked between one verses to other verses.

The example of analyzing denotative and connotative meaning as follows below.

Gardens of Eden, which the Beneficent hath promised to His slave in the Unseen. Lo! His promise is ever sure of fulfillment. (19:61)

Denotative meaning:

In the first sentence of this verses, there is a phrases “Gardens of Eden.” Based on the Oxford Advanced Learners Dictionary, “Gardens of Eden” is the beautiful garden where Adam and Eve, the first humans, lived before they did God had told them not to and were sent away, often seen as a place of happiness and innocence.

Connotative meaning:

The meaning of “Gardens of Eden, which the Beneficent hath promised to His slave in the Unseen. Lo! His promise is ever sure of fulfillment.” that His promise will be and there is no avoiding it. In these

By reading this research and and from analysis this findings, the researcher hopes this research can give contribution in a development of linguistic field. By knowing the meanings, it also help in the social life, to avoid the misunderstanding.

5.1 Conclusion

The researcher found some phrases and sentences that contains the denotative and connotative meaning in the English Translation of *Surah Maryam* by Muhammad Marmaduke Pickthall. There are 13 phrases and 21 sentences which the researcher found. Some phrases have denotative and connotative meaning. The phrases which have denotative and connotative meaning are cry in secret, grey hair, kinsfolk, the sanctuary, compassion, purity, the righteous, our spirit, unchaste, statement of the truth, a long while, chosen and garden of eden. Some sentences have denotative and connotative meaning. The sentences are “*Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to thee, My Lord.*” “*And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.*” and so on.

According to the findings of this research which described previously, the researcher has the some point that could be suggested. For the researcher in the future who wants to analyze about denotative and connotative meaning, especially are using Al-Qur'an as the object. First is, try to find the denotative and connotative meaning from the other surah or use the other object, beside Al-Qur'an, it will be give the new knowledge and contribution. For this study, the researcher are explained clearly the denotative and connotative meaning, so it helps the next researcher analyze the denotative and connotative meaning

