

**THE FIGURATIVE INTERPRETATION OF RELIGIOUS MESSAGES
ON DR ZAKIR'S FACEBOOK FAN PAGE**



A THESIS

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for Sarjana Degree at The Faculty of Letters
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by

**HENDRIANTO
F 211 08 046**

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SKRIPSI

**THE FIGURATIVE INTERPRETATION OF RELIGIOUS MESSAGES
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**HENDRIANTO
F21108046**

Telah dipertahankan di depan Panitia Ujian Skripsi
Pada hari Selasa, 5 Maret 2013 dan dinyatakan telah memenuhi syarat.

Menyetujui,
Komisi Pembimbing,

Ketua

Sekretaris

Drs. H.A.Lukmanulhakim Jaya, M.S
NIP: 1946 0724 1983 03 1001

Dra. Nadira Mahaseng, M.Ed
NIP: 1955 1224 1986 01 2001

**Dekan Fakultas Sastra
Universitas Hasanuddin**

**Ketua Jurusan Sastra Inggris
Fakultas Sastra UNHAS**

Prof. Drs. H. Burhanuddin Arifah, M.Hum. Ph.D
NIP. 1965 0303 1990 02 1001

Drs. Husain Hasyim, M.Hum
NIP. 1961 1028 1987 03 1003

**UNIVERSITAS HASANUDDIN
FAKULTAS SASTRA**

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ON DR ZAKIR'S FACEBOOK FAN PAGE**

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1. Drs. H.A. Lukmanulhakim Jaya, M.S	Ketua	1.....
2. Dra. Nadira Mahaseng, M.Ed	Sekretaris	2.....
3. Drs. Ayyub Khan, M.Si	Penguji I	3.....
4. Dra. Marleiny Radjuni M.Ed	Penguji II	4.....
5. Drs. H.A. Lukmanulhakim Jaya, M.S	Konsultan I	5.....
6. Dra. Nadira Mahaseng, M.Ed	Konsultan II	6.....

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Makassar, 23 Januari 2013

Konsultan I

Drs. H.A.Lukmanulhakim Jaya, M.S
NIP: 1946 0724 1983 03 1001

Konsultan II

Dra. Nadira Mahaseng, M.Ed
NIP: 1955 1224 1986 01 2001

Menyetujui:
a.n. Dekan
Ketua Jurusan Sastra Inggris

Drs. Husain Hasyim, M.Hum
NIP. 1961 1028 1987 03 1003

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Hendrianto

ABSTRACT

Hendrianto. Figurative Interpretation of Religious Messages On Dr Zakir's Facebook Fan Page (supervised by Lukmanulhakim Jaya and Nadira Mahaseng).

This research aimed to classify the types of figurative meaning in the religious messages contained in Dr Zakir Naik facebook fan page in 2012 and reveal the figure of speech that is most often found in the messages of the religion.

In line with the purpose of the study, the writer used descriptive qualitative method in analyzing the data. In addition, the writer also used semantic theory to strengthen the analysis of data. In collecting data, the writer used library research and browsing to the internet. Primary data was retrieved by copying the data in Dr. Zakir Naik's facebook fan pages that are relevant to the object of the research.

The results of this research showed that there are 6 types of figurative meaning that most often appear on the religious messages in Dr Zakir Naik facebook fan page during the year 2012 that are simile (13 data), allegory (10 data), personification (7 data), synecdoche (6 data), hyperbole (5 data), and metaphor (4 data). Some advices are addressed to several parties to improve the use of language aspects (especially figurative meaning and semantics) in helping to explain the religious messages in Islam both contained in the Qur'an, the Hadith, or sayings of the scholars. The study is also expected to increase the love of Muslims to their religion which contains many religious messages that highly useful in today's modern era.

ABSTRAK

Hendrianto. Figurative Interpretation of Religious Messages On Dr Zakir's Facebook Fan Page. (Dibimbing oleh Lukmanulhakim Jaya dan Nadira Mahaseng).

Penelitian ini bertujuan untuk mengklasifikasikan jenis-jenis makna figuratif pada pesan-pesan agama yang dimuat dalam halaman facebook Dr Zakir Naik di tahun 2012 dan mengungkap gaya bahasa figuratif yang paling sering ditemukan dalam pesan-pesan agama tersebut.

Sesuai dengan tujuan tersebut, penulis menggunakan metode deskriptif kualitatif dalam menganalisa data. Selain itu, penulis juga menggunakan teori semantik untuk mempertajam analisis data. Dalam mengumpulkan data, penulis menggunakan penelitian pustaka dan *browsing* di internet. Data primer diambil dengan menyalin data yang ada di halaman facebook Dr Zakir Naik yang relevan dengan objek penelitian.

Hasil penelitian menunjukkan bahwa ada 6 jenis makna figuratif yang paling sering muncul pada pesan-pesan agama dalam halaman facebook Dr Zakir Naik selama tahun 2012 yakni simile (13 data), alegori (10 data), personifikasi (7 data), sinekdok (6 data), hiperbola (5 data), dan metafora (4 data). Beberapa saran ditujukan kepada beberapa pihak untuk meningkatkan penggunaan aspek-aspek kebahasaan (khususnya makna figuratif dan semantik) dalam membantu menjelaskan pesan-pesan agama dalam agama Islam baik yang terdapat dalam Al-Qur'an, Hadits, maupun perkataan para ulama. Penelitian ini juga diharapkan dapat meningkatkan kecintaan kaum Muslimin akan agamanya yang mengandung banyak pesan-pesan agama yang sangat bermanfaat di era modern saat ini.

TABLE OF CONTENTS

TITLE	i
APPROVAL	ii
AGREEMENT	iii
LEGITIMACY	iv
ACKNOWLEDGEMENT	v
ABSTRACT	vii
TABLE OF CONTENTS	ix
CHAPTER I	
INTRODUCTION	
1.1. Background	1
1.2. Identification of Problems	4
1.3. Scope of Problems	4
1.4. Statement of Problems	5
1.5. Objective of Research	5
1.6. Sequence of Chapter	5
CHAPTER II	
REVIEW OF LITERATURE	
2.1. Previous Study	7
2.2. Literary Review	9
2.2.1. Figurative Language	9
a. Allegory	11
b. Hyperbole	12
c. Metaphor	13
d. Personification	14
e. Simile	15
f. Synecdoche	16
2.2.2. Semantics	17

2.2.3. Definition of Facebook Fan Page	19
2.2.4. Definition of Al Qur'an	21
2.2.5. Definition of Hadith	22
2.2.6. Definition of Islamic Scholar's Words	22

CHAPTER III

METHODOLOGY

3.1. Method of Collecting Data	24
3.1.1. Library Research	24
3.1.2. Purpose Techniques	24
3.1.3. Internet Searching	25
3.2. Method of Analyzing Data	25
3.3. Procedure of Data Analysis	25
3.4. Population and Sample	26
3.4.1. Population	26
3.4.2. Sample	26

CHAPTER IV

DATA PRESENTATION AND ANALYSIS

4.1. Analysis of Holy Qur'an Data	44
4.2. Analysis of Sacret <i>Hadith</i> Data	48
4.3. Analysis of Islamic Scholar Words Data	69

CHAPTER V

CONCLUSIONS AND SUGGESTIOS

5.1. Conclusions	81
5.2. Suggestions	82

BIBLIOGRAPHY

APPENDIX

CHAPTER I

INTRODUCTION

1. 1 Background

Our everyday encounters with language are so natural and so extensive that we rarely consider language as an object of sufficient interest to warrant study. Language is always there, and we make use of it automatically, often without any conscious effort. All human beings have known and used a language since childhood. On the surface, there is nothing particularly interesting about so commonplace a phenomenon as human language. (Julia, 1973:3).

In our daily life, we always find several English styles which are used to express our ideas by writing or speaking. The language style of an orator in formal condition is certainly different from the other in daily conversation. Formal conversation needs more formal language style and exact diction. This case is not only in speaking but also in writing. In making writing in a book, article, or others, we need different language styles. It is similar to religious messages in *facebook fan page*.

In this modern era, we can easily find many features of mass media that can be used to convey our thought or spread our religious teaching. *Facebook fan page* is one of them. It is used by a certain group of people who fond of someone or something. They share many things about someone or something they are talking about. In addition, they can advice each other in terms of religious teaching.

As a product of writing, to be certain that religious messages cannot be separated from language. Language is the primary tool to form meaning. One of the interesting problems in language study is the use of figurative language. In relation to this study, the mystery is the public's confusion in encountering figurative expression that says something that is different to what it really means.

Islam as the last religion of revelation has many laws and wisdoms. There are many sources of religious messages in Islam such as Glorious Qur'an, Sacred *Hadith*, Muslim Scholars Words, and so soon. Those three sources contain the way of human life revealed by Allah *Subhanahu wa taala*, the words of prophet Muhammad *Shallallahu 'alaihi wasallam* and statements and wisdoms by authorized *ulama*. The messages contain commands, prohibitions, motivations, sciences and many other values. Each of them is formed by certain language style.

In those sources, there are some kinds of figurative language. Sometimes, the figurative language causes the distortion of meaning for many people. It is because the people have less knowledge about the figurative language and they are also lack of understanding about those Islamic messages.

Figurative language in those Islamic sources is important to learn because they help us to understand the meaning. The distortions of meaning can cause the deviation of groups. However, Al-Qur'an is not a human's work. It is originally from Allah *Subhanahu wataala*. According to an article

which is taken from <http://www.godallah.com>, there is no other book like Al-Qur'an anywhere on earth. It is absolutely perfect in the Arabic language. It has no mistakes in grammar, meanings or context. The scientific evidences are well known around the entire world, even amongst non-Muslim scholars. Predictions in the Quran have come true; and its teachings are clearly for all people, all places and all times. Surprisingly enough, the Quran itself provides us with the test of authenticity and offers challenges against itself to prove its veracity. One of the authentic proofs is when Allah tells us in the Quran: "Haven't the unbelievers considered if this was from other than Allah, they would find within it many contradictions?" (Noble Quran 4:82)

On the other hand, Sacred *Hadith* is not purely from Muhammad's words but Allah *Subhanahu wataala* also guides him to say the words. It is similar to Islamic scholars, they are inspired by Holy Qur'an and Sacred *Hadith* when saying their words.

The writer has deliberately chosen only specific aspects entitled "The Figurative Interpretation Of Religious Messages on *Dr Zakir's facebook fan pages*". It has rarely been discussed and taken to become the object of other students in their research related to Islamic Studies. In this thesis, the writer will focus to discuss many religious messages uploaded by Dr Zakir Naik on his *facebook fan pages*.

Generally, in religious messages on Dr Zakir Naik's *facebook fan pages* is also implemented the power of figurative language to create specific meanings. That is why the reason of the writer choosing this title is to relate

the meaning of the words contain figure of speech with the meaning of messages of the religious messages. Nevertheless, the interpretation that will be described is not the true interpretation, but it is the closely interpretation which is almost true because just Allah *Subhanahu wataala* and His prophet Muhammad *Shallallahu 'alaihi wasallam* know exactly what They say. The writer is mostly use linguistics approach in doing interpretation.

1.2 Identification of Problems

Some problems that can be identified in religious messages on Dr Zakir's *Facebook fan pages* are:

1. Readers have different interpretation in figurative word.
2. Reader doesn't understand the kinds of figurative language employed in Dr Zakir's *facebook fan pages*
3. Some of the readers do not understand well the meaning of the figurative word utterances on *Dr Zakir's facebook fan pages*
4. Most of readers are difficult to figure out the message/lesson from the religious messages.
5. Most readers do not know how significant Islamic messages affecting their life

1.3 Scope of Problems

The writer will focus on identifying the kinds of figurative languages used in the religious messages on Dr Zakir's *facebook fan pages* at the period of 2012 and also the writer would like to figure implied meaning of each message to make the reader understand well about the messages.

1.4 Statement of Problems

1. What kinds of figurative language are dominant used in the religious messages?
2. What are the implied meaning of each figurative language employed in the religious messages?
3. How are the significances of using figurative language in religious messages?

1.5 Objective of Research

The objectives of research are to:

1. Classify the kinds of figurative language and determine the dominant one
2. Figure out the implied meaning of figurative languages used in the religious messages
3. Explain the significant roles of figurative language in explaining religious messages.

1.6 Sequence of Chapter

The first chapter (Chapter I) is a background of the study. It explains about the reasons of the writer choosing figurative language of religious messages as the point of analysis. Besides, the writer connects the meaning of figurative language with the problems of this thesis. In this chapter, the readers could find the objectives that the writer tries to achieve. The second (Chapter II) is literary review of the research. It is explanation about the theories that are used in this research. The third (Chapter III) is Methodology. In this chapter, the writer will explain the methods used in the research. It

describes the methods used in collecting and analyzing data. The fourth (Chapter IV) is data presentation and analysis. This chapter deals with the finding of the research and the discussions. The last Chapter is Conclusion. This chapter consists of two parts. The first part deals with the conclusions of the result and descussion, and another part deals with the suggestion.

CHAPTER II

REVIEW OF LITERATURE

Review of literature provides the theoretical background which can support the main chapter of the research. Through this part, the writer would like to explain the terms and theories that are helpful to the analysis.

2.1 Previous Study

To begin this literature review, the writer places previous study to accomplish the explanation about the references of this research. In some cases the study of figurative language had been done by some researchers in aims to fulfill the needs of linguistic sight.

The first, the research has done by Andi Nurlina (Hasanuddin University, Ujung pandang: 1994) in her research entitled “*Diction and Figurative language in Emily Dickinson’s selected poems*”. An analysis to discuss the structure of the poems with the relationship to the theme, diction, and figurative language.

The second, the study has done by Amriani (Hasanuddin University, Makassar: 2003), in her study entitled “*Figurative language in William Shakespeare’s poems*”. An analysis to identify the kinds of figurative language used in William Shakespeare poems, and to find out the meaning of the figurative language used by William Shakespeare in his poems.

The third, the study has done by Andi Nurtika Karim (Hasanuddin University, Makassar: 2010), in her study entitled “*Figurative Language In*

English Translation Of Some Surahs Of Al-Qur'an Dealings Judgment Day". An analysis to identify the kinds of figurative language used in Holy Qur'an to find out the meaning of the figurative language used by the translator of the Qur'an dealing with Judgment Day.

The fourth, the study has done by Febrianto (Hasanuddin University, Makassar: 2011), in his study entitled "*The Figurative Interpretation Of Layla And Majnun Story*". An analysis to identify the kinds of figurative language used in Layla and Majnun novel to find out the meaning of the figurative language used by the author by using semantic approach.

Based on the previous studies that revealed above, the studies that have done by Andi Nurlina and Amriani are totally talking about figurative language in poems which need many instruments to be analyzed. They are aimed to reveal and interpret the deep meaning and imagery of the poems. Meanwhile, the distinction of this study with the previous study is the object of the study and also the instrument for doing analysis. The previous researchers purely use poetic approaches in doing analysis meanwhile in this study the writer uses semantic approach. The distinction is also found regarding to the studies that have done by Andi Nurtika Karim and Febrianto. The study that has done by Andi Nurtika Karim is more specific than this study. She just focused on specific chapter in the Holy Qur'an. It is similar to the study that has done by Febrianto, he discussed only about novel with limited examples of figurative languages. Meanwhile, in this study the writer presents more kinds of figurative language.

2.2 Literary Review

2.2.1 Figurative Language

According to **Perrine** (1983:616-617), figurative language often provides a more effective means of saying what we mean than does direct statement. There are some reasons that have conveyed by Perrine which proof that figurative language can make effectiveness of saying language. First, figurative language affords us imaginative pleasure. Imagination might be described in one sense as that faculty or ability of the mind that proceeds by sudden leaps from one point to another that goes up a stair by leaping in one jump from the bottom to the top rather than by climbing up one step at a time. Second, figurative languages are a way of bringing additional imagery into verse, of making the abstract concrete, of making poetry more sensuous. Third, figures of speech are a way of adding emotional intensity to otherwise merely informative statements and of conveying attitudes along with information. Fourth, figures of speech are a means of concentration, a way of saying much in a brief compass.

For further explanation, **Reaske** (1987: 33) defines that *figurative language is the language which consists of many kinds of figures. Among others are metaphor, simile, antithesis, hyperbole and paradox. In common we can say that figurative language is the kind of language that derivates from the language employed in literal way of describing person and objects.*

“A figure of speech is any way of saying something other than the ordinary way and some rhetoricians have classified as many as 250 separate figures. But some of them have similar meaning and it is sometimes quite difficult to distinguish between each other, and we need to be concerned with no more than a dozen.” (Perrine, 1974:609-610).

Alwasilah (1985:112) explains that figurative language is the way in which a speaker or writer exploits his sources of language. Its use will cause certain connotations. A good figurative language always contains three elements; they are honesty, politeness, and beauty.

“Figurative language is a media of producing interesting speech. It has great power that can motivate people after penetrating the meaning implied in the connotative words, no wonder if it is said to soul.” (Samsuri, 1987:113).

Actually, there are many kinds of figurative languages. In *“Peribahasa, Majas, Pantun”*, a book by Agogos Publishing, Jakarta, 2012), the writer found more than 50 (fifty) types of figurative languages. Meanwhile, Tarigan (1985: 3) divides figurative language into four (4) groups, they are: comparative style, contrastive style, linkage style, and repetition style.

The comparative style consists of metaphor, simile, personification, allegory and antithesis. The contrastive style consists of irony, paradox, climax, anticlimax, and hyperbole. Linkage style is divided into six sorts, namely: euphemism, allusion, parallelism, metonymy,

rhetoric, and synecdoche. Repetition style consists of alliteration, anaphor, and tautology. (Tarigan: 1985: 3)

There are only some types of figurative language which are going to be discussed in this thesis includes allegory, hyperbole, metaphor, personification, simile, and synecdoche. The other types of figurative language are excluded from the focus of the writing.

a. Allegory

This figure of speech is an extended metaphor where the characters or actions in a literary work have a more imaginative meaning. Allegory is a narrative or description that has a second meaning beneath the surface one. It is almost mistaken involving it into metaphor. The way to distinguish allegory to metaphor is that in allegory involves a system of related comparisons, but in metaphor only one comparison drawn out. In allegory usually there is one to one correspondence between the details and a single set of meanings, and even more than one meaning, but these meanings tend to be definite.” (Perrine, 1983: 597).

Keraf (2006: 140) defines that “Alegori adalah suatu cerita singkat yang mengandung kiasan. Makna kiasan ini harus ditarik dari bawah permukaan ceritanya. Dalam alegori, nama-nama pelakunya adalah sifat-sifat yang abstrak, serta tujuannya selalu jelas tersurat.” (English: *Allegory is a short story that contains figure of speech. This figure of speech is drawn from the surface of the story. In allegory, the*

names of the perpetrators are abstract features, and the goal is always clearly expressed).

Examples of allegory are :

- I feel like a dog today. I rolled out of my basket and munched on some biscuit-like cereal. Scratching as I got on the rain, I sniffed a passing female. Aruooo!!! Down boy! – Animal Farm, George Orwell.
- Narrated ‘Abdullah bin ‘Umar: The Prophet took hold of my shoulders and said, “Be in the world as if you were a stranger or a wayfarer.” Ibn ‘Umar used to say: “When you survive till the evening, do not expect to be alive till the morning; and when you survive till the morning do not expect to be alive till the evening; (Do good deeds) when you are in good health before you fall sick, and (do good deeds) as long as you are alive before death strikes.” (Al-Bukhari).

b. Hyperbole

A hyperbole is a figure of speech for the purpose of exaggeration. **Keraf** (2006: 135) defines that “hiperbola adalah semacam gaya bahasa yang mengandung suatu pernyataan yang berlebihan, dengan membesar-besarkan suatu hal.” (*English: hyperbole is the kind of figure of speech that contains an overstatement, to exaggerate a thing*).

Examples of hyperbole are:

- A Star is a Stone Boat.
- A person who remembers Allah in seclusion and his eyes get flooded with tears.

c. Metaphor

A metaphor is a comparison made between things which are essentially not alike. It is similar to a simile, but does not use the word 'like' or 'as'. **Tarigan** (1984:9) states that "Metaphor artinya membuat perbandingan antara 2 hal atau benda untuk menciptakan suatu kesan mental yang hidup walupun tidak dinyatakan secara eksplisit dengan penggunaan kata-kata seperti ibarat, bak, umpama, laksana, peraka, serupa, dan lain-lain. (English: Metaphor means making a comparison between two things or objects to create an impression of mental life even though it is not stated explicitly by the use of words such as like, for instance, similar, such as, and so on).

According to **Keraf** (2006: 139)," Metafora adalah semacam analogi yang membandingkan dua hal secara langsung, tetapi dalam bentuk yang singkat dan tidak menggunakan kata seperti, bak, layaknya, bagaikan, dan sebagainya, sehingga pokok pertama langsung dihubungkan dengan pokok kedua". (*English: Metaphor is a kind of analogy that compares two things directly, but in a brief form and do not use a word like, as, and so on. So, the first point is directly linked to another figure "*).

According to **Keraf** (2004:95), there are four classifications of metaphor based on its image option as follows:

1. Anthropomorphic metaphors, a kind of metaphor which related to human (all human characteristics).
2. Concretive metaphors, a kind of metaphor which based on the changing of an act. It tries to make an abstract thing into concrete form.
3. Animistic metaphor, a kind of metaphor which related to animal's characteristics (wild world).
4. Synesthesia metaphors, a kind of metaphor which based on the transition of the five senses.

Examples of metaphor are:

- Nobody invites Edward to parties because he is a wet blanket.
- I would endow him with a humble heart.

d. Personification

Personification is a type of metaphor in which distinct human qualities are attributed to an animal, object or idea. According to *Crowther* (1995:862), personification is the action of treating something as human being or of representing it in human form, personification of something a person who possesses a quality or characteristic to an extreme degree.

According to **Keraf** (2006:140),” Personifikasi adalah gaya bahasa kiasan yang menggambarkan benda-benda mati atau barang-barang yang tidak bernyawa seolah-olah memiliki sifat-sifat kemanusiaan”. (*English: Personification is a figure of speech that*

describes the style of inanimate objects or items that are lifeless as if it has human qualities ".)

Example of personification are:

- The leaves danced in the wind on the cold October afternoon.
- Prophet Muhammed (pbuh) said: "A time will come when one will not care how one gains one's money, legally or illegally." Sahih Al Bukhari Vol. 3, Book 34, No. 2059

e. Simile

Simile is a figure of speech in which a comparison is expressed by the specific use of a word or phrase such as: like, as, than, seems or as if. The only distinction between metaphor and simile is that in simile the comparison is expressed by the use of some word or phrase, such as like, as, than, similar to, resembles, or seems, in metaphor the comparison is implied. (Perrine, 1974:610)

Keraf (2006:138) explained that "Simile adalah pengungkapan gaya bahasa dengan perbandingan secara eksplisit, yaitu yang langsung menyatakan bahwa sesuatu sama dengan yang lain." (English: *Simile is a comparison of disclosure style explicitly, that implies something is similar to the other.*)

Examples of simile are:

- Jamie runs as fast as the wind.

- Prophet Muhammed (pbuh) said: "One who takes back his gift (which he has already given) is like a dog that swallows its Vomit".

Sahih Al Bukhari Vol. 3, Book 51, No. 2621

f. Synecdoche

Synecdoche means substituting a part for a whole or a whole for a part. According to **Keraf** (2006:142) “ Sinekdoke adalah semacam bahasa figurative yang mempergunakan sebagian dari sesuatu hal untuk menyatakan keseluruhan (pars prototo) atau mempergunakan keseluruhan untuk menyatakan sebagian (totum pro parte).” (*English: Synecdoche is a kind of figurative language that uses a portion of the thing to declare the whole (pars pro toto) or use a whole to declare a part of something (totum pro parte).*)

According to **Reaske** (1966: 42), “*Synecdoche is a particular form of metaphor. The technique of synecdoche uses a part in order to signify the whole. Just as a caricaturist draws people in abbreviated terms, presenting a few characteristic and important parts, so does the poet sometimes choose to present only a small detail but an important one rather than a full description of something in its entirety. It is important to remember that only most essential part be used to represent the whole, for example, “galloping hooves” represent “galloping horses.”*

Example: There are ten sail in the ocean.

2.2.2 Semantics

According to **Hurford** (1983:1), semantics is the study of meaning in language. It typically focuses on relation between signifiers, such as words, phrases, signs and symbols, and what they stand for. In linguistics, it is the study of interpretation of signs or symbols as used by agents or communities within particular circumstances and contexts. Semantics has specific terms that are different from other linguistic analysis such as phonology, syntax and morphology. Semantics also deals with the science of sociology and anthropology that are related to human society. In addition, as **Ullman** (1962:54) notes that meaning is to be regarded as a complex of contextual relations, and phonetics, grammar, lexicography and semantics each handles its own components of the complex in its appropriate context.

Semantic is the technical term used to refer to the study of meaning and since meaning is a part of language, semantics is a part of linguistics.” **(Palmer, 1989:1)**. According to **Kreidler** (1998: 1), semantics is the study of how languages organize and express meaning. There are several kinds of meaning and one of them is implicit meaning that is appreciating the underlying representation of certain words or sentence generally. Implicit meaning tends to convey a more graspable intention of what a word suggests. Semantically, implicit as a study of sense relation (and even more obviously as a study of truth conditions) is the assumption that it is oriented with factual information or with propositions (relation that hold between

sentences) that can be either true or false. In semantics, implication or implicit meaning is a relationship between two or more statements. If we know whether one is true or false, e.g. “Bobbi is a bachelor’ is true. It implies that the statement Bobby is unmarried is true and the statement Bobby has ever been married is false.

For further explanation, **Hurford** (1983: 91-94) explains that the study of truth or truth condition in semantics falls into two basic categories; the study of different types of truth embodied in individual sentences (analytic, contradictory, and synthetic). An analytic sentence is one that is necessarily true as the result of the word in it. An analytic sentence, therefore, reflects a tacit agreement by speakers of the language about the senses of the words in it. For example, the sentence *A bachelor is an unmarried man* is true not because the world is the way it is, but because the English language is the way it is. Part of our knowledge of ordinary English is that *bachelor* “means” *an Unmarried man*, thus to say that one is the other must necessarily be true. We do not need to check on the outside world to verify the truth of the sentence or phrase. We may say that analytic sentence is “true by definition”. Analytic sentence are sometimes referred to as linguistic truth, because they are true by virtue of the language itself.

While analytic sentences are necessarily true as the result of the words in them, contradictory sentences are necessarily false for the same reason. Thus, contradictory sentence is in a way the opposite of an analytic sentence. The following sentences are all contradictory:

- A bachelor is a married man.
- A blue gas is a colorless.
- A square has five equal sides.

In each case, we know the sentences are false because we know the meaning of the word in it. Part of the meaning *bachelor* is ‘*unmarried*’; part of the meaning of *blue* is ‘*has color*’; part of the meaning of *square* is ‘*four-sided*’. It is not necessarily to refer to the outside world in order to judge each of these sentences false. Consequently, contradictory sentences are sometimes referred to as linguistic falsities, because they are false by virtue of the language itself.

Meanwhile, synthetic sentence is a sentence that may be true or false depending upon how the world is, are called. In contrast to analytic and contradictory sentences, synthetic sentences are not true or false because of the words that comprise them, but rather because they do or do not accurately describe some states of affairs in the world. For example, the sentence *My next door neighbor, Bud Brown, is married* is a synthetic sentence. We cannot judge its truth or falsity of this sentence empirically, for example by checking the marriage record at the courthouse. Synthetic sentence are sometimes referred to empirical truth or falsities, because they are true or false by virtue of the state of the extralinguistic world.

2.2.3 Definition of *Facebook Fan Page*

According to *Wikipedia*, *Facebook* is a social networking service launched in February 2004, owned and operated by *Facebook, Inc.* As of

September 2012, Facebook has over one billion active users, more than half of them using *Facebook* on a mobile device. Users must register before using the site, after which they may create a personal profile, add other users as friends, and exchange messages, including automatic notifications when they update their profile. Additionally, users may join common-interest user groups, organized by workplace, school or college, or other characteristics, and categorize their friends into lists such as "People From Work" or "Close Friends".

Facebook is a social networking website that was originally designed for college students, but is now open to anyone 13 years of age or older. *Facebook* users can create and customize their own profiles with photos, videos, and information about themselves. Friends can browse the profiles of other friends and write messages on their pages. (*whatis.techtarget.com: 2013*).

A *Facebook* page is a public profile specifically created for businesses, brands, celebrities, causes, and other organizations. Unlike personal profiles, pages do not gain "friends," but "fans" - which are people who choose to "like" a page. Pages can gain an unlimited number of fans, differing from personal profiles, which has had a 5,000 friend maximum put on it by *facebook*. Pages work similarly to profiles, updating users with things such as statuses, links, events, photos and videos. This information appears on the page itself, as well as in its fans' personal news feeds. (*whatis.techtarget.com: 2013*)

2.2.4 Definition of Al Qur'an

According to *Wikipedia*, the Qur'an (literally, "Reading" or "Recitation") is viewed by Muslims as the final revelation and literal word of God and is widely regarded as the finest piece of literature work in the Arabic language. Muslims believe that the verses of the Qur'an were revealed to Muhammad by God through the archangel Gabriel (*Jibrīl*) on many occasions between 610 CE until his death on June 8, 632 CE. While Muhammad was alive, all of these revelations were written down by his companions (*sahabah*), although the prime method of transmission was orally through memorization.

The Qur'an is divided into 114 suras, or chapters, which combined, contain 6,236 *āyāt*, or verses. The chronologically earlier suras, revealed at Mecca, are primarily concerned with ethical and spiritual topics. The later Medinan suras mostly discuss social and moral issues relevant to the Muslim community. The Qur'an is more concerned with moral guidance than legal instruction, and is considered the "sourcebook of Islamic principles and values". Muslim jurists consult the *hadith*, or the written record of Prophet Muhammad's life, to both supplement the Qur'an and assist with its interpretation. The science of Qur'anic commentary and exegesis is known as *tafsir*. Rules governing proper pronunciation is called *tajwid*. Muslims usually view "the Qur'an" as the original scripture as

revealed in Arabic and that any translations are necessarily deficient, which are regarded only as commentaries on the Qur'an. (*Wikipedia: 2013*)

2.2.5 Definition of Hadith

The **Hadith** is traditions of Muhammad, giving us important information about him and his life. They are usually narrations about a certain incident in which he said or did something. Unlike the Qur'an, they typically follow a chronological order, and most of them are compiled by category (i.e. Jihad, Nikah, etc.). (*Wikiislam.net : 2013*)

The Hadith is where Muslims determine the Sunnah (or *way*) of the prophet, which is Muhammad's words, actions, and practices. This is a key to Islam since Muslims are commanded to obey and emulate him, so even the most insignificant of actions on his part have a drastic effect upon the doctrines and laws of Islam. (*Wikiislam.net: 2013*)

According to “*www.religioustolerance.org*”, *Hadith* is regarded as a narration on the *Sunnah* (lived example) of Muhammad. It includes reported sayings, actions, and traditions of Mohammad and his companions.

2.2.6 Definition of Islamic Scholar’s Words

According to *Wikipedia*, Islamic Scholars are those who concern on Islamic Studies. In a Muslim context, Islamic studies can be an umbrella term for all virtually all of academia, both originally researched and as defined by the Islamization of knowledge. It includes all the traditional forms of religious thought, such as *kalam* (Islamic theology)

and *fiqh* (Islamic jurisprudence), and also assimilates fields generally considered to be secular in the West, such as Islamic science and Islamic economics.

In a non-Muslim context, Islamic studies generally refer to the historical study of Islam, Muslim culture, Muslim history and Islamic philosophy. Academics from diverse disciplines participate and exchange ideas about predominantly Muslim societies, past and present. In spite of their non-religious approach, some non-Muslim scholars have written works which are widely read by Muslims. Before 1980, such non-Muslim scholars in this field were called "Islamicists" and the discipline was known as Oriental studies, now often Asian studies. Many universities offer academic degrees on the subject of Islamic studies. (*Wikipedia: 2013*)